

## THE STORY OF BHASA AND VILASA.

Summary Through this story, it is sought to show that manifold pains will arise to the mind in the absence of Samadhi which leads to Brahmic bliss.

Thus did Suraghu and Parigha enquire into the nature of the world, evincing true love and respect towards one another and perform their respective functions. No pains will afflict those who are ever engaged internally in Adhyatma-Jnana and taking delight in the same, ever enjoy Atma-Jnana, Oh valiant Rama, the bull of Jiva sleeps its long sleep under the large umbrageous shadows of Aloha (delusion) in the dire forest of Samsara, weltering in the mire of sinful actions, goaded, by the goad of Ajnana and lashed by the whip of the stainful enjoyments, while it is bound by the strong cords of desires and is ever and anon startled by the flea-bites of rare diseases. Power, if it can be called real, lies in lifting, through unintermittent efforts, this bull which, groaning under the heavy load of pains and being quite lacerated through ceaseless motion backwards and forwards, has fallen into the deep pool of numberless births. With the contraction of friendship with the wise, disciples should devise means for crossing this Samsara, like passengers crossing on their vessels, Whatever place there is, which is not inhabited by Atma-Jnani whose very presence is like cool topes full of juicy fruits and fragrant flowers will be but an oasis full of venomous toads (though abounding with cool flowers, &c). Are not persons who dwell therein but Ajnanis? Wealth, friendship, Sastras, kindred actions and such like are not the (real) means (for Moksha); but a well-trained mind alone constitutes the means of reaching the higher state of Atma. If the mind only is made friendly (to the higher influence) and spiritual enquiry is thereupon set afloat in it, then it will reach a higher life. If a ripe mind regard this poisonous tenement of flesh in the same light as a fuel or a tile, then there is no doubt that the all-full Jnana, longed after by the Devas, will be attained. Should the unobscured Turya (fourth stage) vision be developed in which Jnana-light shines with its flames stainlessly and immovably that Jnana-Light which is like the great ocean above all words, incomparable, attractionless and alone, then such a state has not its parallel and can, best be described by Sushupti which is its nearest approach and is but a poor simile. This Turya state is all-pervading like Akasa which contains potentially in itself all forms. If the Ahankara of the base mind dies, then the mind will shine as the Brahmic bliss in all objects and as the Paramatmic Reality. The evidence for its characteristics can be found only in one-self like Sushupti. No lords can describe it. It can only be experienced by each one within himself only. All things limited are of the nature of Atma only. If this mind of excessive differentiations is absorbed without parts, then the Reality of Brahman -the stainless Deva of Devas who manifests himself as these moveable and fixed objects, external as well as internal one, -will shine in his own nature. It is only after this experience that all Vusanas for objects will cease; that the light of the differenceless Principle will dawn; that through an equal vision over all, the destruction of heterogeneity will take place as a matter of course. It is this experience that Malatmas\* are always in. If after having destroyed the materially-mixed Manas through the discriminative (or higher) Manas, one does not visit his Atmic Principle, never will the Samsara

pains cease. With the extinction of the mind, bliss will arise and then Atma^Jnana will shine.

To illustrate this experience, I will narrate to thee, OH sweet flower of thy (viz., Solar) race, a story. So said Vasistha to Sri Rama and then continued "Two Munis lived in the hermitage of Miini Attri of great Tapas on the hills of Sahya as his two noble sons. They went by the appellations of Bh4sa and Vil&sa and were very friendly towards one another, which good feelings waxed day by day. Their minds were so united with one another, as if they were offshoots of one and the same trunk. With the death of their parents, they sorrowfully went through all the necessary obsequies. Then grief-struck and in great tears through their mental bondage, they bid adieu to one another and parted in different directions. After they had abode for a long time in the woods and emaciated their bodies through extreme Tapas, they completely denuded themselves of all desires. Then they again met together.

With his mind "and eye glowing, with love, Muni Vilasa opened the conversation first in the following manner. " My- true kinsman in this ever-growing world, -thou - hast enraptured me as my Prana. Where hast thou been living -all this while?

Hast thou been freed- from thy mental pains ? Hast thou recognized thy Atmic Reality one as common in all Philosophies that acquired ? Oh Bhasa, please reply? : To which Bhasa replied "Oh great kinsman ! who rejoice as much as my Prana, through the sheer force of my destiny have I been fortunate enough to visit thee. My mind has been rendered quite cool. How can I who am whirling in this stainful Samsara obtain the noble happiness ? How can the absolute good arise in me, so long as I have not known all that should be known, so long as the mind is not destroyed, so long as the wheel of births is not arrested ? How can the transcendental happiness arise in me, so long as the seed of desires in my mind along with its strong root is not destroyed like a tree felled by an axe, so long as Jnana is not cognized directly, so long as the homogeneous state is not attained without the myriads of differences, so long as Brahma-jnana is not attained ? Till then, pains alone will accrue to a person. In persons who have given up all the good results of Atma-Tatwa which forms the panacea for the cure of the disease of Ajnana, the poisonous disease of dire rebirths will wax in strength more and more. All the hosts of Jivas whirling in this world being entangled in the midst of pleasures and pains and fluctuating in the ups and downs of births and deaths will never make true progress, like parched up leaves.

THE STORY OF VEETHAHAVTA.

Summary. In this story it is sought to show that mental abnegation and control of Prana are the two requisites for the control of the mind, which control leads to its quiescence.

In course of time, as the above two personages were living together engaged in enquiries into their respective experiences within themselves, the true Jnana which brings about Kaivalya happiness dawned directly in them. There is no other path to destroy the dire re-birth of the pain-giving mind bound by the cord of desires than

Jnana. A stainless mind without attractions, though engaged in the worldly acts, will never be bound thereby. A mind with attractions though engaged in innumerable Tapas will ever be in bondage. A Jiva which without internal craving (or attractions) is prone to good actions alone, will never have the characteristics of actor and enjoyer. whether it performs external actions or not, through At this, Sri Rama asked thus "What is meant by attraction (or association) ? What is that attraction which leads to Moksha? and what to bondage ? How is this bondage to be annihilated ? To which Vasistha replied thus "Belief in (the permanency of) the body without discriminating- between the body and its presider and contemplating 1 upon the body alone is what is meant by attraction. Such a course leads to bondage. The conception that all is Atmic Reality and that there is nothing for one to love or hate (in this world) is non- attraction. Such a non-attraction arises in the body of those Jivanmuktas who have been freed from all pains. That state of non-attraction of the mind when neither I nor any other self exists for it and when, at its will, it doffs or dons the pleasures of the world, should be known as the path leading to Moksha. Such persons will court neither actions nor inactions ; abdicating all fruits of actions, they do not care which of the above two courses they will adopt. The wise say that these are persons without attractions. Know also that there is no attraction in one, if he renounces all fruits of actions through the endeavours of the mind and not through the (abdication of the) Karmas themselves. Through it, all the stains of the ever-growing actions will cease and Moksha will be gained. It is through this attraction that the long chain of births as worms, bees, &c., has been undergone, disappearing at every stage like bubbles on the surface of the ocean.

This attraction is two-fold. One is called Vandhya (fruit less) and the other is called Avandhya (fruitful). The former pertains to the ignorant while the latter is the ornament of all those who have cognized the Atma-Tatwa. It is this latter which generates Atma-Jnana and discrimination and through them arrests re-births which gradually arose in long eons of time. The former brings on the ever-recurrent cycles of existence in this world through the absence of Jnana and the devotion to worldly objects. Know, my son, clearly the true nature of the two kinds of attractions. The red-eyed Vishnu wearing discus and conch, protects through his grace all the universes without in the least being disconcerted by the manifold actions done by him through his Avandhya attraction. Similarly are Siddhas of true Jnana, the protectors of this earth, by sporting on this earth through the above attraction. The mind, mistaking- things bad for good and attracted by the glossy enjoyments, wallows in them, like a vulture preying upon a carrion; To those who are immersed in the evils of Vandhya attractions, all the hells are their dwelling places. With this fuel of Vandhya attractions, they feed the flames therein. But when the Jnana-vision of one is diverted from the visibles of Maya and the mind is divested of all its attractions towards material desires, then is the Jivanmukti state attained.

Now hear the true nature of the mind of a Jivanmukta who will be always in different Avasthas (states), who will be in the minds of all creatures and who will perform all actions. Without in the least attaching themselves to actions, thoughts, objects, Akasa, ups and downs, quarters, external enjoyments, the five organs, the internal

Pranas, head, face, tongue, eyes, nose, brow, Ahankdra, Jiva, the Akasa of the heart, the waking state, the dreaming state, dreamless slumber, the five colors beginning with white, the diversified colors, fluctuation, or steadiness, beginning, middle, or end, proximity or distance, the limbs of the body, the many substances, Atma, the Tanmatras (rudimentary properties) beginning with sound, the much boasted-of bliss, going and returning and the attributes of time, the mind of a Jivanmukta will before quiescent in Jnana and enjoy Brahmic bliss in a state of Vairagya, though associating with the visibles. Such Jivanmuktas who, having no material attractions, do not associate themselves with the distorted consciousness of the world should and ought to perform their actions in this world. The effects of actions whether performed or not by a Jivanmukta, the enjoyer of bliss will never affect him, like sable clouds never sully the Akasa above. Such a Jiva will commingle with Atma as pellucid as crystal, becoming replete with Jnana and quiescence after attaining the end of all objects. They will be great men, full of Jnana bliss and great intelligence and will float in their organs like peacocks feathers. Their minds will never falter like the mountain, Mahameru.

With the (mental) refrainment from sensual objects, the mind will be destroyed/ Such a state can be called the Sushupti of Jagrata devoid of all actions. With the ceaseless practice in this state, the Avishesha Turya State is induced. Through firmness in this Turya State, that one above all bliss (Anandattheetha) is reached, which state of bliss is indescribable and pertains to one's Self. The Anandattheetha is the great bliss of JnAnattheetha. A person in this state is he who can be called the secondless Yogi. This state is also called Turyattheetha. Freed from the bondage-giving" re-birth as well as from the diverse kinds of self-identification with objects arising out of Tamo-Guna, the supreme bliss (of Jiva) will merge itself into its imperishable Reality of Sat, like salt with water.

Brihadaranya Upanishad and other Srutis treating of the true path, deal, oh Rama, with the solitary Reality of Para-Tatvva which occupies the neutral centre between inertness and intelligence. When objects and Jndna are absorbed into one another, then is the Paramdrtha (real) state attained, wherein is the direct supreme experience of the happiness achieved. This itself may be stated to be the Brahmic essence itself. When the seen and the sight merge into one another (in: the seer), then is the experience of Ananda (bliss). Bondage is so called because of the subjection to objects; otherwise Moksha ensues. That state of direct experience, when the seen and the sight merge into one another is unattended by pains. Therefore let the mind have always this state as its beacon-light This state is called Jagrat-Sushupti. It is also the, Turya state. Then Atma is neither gross nor subtle, neither perceptive nor non-perceptive, neither intelligent nor inert, neither Sat nor Asat, neither 1 nor any other, neither one nor many nor the universe; but it is: the seat: or source of mind, Indryas - and others. As it is above all states, it is not conditioned.. tmt.it is the. All that which is called Moksha is neither in Devajoka nor Patala nor earth.. "When -all- desires -are- destroyed, the extinction of the expansive -mind alone is Moksha. If at any time there arises in- the mind, within,, any longing to attain Moksha, then it will begin-to revive again. "With the increase of

the. Manana (or the- meditations) of the mind, births -a-n-d deaths will not cease - and bondage will firmly take its .root, r If Atma-Tatwa is attained- which is -above- all-.and pervades : - aU .objects, where then, will be- bondage,-? Where tijen Ayrll be.- Mukslia, the resultant: of good iiction-s ?. Therefore -destroy it from the root mind and its thoughts. Those who, through their im maculate and all-full mind, have attained quiescence and known their own Self will never in the least long for anything. This non-desire is the axe with which the forest-trees of acci dents are felled, and is the seat of Brahmic bliss and the flower-bunch in the tree of contentment and quiescence. With the development of non-desires, all weaknesses of the heart will fly away. Jn the eyes of those who have decorated themselves with the ornament of non-desires, the whole earth is nothing but a cow s foot-print, even Mahameru is but a paltry seed, all the quarters are but a bird s nest and the three worlds are but a trash only.

Those who have worshipped their Atmic Reality which is other than the body, will not be conscious of the existence of the body, through working in it. Like a sugar-candy which, though exposed to heat or any cutting instrument, does not lose its taste, an illuminated Jnani will never lose his centre even amidst the many illusions of the world. Like a lady who performs her household duties, whilst her mind is engrossed with her paramour at a distance, a Jnani will always centre his mind upon the Brahmic state. Through the absence of desires for objects, the quiescence in the mind will produce Moksha. This Moksha will be of use to those great men only, who have bid farewell to their desires, whether they are associated with their body or not. Those who are happy in the relinquishment of their material desires (while in body), are the blissful Jivanmuktas ; but those who are trammelled therein are bound : while Videhamuktas are far above these two classes of persons.

Such Jivanmuktas will always transact their present duties. They will neither long for things in the future nor ruminate upon (and be affected by) things of the past. They will be performing all Karmas. Their minds will neither be attracted towards men bound (by the worldly pleasures) nor will be affected by grief. They will appear as devotees amongst devotees : will conduct themselves disguisedly amongst men of duplicity : as children amongst children ; as old men amongst the old ; as the puissant amongst the puissant ; as youths amongst the young, and grief stricken and in sympathy with the grieved. They will eniof bliss necessary trouble ? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, : thus soliloquized : I fear this is not Chinthd- mani, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man s life is nearly spent and his body debilitated by the search ? Sin ful persons like myself will never attain it, though they sub ject themselves to all kinds of hardship. The virtuous and some of them only will come by it. Shall individuals acquire things readily by mere repining, and without regard to their respective Karmas ? I am but a man ; my Tapas is very significant, and my powers small. In short, I am poor in all respects. Therefore can it be possible for poor me to behold the rare Chinthamani before me ? I will proceed to make further search for it. And thus saying, he let slip the golden opportunity, and the real Chinthamani vanished from his sight. Shall good ever accrue to the ignorant ? Thus

did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some Siddhas (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw than he picked it up. Then, this deluded man, mistaking it for the true Chinthamani, began to exult in its discovery and to marvel over it. Being in possession of this burnt gem, he renounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present possessions were superfluous. Therefore, he gave up his country and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level. Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associated with, and entrapped, this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it shook itself free by the aid of powerful tusks in two Muhurtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Bali, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.

When Kumbha-Muni had related this story, Sikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthamani and the elephant ; to which Kumbha-Muni, of steady mind, thus replied, "By that person, who, though acquainted with all the Sastras, yet without the beneficent Tatwajnana went in search of Chinthamani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthamani is this : In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthamani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently

long, would, at length, give rise to the true one. Having lost the gem of true renunciation, which is in the proper path of life, you have been misled by the false idea of the burnt stone of Tapas through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of Tapas as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless Chinthamani was before you ; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet “elephant,” I applied to yourself. The two long tusks are Vairaggya (indifference to pleasure and pain), and Viveka (discrimination). Your Ajnana is the driver who sits aloft upon the elephant and goads it on. Your Ajnana afflicts you in many ways. You are now palpitating with the pains inflicted by Ajnana, like the elephant bound by the Mahout and led by him. The iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your Ajnana through your Vairaggya. If once we free ourselves from desires, shall Ajnana and the necessity for re-births exist ?

Should the delusion of wealth be abandoned through sheer asceticism, Ajnana will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of Viveka, then Ajnana will take its flight like a ghost from a tree already felled. With the relinquishment of Ajnana, all its retinue will bid adieu.

As soon as you reached this forest, all your Ajnana was levelled to the ground like nests of birds in a felled tree. But you did not chop off the Ajnana with the sharp sword by uninterrupted renunciation of all. Inasmuch as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the

generation of pains in you through the growth of Ajnana. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful Tapas. Thus are you suffering from the restraint of your Tapas like the powerful Bali with a fateful sword, but imprisoned in the lower regions of Patdla. Why do you grieve and not listen to the words of the delicate Chudalai of infallible utterances ? Why have you rejected the true renunciation of all ?

To this the King replied as follows : I have given up my kingdom, my palace, my wealth, and even my dear wife. Do not all these actions constitute a perfect renunciation ? What more would you have me renounce ?

Kumbha-Muni replied : Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise. Then the King said : If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what

I have left is this forest alone.

Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation. Kumbha-Muni then said : Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness. To which the king replied that, if this was not enough, he would lay aside his cloth, Rudrdksha (garland), deer-skin, earthen vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumbha-Muni of eternal Jnana with the comment that he had now stripped himself of all desires, the king said : “ It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my Sankalpa I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire for object, I have obtained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni ?

Kumbha-Muni replied : Alas ! you have not renounced anything. All your delusive renunciations are in vain. On this the King reflected and said : There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see. So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumbha-Muni arrested him with these words : \* What is this folly that you are about to do ? How, O ignorant man, did this body of yours hinder your progress ? How will death in any way help you ? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O King, will but give up that which is the cause of motion in this body, and which yields the seed of all births and Karmas, then true renunciation will be made. This is the unqualified truth.

Then the King asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus : The wise say that the mind (manas) which, through its Sankalpa passes under the different appellations of Jiva and Prana, is the cause of attachment to delusive objects, and is distinct from the beneficent Nonjada and Jada (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all Karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O King, lies in the abnegation of the mind. It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the Self of Brahman take place, and you will shine with resplendent glory, Then the King asked the Muni :



What is the cause of the mind ? What is its true nature ? How can I destroy it ? To this the Muni replied : The true nature of the mind consists in the Vasanas. The two are synonymous. Know, O, King, that the idea of “ I,” which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahankara (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed Bud-dhi. From this sprout the ramifying branches called Sankalpa take their origin. Through such a differentiation, the great Manas (of Sankalpa) as also Chitta and Buddhi are but the different names or qualities of the one Ahankara. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of Vasanas will naturally produce innumerable crops of Karmas; but if, with the sword of Jnana, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmas which fall to them ; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of “I” at the root of the tree (mind), then it will not again spring up. At these words of the Muni, the King asked him as to where the fire which destroys the conception of Ahankara, the seed of the tree, was to be found. To which Kumbha Muni replied, “It is Atma-Jnana which enquires concerning the true nature of “ I” ; that is the fire which destroys the mind.

The King then said : “Through my intelligence I enquired into the origin of “ I” in divers ways. As this world is non-intelligent, it is not “ I,” neither is this body of flesh, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious Ahankara creating egoism. Here Kumbha- Muni interposed and asked him, if the “ I” were not all these, what else was it ?

To which the King thus replied : I am of the nature of that stainless Absolute Consciousness which, having evolved everything, preserves and destroys it. I cannot find out the cause of this “ I,” which is of the nature of Jnana. I have not been able to divine the means which removes Ahankara the seed of the pain-giving mind My mind misgives me when I find that Ahankara clings to me, howsoever much I thrust it aside.

Kumbha-Muni said : “Oh King, no effects can ensue without a cause. Search within to find out the cause of Ahankara ever present before you, and tell me what occurs in your mind.

The King replied : The cause of the stainful Ahankara is Bodha (knowledge). How does Bodha get absorbed here within me ? I droop only when Bodha arises in visible objects. How then am I to avoid these visibles ?

Kumbha Muni said : If you tell me the cause of knowledge, I shall then throw light upon it.

The King said : Through the existence of such illusory objects as the body, etc, knowledge is induced ; but if they cease to exist, then no knowledge can arise. Then the seed of Manas, viz., Ahankaric ideation, will consequently be absorbed.

Kumbha-Muni questioned him thus : “If the body, and other objects of sense, do really exist, then knowledge exists; but as the bodies, etc., do not really exist, what

then is the basis of knowledge?

The King, in reply, said : But tell me first, Acharya, how this visible body, which palpably enjoys the effects of all Karmas performed by the hands and other organs, can be non-existent ?

Kumbha Muni answered: As this body, arising through Karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence Ahankara and other effects which arise through the excessive delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked: There were the many creations of Brahman, who is the primeval one in the universe. How then can you say that Brahman is not the cause of the Universe ?

Kumbha-Muni replied : Prior to (every fresh) creation Parabrahm alone shines as Sat, which is the non-dual and the quiescent. As That alone is without a second, the Supreme Brahman cannot be the Cause- The King asked : Then is not Parabrahm the cause of Brahma ?

And Kumbha-Muni replied : Parabrahm is that which is emancipation itself, the imperishable, the immeasurable, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahm which is unthinkable be the Cause ? How can it be the actor or enjoyer? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute Consciousness is Brahma. Nought else is but the one true Jnana, All the created objects out of that Jnana are said to be no other than the form of that Jnana. All here are Brahman itself devoid of rebirths. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Ajnana (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Ajnana in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Jnana, viz., the primeval god, Paramatma, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa). That which is named Brahman through A tmatatva is none other than the quiescent (or passive) aspect of this universe.

Here the King said : “All that you have -taught me is quite reasonable. As prior to creation there is no creator, there is really no Universe. Hence there really does not exist the (objective) vision of all things. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the per after the desires of levitating in the Akasa, etc. All the heterogeneities of worldly objects are nothing but Maya. Those victors who have trampled Maya will never sink into it again.

If Jnanis will long after them, then no doubt Siddhis will arise through the

abovementioned means. Medicines, Mantras, &c., will but confer, on one, Siddhis but never the beneficent Moksha. If a desire wells up in one for attaining a Siddhi, then with proper efforts it will be developed in him ; but desires of Siddhis which do but tend to bondage, will not arise in the hearts of Jnanis. With the extinction of all desires, Atma-Jnana without any disconcertation will dawn in one ; but those who are sunk in Siddhis which generate desires will not attain Atma.

Here Rama interposed and questioned Vasistha thus What is the cause of the Yogis living for such a long period as a Kalpa ?

Vasistha replied thus With the motion of Prana, they will move ; otherwise they will be immovable as a rock. Those Yogis who are able to control Prana will live a long period. If the motion of Prana and (therefore) the mind be arrested both internally and externally, then will death and dotage fly to a great distance. Then will abide in the body Dhatus (spiritual substances) such as will never be expelled at any time. Those only can be said to have truly cognized the Reality who, walking in the path of Atma-Jnana, eradicate their desires, render thereby their intelligence clear and tear asunder all the bonds of the mind.

Here Rama queried him thus If with the dawning of discrimination, the mind is absorbed in its Reality, where will the four qualities\*, Maitri (benevolence), &c., have their stay ?

Vasistha replied The destruction of the mind is two fold through the mind being composite in character, Rupa (with form) and Arupa (formless). The destruction of the Rupa mind is wrought in Jivanmukti stage while that of the other takes place in Videhamukti stage. With the existence of the (Rupa) mind, pains are generated ; with its annihilation, bliss will increase. You should so destroy the mind that it will not afterwards be able to rear up its head at all. Identifying itself with the burden of the attributes of matter, it is not able to cognize its Reality and hence groans with pains. This mind is Jiva. This mind ever hankering after and involved in pleasures and pains is the seed of all Maya. Thus much for the nature of the mind. We will then proceed to descant about the destruction of the mind, Please attend to it. The wise say that the fruitless mind can be said to be destroyed, only when a person looking with an equal vision over all is not in the least affected by pleasures or pains, like the Meru mountains in the midst of a breath of wind. Whoever is unconcerned even in the midst of enormous wealth or terrible accidents or extreme poverty or death or illusions or extreme intelligence, such men can be said to have their minds destroyed. The removal of the Avidya which is the mind itself tends to its destruction and produces ripe (spiritual) intelligence. Such a mind which does not subject itself to the obnoxious re-births through the pure Vasanas associated with the four qualities, benevolence, &c., pertain to the Jivanmuktas. Thus is the Rupa (form) destroyed in the quiescent mind. It is in this mind that the four qualities abovementioned will bloom like a full-blown lotus in spring.

Now to the Arupa mind. The destruction of this mind is wrought by Videhamuktas. Kaivalya in a disembodied state can be attained, only when Satwa which originates the four abovementioned qualities perishes also. There is no other road to the destruction of this Arupa mind than through doing away with Satwa. Brahmic Seat is

that which has and which has not Gunas and non-Gunas, wealth and non-wealth, dawning and setting, contentment and its reverse, light and darkness as well as day and night and the three Sandhyas (junction-periods) and which therefore occupies the neutral centre between the pairs. It alone is the asylum of all who have conquered all the paraphernalia of, and inclination to wards, Samsara like Akasa, the receptacle of Vayu, &c., which takes in odor. Those great and transcendental personages who, having the Akasa as their body, live in Brahmic bliss without pains or Tamas or Rajas are truly saints who have annihilated their minds.

#### THE CONCLUSION OF UPASANTIII PRAKARANA

Here Rama interrupted him thus What is the seed of this Maya ever increasing one like a vine ? What is its seed ? What the seed of this seed ? And what is the seed of the last one ? Please throw light upon all these four seeds. Vasistha answered This body is the seed from which generates the sprout of pleasures and pains, giving rise to the ever-germinating creeper of Samsara. The cause of this seed of body is the mind which, following the track of desires, is the receptacle of the jewel of pains arising from births and deaths. It is through the mind that the hosts of bodies which do not exist, through seeming to exist, arise beyond number. It enjoys these bodily objects as in dream.

To this tree of the painful mind which is encircled by the creepers of worldly actions, there are two seeds. Of them one is the motion of Prana and the other is Vasanas. Know, oh king- who is an ornament to the Solar race, that these are the four seeds. The one all-pervading Jnana becomes the visible Jnana through the motion of Prana. If this Prana is checked from expanding in all directions, then it will tend to one's (progress or) welfare. The intelligence becomes tacked to the visibles through desires. These visibles are a source of perpetual harassings to it. If this solitary intelligence be in the Sushupti state without ever returning- from it (to the lower states), then it alone is Nirvana ; it alone is Atma ; it alone is the immaculate Seat. There is none else besides it. Therefore all re-births will cease, if the longing for sensual objects arising through Prana's fluctuation and Vasanas be gradually minimised. The excessive heterogeneity of thoughts constitutes the mind. With such a mind alone, all persons live in this world. It is only to control this heterogeneous mind, that intelligent Yogis perform Pranayama through the control of Prana, Dhyana (contemplation), medicines or skill. The wise say that the beneficent control of Prana leads to that of the mind and causes, in one, equality of vision over all. It generates happiness and will not in the least allow sensual objects to arise in the mind.

Now to the second seed of the mind which illuminates all objects and being coupled with Vasanas enjoys externally the objects. Vasanas are the ignorance which enslaves us in sensual objects, after giving up true discrimination of the past and hereafter, arising- through firm determination. The Atma (or ego) subjecting itself to the clutches of Vasanas which make it to be transformed into the object it sees to the exclusion of others, fancies that object to be real and is deluded in the same. Through the phrenzy created by the extreme velocity (or vibrations) of the Vasanas, it sees all things in the same illusory light. To define this mind clearly ; it can be

stated to be the stainful visibles ; or the identification of I” with that which is not “I”, or that which thinks that to be real which is not so. Through this mind birth, death and dotage are caused. As the fluctuating mind arises through its gradual association with objects, births and deaths also arise. It is only when the mind quits all with out any attraction or repulsion towards objects, that it will cease to exist. If thoughts are destroyed through the extinc tion of Vasanas, then quiescence will result and the mind s destruction will ensue. If there is no thought of any worldly objects or of any place, how can the mind exist (separate) in the void Akasa ? Therefore, Oh bountiful Rama, I think that form exists in the mind, so long as the Vasanas are coupled with it. Moreover the conception of the heterogeneous objects in the heart through a conception of their reality and the enjoy ment of pleasures therein can be said to be of the form of the mind. How can the mind survive in those wise who, being more immaculate than Akasa itself, think that all the visibles do not form the subject of Karmas to be indulged in ?

It is said that the cognition by one of the Reality after true discrimination that he is not in this world and that the universe is not, constitutes mind s destruction. The wise say that the mind denudes itself of its form, even though enga ged in actions, if it after dissolving all things unto itself be comes as cool as ambrosia. Those Jivanmuktas who have disentangled themselves from the meshes of Vasanas will but live in this world to wear out their Prarabdha, like a potter s wheel continuing to roll on of itself through the impetus given by the potter. It is these who are in possession of the pure Vasanas without any re-birth or pains. It is these who have a mind cognizing the Reality and yet are without (the lower) mind ; who have reached the most consecrated of spots, Jnfma, It is these Jivanmuktas that, giving up the body, attain the Chidakas and are termed the lofty ones. These are the two- seeds of mind a? stated before. They are fluctuation of Prana and Vasanas. Of these, if either of them dies, both perish. Through Vasanas, Prana s motion is caused ; through Prana s motion, Vasanas are caused. So that we may say that these are the seeds and the sprouts to the ripe dried fruit of the mind. Again these two have their root in the visibles of the universe.

Therefore if the visibles are destroyed, then Prana s fluc tuation and Visanas will be eradicated to their root like a tree. It is the mental actions that are the seed of the visi bles. If the intelligence does not play its part (in the visi bles), then the visibles will cease to exist. For will gingelly oil exist in the absence of the sesamum seed ? There exists not the difference of the visibles, externally or internally. The dawning Jnana will produce a kind of creation. Through Sankalpa, this Jnana will see in itself the visibles. Just as in a dream, though one forgets himself yet he sees all things in it through some inherent power in himself, so the visibles are known through Vritti-Jnana. Those who through their present pure efforts of discrimination have destroyed this re flected intelligence, whether they have previously analysed it or not, will also have destroyed their dire Samsara. It is the non-destruction of the reflected visibles that lands us in the great Samsdra ; but with their destruction, the supreme end is attained. So say the great ones. Do not the visibles en tail on us immeasurable pains ? Oh Rdma, the absence of the visibles and the non-cognition of objects do generate Nirvanic bliss. May you give up all oscillations of the mind, in

blissful ignorance of all objects and yet not in an inert state and abandoning all worldly enjoyments. Thou alone art the Paramatma, the Jnana in which states the visibles are not seen. This is undoubtedly true. So said Vasistha.

Here Rama asked the Muni How can non-intelligence arise where there are not the visibles ? How can the visibles vanish from where there is no Jnana ?

Vasistha replied Atma, the all-pervading one without any attraction, which has neither the power of knowing nor non-knowing any inert object is without the visibles or intelligence. If it should attain that Jnana not linked to the visibles, it will be without visibles or Vritti-Jnana, though performing all actions. As the heart Akasa (in which Atma is) will not in the least come in contact with (or be affected by) the visibles, he alone is a Jnani. He alone is not inert and without perception of material objects. He alone is a Jivanmukta. Such a person through his voluntary destruction of all Vasanas is like a child or a mute in intelligence. In that state, all visibles being abandoned, he attains full Atma-Jnana without any Vritti-Jnana. Then will his Jnana not at all recur to any objects ; and freed from all pains through Nirvikalpa Samadhi, he will be filled with full bliss, like the blue color permeating all throughout the Akasa. A Jnani therefore will always cling fast to such a Samadhi without in the least longing after the visibles and will always be revelling in the bliss of his own Atma. Whether standing or walking or talking or touching, he will be disassociated from them, not having any attraction for them. Though without the visibles or the bliss in and the knowledge of them, he will be the great bliss itself. Grasping firmly this kind of vision (or conduct), may you become the ocean of Jnana itself, after mounting up from the sea of pains though engaged in the base worldly actions.

To this Jnana (or intelligence), the noble Satta-Matra is the Seed. Out of this primeval Satta, Jnana rises as a light from flame. This Satta has two aspects. One is heterogeneity and the other is homogeneity. Now we shall explain them both. Pots, pictures and other objects, although they appear diverse and many, are yet one, in that they are only the differentiations of the one Sat (substance, vis., Earth). The seat of Sat\* is that wherein it is Satta alone, non-dual without any attributes. Besides, thou shalt have to free thyself from the three Sattas of Kala (time), Kala (space) and Vastu (substance) and merge thyself in the non-dual Satta-Matra. Though from one standpoint, the three Sattas abovementioned, when they are divested of their actions (or characteristics), are really the non-dual Satta, yet Sat is existence and hence is applied to the many objects which change. Satta is Beingness and hence is here applied to the one principle from which many objects arise. Satta Matra is the eternal Absolute Principle. they are not in their manifestation Satta, the non-dual one, As these three Sattas are the causes of all creating" diversified actions in this world, how can they be called the immaculate Satta (which cannot be a cause) ? Having contemplated alone upon this non-dual Satta which is common to all, may you pervade all quarters with Self-bliss. That which is the end of the Satta (Satta-Samanya) common to all, that seat is the seed of this pure Satta. From the end of this Satta-Samany-a, Chit and others of this universe arise. It is at this terminal point that all Sankalpas of thoughts have to be relinquished and the enjoyment of bliss takes place thereby. It is this that is the seed primal. But there is no seed to the Jnana bliss state (after that). Those whose Jnana is absorbed

lastingly in this bliss without any varieties, will never after drown themselves in pains. This is the cause of all ; but it is a causeless cause. It is the essence of all ; but there is no essence to it. In that great glass, all objects differentiated by this or that, will appear reflected as images, like trees on the bank of a river appearing in its waters. It alone is the stainless. It alone is the ageless. It alone is Atmic Reality. With the attainment of that state, the mind will become quiescent. May you, after cognizing it firmly, become that Atma. May you attain that Nirvanic Seat.

Here Rama casting his eyes on Vasistha said Thou hast been pleased to vouchsafe an explanation about the nature of these seeds. Through what efforts can one soon attain this Jnana bliss Seat ? Vasistha replied Through properly directed efforts in the direction of those serial seeds (or causes) of pains that I gave out before, the Nirvanic Seat can be expeditiously acquired. In order to attain that Seat which is above all the other Seats, and at the other end of the Satta common to all, you will have to kill out through your human endeavours, all the hosts of Vasanas without any the least hindrance to your progress and cognize your Tatwa- Jnana ; and then at the very moment when you are merged in the imperishable State of your Reality, you will have attained that Tatwa-State. Should the Satta-Samanya above described be first reached by you, then with slightly increased efforts, you will attain this state. Therefore direct your meditation towards the acquisition of this Satta-Samanya state and then the other will result as a matter of course with some more efforts. I have already, oh Rama, informed you of one's inability to reach that state, so long as one confines himself to the contemplation of the visibles. At no time or place, will the cognition of the Real take place through the intelligent perception of objects (alone). If, through proper efforts, you destroy the idea of dual Vasanas, then the fell mental disease and other pains will vanish. Even with all the full efforts, one will find it difficult to destroy Vasanas. One will cope with more difficulty in eradicating- Mahameru to its root than the ever-growing Vasanas. So long as the mind is not destroyed, so long the Vasanas are not destroyed. Vice versa, so long as the Vasanas are not destroyed, so long is the mind not destroyed. (They are both in the position of a seed and the sprout). So long as the Tatwa-Jnana is not attained, so long will the mind not be destroyed. Conversely so long as the mind is not destroyed, so long will Tatwa-Jnana not be reached. Again so long as the base Vasanas are not destroyed, so long will Jnana not be attained ; so long as Jnana is not attained, so long the Vasanas will not be destroyed. Therefore all these three the dawn of Tatwa-Jnana, the annihilation of the mind and the extinction of the Vasanas are mutually interdependent and depend upon no other cause than themselves for their mastery. But if through the firm human efforts of a Yogi of discrimination walking in this path, the illusions of enjoyments arising from the five senses be kept at bay, all the above three will be developed. So long as the three are not developed pari-pasu with great efforts, the Reality will not be reached, even after the lapse of myriads of years. With the association of these three equally for a long time, good results will accrue ; but if they should be developed separately one by one, no firmness in any one of them will take place and hence no results. In the former case, the three will destroy the bondage of the mind.

Like the straight thin filament of a lotus stalk which does not part asunder, even

though the stalk is broken, all the Vasanas which have been clinging to us from a long time are not and will not be destroyed except through a long continued practice of Dhyana (meditation) The wise say that the control of Prana is tantamount to (or leads to) abdication of the external Vasanas. Therefore, firm endeavours should be made in that direction also. With the giving up of Vasanas, the mind does not exist ; the same result accrues with the control of Prana. Hence follow that course which commends itself to your reason. Through a long practice of Prana s control and through the initiations by a Guru, Asana (posture), diet and Dhyana (meditation), Prana is controlled. But the Vasanas will be extinguished through the performance of actions with out any attraction or desire), the non-contemplation of Samsara (or the absence of love for this mundane life) and the seeing of all things of form as formless. If there is an end to the life of our antagonist, the Vasanas, the mind too will not arise. Should the winds cease to blow, will particles of dust be seen floating in the atmosphere? The fluctuation of Prana is that of the painful mind. Therefore the control of Prana should be the natural and unfailing duty of all spiritually-minded persons of wisdom.

Without resorting to proper means, the mind can never be controlled. Can a ferocious rutting elephant be mastered otherwise than through sharp-pointed goad ? The four means for controlling the mind are (i) the cognition of the one Jnana, (2, the association with the wise, (3) the renunciation of the painful Vasanas, (4) and the control of the fluctuation of Prana. The subjection of the mind through the above four means may be compared to the subsidence of the dust on earth through the showers rained down on it by the clouds. Persons who resort to other means than these to control the mind, are like those who, having turned their face from the light, try to dispel darkness through darkness itself. Those who try to control mind through dint of sheer force other than through the abovementioned means, will resemble men who endeavour to bind a rutting elephant with the filament of a lotus stalk. The mind of the ignorant will ever be timid with pains and looking small with them, will never believe in anything, like a shy stag when brought amidst a concourse of people in town. The vain waste their time, like brutes, long in the fruitless illusions of Tapas, Yajna, holy waters, the visiting of sacred shrines, the worship of gods, gifts and others. But you should abandon all these as tending to re-birth ; and clinging fast to the one immaculate Brahma Jnana, destroy all desires. Oh Rama, after perceiving the one Jnana Seat without the Sankalpa of thoughts and free from the perceived visibles, may you rest in your heart without the bondage-giving thoughts. Though engaged in actions, may you always shine in the Brahmic Seat of non-actor, wherein is the wealth which is the common property of all mankind.

Those stainless persons who are able to destroy their mind through enquiry can be stated to have truly realized the fruits of re-birth. Though slight, this mind will rear up its thousand-headed hood and think in diverse ways through unceasing contemplation and enquiry. But the blooming tree of right enquiry will root itself so firmly in this pedestal of earth that no whirlwind of flitting thoughts will ever be able to shake it from its stable position. It is averred by the great ones that those who perform, like the brutes, the offices of walking and standing, eating and sleeping and such like without devoting their minds to any (spiritual) enquiry are mere carcasses.



Through the indestructible Jnana vision, you should either through yourself or the aid of the exalted Ones be ceaselessly engaged in the pursuit of this gentle enquiry of, who am “ I ” ? and “ what is this universe ? ” It is this true enquiry alone that generates Jnana in the path of Adhy- atma science which concerns itself with the discovery of truth without any doubt. Through right enquiry, the object of enquiry can be found like the essence in milk. One who has equality of vision though the enjoyment of the final beatitude will wear it as his foremost ornament ; will never degrade himself from that state; will be able to digest all things taken in like sugar candy by a swan whether such things are polluted or mixed with poison or are injurious to health or adulterated. Whether they swallow virulent poison or counterpoison or milk or sugarcane juice or food, they will preserve a perfect equanimity of mind. Whether one points his dagger deep in their head or preserves it, they will regard them neither as foes or friends. Since persons of equal vision will look upon all equally, their heart will be filled with bliss. The wise will always arrest their mind through their intelligence from entering the visible filled with the illusion of the inert senses. The ignorant who have not known their own self which is of the nature of Jndna without the least despondency of heart, will be preyed upon by their senses, like the grass nibbled by a company of deer.

Through Sanga (association or attraction of the mind), material objects are caused ; through it, all accidents are generated ; through it all desires arise ; through it, this mundane existence arises. Therefore it is the renunciation of this Sanga that is said to be Moksha. Through its destruction, all re-births do cease. Having destroyed the association of the mind with objects, may you, Oh Rama, attain the Jivanmukti state.

Here Rama questioned Vasistha thus Oh Muni, who resembles the hot winds meeting the snow of doubts, what do you mean by Sanga?

To which the Muni replied Sanga is the impure Vasanas of love or hatred entertained (by the mind) in the existence or non-existence of the diverse objects of the world. In fact, Sanga is the impure Vasanas themselves. To the Sariri (ego) of a Jivanmukta, the pure Vasanas which annihilate all pleasures and pains without any re-births will cling firmly.

But in the case of Ajnanis who are not Jivanmuktas, the impure Vasanas imply Sanga. If you remain unaffected by joys, envy or sorrows, you can be said to have relinquished all Sanga without desires, fear ,or anger. If without rejoicing in joy and pining under pains, you do not subject yourself to the trammels of desires, then you alone can be said to have rid yourself of Sanga. Being indifferent to pleasures or pains, if you are content with whatever you get, then you can be said to have cast off all Sanga. With an equal vision over all and a Satwaguna in your heart, if you be performing all actions with a renunciation of all the visibles here, then you will attain Brahmic bliss, Oh Raghunatha

NIRVANA PRAKARANA.

THE STORY OF BHUSUNDA.

Summary Having traced in the previous Prakarana all from Samsara up to Turyatheetha at the end of Satta- Samanya and having also given out the

quiescence of the mind and thereby the whole universe, the author states the means of directly cognising that Turyatheetha state in this, the Nirvana Prakarana. Therefore, in this story of Bhusunda, the Yogic mysteries are given out to attain that end.

Yasista again continued As the quarters and the time do not exist, the immutable and non-dual Brahman alone shines as Absolute Consciousness without any environment and without any fluctuation, destruction, beginning or end but none else exists. With this thought in your mind, you

should not identify yourself with objects ; and having become a Jivanmukta, may you reach the non-dual quiescent silence and enjoy the final beatitude. So long as the idea of Ajnana exists, so long will the Brahmic state not be attained. So long as there is the sense of the illusory enjoyment in this legerdemain of the world, so long will the false creations of the mind, & C M not wear off. In fact neither Chitta nor Maya nor Manas nor Jiva exists ; but the effulgent Brahman alone is, like one vast ocean ebbing and falling. So long as this “I” which identifies itself with this body of nine avenues has the conception of reality in the visibles of this universe, so long will the illusions of Chitta, etc., exist. So long as there are desires in objects with the idea, “They are mine, so long will the illusions of Chitta, etc., exist. If, oh cloud colored Rama, through the stainless internal, “That”, the light straw of the three universes be sacrificed in the fire of Jnana, then the illusions of Chitta and others will never approach him. Those who, contemplating upon the allpervading Self which is the one partless Jnana without this or that limit and without Sankalpas, regard without any duplicity of mind as friends even those who are hired as assassins to kill them those only can be said to have truly worshipped their immaculate Atma. Like a cataract which washes away the trees on its banks, those who have destroyed material desires and the injurious ill-will of the mind would have purged themselves of all stains with true glory of heart. Those who have contemplated internally upon the true meaning of Tatwa-Jnana Sastras and discriminating thereby have put an end to all desires, are like a sun that dispels darkness. Those who have known the (real) express meaning (of the Vedas) fit to be known, will find it to be clearly impinged in their mind like water in a burnt ground. Those who through incessant practice have not cognized the Brahmic Principle those who have not seen directly the eye of Jnana will ever whirl with their mental modifications like a withered leaf. Even though this Jnana is imperishable, all persons do not try to know it and are ever of a drooping heart. And all the egoisms and threats of the ignorant ring for their destruction in our ears, like arrows hissing in the battle fields from the bows. These worthless persons will but loiter their time and not cognize the imperishable Jnana.

To the ignorant, the express significance (of the Vedas) is like a thing sunk in mire. It is like the howling of a dog with its eye cast up in the heavens. Ajnana is the cause of all dangers ; but no dangers will befall a knower of truth. This Maya is the necessary attendant upon the ignorant. This universe is in the mind of a Jnani, only like the foot prints of a cow ; but to the Ajnanis, it is an immutable ocean of pains.

Nought is but the one Sachidananda Reality which is illimitable, unperceivable by

the senses, quiescent, the all and above thought. Out of this Sachidananda which is the witness of all, an intelligence arose and being subject to change created the three states subtle, middling, and gross through the three Gunas Satwa, Rajas and Tamas. These three kinds of Avidya do generate re-births to all Jivas. It is the destruction of this Avidya that is the Brahmic seat. But the Gunas of this Avidya are the forms themselves. All these three can be made nine through the triune divisions of each. Under the heading of Satwa in the original Avidya are classed Rishis, Munis, Siddhas, Nagas, Vidyadharas, Devas and the virtuous Jivas. Vidyadharas and Nagas come under the Tamasic aspect of the abovementioned Satwa. Munis and Siddhas under the Rajasic aspect of the same ; the Devas, Jivas and others under the Satwic aspect of Satwa. Out of this Avidya, is Vidya. This Vidya is no other than the pure Satwa of Avidya. Again, it is stated, that Rajas and Tamas have each their three divisions. The excessive Tamasic intelligence has the Ajnana body of trees, etc.

Here on being questioned by Rama as to how intelligence came to be embodied in trees and other bodies and so subject to the trammels of excessive Ajnana, Vasistha replied The Intelligence will be (first) in that fierce state when it is without Manana (meditation) or non-meditation and when it occupies the intermediate state between Sat and Asat. Then Jnana will be with the Puriashtaka body dormant in the tree and will be inert like an idiot or the blind without pains through Satta Mdttra.

Again Rama, with an eager desire to know, questioned the Muni lovingly "Why not consider the state of the fixed objects in the universe as Moksha itself, inasmuch as the Intelligence in that state is in harmony with Satta be necessary?"

Vasistha replied "The attainment of the seat of Satta common to all mankind after a discriminative enquiry between the real and the unreal constitutes the supreme Moksha. If after having clearly and completely experienced and renounced all Vasanas of objects, one reaches the Satta Samanya state, then it is Moksha. Like the sprout in the seed, the Vasanas rest dull in the heart within. This is Sushupti and this is it which generates all re-births. It is only because all the Vasanas are latent in the heart, after the heterogeneous worldly thoughts (of the waking state) are extinct, that the dire Samsaric pains arise. Trees and others are inert only. Though going into Sushupti, they are again and again born. Like flowers latent in seeds and pots in earth, the unceasing Vasanas will be potential in the tree. Therefore this Sushupti which is the seed of the all-expansive Vasanas can not be called Moksha ; but the pure Vasanas which are not the seed of that state are themselves Turya and hence it is Moksha. It is not necessary to have much to do with our enemy of impure Vasanas, fire, debts, disease, poison, enemy, anger or love ; but a slight association with any of them is enough to afflict us all our life.

Persons who have burnt up Ajnana, the seed of impure Vasanas and have reached the Satta-Samanya state will never suffer from pains, whether embodied or disembodied. The Chit-Sakti is of the nature of Vasanas and their seed Ajnana, Sleep alone is (to us) the characteristic of the Chit-Sakti. Persons, well-versed in all departments of knowledge, state that non-cognition of this eternal Jnana is Avidya. Having burnt up completely Rajas and Tamas through the primeval Satwa and Avidya, may you become the non-dual one without any misgiving. The certitude of

conviction that the Supreme Brahman is not the universe is itself Avidya ; hence the certitude that Brahman alone is this universe is emancipation, devoid of Avidya. May you be blessed with that certitude of conviction which is to be found in the pure minds of Jivas as well as of Narada and other Rishis.

At this portion of the narrative, Rama asked thus “Please describe to me the painless state of Sankara (&iva) and others.” To which the Muni replied “All the manifold things of the cosmos, whether great or small are the stainless Brahman only ; Jnana is Brahman only ; the world is Brahman only ; the five elements are Brahman only ; we are Brahman ; our enemies are Brahman ; our friends, kins men are Brahman only. Such is the doctrine of Sankara and others. Just as this universe appears dark to the purblind, and shining to those having eyes to see, so it appears blissful to Jnanis and painful to the Ajnanis. Who ever contemplates upon all as the partless Brahman, he alone is Brahman ; he alone is the drinker of ambrosia. He will never fail to attain immortality.

The Self-Light alone is immaculate. To all, their consciousness is everywhere. That the quiescent Jnana is Brahman, will then become an object of direct perception. When a person sees an utter stranger without in the least noticing him in his mind, the knowledge which exists then might be stated to be the all-pervading Jnana of Brahman which is no other than “ we.” Let us eulogise that non-dual Jnana-Atma which yields us the fruits of all Sankalpas, which is the light of lights and which is devoid of all Gunas. Let us offer our salutations to that Jnana-Atma which is devoid of all San kalpas, pleasures or beginnings. Those who have this certainty of conviction with nothing of thoughts and who act according to truth only, will enjoy their final beatitude in the Brahmic seat, replete with Satya (Truth), quiescence and equality. Those sturdy persons who, being filled with the Plenum of Jna”na, have their minds of equal vision over all and free from desires will never droop with the thirst of anything, whether living or dying.”

Rama at this stage interrupted the Muni thus “ Please explain, in detail, the two paths of true Jnana-sport and control of Prana through which Jivanmuktas are able to give up all Vasanas and pains”

To which the Vedic Muni replied “There are two means of Yoga to avert the dire melting pains of existence. The two means, true Jnana and control of Prana should, rightly speaking, be classed under Yoga ; yet in ordinary usage, the control of Prana alone is called Yoga. Both these paths have been given out by Paramesvara. To the temperament of some, Yoga is most desirable ; to the temperament of others, Jnana is most desirable. Of these two, I have already expatiated upon the true Jnana. Now I shall deal with Yoga. To illustrate it, I shall recite to you a nectar-like sweet story. Once upon a time, I was in the august synod of Devendra along with Deva Rishis and others. There I heard, from the lips of Narada and other Munis, the stories of Chiranjivis (the long-lived). Please lend your ears to one of them. A big nest like a mountain was built on the southern branch of a Kalpa tree which reared its head aloft on the north-eastern side of the summit of Mahameru dazzling like a diamond. In that nest, lived a crow named Bhusunda, a Yogi. Who could, either before or after this Yogi, vie with him in all the worlds Swarga world even in the length of time a

Yogi can sit in Yoga ? This Bhusunda was the longest lived and desireless; had the wealth of Moksha, the greatest intelligence, extreme quiescence and the faculty of a seer to cognize clearly all the three periods of time.

When all in the celestial assembly had heard this story of Bhusunda, as related by Satatapa Muni, I was filled with an intense desire to go and witness him in person. Accordingly, I went and observed, like a Kalpa tree, Bhusunda in a fragrant Kalpa tree on the tops of Meru. In its slopes and caves and on plants filled with flowers as well as on the branches of trees were seated large birds. The young ones of the moon- coloured swans, the vehicle of Brahma chanted Smaveda and other Mantras with the sound Swdha. I saw there Kokilas, parrots and other birds as well as many peacocks which develop Siva Jnana taught by Subrahmanya. Then the moment I appeared before Bhusunda, amidst a crowd of crows who was Atlantean in form, of tall stature, of full mind, observing silence, without the fluctuation of Prana and enjoying bliss in his own self, he came to meet me half way and being frantic with joy at recognizing me to be Vasishtha, poured forth kind words. Then welcoming me with the flowers in &gt;his large hands generated through his Sankalpa, he pointed me to a seat hard by. After I was seated, he kindly treated me with Arghya, etc., and gave vent to the following dulcet words “I and my suite are exhilarated in heart at the nectar-like shower of thy visit. Thou hast afflicted thy body with thy long travel. Through the visit of thy reverend feet, I have known all. All the great ones thought of the longest lived and hence of me too. Thou hast come here on that errand only. I wish to drink the nectar of thy words.”

Thereupon I addressed him thus “King of birds, true it is as thou hast stated. I came here to visit thy gracious self who has been deathless here from a very long time. To what race dost thou trace thy lineage? How didst thou attain Tatwa-Jnana? What is the duration of thy present life? What hast thou learned of nature s laws? Through whose unlimited wisdom hast thou been here? Please answer them all in such a manner, so that I may understand them little by little.

The virtuous Bhusunda said “In the beautiful presence of the supreme Siva, are myriads of Ganas (hosts) who are elephant-faced, sheep-faced, camel-faced, bear-faced, etc. Some of them have hoofs in their heads or hands; some of them have their faces in their abdomen. Similarly many are the vagaries of nature that could be witnessed therein. These Bhuta-Ganas (or elementals) will encircle Siva in Kailasa hills while the Saktis will dance before him, having their abode on the tops of mountains, Akasa, earth, forests, crematoriums and bodies. These Saktis are, according to their different degrees, named Jaya, Vijaya, Jayanti, Aparajita, Siddha, Rakta, Alambusha and Utpala. Of these, Alambusha has a Vahan (vehicle) by the name of Chanda, a crow. Once upon a time according to the mandates of Siva their chief, all the Saktis who had developed the wealth of the major 8 Siddhis, congregated together and celebrated a grand festival in the Akasa in which they danced and carolled, laughed and reeled under excessive intoxication. Meanwhile in another part of the sky in the same tipsy state was Chanda disporting himself with the female Swans the vehicles of the other Saktis who joining with the above said beautiful crow, became pregnant thereby. While the swans were thus jubilant, all the Saktis of Parameswara put an end to their dance and song and retired to their

respective places. Then these pregnant swans of the Saktis narrated truly the fact of, and the incidents connected with their conception to their respective heads who were without Sankalpa.

Thereupon the Saktis gave vent to the following words "Thou art enceinte through sheer destiny. Thou wilt no longer be able to drag our Ratha (car or body). Therefore live according to thy free will and pleasure." With these words, the Devis went into Nirvikalpa Samadhi.

The swans were far advanced in months, when they, at the allotted time, laid eggs on the shores of the Manasa tank. These eggs being hatched, there issued out 21 young ones, the progeny of Chanda. I and twenty others along with our parents were engaged for a long time in the worship of Brahma-Sakti (viz., Alambusha). She arose from her Samadhi and graced us, through her love, with Moksha. Extreme quiescence reigned in our heart thereafter. In order to pitch upon a place where we can live alone and without association, we reached our parents by the side of Alambusha and having saluted them both, we reached Moksha through the grace of that Sakti. On enquiring for a seat where Nirvanic bliss can be enjoyed, we were pointed out to this Kalpa tree. Having poured forth thanks, we came to abide here without any pains. All the Karmas I have been performing from that date have now concreted themselves in thy shape and have fructified to-day. Whoever will not be blessed with the nectar of Brahmic bliss through the moonlight of the association of the Jnanis ? Will the certitude of the beneficial nature of a thing arise otherwise than through the grace of the wise ? Even though I am a knower of Brahman, still as I have rid myself soon of all existences through thy visit, this birth of mine is fraught with the most wonderful of results. Therefore thou art Eswara himself." So saying he increased his respects towards me.

Then I enquired of him as to how he separated himself from his brothers. To which Bhusunda replied " In this spot, we lived for many Yugas, nay for many Kalpas. At last my brothers disregarding this body as a mere trifle, gave it up for Moksha. Though blessed with longevity, glory and power, they perished (or disappeared) through their own Sankalpa."

I asked him thus "How came you to survive the terrible Pralaya when fierce gales play their havoc and the twelve Adityas (suns) burn up the whole universe ?"

Bhusunda answered Do you think nature's action will ever cease to be ? At the time of Pralaya, I will quit this nest of mine. When the 12 Adityas scorch the world with their burning rays, I shall, through the Ap (water) Dharana, reach up the Akasa. When the fierce gales arise splintering up rocks to pieces, I shall be in the Akasa through the Dharana of Agni. When the world together with its Mahameru is under waters, I shall float on them without any fluctuation through Vayu-Dharana. When the time of universal destruction arrives, I shall be, as in Sushupti, in the Brahmic seat, the end of all the mundane eggs, till the beginning of another creation of Brahma. After his creation, I shall again, resort to this nest for my abode. Through my Sankalpa, the Kalpa tree at the summit of this mountain will arise every Kalpa in a manner similar to this.

" Here I interrupted him thus" Thou wert able to preserve a long life through the performance of Dharana But why did all the other Yogis die (or disappear)."

Bhusunda replied “ Who will be able to overstep the strict ordinances of Parameswara ? His will is that I should thus act and the other Yogis should act in the way they did. As every pre-ordained event should act out its results, they will inevitably come to pass. Such is the unerring nature of this Law.”

I questioned him thus “ As thou who art well versed in the Jnana of Brahman and Sastras art also acquainted with all the marvels of the three worlds through thy Yoga power, please inform me without fail of all that fell under thy vision.”

The Yogi replied “There was a time where for thousands of years, this earth was one (nebulous) mass of dust filled with stones but without mountains, trees or grass even appearing in it for a long time. In one Chatur-Yuga (four yugas), this earth was one vast forest. In another Chatur-Yuga, it was one chain of mountains without any earth to separate it. In another Chatur-Yuga, the whole earth was overspread with Vindhya hills without Rishi Agastya In one creation, Brahmins became crafty and replete with desires, while Sudras slighted them. Women who were chaste acted as they liked.

Oh Muni Vasishtha, I saw these and some other things too which I shall presently relate. I have observed, with my own eyes, the origin of the sun, etc., the state of Indra and Upendra, the Varaha (boar) Avatar of Vishnu who recovered back the earth which Hiranyaksha stole, the consolidation into one of the Vedas which were scattered in pieces in different directions and the churning of nectar in the milky ocean with the rod of Mandara hills. Even these, some of my juniors may be able to relate to thee. But thou shouldst know that endless have been the Avatars, Naradas, Baradwajas, Marichis, Pulastyas, the elephant headed Vinayakas, Subbrahmanyas, Bhringis and others. Therefore it is impossible to give out the number of those who came into existence in creation up to now. Oh Vasishtha of great veracity, this is the eighth of thy births (as Vasishtha). This is the eighth time we have met together thus. Thou wert born once in the Akasa ; another time in water ; another time in a mountain surrounded by groves ; another time out of the red flames. In five creations has the earth disappeared and been got back by Vishnu in his Kurma (tortoise) Avatar. Twelve times has the Ocean of milk been churned. All these I was a direct witness of. Thrice has Hiranyaksha taken away the earth to Patla. Six times has Vishnu incarnated as Parasurama, the son of Renuka. Buddha has incarnated again and again in 100 Kaliyugas. The Tripura and its denizens have been thirty times consumed by the flames. Daksha, the Prajapati lost his Yajna (sacrifice) twice. Ten times has been the defeat of Sakra (Indra) by the wearer of moon on his head (vis., Siva). Eight times have I seen the dire conflicts that raged between Eswara (Siva) and Arjuna on account of a hog. The eternal Vedas will arise suited to the intelligence of every age. They will be understood more and more with the increase of intelligence. So also are worldly actions marvellous. Though the several Puranas are read in different ways, yet they convey one significance only. Every Yuga, Jnana-Sastras will be embodied in the shape of the stainless Ramayana. Like Rishi Valmiki who recited the Ramayana now, there have been 12 Yalmikis who brought out the same before. Bharata, the second of the Itihasas, though composed by the noble Vyasa, is considered by some as a Khila (supplement to the Vedas). In this creation, Sri Rama incarnated for the eleventh time on this earth. He will incarnate

again in the wealthy house of Vasudeva. All these illusions of the world will at one time manifest them selves and at another time not. All these illusory visibles will be latent in the one Jnana-Atma, like foams in an ocean and will again revive and again perish. All the eight quarters, mountains, the sun, the moon, the stars, the seat of Meru and others differ with every fresh creation. All these have fallen under my direct ken. Each of these four yugas have got their respective peculiarities of Dharmas (duties), etc.”

Here Vasistha interposed How didst thou manage to get out of the clutches of Yama (Death), engaged as thou wert in worldly actions?

The Yogi said “ What good results will accrue to those who will not act up to the injunctions of the Great ones ? Though thou knowest this, I shall explain it to thee, inas much as thou hast asked of me. Yama will not in the least approach those whose minds have cast off the beads of the pearls of stains strung in the string of pains. Yama will not approach those minds without any chafings which chafings are to the mind, like a sword to the tree of certitude or cor roding vermin to the body. Yama will not approach those wise persons who do not nourish in themselves the hissing serpent of desire which rests its head in the mind and twines itself round this tree of perishable body. Yama will not approach those Jnanis who are not bitten by the serpent of greed in the hole of their mind and emitting the venom of love and hatred. Yama will not approach those persons who have eradicated the root of anger in the ocean of the body without making the Vadava fire to spread itself without making the waters of discrimination to dry up. Yama will not approach those whose minds are not inflamed by Kama (passion) but are crushed like sesamum seeds in an oil-press. Yama will not approach those who attain quiescence in the imperishable and immaculate Nirvanic Seat without any pains through excessive meditation. It is the stains abovementioned that form the germs of existence.

But they will not affect those great minds that have become non-dual and without any differences (of conception). Those pains which arise through mental disease and produce all illusions will not even go near that non-dual mind divested of all differences.

They will not come in contact with that non-dual mind devoid of all differences, wherein the heart-Akasa is not obscured, and Raga and Dwesha (love and hatred) thoughts are destroyed. They will not in the least enter that non-dual mind which is free from bad thoughts, words, qualities or actions and whichever looks equally upon all.”

“ The mind should be rendered fit for salvation to reach the seat of That without delusion, vehicle or stains. It should be made to reach the seat of That wherein the ghosts of the impure differentiations do not reside, having previously been stripped of fear, its long standing associate. When Atma is known through it, all pains will be annihilated ; and then there will be no compeer to it in all the realms. It is difficult of attainment (even) to those like myself. Such a subjugation of the mind will enable one to reach a goal far above all actions. How can such a seat be attained by an intelligence steeped in ignorance ? Through the Madhyagata (neutral) Jnana which is tantamount to Jnana vision and leads to the development of Jnana, I have



developed one attribute which destroys all pleasures and pains and conduces to bliss. It is the control of Prana which paves the way for all the non-cognition of all the externals and is the cause of the arrest of death.”

Here Vasistha, though familiar with the control of Prana, asked him what he meant by it. To which the Yogi went on thus “In the cool lotus of the heart within this visible tenement of flesh composed of the five elements, there are two Vayus, Prana and Apana commingled in it. Those, who tread smoothly and without any the slightest effort the path of these two Vayus, will become the sun and the moon themselves in the heart-Akasa and will rove in the Akasa and yet be animating and carrying their fleshy tabernacle. These Vayus will go up and down to higher and lower states. They are of the same nature in the waking, dreaming and dreamless sleeping states, and permeate all throughout. I am moving in the direction of these two Vayus and have rendered nil all my Vasanas (in the waking state), like unto those of the dreamless sleeping state. Divide a filament of the lotus stalk into a thousand times and you will find these Vayus more subtle than that. Hence it is, it is difficult for me to treat about the nature of these Vayus (and their vibrations). Of these, Prana does ceaselessly vibrate in this body with an upward motion both externally and internally ; while Apana, having the same fluctuating tendency, vibrates both external and internal to the body, having a downward motion. It will be beneficial if the Prana exhaled (to the extent of 16 digits) is inhaled to the same extent. Those who have brought to experience this (viz., the equalisation of Prana in exhalation and inhalation) will enjoy infinite bliss.”

“Now hear about the characteristics of Pranas. The inhalation, to the length of 12 digits, of the Prana which has been exhaled is called (the internal) Puraka (inhalation.) It is also called the (internal) Puraka, when Apana Vayu re-enters the body from the outside without any effort. When Apana Vayu ceases to manifest itself and Prana gets absorbed in the heart, then the time occupied in such a state is (the internal) Kumbhaka (cessation of the breath). Oh Rama versed in all Vedas, Yogis are able to experience all these. When the Prana in the Akasa of the heart manifests itself externally (to the heart within) in diverse aspects without any affliction to the mind, then it is called (the internal) Rechaka (exhalation). When the externally fluctuating Prana enters the nose and stops there at its tip, then it is called the external Puraka ; but if passing from the tip of the full-blown nose, it goes (down 12 digits, then it is also called the external Puraka. When Prana goes arrested without and Apana within, then it is called the external Kumbhaka. When the shining Apana-Vayu takes an upward bent within, then it is styled the external Rechaka. All these practices lead to Moksha. Therefore they should ever be meditated upon.

Those who have understood and practised well all the external and internal Kumbhakas and others will never after be re-born.

All the 8 courses I have given out before are capable of yielding Moksha. They should be sought after by day and by night. Those who are associated with these practices smoothly and control their minds by not letting them run in other directions will, in course of time, reach Nirvana. Such practitioners will never thirst after material pleasures, like Brahmins who will not defile their hands by the touch of a

dog's skin. They will ever be in this uniform practice, whether walking or standing, whether waking, dreaming or soundly sleeping. They will never be afflicted with bondage or pains. They will encompass all legitimate longed-for results. Prana having flown out, will again be absorbed in the heart having run back 12 digits. Similarly will Apana be absorbed in the heart, having issued out of the heart and running back 12 digits to it. Apana, being the moon, will cool the whole body in its passage. But Prana, being the sun, will generate heat in the system and cook (or digest) every thing in it. Will pains arise in one who has reached that supreme state when the Kalas (rays) of Apana, the moon, are drowned by Prana, the sun? Will re-birth arise in one who has reached that powerful Seat when the Kalas of Prana, the sun are devoured by Apana, the moon? Those will arrest at once the seven births who reach that neutral state when they find Apana Vayu consumed by Prana and vice versa. I eulogise that Chidatma who is in that intermediate state when Prana and Apana are absorbed in one another. I meditate ceaselessly upon that Chidatma who is in the Akasa directly in front of the end of my nose, when Prana and Apana become both extinct. Thus I attained the Supreme Seat worshipped by Devas through my faultless vision and surrounded by rays. Thus it is, through this path of Prana's control, that I attained the Supreme and immaculate Tatwa devoid of pains. Through this vision palpably in me, I never look back (with any remorse) upon the past or the future. I concern myself with the present only. And the result has been that I have reached this state. Never will I contemplate upon this or that, as my goal. Through such a course have I been able to prolong my life from age to age without any cares at all. In the company of merry persons, I would be merry; in the company of the afflicted, I would also be afflicted. As I am the friend of the whole universe, I have been able to live long and happy without any pains. I would never droop amidst excessive prosperity or dire adversity. I would be an universal benefactor. My longevity is due to the absence of Ahankara in me, oh Lord of Munis. Moreover it is due to thy grace that I have been blessed with much of Tatwa-Jnana and long life."

Thus did Bhusunda end, when Vasistha addressed him thus " That which you have deigned to relate to me is equally marvellous. It has enchanted my ears and captivated my heart. Whoever on lending his ears to it will not be in raptures over it. May you prosper gloriously. As the sun is about to reach the meridian now, I shall wend my way to Devaloka. May prosperity be with you."

So saying I rose and steered my way in the Akasa, where in spite of all my entreaties to stay where he was, he accompanied me many Yojanas. Then through dint of sheer force, I compelled him to stay and return.

Is it not, oh Rama, heart-rending to part from pure Jnanis? I parted from Bhusunda, the great Yogi once in Krita Yuga. Then I visited him again in this Treta-Yuga, when, Rama, thou didst incarnate. Therefore thou shouldst know that this is the path of Bhusunda, the great Yogi.

THE STORY OF DEVA-PUJA THE WORSHIP OF GOD.

Summary Having, in the previous story, described that Nirvanic bliss wherein all are Brahman only will result through Jnana and Yoga, the author gives out the rationale

of the Puja (or worship of God) made by the Hindus in order that they may know that what they worship is the perishable matter only and that they may rise to a higher ideal.

All these things composed of the five elements are appearances only. So also is time through right discrimination. Moreover, it is quite false on our part to identify the "I." with this body to which the terms "I," he, etc., are applied. Therefore may you free yourself from the illusory conception of this body composed of network of bones, muscles, &c., being the "I". Is there any limit to the myriads of forms created through Sankalpa? Oh Rghava after sleeping on cushioned beds at home, you roamed about in all directions and lost your equilibrium of mind in the contemplation upon the dreamy things of the world. Where is the body which can be called yours? Please reflect well upon it. Through letting loose the reins of mind in the waking state, it wanders about in diverse places such as Mahameru or Devaloka and is lost in a labyrinth. Where has the body, which can be called yours, taken its refuge in? Know this Samsara to be a long dream or a mental sovereignty or delusion. This universe which is nothing but a manifestation neither is nor is not. Tatwa-Jnanis say that the annihilation of the differentiated thought leads to the worship of the All-beneficent.

It is certain that one and all of us are destined to die. Therefore why should people in this world weep in vain over the death of a person? Oh valiant Rama, persons born in this world enjoy but a tittle of happiness. Therefore why should Ahankara be manifested in actions which bring on but a tinge of bliss? Having given up all conceptions of duality, may you look equally upon all in this reflection of an universe, it is nothing but a stain in the glass of the mind. Whoever renders his mind free of all diversities and reflections and does not allow the serpents of love and hatred ingress into the hole of his mind, will be like a Kalpa tree which yields anything and everything to its owner. Oh intelligent Rama, erudite persons who are self-presumptuous through their ability to solve any doubts are only like an ass carrying much burden and not worthy of being approached, if they are not devoid of love and hatred.

Should the axle called Sankalpa of the car of existence, having the wheels of illusory re-births, be stopped completely, then the car will come to a dead halt; but if the axle of Sankalpa be a little in motion, then none, however mighty, will be able to arrest the motion of the car. Such a stoppage should be made through the power of Jnana, subtle intellect and self-efforts. The whole universe contains not an object which cannot be encompassed by the efforts of true Jnana, the qualities of the wise and a study of Atma-Jnana Sdstras. This mischievous and powerful imp of the lower mind is the generator of all pains and all fears, and the destroyer of all noble (spiritual) wealth. Having slain this slayer, may you become "That" which you are. Should this dire imp of mind take a firm possession of a person, any amount of study or kindred will not exorcise it. Even Acharyas will find it difficult to scare it away. But if this evil spirit be divorced from one without even the shadow of thought, then will the Sastras and others be of help to lift him out of re-births, like a beast that, falling into a shallow pool without mire, can be easily lifted up. If one after relieving himself from all objects of enjoyment as well as the enjoyment itself wishes to

attain his non-dual and all-full Atmic Reality through the graces of the Guru and his own discriminative enquiry, then he should hear what passed between me and Parameswara wearing the moon in his matted locks, in order to divest himself of all garments of illusion. Now I will relate it to you which you will presently hear with a clear mind.

Once upon a time, I spent a long time most instructively and delightfully in Kailasa\* hills in the worship of Parameswara, in the performance of Tapas in a raised shed on the banks of the Ganges and the study of many books in the company of Siddhas. One night on the 8th day of the first half of the lunar month of Simha (August-September), it was 15 Ghatikas (12 o'clock) when bustle in all quarters was hushed up and nature was, as it were, in a state of Samadhi with utter silence. Not even a single footstep was heard. The darkness was so thick as to be cloven by the sword. Mountain caves, forests, &c., melted into thin void in the sable gloom. I then returned from Samadhi and let my mind rove in the heterogeneous objects of the universe. Then flashed before me in that darkness an incomparable light which I had never witnessed before. It was, as if countless moons and pure white clouds contributed their mite to increase the dazzling splendor. In the light, I observed Parameswara and Parvati locked in each other's arms and preceded by Nandikeswara. Along with my disciples, I rose up and went to them with requisite materials of worship. Standing at a distance, I eulogised them first; and nearing them, I worshipped Parameswara with prostrations, Arghya (oblations of water), sweet and cool flowers and other objects. Him whose mind is ever cool and who has a merciful eye, free from pains. Similarly did I worship his consort, Parameswari and prostrate myself before her. Then I paid lovingly my due respects to Siva's and Parvati's attendants. After which the resplendent Parameswara with significant words as cool as the nectar-like moon addressed me thus "Has thy intelligence merged itself in the Brahmic Seat and attained quiescence therein, free from all pains and full of bliss? Hast thy Tapas being going on without any obstacles? Hast thou attained that which should be got at? Have all the visibles perished from thy mind?"

So said the cause of all the worlds, when I prostrated before him and submitted the following under his orders "Oh Deva of Devas, there is nothing which is beyond the power of one who has duly obtained thy Grace. Never will fears of objects come in proximity to them. It is thy devotees that are worshipped by all in the world. Whatever place the Great Ones who have found an asylum in thee live in that is the real body, that is the true country and that is the fine mountain for others to take their abode in. The meditation on thee is but the result of one's past virtuous Karmas, showers Dharmas on him in his present life and is the seed of future Dharmas. It is like a Purnakumbha\* for storing up Jnana nectar; is like a moon shedding its mild light and is the path leading to Moksha. Having come into the possession of the Chintamani (gem) of thy meditation, I am now trampling the heads of all unreal existences."

Having thus eulogised him, I again prostrated myself at the two soft feet of Parama-Siva, the First Cause, blooming with a face of mercy and I again addressed him which thou shalt hear, oh Rishi. "Oh ocean of grace living in Kailasa hills, there is yet a doubt lingering in me who has understood all through thy grace. Please favour

me with truth as regards it. What is meant by Deva-Puja (or the worship of God) which is said to destroy pains and confer bliss ? And how should it be done?" To which the Lord replied " Deva (God) is neither the solitary Vishnu nor Siva nor any other having the body of five elements. Nor is it the mind. But it is the Jnana, the Self without beginning or end. Can It be these paltry objects such as bodies, etc. ? As Brahma-Jnana is the Jnana which is illimitable, actionless, beginningless and endless, such a Jnana alone is true and fit to be worshipped. But in the case of the ignorant devoid of Jnana (wisdom), worship of forms alone is ordained to be the best. Just as wayfarers when they are unable to travel a long distance are told that their goal of destination is but a call s distance in order not to let their spirit droop, so persons without Jnana are told to worship diverse forms at first ; but the wise say that they will not get the certitude of Jnana through such a process. It is the beginningless and endless Jnana-Akasa that pervades everywhere. As it is imperishable out-living all Kalpas, it alone is God. The pujah (or worship) of It should be conducted with the flowers of Jnana (spiritual wisdom), equality of vision and contentment. Worship of particular forms is no worship at all. Through no other path, can the partless Jnana-bliss be secured. It is only through the sprinkling of the flowers of Jnana (wisdom), &c., that the bliss will become replete. This illuminated Jnana is beyond the reach of all S astras. It is the Satta- Samanya which is common to, and occupies, the intermediate state between Sat and Asat in all internal thoughts. God is the great Satta-Matra alone. Should this Jnana subject itself to Vikalpas, then it abandons its real form and becomes individualized and separate. The one Chit (Consciousness) contracts Sankalpa through the contemplation in regular succession upon the different states of Avidya (or matter.) Then conditioned by space, time and other powers (and having conceptions of the same), it becomes the ignorant Jiva fulfilling the functions of Buddhi, Ahankara and Manas. With this Manas (mind), it will long for birth and death and cling to them. With the thought of the environment of the body, it will be sunk in the mire of the great delusion. Excessive pains will make it to go lower and lower along with its endless trail. These will go on afflicting it, so long as there is Sankalpa ; otherwise not. Sankalpa itself is pain; its absence is Brahmik bliss. If through the tempestuous gate of thy discrimination, thou dispellest the cloud of Sankalpa, then there will remain the stainless one like a permanent autumnal and pure sky. Mayest thou live drowned in the ocean of Brahmik Bliss in an illuminated state, having- destroyed the stains of Sankalpas through thy stainless efforts.

" Atma-Tatwa has all Saktis (or potencies) in it. These Saktis through their sportive play generate bondage and emancipation. In Atma which is equal in all and the pure Jnana and which yet generates all Vikalpas, there are numberless Saktis such as Ichcha Sakti, Vyoma (Akas) Sakti, Kala (Time) Sakti, Nyati (Law) Sakti, Moha Sakti, Jnana Sakti, Krya (Doer) Sakti, Kartru (Agency) Sakti, Akartru (non-agency) Sakti and others. The sportive Sakti of Ajnana generates births and deaths. But they are arrested through the Sakti called Nirodha (Control). The annihilation of all Bavanas ^thoughts through the different kinds of Aradhana (respects paid to or worship of God) constitutes the pure pujah (worship). The avoidance of identification of "I" with this body arising through Karmas is the supreme Aradhana. Through such

contemplation should the Aradhana be made to It. It is the Jnana-Light compared to which, even millions of suns appear but as a speck. It is this Light which all should reach up to, considering their "I" as no other than this Light. To this Jnana-Purnsha, the highest Akasa is his head ; the lowest Akasa is his golden lotus feet. All the quarters are his long hands. The heterogeneous universes are his hosts. All the countless myriads of mundane eggs will be absorbed in but a corner of his heart. The resplendent Paramakas is the beginning- less and endless form of it. All lives such as Brahma, Vish nu, Rudra, Devendra and others are like so many hairs in the pores of the body of this great Principle. Ichcha and diverse other Saktis which start a creation or are the motors of all! in the mechanism of this universe rest in his body. Those who realize that such is the nature of the Supreme one are fit objects of worship by all will be of the nature of Jnana and will enjoy themselves in Atmic Reality. They will live every where, will be courted by all : will be the source of all seats; will have Sat alone as their bodies ; will have time, which regu lates all things in the world, as the porter at their gates; and will be the immaculate Self-Light. Enjoying at ease all ob jects of enjoyment through the five organs of sense and mind and contemplating within that all is Parameswara who is above all Sankalpas, one should pay respects to the Supreme according to the dictates of the Vedas. All the external forms of worship paid to Atma are not the proper ones. But one should through his nectary wisdom and without any pains or conception of duality pay respects to It. So long as there is the pure intelligence of wisdom within, so long will there be Dhyana and proper Aradhana. One should be ever Jnana, whether engaged in the perception of objects through his five organs of sense or in sleeping, talking, walking and breathing. It is the Dhyana (contemplation) of Atma-Tatwa that constitutes the articles of worship in this Aradhana of God. Through no other path will the great attain the true Jnana. Even if the much-slighted ignorant per form this Dhyana of Aradhana for 13 twinklings of an eye, then it will generate the good effects of the gift of a cow ; if the real Atmic deity is contemplated upon for 100 seconds, then it will be tantamount to the good effects of a thousand Asva-medha (Yajnas) ; if continued for 12 minutes, then the good effects of a lakh of such Yajnas will ensue. If steadfastly continued thus for 24 minutes, the beneficial results of a Raja-Suya sacrifice flow in ; but if for half-a-day Atma- Jnana is meditated upon without any distraction of thought, then there is the benefit of a lakh of such Yajnas. Again if for a full day such a meditation is continued without any in termission, then the stainless Brahmic Light can be merged in by him. This is the highest Yoga and this is the highest Karma.

"I have treated, up to now, of the external worship of Jnana-God. Now I shall deal with its internal worship. Without ever forgetting the God of Parama Siva within the body, one should ever be contemplating upon him in all his actions as going and coming, sleeping and rising, enjoy ing wealth and objects and yet be disconnected with them. Though associating with the diverse objects of the world, he should ever worship the Siva-Linga\* of blissful Jnna with the flowers of Jn&na after bathing in the sacred waters of Tatwa-jnna. This Jnana-God pervades everywhere in the 36 centres without the modifications of the mind in Manas, Sankalpas, the state intermediate between Prana and Apana, the heart, the middle of the throat, the

middle of the brow, the tip of the nose and other seats. Ceaseless and continued contemplation should be made upon God, shining- as Light in the body as inseparable from Manas, eyes, organ of speech and other organs and all the hosts of Saktis as chaste women inseparable from their Lord ; also that the Manas which makes one cognize the three worlds should be contemplated upon as no other than the guard at his gates ; the good thoughts should be known as no other than His cook ; the Vritti-Jnana thoughts as no other than ornaments to the perishable body ; the Jnanendryas, and Karmendryas as no other than His gates. With these thoughts, he should contemplate that he is no other than “ That” which is the direct Jnana of Atma- as endless, partless, non-dual and yet wearing all in Itself, full in Itself and making all full, equal everywhere and having Its natural laws and light and being the incomparable Jnana. Thus should the internal worship be made that he is inseparable from It.

“ Much illumination will arise through this course of pure worship. Through the expansive intelligence of equality of all, the knowledge of body will be known by pure souls to be burdensome. Therefore they will ever worship the Jnana which is above all body through the above articles of worship. The wise say that such is the worship practised by the great. They should go on worshipping Jnana without ever longing for things they cannot get or being hindered in the acquisition of objects. They should go on worshipping Jnana, extracting Atmic bliss out of eating and drinking, enormous supreme wealth, rest, going in vehicles and other pleasures. They should go on worshipping Jnana by bestowing on it the flowers of unsullied actions, whether amidst mental or bodily malady, incipient Moha (illusion) or dire pains, the cumbersome of the administration of regal justice or sharp adversity. They should go on worshipping Jnana, whether they enjoy stainless objects or abandon stainful enjoyments.

Enjoying with a sweet mind and a non-dual conception whatever objects one comes by and not longing for things inaccessible is Jnana-Archana (or the sprinkling of flowers, etc., on God). Unfailing worshippers of Jnana should regard pleasures and pains as of the nature of Jnana (and hence be indifferent to them). They should ever regard all forms and places as no other than Brahman and worship them as such. Like an ocean receiving unto itself innumerable rivers, Jnana will be a capacious reservoir of all enjoyments, neither hating any things nor longing after them. Without in anywise being affected by appearances, base or high, they should be engaged in worship, in order to free themselves from all dualities of conception arising from pleasures and pains in the differences of space, time and substances. These are the beneficent articles of worship dictated in the great worship of God.

“Just as the six tastes, sourness, pungency, bitterness astringency, etc., are rendered full (and enjoyed completely), only when the Saktis of tastes and the mind join together, so the Plenum arises when all these articles of worship are combined with Snti (sweet patience or quiescence of mind). When this quiescence of mind is contemplated upon (along with the mind), then in an instant all objects will become one Universal nectar, like the ever-showering ambrosia of the moon ; but if contemplation is made without quiescence of mind, then even Jnana (spiritual)

objects will appear but as stones. If the illusions of pleasures and pain, arising from objects which are differentiated through space, time and substance be dispelled, then the God within the temple of the body will be clearly cognized without any desires coming across.

“ Pure Maya dispels impure Maya. It will destroy the virulent poison of the great Sankalpa. Like a washer man who removes dirt through dirt, the impure Maya should be slain by the pure Maya. Though pure Maya is not the cause, yet it will appear so through Acharya s (Teacher s) words. To the real enquirers after knowledge, they (the Guru s words) will enable one to know his own Self. An Acharya s grace, if it becomes emapport with his disciple, will of itself, in a mysterious manner, enable the disciple to perceive directly the Brahmic Principle within, though it is impossible for the Guru to point to Brahman as this or that or for the disciple to understand how it is prior to his direct perception. Each should cognize It within him self through his own Jndna with the aid of an A charya and an understanding of the true significance of the many Sastras. It is indeed very rare to attain that state without the help of a Guru and spiritual books. Should all the three combine, vis., an Acharya, Jnana-Sastras and a true disciple, then it is certain that the Seat beyond all bondage will be attained. If the link between these three last long, then it will generate stainless Jnana like the sun bring ing, in its train, actions in this world. According to the abovementioned path, there is no doubt they will render themselves fit objects of eulogy by such as Myself and attain the Brahmic Seat.

“ This world, though it really is not, appears to be. Know, oh Vasishta of great Tapas, that it is no other than a reflection. Know also that Jnana is that Principle which is known by the Vak (Speech) of Brahma and others. This Chaitanya (Consciousness) which is above all, manifests it self as the dual visibles. Undergoing different names, it will contract Ahankara through the thoughts of the mind. This idea of “ I” will bring in its train the idea of time, space and other potencies. With these environments, the name Jiva accrues to it. Contemporaneously with it, there arises Buddhi in ignorant souls. Associated with the potencies of sound, actions and Jnana, the collective entity will produce in one instant memory and in another instant will become Manas in order that it may be the seed of the tree of Sankalpa. This is what is called the Puriashtaka body. It is said that this is the seat of words. Through Atma, Manas assumes countless forms. This alone assuming the form of Akasa and others, generates Prakriti and other elements. Like evil spirits arising in the seeming void, the Vasanas of the mind will arise in it.

“ Now if these Vasanas which have acquired the name of the world are destroyed, then there will be an absolute quies cence. Those who are firmly clinging to the idea of perma- nancy in this I or the universe which is but a mirage in an oasis, are not fit to be initiated (into Jnana). Such persons are condemned by the wise as extremely sinful. The wise will initiate those discriminative persons only who have avoided all illusions ; but they will never dream of initiating the weak-minded subject to the worldly illusions. Should they do so, it will only be like mating a virgin in the waking state with a husband dreamt of in the dreaming state. Oh Vasishta, we have thus given a reply to thy questions. Mayest thou grow in true love with us. Let us go.”



So saying Parvati and Parameswara with their suite encircling them, journeyed in the Akasa- At their departure, I saluted them with the worship of flowers. From that day forward, I have been unintermittingly worshipping the true Jnana through the path of ever-increasing bliss and freedom from pains. Through the assiduous and the ever-continued performance of such worship, I feel now the V&sanas to be as light as a feather. Neither during the day nor during the night do I find excess or defect (in my mind) through the sprinkling of the flowers of right conduct in my actions. When the knower and the visibles do unite as one, then all Atmas (egos) do become equal. In such a state of union what the Jnana-Yogis cognize is that which is in that state, (there being nothing external to them then). This is the supreme worship of Jnana-Atma. Therefore, through this kind of vision (or idea), may you live, oh Rama, in this world with a mind unattached to the things therein. Do not afflict your mind by letting it rove over this great forest of the world.”

Here Rama overjoyed said thus I have cleared myself of all doubts. I have known all that should be known. I have attained thy grace without the least fluctuation of mind. I have slain all desires which are like huge elephants with long proboscis. I do not get agitated by anything. Having crossed the banks of the ocean of existence free from all delusions and pains, my mind has become an adamant filled with Brahmic bliss and is now Bliss itself.

#### THE STORY OF BILWA FRUIT.

Summary In this story, an illustration is given that the expansion of the Bliss arising from the worship of Jnana stated in the previous story is the All.

Rama continued The nectary showers of thy words, though they have become full in me, are not yet to my heart's content. Please therefore throw more light on this all-full Jnana.

To which the Muni replied One thing which is sweet and pleasant to us at one moment produces the very reverse of that sensation in another. Whoever has not experienced this in this world? Things, when longed for, are pleasant; but are bitter if not longed for. Hence desires are the cause of pleasures. Pleasures will cease, when satisfaction arises in the same. But if desires cease, all else will be destroyed. Therefore, oh Rama who wishes to divest thyself of all associations with objects, mayest thou be free from all desires, from all thoughts, from thy (lower) mind. If thy Antahkarana (lower mind) be devoid of all Vasanas, then it will be never disturbed from its equilibrium, in spite of the many obstacles crossing its path.

The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore mayest thou slay this mind, either through the destruction of the Vasanas or the control of the Prana. The base Avidya (ignorance) has the property of expanding and contracting. Through these two (expansion and contraction), the ever- gyrating Karmas do take life and die. Therefore thou shouldst annihilate this mind of Ajnana (ignorance) through the power of constant association with Acharyas and Jnana books.

The mind will be destroyed through the control of Prana or the arrest of the fluctuation of the mind Such a distraction is termed by the wise to be the supreme Seat. The Bliss which arises, when the visibles and sight are merged into one (the

seer), is the all-pervading Paramatta (Reality). Beyond “ That,” nought else is. Through such a vision (or direct perception), the mind will be destroyed and will generate infinite bliss. Such a Bliss has no increase or decrease, no appearance or disappearance. The mind of the discriminating Jnanis cannot be termed mind but only Tatwa (Reality). That which gets differentiated through the diverse objects is the mind. It will become immaculate, like copper transmuted into gold. This Reality of Jnana, having become the mind, will sport once in this universe and then reaching the Turya (fourth) state will become that Eternal Verity which is above Turya. Hence Brahman can be one as well as many like this variegated cosmos. All are Brahman only. The differentiations of the mind, &c., do not in the least really exist and will appear as so many manufactured illusions of the brain. Now I will illustrate the same. Hear now, oh Rama, to a small anecdote which will astonish even the learned.

A Bilwa fruit there is, of such huge dimensions that neither Kotis (crores) nor Maha-Kotis nor lakhs of Kotis of Yojanas can measure it. It will not decay even when a Maha-Kalpa closes. Though the ancient of ancients, its glory is such that it is more soft and delicious than the moon on the third day of the waxing fortnight. It will remain quite unruffled even amidst the fierce storms and gales at the end of a Kalpa and is the seed of Brahma's egg. It is indeed impossible to set a limit to the number of mundane eggs which generate out of, and are absorbed in, this fruit to which no words can do full justice. Though ripe ever, it will never decay. It is the quintessence in full of all other fruits. The fleshy part of this fruit is illimitable and typifies but the all-pervading nature of jnana. The marrow in the fruit is the fluctuating Chit-Sakti which, arising in the fruit (of Brahman) that is equal in all, produces, through its intelligential potencies, the heterogeneities of Akasa, the Kalas (parts) the imperishable Law, motion, the dome of Brahma's egg, of time, the several quarters, etc., which are represented by the different seats of marrow in the fruit.

Brahma, at this statement of Vasistha queried him thus Oh first of Jnanis, I have understood thy allegory of Bilwa fruit. Oh Acharya, this Bilwa fruit is no other than the Supreme Seat of the Sat. Ahankara and others are no other than the base aspects of Jnana. Oh firm Acharya, Jnana which appears as the one and the many, has never any differences per se. The marrow of the pumpkin of Brahma's egg is Maha-Meru, etc., while the rind of the Bilwa fruit of Jnana is; no other than Brahma's egg and all the universes.

#### THE STORY OF A GRANITE

Summary In this story it is sought to exemplify the fact that all things, though appearing different, are no other than Brahmic Light.

Vasistha continued O Rama of exquisite beauty, again listen to another story. There is a glorious huge granite rock which is impartite, thickset, soft and endless in its dimensions. Out of it, have lotuses beyond number risen and bloomed. Their leaves are tacked on, one to another and close-set. Some are visible and some invisible; some became the higher ones and some, the lower Some are firm in their own state. Innumerable are the shells cropping up in the middle of these lotuses having no root. Discuses also grow up in great numbers betwixt the lotuses. Here Rama

remarked that he observed one such huge granite in the rock of Saliagrama whereon Vishnu stood.

The Muni continued The granite I referred to is not one that you have ever witnessed. I applied the word granite to the Chit in the heart in which are the different states of all the worlds. The granite is no other than the Jnana in the heart containing the worlds which are one and yet many. In this non-dual and obdurate Jnana- rock are the hosts of universes like the air pervading the Akasa- Earth, Akasa, Vayu, mountains and the quarters even when combined, will not make up even an infinitesimal small particle of this rock. In this beautiful one are to be found the sacred marks of lotus, discus and conch. It may be said to be in the Sushupti state. All the universes are no other than Jnana itself, like parts of a rock which are no other than the rock itself. The wise say It will ever be as It was before. Though, like the granite rock, there are absorbed in the heart heterogeneous universes with their various marks, yet Chit is non-dual without any differences. Like the analogy of a forest of lotuses appearing (at a distance) like one stone, all the universes without being differentiated in Jnana are one replete Chit. Have you ever seen lotuses and the like hatched or generated out of a big rock? Similarly are the three worlds, (not born out of and absorbed into Jnana) but the light of Jnana only. As in the afore-mentioned illustration of the marrow of the Bilwa fruit, the many mundane eggs that have differentiated merge into the one Chit. But you should not conclude therefrom that it is many. The Sat-aspect of Brahman manifests itself as this grand motley universe of forms which are like lotuses in a granite. Then they will reach the seat of Atma conquered through Sushupti, quiescence and equality of mind and Jnana. All these ephemeral creations are of no avail and will not ever be composed of these diverse forms.

#### THE STORY OF ARJUNA.

Summary. Even wars, etc., will not create differentiations in the mind, if it longs not for the results of actions.

At these words of Vasistha, Rama said thus I have known all that should be known. I have seen all that should be seen. And yet I have to put another question to you in order that bliss may be enjoyed in full. Please describe the form of this Puriashtaka body which, like an image in a glass, creates this universe many times over and over again.

To which Vasistha replied Brahman which is without beginning or end and which is the seed of the universe, becoming differentiated, is Jiva; subjecting itself to the idea of separateness, it becomes Ahankara; with Manana (contemplation), it becomes Manas; with the certainty of intelligence, it becomes Buddhi; then the (five) objects (sound, etc.), through Indryas (the organs). With the thought of the body, it becomes the body itself; with the thought of a vessel it becomes the vessel itself. A form (or subtle body), having such a nature, is called by the wise Puriashtaka body (composed of the eight Manas, Ahankara, Buddhi and the five objects of sense, sound, &c). The speedy transformation of the pure knower, or actor, or enjoyer and witness into the Jiva consciousness is called Puriashtaka body. Through the newly engendered Puriashtaka body, dreams upon dreams will

pile up and this universe will appear (real) with the many creations of illusion.

Now therefore hearken to the path pointed out by Lord Krishna who strode the earth. Just as Vijaya (Arjuna) will pass his time fearlessly, so also, Oh Rama, shalt thou pass thy time.

There Rama queried When will Arjuna (Vijaya) be born ? And what will Sree Krishna, the Lord of Lakshmi initiate him into ? Then Vasistha related the path pointed out by Sree Krishna to Vijaya in the following manner :

Yama (death) will, at the end of every four Yugas, brood over the carnage of Jivas (egos) perpetrated by him during the Yugas and therefore will perform Tapas, At one period, he will sit at it for eight years ; at another, for ten years ; at another, for twelve years. Sometimes he will sit for five years ; again for seven years ; again for sixteen years, and so on. While Yama thus performs Tapas without slaying any Jiva, the Jivas will become so great in number that the earth will be thickset with them. It is at this juncture that the Lord has been relieving the earth of its burden through proper means from the very commencement. Then will the four Yugas, the countless Jivas, the universes and all else will perish.

In conformity to this universal law, Yama, the son of the sun will retire into solitude for the performance of Tapas for twelve years, satiated with the carnage of Jivas, in order to attain a state free from the trammels of pains. Then the goddess of earth unable to bear the load of the multitudinous hosts of non-deceased Jivas will fly for asylum to Vishnu. Vishnu, exhorting her to return with the promise that he would incarnate on earth in two forms, one as the son of Vasudeva and another as the son of Pandu will fulfil his promise by passing under the two names of Vasudeva (Krishna) and Vijaya (Arjuna). Then the victorious sons of Dhritarashtra, Duryodhana and others along with their kith and kin will wage an unjust war with Arjuna and his hosts. In the battlefield, melting with compassion at the prospect of the death of his innumerable kinsmen, Arjuna will relax his hold over his bow and faint. On account of which, Krishna will initiate him into Jnana. Now mark well the truths which Krishna, the Sariri (the spirit within the body) will impart to Vijaya, the Sarira (the body).

They are thus “Now Arjuna, cognize, without any fluctuation of mind, the Atmic Reality which cannot be known through the mind and which is without beginning or end. It will be without stains. You will, thereafter, not be born or die in this fleshly tabernacle. You will be Sat only. There will be no birth or death then ; no form then to differentiate with the terms, “I,” “ thou,” etc.; no ego to reincarnate then. Though in the body of this eternal and ancient Principle, you will never be destroyed. Without omitting to perform your actions, do them without the least longing after their fruits. If you tread the indestructible path of Brahmarpana (relegating all things to Brahman), you will, in an instant, be of the nature of Brahman. Ascribing all things to the Lord, may you be come of the form of Eswara himself ; and having become the Lord of all Jivas under bondage, may you reach Moksha without the hold of Sankalpas and with equal vision over all, of quiescent mind and with Tapas, Sannyasa (renunciation) stainless Yoga and Jnana.”

Arjuna asked : “Oh red-eyed one, what dost thou mean by the destruction of Sanga (association or attraction), the relegating of all things to Brahman or Eswara,

Sannyasa and the undifferentiated Jnana and Yoga ?

Krishna replied : “ The wise say that the Brahmic Principle is “that” which is devoid of Sankalpas, pains or thoughts. The efforts at attaining the non-dual Brahman is Jnana. Such efforts are also termed Yoga by the wise. The cognition, after true discrimination of the identity of the universe and “ I” with Brahman is Brahmarpana. The renunciation of the fruits of Karmas (actions) is Sannyasa. The destruction of the painful Sankalpa of the mind is the destruction of Sanga in the eyes of the great. The giving up of the conception of duality through the idea that there is one only Eswara in all our thoughts is Eswarpana (or Brahmarpana). If after contemplating upon and worshipping me you attain unto me with due prostrations and eulogies, then the true Reality of “ I” will shine within you with its full light.

“ I have two forms (or aspects), one the ordinary or the lower and the other the Supreme. The ordinary is where I am represented with a body having hands with discus, conch, etc. In the other, I am Brahmic Reality of a non-dual and an imperishable nature without any beginning or end. All that are stated in this world to be Brahman, Param, etc., are no other than the latter. This is the supreme aspect of mine. So long as your mind is weak enough not to grasp this aspect of mine, you better engage yourself in the worship of a god with four hands. Through such a worship, your Jnana will become full in you and you will then attain my supreme form. Then the disease of existence will not afflict you. Being freed from (Abhimana) identification of self with objects, Ajnana and all other attractions, those Jnanis will ever continue in the path of Brahmic seat, who worship my supreme reality, indifferent to pleasures and pains and devoid of all desires. The wise say that those who are engaged in the continued efforts of actions without any Sankalpa generating desires, have burnt all Karmas in Jnana fire. May you without afflictions be always performing only those actions which will help you to obtain Jnana, the Reality without any thought of worldly prosperity or objects in the future. The wise will never in the least deviate from the proper path into which they are initiated by their Acharyas, whether Pralaya (deluge) sets in with unabated fury or the Vindhya hills are shattered to pieces. Through the absence of stainless Tatwa- Jnana, Vasanas will appear as if eternal ; but if the great ocean of Tatwa-Jnana begins to expand in one, then it will wash away all Vasanas.

So was Sree Krishna pleased to initiate Arjuna into Jnana and then the former kept silent when the victorious Arjuna addressed him thus.

Oh Acharya, all the pains afflicting my mind have bid adieu to it, and like a full blown lotus at the approach of the sun, it has merged into the Brahmic Principle.

THE STORY OF SATA (THE HUNDRED) RUDRAS.

Summary Having 1 shewn that Jnana will arise, even though a person is engaged in such actions as wars, &c., the author proceeds to state in this story that Jnana vision will enable one to cognize Atma personally.

“ Again hearken to another story,” So said Vasistha to the valiant Rama and continued “ A Sannyasi (ascetic) living in a certain country was a great Jnani, and able to go into Samadhi at his will. Through long course of Samadhi, he had reached such a stage as to objectivise all mental impressions into real images- The Vedas

say that every thought has got its own reflected image. One day he returned from Samddhi. And then a thought arose in his mind that he should engage himself sportively in the ordinary actions of the work-a-day world. With the motion of the mind (that he shall become another person), he at once transformed himself into another. Then no thought arose in him of rebe- coming the Sannyasi (ascetic) he was before. Like the analogy of a crow and the palmyra fruit, the Sannyasi became through his desire another person named Jivata. Now the mind functioning in the body of Jivata roamed in the streets of a certain town produced by a similar phantasy and then dwelt in the same. There he quaffed in sport some alcohol, became quite excited thereby and went to sleep through its soporific effect, like a bee intoxicated with money. In that sleep he dreamed of becoming 1 another Brahmin, like a tree becoming a seed. The Brahmin in the dream now became a sovereign over earth. Then again this king be came an erudite Brahmin in his dream. Through the mental reflection, this Brahmin Pandit seemed as if to go to another country and live in it for some days. Then he slept one night and found himself transformed into a celestial lady in his dream. She, tired of her amorous sports, was locked in the embrace of deep sleep, when she metamorphosed herself into a hoofed hind. This hind, while asleep, saw itself as a creeper with which it is ever associated. Oh king, even beasts will have in their dream the reflections of objects which their minds have cognized in the waking state, through sight or hearing". This creeper which shone with diverse flowers^ soft tendrils, fruits, &c., formed, as it were, the abode for the sylvan goddess to reside in, like sprouts latent in seed. This goddess through her power of intelligence presided over the whole forest and looking within, went into the Sushupti state in which state her body of creepers was transformed into that of a beetle. Boring its way into the lotus stalk in a pond, it went within. Even the seeming inert worms and other creatures with life have got their own states of consciousness (in their own peculiar planes). While the beetle was disporting itself in the lotus leaves in the waters, a rutting elephant rushed into the waters and agitating them, began to squeeze the lotuses in the tank and the beetles over them. While so, the abovesaid beetle eyed the elephant into which the former was transformed at once. This tusker with its long proboscis fell into a pit. Thereupon the mahout of a certain king bound him fast and leading him to a war made it perish. Ere its death, it became a beetle through its association with an other beetle.

This beetle being again reduced to dust through another irate elephant which set up a tremendous tumult in the waters, was tranformed into a Hamsa (swan) through such an idea. This swan then underwent a series of incarnations in different wombs and at last was born as an incomparable swan in the lotus of a certain tank. This swan flew up at once in the Akasa and seeing Rudra in his world, contemplated upon him as itself. Thereupon it attained the form of Rudra who, roving according to his free will and pleasure along with his Ganas (hosts) in the world of Rudra, was full of Jnana and became Siva itself.

It was in this stage that Rudra began to have a retros pect of all his past lives, through his pure mind. Having as Rudra an unobscured vision and a Jnana body, he sat in soli tude and began to contemplate over the marvels of all his past hundred

dreams of lives, thus “ Truly wonderful is it to behold Maya deluding all in this universe with the idea that it (the universe) is real while it is as unreal as a mirage in an oasis. Thus have I been whirling in diverse places of this great forest of Maya. With the creation of my mind, I became in one creation a person by the name of Jivata. In another creation I incarnated as a Brahmin well versed in all departments of knowledge then a king 1 in another creation then I underwent through a series of wombs amounting 1 to a hundred in all. Now I am a Rudra. Enormously long years and yugas and numberless actions have passed. Let me therefore dive into my past many births and see them face to face. Let me, after observing them fully, relate them to one another and render them a homogeneous whole.”

Meditating thus, Rudra traced his way to the former Sannyasi and, having awakened him from his trance, concentrated his mind with true Jnana. Thereupon the Sannyasi woke up and looked about himself free from all the reminiscences of his illusory life. Again did Rudra contemplate upon the illusory form of Jivata and reach along, with the ascetic, a certain part of Jnana-Akas. Through them, Jivata attained a conscious state and accompanied them both. Then all these three Rudra, the ascetic and Jivata full of Jnana, were without the least surprise, though there was every reason for it. They had three separate bodies, though they were the non-dual Siva itself. Then they visited the several localities in which the Brahmin and others incarnated. Being freed from all stains, they found that the divine Jnana alone incarnated in so many bodies and as so many resplendent Rudras. Thus did all these Rudras\* attain Jnana. Being asked by Rudra, the real one to go to their respective places, each departed to his own realm. Jivata, Brahmin and others then lived in their respective seats along with their consorts, quitted their bodies at the appointed time and merged into Siva itself.

At these words of Vasistha's, the valorous Rama remarked upon the wondrous nature of the Muni's words and wishing to know the cause of all these marvels said thus “ How came the Sankalpa of the Sannyasi to generate the living forms of Jivata and others and become an actuality ? Are not all forms created out of Sankalpa unreal ? Please enlighten me about the same.”

Vasistha replied All things are in Chit and out of Chit only. It being all, whatever it contemplates upon as being this or that, that it becomes. This is the real truth. That which is seen in dreams, that which arises through Sankalpa, such a thing- will be always in that place, and will be of the form contemplated upon. Those objects which arise through Sankalpa or dream will not appear to be an actuality now, except through the practice of Yoga which makes one merge in Brahman. It is only through Yoga and Jnana, that Eswara and other Devasee all things as they are every where. Objects longed for, will be easily obtained by those who have practised continued meditation. How can persons, going towards the southern direction, be able to reach the north pole ? Those who long for objects through their Sankalpa will attain them ; but those who wish to attain their own Atma will never think of objects. The ignorant mind which is the seat of all objects before it and which fondles with Sankalpa in great amity is impeded in its progress, if it should concentrate itself upon two objects at the same time and not upon one of them alone for its destruction. With the thought of one being a Yidyadhara or a Brahmin, he becomes

so. This is an illustration of the Siddhi which flows out of an intense concentrated thought. Therefore through the powerful S amadhi, the Sannyasi s Jiva became Rudra in the non-dual Principle. Then through the Sankalpa of Rudra, it understood the real nature of all objects attained. Then Jivata and others, who arose through the Sankalpa of the illuminated Sannyasi saw joyfully, each their respective universes, through Rudra s form. Through true Sankalpa, they attained Tatwa, the Reality ; and through their Sankalpa, they reached their seat of Rudra-Jnana.

#### THE STORY OF VETALA. THE SPHYNX.

Summary Having shown that the series of births which appear as so many illusory dreams will be of the nature of Brahman itself through the true (divine) vision, the author gives out this story, to furnish one more illustration.

“ May you be in the partless Brahmic seat, having destroyed all the stainful Sankalpas to prevent even the dawn of the (lower mind) and thus to be in the (Mouna) silence of Sushupti.” So said Vashista when Sri Rama questioned him thus What is meant by the (Mouna) silence of (Vak) Speech, organs and (Kashta) body as well as that of Sushupti ?

To which the Muni replied thus There are two kinds of Munis, ordinary and Supreme ; the former is called the (Kashta) bodily Tapaswin and the latter is called a Jivan- mukta. Oh protector of the earth, the wise say that under the former head come those persons, who, developing- a firm will through the process of Pranayama, control their organs through the Hatayogic method. But those, who, having known the true nature of the universe, contemplate upon Atma within themselves, and are quiescent within though moving with the world in their actions are the pure Jivanmuktas. Therefore the true Mouna (silence) is that exalted state in which the mind of a Muni rests. The control of speech is Vak-Mouna, the subjugation of the organs is Karana-Mouna ; the cessation of one s physical actions is Kashta-Mouna ; these are the three kinds of silence, wherein the mind s functions are not paralysed. These three pertain to the first class of Tapaswins. But the wise say that Brahmic bliss without beginning or end and without the differentiated pains, whether enjoyed by one with direct cognition of such a bliss or not is Sushupti Mouna in Jivanmuktas. The expurgation from the mind of all doubts, after realising firmly the illusory character of this world with all its gunas is Sushupti Mouna. The settled conclusion that the universe is no other than the all-full, auspicious Jnana is termed by the wise to be Sushupti Mouna. Equality of vision over all, and quiescence of mind with the idea that all which are Sat, Asat, or Sat-Asat are no other than the eternal ^Chidakas, is stated to be Sushupti Mouna.

In the case of Yogis, this Sushpti-Mouna, has got its two sub-divisions of Sankhya and Yoga. Those who cognize everything to be Brahman itself, through extensive erudition, daily unflinching (Nishta) meditation and enquiry through the sacred books, are the Sankhya-Yogis. Those who easily attain the supreme eternal seat through such means as the control of Prna etc., are called the Yoga Yogis. The eternal quiescent seat is the asylum of all. This self-same seat is the goal of destruction for both. Should both Prdna and mind caught in the trap of Vasanas be annihilated, that alone is the Brahmic Seat.

Without enquiry, the mind appears to be real ; but with enquiry, it will vanish into thin



air. Can that death be real which one dreams of in his dreams, as occurring to himself? Firmness of practice in the stainless non-dual Principle, control of Prana and the subjugation of the mind these three are the paths to cognize the meaning of Moksha. Out of these three, should one of them be mastered quite, then the good effects of all the three will be obtained, as all the three are inseparably related to one another. If mind and Prana cease to exist, then thoughts will not arise in any. Both these are one only like the flower and its (Vasanas) odor or a sesamum seed and the oil in it. Prana and mind stand to one another in the relationship of the supporter and the supported. If either of them is slain, then the other also will cease to exist. The destruction of both will confer, on all, Moksha. So long as the thoughts of one are not thoroughly destroyed through persistent practice, he should ever be concentrating his mind on one truth at a time. Through such an un-intermittent practice, one pointedness will accrue to the mind and instantly all the hosts of thoughts will vanish.

Now listen, oh Rmda, to the queries of the powerful Vetala waking up in the Turya state, after its long dream of births and deaths. So saying, Vasistha continued thus. Sore pressed by hunger, a Vetala living in the great Vindhya forest went to a foreign country for prey. It was ever in the habit of feasting itself upon the enormous meals of the wise.

In spite of its suffering from the effects of gastric fire within, it would never make as its prey any human being without sufficient reasons. Will ever the great deviate from the path of rectitude? This Vetala left its forest for the country to find out its prey of a human being, after discriminating

between a spiritual minded being and his reverse. The ruler of that country was one night patrolling his kingdom, when Vetala, observing him, thundered aloud to him in the following words " Oh king, thou art now under my clutches. Thou art going to lose thy life at the hands of myself who am like a terrible he-lion. Thou wilt presently fall a victim to my stomach."

The king said. " If thou wilt approach me without true Jnana, thy head will be splintered into pieces."

Vetala replied I never slay a person without good reasons. I deal with all in perfect justice. As thou, O king, art able to redress the grievances of all seekers unto thyself, I hope thou shalt be extending thy helping hand to me too. That which harrows me is the doubt I have in my mind. Mayest thou relieve me from my perplexities with the bounty of thy replies. (The questions are the following). To which sun are all the mundane eggs like so many scattered units? Through what Vayu does all the endless Akasa alias Atom shine? What is that light which is clear and unchanging, even though dreams upon dreams arise in it? What is that Atom which, though penetrated within, preserves the same nature like a plaintain stalk which, when bored into, preserves the same form? What is that non-differentiated primal atom which expands itself into infinite small atoms of the mundane egg, Akasa, the numberless egos, the resplendent sun, Meru and other objects? To what great mountain of the original formless atom, these universes resemble a stone?"

At these queries of Vetala, the resplendent crowned king simply laughed. Listen, Rama, to the replies made by the king.

The king answered “ It is in the ever-dawning Jnana- Sun, that all the universes shine. Compared to the rays of this sun, all the universes are so many atoms only. Through this much eulogised Sun s light the universes shine. It is the whirlwind of Brahman that reduces to dust, Kala (Time) Aka/u, fluctuation, Jnana and other existences, and makes them shine in their true state. Th? all-pervading Brahman shines in its own nature, impartife and with true quies cence, though dreams upon dreams arise in this prolonged dream of the universe. Like a plantain tree which, when probed into, yields layer after layer till at last there is the plantain stalk, so Brahman alone shines within the infinite series of universes after universes arising deeper and deeper in the recesses of space. It is the Brahman, spoken of above, that, being subtle and above all intelligence is the supreme atom. As it is endless, it is the cause of Merii and other objects. The vast expanse of Meru, &c, will appear but as infinite small atoms, when compared to this. Being unreachable, this supreme Atom of Brahman being the Plenum is yet a great mountain. This Atma, though having diverse forms, is yet without forms and of the nature of the true Jnana, being the substratum of all. To this unknowable Atma, all the universes are the Vijnana essence or marrow. In the midst of that which is Vijnana alone, the universe is.”

Having heard these words of the king, Vetala cognized his reality through his mind, and became of a quiescent mind through stainless enquiry. Then retiring to a solitary place, he entirely lost sight of all his hunger and remained in pure Samadhi without any fluctuation of mind.

THE STORY OF BHAGEERATHA.

Summary. Having shown that all will be Brahman through Sushupti-Mouna. the author now proceeds to illu strate the fact that the same result can be achieved through the giving up of Sanga.

Oh Rama, be of an illuminated mind as clear as Akasa through the non-fluctuating internal Atma, having drawn your mind away from objects and performing worldly things for duty s sake only. Making your mind be at peace without any desires or despondency, destroying your impure mind through your pure mind and being the non-fluctuating Mouni, non-dual, of the nature of quiescence alone and of an equal vision over all, you will” be able to encompass all things, if you can conduct yourself like king Bhageeratha who was c-f a firm and pure mind unadulterated by ignorance and performed all duties that he came across.

Rama asked “ Oh Acharya through what power of mind, was king Bhageeratha able to enjoy supreme bliss and to bring down the divine Bhgeerathi (Ganges) from on high ?”

Muni Vasistha acquainted with the four Vedas replied thus. “On this Earth, there lived a king by name Bhageeratha who had cognized the non-dual Principle. He was a just protector over earth. His hand was more liberal than Chinta- mani(gem) itself. He was able through the introduction of the Ganges waters to revive to life his many sires who had been reduced to ashes (through the mere glance of Kapila) in Patala and thus transported them to Satya-Loka, free from the pains of hell. He brought all

subjects under the one sway of his parasol white as the moon. Such a king began in his infancy to observe the ways of the world, teeming with pains. It is indeed passing strange that at such a tender age the subtle enquiry of spiritual things should dawn in his mind with great steadfastness. Therefore retiring into solitude, in order that he might give vent to his thoughts like a flower plant in its congenial soil, he cogitated in his mind upon the real nature of this universe composed of heterogeneous objects utterly disconnected with one another. There is nothing new (under the sun). All things pass away but to re-appear under another form. Days gone by return again ; nights recur again and again. The same gift and the same alms-giving again and again recur. So are repeatedly performed eating and other Karmas. Persons entangled in delusion perform the same things over and over without in the least being ashamed or tired of such acts. They will ever be immersed in actions which make them droop without conferring any good on them. That is true Karma (action), the performance of which will enable one to attain that stainless One, after which there is nothing more to be longed after ; but all other Karmas which tend to a conception of duality are nothing but poisonous diseases. Ajnanis will ever be repeating the same acts ; but not so the Jnanis.

Bhageeratha whose mind was seized with the fear of worldly things after a proper understanding of their true nature, went in search of a Guru and having found one by name Trithula prostrated himself at his feet and addressed in him secret with a great trepidation of heart thus “ Oh Lord of Munis, is there any limit to the dire pains of mankind generated Rishi Kapila reduced through a mere glance of his eyes the 100 sons of S&gara when they troubled him in reference to the horse let loose for Aswamedha sacrifice. by dotage, death, delusion and other fears ? Please enlighten me clearly on this point.”

Trithula said” If thou cognizest well thy resplendent Jnanatma, all thy pains will at once vanish ; all the bondage of thy heart will be severed ; all doubts will be cleared up and all Karmas will be destroyed. Then thou wilt become the Chinmatra (Absolute Consciousness) itself that should be known. This Paramatma thou shalt hear about from me. This external and all-pervading One is neither capable of repletion or depletion. It is the true Jnana, quiescent, immaculate, indestructible and without Gunas. Such is the One Principle.” So said the Muni Trithula without the conception of duality.

Bhageeratha said How can one be without any impediment of the nature of Jnana stated by the Devas, without perceiving body and other objects which are different from one's Self and without associating with the base worldly actions ? Oh Acharya, please favour me with a reply.

Trithula said The mind will attain Swarupa Nishta (the meditation of Reality) through its all-pervading intelligence. Then the supreme Jiva which has become all-forms will never after subject itself to the base re-births. The wise, having the acquisition of Moksha, do define Jnana as associated with the characteristics of the giving up of the attractions towards wife, house, &c., indifference towards pleasures and pains and an equal eye over all, the conception of non-duality within though moving in body, love of solitude without associating with the hosts of mankind, a never-

ceasing spiritual contemplation and an intuitive direct perception- Paths other than these will but breed pains arising from ignorance. The annihilation of the identification of “ I ” with this body forms the panacea for the cure of the disease of birth and death generating love and hatred. Then the Chaitanya will be directly perceived.

Here Bhageeratha interrupted the Muni thus How is the idea of “ I ” to be removed from this body which has been serving long as its seat, like a tree on a rock ?

The supreme Acharya replied thus Should the mind be firmly repressed from entering into objects of enjoyments and be made to rest in the state of the all-pervading Sat, then Ahankara will cease. If after the destruction of desires and all objects thou art in a non-fluctuating state, then the appearance of “ I ” will be no more and the non-dual state of Brahman will alone be. This is the Brahman declared by all Vedas. Having” given up all conceptions of differences of caste, orders of life, &c., having assumed poverty without an iota of attraction towards the three kinds of desires (wife, progeny and wealth), having relinquished thy wealth in favor of thy enemies as well as thy Ahankara and having given up thy avocations and living on the alms of thy enemies if thus thou livest without any load on thy mind, thou mayest become Brahman, the Supreme of Supreme.

Having heard these words of the Muni, Bhageeratha of mountain-like shoulders was performing diverse actions with a view to control his mind. After the lapse of some time, he performed a noble Yajna called Agnishiloma ; and all his justly accumulated wealth was spent, after the enquiry of the deserving and the non-deserving, amongst poor Brahmins of divine intents, relatives and others who came over there. In three days, he was left with nothing but a single cloth on Amidst the deafening cries of his subjects and all others, he abdicated his beloved country in favor of his enemy and being replete with all the good qualities of a Muni, wandered alone as such a personage. Fearlessly did he rove over old towns, hills and forests wherein the citizens had not known him through his face or name. In a short time, he dispelled all the desires in his heart. Then he merged into Atma through extreme quiescence of mind. Having ranged the whole earth, he one day entered the country he had abdicated previously in favour of his enemy, and having completely mastered all his organs, he went from door to door to beg alms at the gates of his former ministers and others. Per sons, who recognized in him the former crowned king, began to shed tears at his approach. Even when he was paid respects and requested by his enemy of a king to resume the sceptre and protect his subjects, he would not give up his present avocation and long for even the smallest trifle. Thus to the infinite chagrin and disappointment of all, he went to foreign places. Filled with bliss through true quiescence of mind and without despondency of heart, he indulged in Atmic vision within himself wherever he went along with his Guru, whether over mountains or forests or countries. Thus did the Acharya and his disciple become of full and equal minds ; and supporting- their bodies, as if in sport, were listless as to whether they had their bodies of clay or not Then roving at pleasure and reflecting well upon the adoption of the course consistent with the universal law, they were indifferent to pleasures and pains or their intermediates and spurned as paltry baubles wealth, women and the 8 Siddhis, such as Anima, &c.,

and then left for a foreign country.

The king of that spacious country having died without any male progeny, the ministers therein deliberated upon the nomination of a successor, when the beggar Bhageeratha of graceful mien appeared upon the spot and was pitched upon as a fit successor to the late king. Being anointed a king, he wielded the sceptre over his realm, protected by innumerable hosts of armies. This news was wafted over to his former country from which the courtiers therein repaired to him and implored him thus “ The king, whom you installed in your stead, has expired. We are left without a ruler. So please accept the responsibilities of ruling over our kingdom too.”

As it is not proper to spurn the wealth which comes to one of its own accord, he assented to their entreaties. So Bhageeratha of beautiful breast, began to rule over the whole earth. Maintaining a perfect silence (or control over senses), quiescence of mind and an equal vision over all, he was without desires or oscillations to extremes. So following the even path of rectitude in all affairs, he performed a faultless Tapas for many years to emancipate his grandsires, brought down on earth the divine river Ganges, and established it there without any decay of its sacredness.

#### THE STORY OF SIKHIDWAJA.

Summary In this story, it is sought to show that the path to the higher goal will be rendered smooth by an A charya who is able to make his disciple progress through various means as well as by true renunciation, though many obstacles may intervene.

“Oh mayest thou merge thyself in thy all-peaceful Atma, like the King Sikhidwaja who annihilated that Great Bird called mind.” So spoke Vasishtha to Rama, whereupon the latter questioned him thus: “Tell me, O Guru, who was this King Sikhidwaja, who was absorbed in the ecstatic enjoyment of all-embracing bliss ? Be pleased to bestow on me thy blessing, so that Jnana, which is the basis of every thing, may arise in me and wax to its fullest strength.” Thereupon the Muni thus replied : “This king who bore the name Sikhid waja was born in the Dwapara Yuga after the seven Manus\* who presided over the country like the sun had passed away.

His justice knew no bounds, and he was moreover devoid of the bad qualities arising from desire. For he was replete with the goodness of charity and other virtues, and preserved that silence which avoids the discord born of words. He had cultivated mental and also bodily restraint and other powers of will, and especially delighted in doing good to others. The partner of his marriage was Chudalaif born through Tapas in the womb of the Queen of the Sourashtra country, who resembled the peacock in beauty, and could not in the space of the whole world find one to compare with her in her imperishable virtue. And these two lived together in perfect happiness with their two minds interblended performing all actions without the least difference of opinion, having mastered all the departments of knowledge. Delightfully indeed they passed their youth, as if but one breath of life pervaded in common their bodies. As the years glided sweetly by. The present story, though intended to illustrate the idea of Acharya s grace and true renunciation, has itself an

esoteric meaning underlying it. For instance, Chudalai is composed of two roots mean ing, resting on the head. Hence that which rests on the head, or the Pineal Gland, is Buddhi the Atmic Ray. It is Chudalai who though the wife of Sikhidwaja yet initiates him into Jnana. S ikhidwaja means one having the peacock flag. Close students will understand from the color of the peacock that he typifies the higher Manas. Their ephemeral youth passed away like water from a broken pot, and middle age fell upon them, like flakes of snow on lotuses in the waters of a rivulet. Like water trickling from the palm of the hand, so their lives sped away, day by day. Then the desires, which had in youth expanded themselves more and more like a gourd plant that grows in the rainy season, ever winding itself round and round, began to lessen like waters in the time of autumn. All the pleasures that once arose in the body now darted from out it, like arrows from a bow. Just as a plantain tree grows useless after it has put forth its fruit-bunches, so they became indifferent to worldly actions after tasting of their fruit. In unison of heart they thus both began to contemplate. Of a surety that is the most beneficial state from which the mind, when it once reaches it, never returns to another. But such a discriminative state is impossible in the case of those plunged in mundane existence. Therefore the most exalted Adhyatmic-Jnanic knowledge alone is the sure panacea for the cure of the disease of re-birth.

Coming thus to the conclusion that re-birth cannot be avoided except through Atma-Jnana alone, both betook them selves to such a life, with their minds absorbed in it and with true meditation. And for the attainment of their wish they ever associated with the wise and learned. Thus did they live long together, exulting over their store of accumulated knowledge and leading a practical life of spirituality in accordance with that knowledge. Then the Lady Chudalai, of true discrimination, having heard and clearly understood the real signification of the Sastras, taught by the wise for the attainment of the different stages leading to the realms of the higher spirituality, thus began to commune with herself:

“ While there exists Atma (as I clearly perceive it), to what do we apply the term I ? Whence is this delusion in the mind ? To whom is it due ? How and whence did it arise ? How can we apply the term I to the body visible to us ? As the body is inert and ignorant, therefore the term I cannot be applied to it. Again, can the term I be applied to the ten organs which vitalise the body ? No, since like a tile which is moved by a rod, the ten inert and separate sense- organs (Indryas) are moved by the flitting mind. Can the term I be applied to the Manas which agitates, through its power of Sankalpa, the organs ? No, since even the Manas is inert, being goaded on to action by the certainty of Buddhi, like a stone flung from a sling. Nor is I Buddhi,\* as it is in turn galvanised by Ahankara. Nor is it the baneful Ahankdra which galvanises Buddhi, as it (Ahankdra) is the inert seat of Jiva (the higher ego). Once more, can I be applied to Jiva which moves Ahankara ? Being of the nature of actions and Prana, it rests in the heart and there enjoys the bliss of Pratyagatma. Hence Jiva is not I ; thus I have now learnt through this enquiry that what renders Jiva blissful is Atma, the true Jnana. Such a Jnana will never be bedimmed by objects, but will ever become clearer and clearer. My own Jiva exists only through

Atmic reality, the eternal Jnana. Verily the state of Jiva, which gets, ensnared by objects through Jncina, may well be likened to that of water standing in a deep pool, or an odor wafted by the breeze. This Jndna- power, ensnared by the perception of objects which are illu sory and composed of Tamas, becomes besmeared and conse quently inactive : hence is the present Jiva oblivious of its true state, like heat in a copious supply of water. Thus does the true Chit-^akti, become the Jiva, and, having become unreal and Tamasic through longing after objects, cognises again its true state through Atma-Jnana (by re-becoming that Jnna).

This Atma-Jndna is known only through one s self and not through another. I have now cognised Atma-Jna”na, which can be done only after endless geons of time. Through the non-cognition of the all-pervading nature of the Supreme Consciousness, there arose in us the six organs, but if that true Chit is thoroughly cognised, then Manas and the others are found to be quite illusory. The immeasurable Plenum of Jn&na alone truly is. This Jnna is also called Maha. This self-light that is stainless, without suffering, inequality or egoism, goes also by the appellations of Parabrahm or Param, and shines everywhere at the same time, being eternal, all- pure and all-potent.”

And thus it happened that through her divine intro-vision, the queen enjoyed daily the consciousness of the reality of Atma, and remained steadfast in that condition. Also through the strict performance of her daily actions, without the least onging after their fruits, all her desires and the tendency of her mind towards objects entirely ceased nor was she troubled by the pairs of opposites , or desires, or hatred. Thus in the performance of actions without attachment to results, her mind ripened and became the receptacle of bliss. Then through the unceasing practices which developed in her, Atmic reality that true realisation of certainty which is beyond all compare and cannot be estima ted by any except one s self became to her direct cognition, and she shone with a radiant spiritual light\* and became like a soft tendril bearing flowers.

Now it came to pass that King Sikhidwaja, noticing with pleasure the glorious effulgence that shone more and more round the form of his wife, and marvelling to see a glory which surpassed any he had seen before, gave utterance to the following words:

How is it, O beloved one, that you now appear radiant with so much beauty, as if your youth had returned to you, as if you had become as it were the prototype of beauty, had quaffed divine nectar and attained the Brahmic seat of eternal, heavenly bliss ? How happens it that your mind is now blessed with tranquillity, devoid of the desire of enjoyment and free from instability ? By what chance do you possess this perfect beauty of both mind and body ? By your purity, I desire you to answer me.

To this Chuddlai vouchsafed the following reply :

“ Having abandoned this universe, which is both rupa and arupa, I attained that mighty and incomparable One which survives the destruction of all things in the uni verse; hence the radiant Tejas in my body. I have cog nised that which is the substratum of all, being the atom of atoms and the homogeneous whole without creation or destruction ; thus arises this radiant Tejas in my form. Though I do not

enjoy objects of the senses, yet do I derive happiness therefrom without the pains attendant upon such enjoyment, and therefore love and hatred have.

This corroborates the fact that when one becomes a Brahma- gnani, a Tejas or spiritual glory arises in him, taken farewell of me. I exult through the divine vision (taught of in books) in the company of Jnna, the mistress of the household, who has love and hatred as hand-maidens performing mental duties. Hence do I glory in the possession of contentment and bodily beauty. In no way affected by the objects which I perceive by my eyes and through my mind, I realise within myself that Consciousness (Chaitanya) which has not the characteristics of the universe but is un- create. Thus arises my beauty.”

At these words of Chudaldi, her husband the king, with out even trying to probe deeper into her heart, simply smiled at her with a look of derision and addressed her thus: \* O damsel with waist like a slender plant, thou hast uttered words which but ill-suit thee. Thou speakest as one who has lost his mental balance. How is it possible for thee, who revellest in the luxuries of regal wealth, to cognise Atma? Even the greatest of men, who, after giving up this paltry universe, have attained that exalted all-pervading principle, have done so only after disconnecting themselves from this visible universe. How is it, Lady, that thou can st aspire after that which can be directly cognised by the wise only r” Thou can st be said to enjoy it only as those unfortunate persons do, who not being able to attain that state, profess to have sensed it intuitionally within, and then turn away in sheer disgust. Therefore tell me what thou meanest ? How can persons like thee of the above class be able to realise the fact that they see Atma within. Thou art but a fragile creature, without intelligence, unstable, liable to be tossed to and fro by emotion. So saying, he laughed aloud and departed. At this Chudalai only pitied the ignorance of the king, and became calm with the consciousness of the Atma-Jnana within, thinking that the king had not appreciated her words through his conception of the duality of the visible universe and his lack of enjoyment of true bliss.

Yet this couple continued to live together harmoniously and happily as before. Preserving as she did a perfect equilibrium of mind, the wife had complete mastery over her desires. But there arose in her, through her own volition, a desire to be a “walker of the skies” (in order to convince her husband of her real powers and so lead him into the spiritual path).

For this purpose she freed herself from all pains arising from enjoyment and seated herself in a solitary spot, in a pleasant posture, in order to obtain enlightenment.

At this point Rama asked Vasistha to enlighten him as to the path by which such psychic powers as walking in the Akasa, &c., might be developed after a long and difficult course of practice. Vasistha replied thus: “Albeit thou hast in the midst of the story of Sikhidvaja asked for some light to be thrown on the practice of Yoga, yet I shall vouchsafe a reply to thee. O king, hearken to the means which having enabled one to control Prana, will yield him a rich return. The first and fundamental essential is that one should divest himself of all affinities for objects, except those which adhere to the mind in the furtherance of those actions upon which it is bent. Next follow proper diet, easy posture, purity of mind and body, knowledge of the true meaning of the many treatises on Yoga and unintermittent practice accordingly, with



the help of a wise Guru. He should completely divest himself of all anger and greed as well of attachment to enjoyments and should be free from all love or hatred for others. If he should only study practically the nature of the Pranas and then master them, their nature will, like subjects, enable him to rule the universe, to attain Moksha like and develop Siddhis. There is among the one hundred Nadis one incomparable, called Antraveshtini It is spherical, like a vortex, or the circular sounding-board of the vina. This will be found to pervade all places and all bodies from those of Brahma down to Jiva (the Ego). Like the coiling body of a serpent when it sleeps, shivering with cold, this ever-immovable Nadi coils itself up and rests firmly through Prana-Vayu. Like a plantain flower it is exceedingly delicate within. In this Istadi, it is said, there is a pure and resplendent Sakti (power) called Kundalini which will enable men to have mastery over the tremendous powers of nature. This Sakti will ever be hissing like an angry female serpent. It will ever rear its head aloft. It is the cause of the fluctuation which takes place in the mind. All the other Nadis are connected with this Kundalini Sakti. This Sakti becomes purified only by the immaculate rays of Jnana. It is transformed into the Jnana rays through meditation ; becomes Jnana through Jnana ; a Jiva through the tendencies of a Jiva ; Manas through Manasa (contemplation) ; the mani fold Sankalpa through Sankalpa ; Buddhi through certain knowledge and Ahankara through egoism. Thus this Sakti rejoices in the name of Puriashtaka. Kundalini Sakti passing as Jiva associates itself with the body which derives great benefit therefrom. Being of the nature of Prana and Apana, it goes up and down. As it is without fixity it becomes of the nature of all and may take an upward course or a downward one. And it is this Sakti which, though it becomes without any hindrance, the Jiva, produces death in the body through the Pranavayus. Should the upward and downward actions of this Kundalini Sakti be arrested through the control of Prana and this Prana be made to rest in the heart, then diseases will not affect permanently those having such control.”

At these words of Vasistha, Rama interposed and said: “Please enlighten me as to the origin and destruction of mental disease as well as those arising there from.

In answer to this Yasistha thus continued: “The pains that afflict the body are called the secondary diseases, whilst the Vasanas that affect the mind are termed mental (or primary) diseases. We have reached our present state through the absence of the transcendental Jnana, the want of mastery over our organs and the perpetual growth of desires and egoism in the mind. And our delusion becomes intensified in us by forgetfulness of the degradation of our state through such causes. With the concretion of such delusion, the mental disease also setting in congeals in us like the plenteous snows of winter. Then when the intense desires of a person begin to manifest themselves externally and the Ajnana in him preponderates, he performs fearful karmas and these in their turn breed bodily diseases. Again, the body is further subject to diseases through such actions as the eating of unwholesome food, living in unhealthy countries, and doing things at unseasonable hours, injuries inflicted, association with the wicked, longing after improper things, evil desires, bad thoughts, the distention and contraction of the orifices of the Nadis in the joints, &c., and the interrupted flow of the beneficial Pranas throughout the body these cause

the body to shrink away. Then these blossom in the form of diseases in the body, waxing and waning- like the floods in a river during the long seasons of autumn and winter. The body attracts to itself effects according to the nature of its count less affinities good or bad, whether in previous births or in the present one. Thus do we see that diseases, primary and secondary arise through the five-fold Bhutas (elements).

Now listen, O Rama, as to the manner in which the two forms of disease, primary and secondary, perish in two ways.

The wise say that primary disease has two sub-divisions into Samanya (ordinary) and Sadra (essential). The former includes the diseases incidental to the body, while the latter the re-birth men are subject to. If the diseases which afflict this body return to their primal source, then they are destroyed. Their primary causes being (bad) thoughts, if these thoughts are destroyed, all bodily diseases will vanish. But the disease of re-birth, coming under the head of Sara, will never perish except through Atma-Jnana. Is it possible to suppose that the misconception of a serpent in a rope will be removed except through the discovery of the real rope ? But those grievous diseases of the body, which do not arise through the original cause, can be extirpated by mantras, medicine and the many means proposed by men well-versed in medical lore I need not expatiate upon this subject any further here.”

Here Rama asked Vasistha how mental diseases arise and how they are destroyed. Vasistha thus proceeded : - “ When the fixed Manas is agitated, then this body also follows in its wake. And when the body is agitated, then there is no proper perception on things that are in one way and Prana flies from its even path into a bad road : then it will stagger from its proper road like an animal hit by, and reel ing under the wound of, an arrow. Through such an agitation Prana instead of pervading the whole body, steadily and equally, will vibrate everywhere at an unequal rate. Thereby the Nadis will not maintain a steady position (like electric wires, but will quiver). Then to the body which is the receptacle of food digested partially or completely, the Nadis are simply death, through the fluctuation of the Pranas. The food which settles itself down in this body amidst such a commotion is transformed into incurable diseases. Thus through the primary cause (of the mind) is the disease of the body generated. If this primary cause be annihilated at its root then all diseases will be destroyed. Now hear the path by which diseases may be removed by the uttering of mantras. Like base gold, which when placed in the crucible is transmuted through alchemical processes into pure gold, the mind is unfailingly rendered pure through true, virtuous and pure actions and through dependence upon the wise. In the mind purified thus there will thrill unalloyed bliss. Is not the whole world exhilarated with joy when the soft and delicious moon begins to shed its silvery light on it ? If the mind becomes purified with true Satwaguna, then Prana-Vayu will begin to circulate freely throughout the body, the food taken in will be digested properly and hence no diseases will arise. I have thus described to you the path through which can be destroyed the two kinds of diseases.”

“ Now hearken to what is taught regarding the path of Yoga, which enables one to master Kundalini &akti. To the Jiva rejoicing in the name of Puriashtaka, Kundalini is

like a flower, the seat of the Vusanas. If, through the practice of Puraka (inspiration), the aforesaid Kundalini Sakti is replenished and caused to shine with a resplendent light, then the body acquires the stability of Mali a\* Meru, and becomes strong. Then, if the Intelligence pervading this body which is filled with Prana through inspiration takes an upward course, it will make that body become a walker of the skies. With the agility of a serpent, Kundalini Sakti will rise up erect like a plantain-stalk. Having drawn into itself (from on high) all the Nadis that bind up the body like strings, it will cause them to inflate from below, as does a bladder although immersed in water. Thus, through intense practice of Yoga, the Yogis rise up into the air, and roam therein, though connected with the body), as a fish that pecks at, and is caught by the bait upon the rod of an angler.

If this Kundalini Sakti gets into Sushumna, going up the Brahmastrandhra, and having reached a distance of twelve digits (from the nose), stays there for two Muhurtas (48 minutes) after performing Rechaka (expiration), by which the actions of all Nadis are arrested ; then the person is able to see all walkers of the skies. Then, through the Divine Vision, hosts of Siddhas, able to confer such powers as Anima, &c., will truly appear before him, as things do in the dream state. If the immovable Prana is rendered steady for a long time, flowing to a distance of 12 digits from the face through the practice of Rechaka, then entry into other bodies can be effected.”

Here Rama asked Vasistha as to how such persons are able to make themselves atomic or all-pervading in the Akasa or to render their bodies light or heavy. And when thus asked by Rama, the Muni continued ; “ There is that One Principle which is non-dual, Absolute Consciousness, perfect equality, purity, quiescence, that has no sort of relationship to the things of the universe, the most subtle of all subtle things, which neither is this universe, nor is associated with it. Through its own Sankalpa, it differentiates (into many units). Then it goes by the name of Jiva, on account of the many surrounding things which agitate it. This fluctuating Jiva, subject to the delusions of Sankalpa, regards this illusory body as real, as ghosts are regarded by ignorant lads. The world will judge of this Jiva by the opinions of the majority of enlightened men in every age, who discern with trained minds. It is only by the exercise of a determined will that persons, although ignorant, can transform poison into nectar, and the reverse, thus entirely changing the nature of things. By contemplating the body, it becomes gross ; and thus also the visible body, through the conception of its unreal nature, again becomes a subtle one, All psychic powers, such as Anima, and others acquired through meditation, are awakened by this course (of Will- Thought) alone. This will be self-evident only to those who have mastered the Siddhis of Yoga through self-illumination.” “ Having by these means developed the powers of Anima, &c., Chudalai instantaneously moved and disported herself in all the universe, encircled by the ocean full of jewels, simply for the purpose of bringing home conviction to her husband's mind. This lady who was not, at any time, a celibate, tried by all available arts to give her husband some idea of the bliss-giving Jnana ; but he was unable to benefit himself there by, nor even for a moment to gain repose in that pure Jnana. Like a child entirely ignorant of what education means, he was quite oblivious to all the noble qualities of that grand Yogini Chudalai. As he did not rest peacefully in the Atmic Jnana within himself, she

never initiated him into the real secrets of Jnana. Would any one be so foolish as to communicate to Sudras (who have no longing for knowledge) the real secrets of Yajna (sacrifice) ?”

At these words of Vasishtha, Rama questioned him thus:

“ How can others obtain Jnana, O Acharya, when even King & ikhidwaja failed to do so, notwithstanding the repeated inculcations of it by Chudalai of great Siddhis ? What is therefore the right way of obtaining the true end ?” To which Vasishtha thus replied: “It is faith in the words of the Guru that paves the way for Brahma-upadesa (initiation into Brahman). The pure and unalloyed intelligence of the disciple is alone the means of attaining to the rare Atma-Jnana.” Here again Rama asked the Muni why an Acharya’s words should be necessary for the development of Atma-Jnana, if the disciple’s pure intelligence is alone the means of it ? At which Vasishtha continued thus : \* In a certain forest in the Vindhya Mountains, there lived a hunter, who was a man of great pedigree. One day, having lost a cowrie-shell whilst travelling along a grassy road in the forest, he went in quest of it, filled with grief. Having vainly searched for it three days, he came at last in contact with a gem radiant with the lustre of the full-moon- But the hunter passed by the gem a gem so invaluable as to purchase even the seven worlds in his anxiety to find the lost cowrie. Similarly, Jnana will come to a man in due season through the initiation of a Guru. When the mind is concentrated on one thing, there will arise in it, through the action of the Guru, another kind of knowledge, not anticipated. Though the initiation by an Acharya will not of itself enable a person to obtain Jnana, it will be the means of developing Jnana in him, as the lost cowrie was the cause of the hunter finding the & em.”

With this, Vasishtha returned to the story of Sikhidwaja. “ Being without Atma-Jnana, the King began to reel under illusion and gave way to grief, regarding the enormous wealth he had so easily acquired as destructive as a great forest-fire. He therefore gave various rare gifts, underwent many religious observances, and bathed in the holy water ; but yet he was not free from the load of grief in his mind. Sorely afflicted at heart, he drew to him his wife Chudalai, and poured forth his heart to her thus : I have now abandoned all love of sovereignty and wealth, and I desire to enter the forest life. Neither pleasure nor pain, danger nor wealth, will there haunt those who live noble lives. Let me no longer associate with the delusions of this earth. A forest life is, in all respects, preferable to the regal one, wherein the longing after life and property do not die. Even the cool moon or the God Brahma, or Indra, the Lord of the Devas rolling in great wealth, cannot enjoy that bliss which comes to a self-centred mind free from desires. Therefore, do not blame me for leaving you thus, and going to the forest Married women, O well-beloved ! will not oppose the desires of their husbands. To this Chudalai replied : Flowers begin to blossom in the spring season, while autumn sees them yielding fruit. Thus do our Karmas begin to fructify in their due time. If the body should begin to droop with old age, when bodily desires subside, then is the forest a fitting abode. But, at this period of your life, it is not meet that you should retire ; wherefore it behoves you not to go now. To this the King made answer ; \* Do not impede me in my plans. I will go to the forest for solitude ; but as thou art young, it is not proper that you should accompany me.

Thou shalt reign over the earth unfailingly in my stead. When a husband goes from home, it is the wife's duty to protect those around him, and not to languish at his absence. Thus saying he retired to his bath. The day being over, he performed his Sandhyavandhana\* rites, and, having quietly slept by his wife upon the floor, he stole out in the dead of night, unperceived by her. Having given out to the people outside that he was going on a city patrol, he desired them to stay where they were, and departed from the town. Then, bidding adieu to his great, but enslaving possessions, he entered into the forest, crossing, in the course of twelve days, many rivers and hills. At last he reached the inaccessible forest on the slopes of the Mandara Hills, and took up his abode there, in a spot surrounded by tanks replete with lotuses, and by delicious flowers. There he erected a parna- .!a (raised shed), and furnished himself with a bamboo- rod, a rosary for recitation of Mantras, a cloth, vessels to hold fruits, &c , and deer skins. Then, in order to perform Tapas, in the first Yama^three hours), he performed the San- dhyavandhana rites ; in the second, he gathered flowers ; in the third he performed worship to Devas ; and in the fourth he fed upon fruits fit for food. All night through he was engaged in the chanting of Mantras. Thus did the King perform Tapas.

Chudalai who was sleeping in the palace, awoke; and not finding her lord who had lain by her, was greatly afflicted ; and then she melted with compassion at the condition of the King, who she inferred must have abandoned all his wealth and gone to the forest. Then she resolved to find out the whereabouts of her husband, for the husband is a wife's only goal. She sprang forth (in her double), and passing through the window, went up into the sky, journeying through the air with so bright a face that the Siddhas in the skies exclaimed, " Lo ! another moon has arisen here !" Then seeing her husband travelling in the forest with a bright scimitar in his hand, she meditated as to what course she should pursue in regard to him. Having done so, this sweet-tongued one came to the following conclusion : " It is right that I should see him only after his desires and hatred have ceased." With that she returned to her palace.

This divine lady gave out to her subjects that her husband had gone to a certain place on matters of a private nature. So she wielded the sceptre alone for eighteen years with true regal justice and an equal eye to all, thus passing her time in her palatial mansion ; while at the same time the King eked out his life of suffering in the forest.

Finding that the time was ripe for her to see her husband, she went forth one night and walked the skies. Having mounted on the shoulders of Vdyu (airj, invisible to all, she alighted on the Mandara Hills, and saw there a decrepit and melancholy body, which, at first, she did not know for her husband ; but having, by her powers of great Yoga, discovered it to be none other than he, she yielded to her grief and gave vent to these words : Lo ! dire is Ajn&na 1 Through it the King is groaning 1 in pain. I have undoubtedly the power to confer Atma-Jnana on him at this instant ; yet, lest he should spurn me if I, his young wife, should appear in my present form, I will assume another form suitable to accomplish my end. Moreover, the King is in a state of mind which permits of his Ajnana (ignorance) being dissipated. At a single word from me, JnAna will reflect itself in his now ripened mind.

Therefore, availing herself of this most opportune hour, she changed her bodily form by her incomparable Dhyana, and descended from the Akasa before her husband under the form of the son of a great Brahmin. The King at once arose, and paid him all due respect. This young Brahmin had a beauteous form, and, upon his breast, was a garland of pearls ; he wore a white cloth and a sacred thread ; and stood in the air at some distance from the ground. The King showed the newly arrived guest to a seat beside him. The young Brahmin returned the salutations of this royal Rishi of true Tapas, and took a seat by his side ; when the King, with a full heart, thus spoke : It is only now with your advent, son of a Deva, that I have reaped the fruits of Atma. So saying, he showered on the young Brahmin more devotions, regarding him as his holy tutelary god. The Brahmin, advocating the King, said : 4 Who in the world has the graceful qualities and modesty which you evince ? May you live long ! Did you, with a steady mind and with all worldly delusions extinct in you, perform Tapas only for the sake of obtaining salvation ? Your abode in this forest, after abandoning the state of a King like unto Indra, may well be likened to Tapas performed on the point of a sword ! At these words of the Brahmin, the King said : Being a god, thou hast well understood my condition. This thy knowledge surprises me ; whose son art thou, and what is thy name? What occasion has brought thee here ? Be pleased to tell me all this. To this the Brahmin, consenting to answer him fully, thus began : There was a Brahmin of the name of Ndrada, like unto the true Jnana-light, and he sat in a delightful spot on the banks of the Ganges of holy waters, absorbed in Nishta (meditation). In the transition stage from that highest Samadhi down to the normal state, a sportive sound fell upon his ears, and he directed his gaze in the direction whence it came. There he saw some Deva-girls, like unto Arambha and Tilothama\*, of matchless beauty. Seeing them thus alone, and not ashamed of their nudity, his Prana began to fluctuate, and he experienced the effects of sensual desire in himself. When the Brahmin had said this, the King remarked : I have attained perfect equilibrium of mind through the sweet nectar of your words. It is difficult for me to follow their meaning as they are mystical like those pertaining to Paramarta (the reality of the Higher Self). Therefore please inform me plainly of your origin/ To which Chudalai, the Brahmin's son, continued to reply: Then, having fastened the must-elephant of the ever-fluctuating mind to the great pillar of true discrimination with the strong rope of love by the aid of the goad of true intelligence, the Muni Narada (caused that to be done, which produced the embryo). Then the embryo began to grow like the luxuriant moon in the Milky Ocean. Having been endowed by Narada with a never-failing wealth of knowledge and other gifts, I, who issued out of the Pot, as the son of Ndrada, was taken over to the presence of Brahma, who, as in duty bound to me, his own grandson, paved my way to the attainment of the goal of Brahma-Jnana. Immediately my grandfather called me by the title of Kumbha-Muni, as I was born in a Kumbha (pot). The noble Saraswati is my mother; Gaya- tri I my junior mother. I was always engaged in sporting with my friends, the four stainless Vedas. At these words of Kumbha-Muni, the King said that he had reaped great benefit from the Muni's present visit to him, and felt assured that all he said was true. Kumbha-Muni said that he had truly related his own life, and desired the King to inform him of his identity and origin. The

King made reply: Being afraid of the worries of existence, I sought freedom from actions in this f This probably refers to the advent of all egos which are so only through their limitation, just as things are deposited in a limited receptacle as that of a pot. Hence, Chudalai does not make a false report of herself, as in describing- the origin of all egos she describes that of herself too. Kumbha-Muni is the name of Agastya Rishi. I go by the name of Ikhidwaja, and am here, after having relinquished my regal duties. My mind stands aghast at this ever-recurring cycle of re-births. Though I made Tapas here after obtaining all things necessary for that purpose, I have but enhanced beyond description my pains in the endeavour to do away with them. Oh incomparable Muni, milk has indeed been converted into poison !

Then Kumbha-Muni, addressing the King, replied :

There will be true bliss only when the Jnana instilled into a disciple by the Acharya (Guru) truly fructifies in him. Are not all acts of Tapas simply diversions to while away the time ? Oh King, to those without Jnana, Karma is alone their security. Virtuous actions serve, but to remove the impure Vasanas. Therefore, Karmas are useful only in so far as they confer upon us heavenly and other pleasures. If the impure Vasanas are destroyed, then the effects of all Karmas cease alike, as the effects of one season cease when another sets in. Like reeds which never produce fruit, Karmas freed from the varying Vasanas never fructify. If, through the sure conviction that all is Brahma, Ajnana is destroyed, impure Vasanas will never arise. Who is so foolish as to suppose there is water in a mirage? If the Vasanas alone are destroyed, then birth, old age or death, will not affect one, and he will reach the immaculate Brahmic seat. All minds associated with Vasanas are but differentiated Ajnana itself; but a mind -without them" is the unborn Atma-Jnana itself. If through the immaculate Jnana, the Jiva (ego) cognizes Brahman, then all births cease. Since even Brahma and the other Great Ones have said that Jnana alone is the most excellent of all things, how is it that you do not long after it ? How is it that you do not question yourself as to who you are, whence came the Universe, and into what it will be absorbed ? Why do you repine at your lot like the ignorant ? Why is it, that after having prostrated yourself at the feet of a great Guru, you do not try to understand from him the nature of bondage and Moksha ? If, approaching those persons who look equally upon all things through their abundant Jnana you are ceaselessly engaged in the noble pursuits of enquiry, then you will surely gain that subtle Jnana which leads to emancipation !

“ At these words of Kumbha-Muni, the king shed tears of joy and said : Oh Acharya, I, poor soul, have learnt all this (the attainment of bliss through Atma-Jnana) by thy grace. I am here in this solitary forest, having left the company of great men through Ajnana. I have this moment been released from the pains of existence. Since thou deigned to be present with me in this forest, and hast deemed it thy duty to point out the path to me, thou alone art my Acharya, my parent and my friend. Therefore, do I prostrate myself before thee as thy steadfast disciple. Be thou graciously pleased to accept me as thy Chela. Be pleased, O thou equal unto Brahma, to enlighten me upon that One Principle which thou hast cognized as the most bounteous, the One which, if known by a person, relieves him from all pains, and confers the blissful Sat.”

To which Kumbha-Muni replied : I can enlighten you, only if you will concentrate your mind, which now runs quick ly from one object to another, with singleness of purpose. Otherwise the Guru s words, taken lightly and not conceived and meditated upon, would be of no avail even though heard. How can the eyes perceive objects in the darkness ? Here the king affirmed that he would receive the words with impli cit faith, as the teachings of the Vedas, and would meditate upon them truly through the Muni s grace. On hearing these words, the lovely Muni continued : I have to demand as a first condition that you, O valiant king, w-ill hear my words without interruption, and, in the full belief that they will con duce to your welfare, as in the attitude of an ignorant child that hears the words of its father who is solicitous of its well- being. Therefore, in order to instruct the King, the Muni thus continued : O king, please hearken to a story I shall relate to you, and I will afterwards reveal to you its hidden mean ing.

In ancient times, there lived a great man, well-versed in all departments of knowledge, and possessed of great wealth ; but, alas ! without Atma Jnanam. This person pursued the search for Chinthamani, (a gem supposed to yield anything thought of), with much effort. Through the performance of rare Tapas, he came into possession of it after a good deal of trouble ; for what cannot a man attain to if he takes the necessary trouble ? Now, when the gem appeared to him, shining with the lustre of the moon, he, without bringing it under his grasp, ^thus soliloquized : \* I fear this is not Chinthd- mani, but only some paltry stone. Can it be otherwise attained than by long and tedious search and when a man s life is nearly spent and his body debilitated by the search ? Sin ful persons like myself will never attain it, though they sub ject themselves to all kinds of hardship. The virtuous and some of them only will come by it. Shall individuals acquire things readily by mere repining, and without regard to their respective Karmas ? I am but a man ; my Tapas is very significant, and my powers small. In short, I am poor in all respects. Therefore can it be possible for poor me to behold the rare Chinthamani before me ? I will proceed to make further search for it. And thus saying, he let slip the golden opportunity, and the real Chinthamani vanished from his sight. Shall good ever accrue to the ignorant ? Thus did he again go in search of the gem, with great pains. After thus wandering in a perturbed state for some days, some Siddhas (persons possessed of psychic powers), intending to befool him, screened themselves from his view, and let drop in his path a broken piece of earthen bracelet, which he no sooner saw than he picked it up. Then, this deluded man, mistaking it for the true Chinthamani, began to exult in its discovery and to mar vel over it. Being in possession of this burnt gem, he re nounced all his wealth, fully believing that the gem would fetch him anything he wanted, and that his present posses sions were superfluous. Therefore, he gave up his country and retired to the forest, believing that happiness could only be obtained there apart from the men of depraved tendencies in his own land. Thus did this man, who had anticipated the enjoyment of real bliss through this stone, subject himself to all kinds of hardships, and degrade himself to the lowest level.

Hear from me another story which will be of great help to you in the improvement of your knowledge. In the heart of this ancient forest, there lived an elephant, the hugest and loftiest of his kind. Certain Mahouts of the forest associa ted with, and



entrapped, this elephant whose tusks were exceedingly long, sharp and strong, and fettered it with strong iron chains. Becoming infuriated with its painful fetters, it shook itself free by the aid of powerful tusks in two Muhurtas (48 minutes). The Mahout, in the howdah above, seeing this, became giddy, and fell to the ground. The tusker, finding him upon the ground, passed by without hurting him. But the driver, picking himself up with unappeased passion, went again in quest of the elephant, which he found in the midst of the forest. There he dug a trench, covering it up with dry leaves and grass. The elephant, after roaming through the forest, came at length to the place where the trench was, and fell into it. Instantly the Mahout made it fast. Thus again was the elephant subjected to torture. Had this creature, which was like unto the great (king), Bali, when guarding his own mansion, dashed out the brains of its enemy at the time when the Mahout lay prostrate before it, it would not again have fallen into the trap, nor have been thus again agitated. Likewise, those who make no enquiry concerning the good and evil of the future, will come to grief.

When Kumbha-Muni had related this [story, Gikhidwaja asked him to give the reason why he had narrated the incidents concerning Chinthamani and the elephant ; to which Kumbha-Muni, of steady mind, thus replied : By that person, who, though acquainted with all the Sastras, yet without the beneficent Tatwajnana went in search of Chinthamani, I meant only yourself. For, although well-versed in all book-learning, you have not yet developed an undisturbed equilibrium of mind. What I intended by the story of Chinthamani is this : In order to attain true renunciation devoid of all pain and hypocrisy, you have forsaken your regal office, your wife, and other relatives, wherein there was the true Chinthamani, and have betaken yourself to this forest. While the true renunciation was developing itself little by little in you although in the world, your mind was led astray by undue zeal to a wrong conception of renunciation, and was enveloped by that delusion as by a dark cloud which obscures the sky.

This renunciation of yours is not the true one, generating real happiness, which you lost track of, because you thought that this one of yours, if persisted in sufficiently long, would, at length, give rise to the true one, Having lost the gem of true renunciation, which is in the proper path of life, you have been misled by the false idea of the burnt stone of Tapas through your faulty vision, and have, therefore, been greatly afflicted. The wise say that those who reject the happiness accessible to them in their daily lives, and allow their minds to search after imaginary and strange things without limit, are only self-destructive and of corrupt thought. Through the idea of Tapas as the means of bliss, your mind in no wise acquired that peace it desired, even when the graced and priceless Chinthamani was before you ; nor was there any advantage in the discovery of the bit of earthen bracelet.

Now hear about the elephant. The epithet "elephant," I applied to yourself. The two long tusks are Vairaggya (indifference to pleasure and pain), and Viveka (discrimination). Your Ajnana is the driver who sits aloft upon the elephant and goads it on. Your Ajnana afflicts you in many ways. You are now palpitating with the pains inflicted by Ajnana, like the elephant bound by the Mahout and led by him. The

iron chains and fetters are the bonds forged by desires, and you have been bound by them. Know that these desires are stronger and more durable than iron itself. Iron chains wear out in a length of time, but the desires which prevail grow more and more. The breaking loose of the elephant from its strong bonds stands for your late relinquishment of all desires and going into the forest. The fall of the driver from the howdah represents the destruction of your Ajnana through your Vairaggya. If once we free ourselves from desires, shall Ajnana and the necessity for re-births exist ?

Should the delusion of wealth be abandoned through sheer asceticism, Ajnana will only be hovering about like a ghost in a tree when it is being felled. But if the delusion of wealth be destroyed through the action of Viveka, then Ajnana will take its flight like a ghost from a tree already felled. With the relinquishment of Ajnana, all its retinue will bid adieu. As soon as you reached this forest, all your Ajnana was levelled to the ground like nests of birds in a felled tree. But you did not chop off the Ajnana with the sharp sword by an interrupted renunciation of all. Inasmuch as you did not do so, you again began to groan under the pains arising therefrom. Now the excavation of the trench by the elephant-driver refers to the generation of pains in you through the growth of Ajnana. Again, the leaves and dry grass spread upon the pit-fall, refer to your actions during your very painful Tapas. Thus are you suffering from the restraint of your Tapas like the powerful Bali with a fateful sword, but imprisoned in the lower regions of Patala. Why do you grieve and not listen to the words of the delicate Chudalai of infallible utterances ? Why have you rejected the true renunciation of all?

To this the King replied as follows : “I have given up my kingdom, my palace, my wealth, and even my dear wife, Do not all these actions constitute a perfect renunciation ? What more would you have me renounce ?

Kumbha-Muni replied : Though you have given up your kingdom and the rest, that will not constitute the true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic bliss of the wise. Then the King said : If you are pleased to say that the giving up of the many worldly things does not amount to renunciation, and that I have yet desires in me, then what I have left is this forest alone.

Therefore do I now renounce my longing for the forest full of hills and trees. Hence I suppose I have made the true renunciation. Kumbha-Muni then said : Even the abandoning of this hilly and luxuriant forest does not effect the true renunciation. You have yet the painful desires in themselves. Only when they depart from you, can you obtain and enjoy the Supreme happiness. To which the king replied that, if this was not enough, he would lay aside his cloth, Rudraksha (garland), deer-skin, earthen vessels, and wooden-bowl. So saying, he consigned them all to the fire, and rejoiced in his entirely new appearance. Then turning to Kumbha-Muni of eternal Jnana with the comment that he had now stripped himself of all desires, the king said : “It is through your divine self alone that I have acquired right understanding, liberated myself from all pains, and freed myself from contamination. Through my Sankalpa I have given up all these things entirely. The innumerable things of this world lead only to bondage which conduces to re-birth. The enlightened mind receives a degree of bliss commensurate with the loss of desire

for objects. I have obtained bliss only through successive victories over my desires. I am free from the bondage of delusion. I have now attained through your grace the perfect renunciation, and am divested of everything. What else remains to be done, O Muni ?

Kumbha-Muni replied : Alas ! you have not renounced anything. All your delusive renunciations are in vain. On this the King reflected and said : There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see. So saying, he ascended to the summit of a high cliff, and was about to cast himself down, when the supreme Kumbha-Muni arrested him with these words : \* What is this folly that you are about to do ? How, O ignorant man, did this body of yours hinder your progress ? How will death in any way help you ? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But if you, O King, will but give up that which is the cause of motion in this body, and which yields the seed of all births and Karmas, then true renunciation will be made. This is the unqualified truth.

Then the King asked the Muni to give out the means by which that which is the cause of the motion of the body might be avoided. Thereupon the Muni of transcendent qualities replied thus : The wise say that the mind (manas) which, through its Sankalpa passes under the different appellations of Jiva and Prana, is the cause of attachment to delusive objects, and is distinct from the beneficent Nonjada and Jada (inertness). At the same time it is said that this Chitta (the flitting mind), forms the universe as well as the bondage. It is this mind which is the germ of all Karmas of existence and daily agitates this body of ours like a tree when swayed by the wind. Therefore true renunciation, O King, lies in the abnegation of the mind- It is this which leads to Brahmic bliss. All other renunciations cause us sufferings. If, after true renunciation you are illumined in mind, with perfect quiescence, and without hatred, then will the identification of yourself with the Self of Brahman take place, and you will shine with resplendent glory. Then the King asked the Muni : What is the cause of the mind ? What is its true nature ? How can I destroy it ? To this the Muni replied : The true nature of the mind consists in the Vasanas. The two are synonymous. Know, O, King, that the idea of " I," which is the nest containing all frailties, is the seed of the tree of mind. The sprout which at first germinates from this seed of Ahankara (I-am-ness), originates without form and is ascertainable only by internal experience. This sprout is termed Bud- dhi. From this sprout the ramifying branches called. Sankalpa take their origin. Through such a differentiation, the great Manas (of Sankalpa) as also Chitta and Buddhi are but the different names or qualities of the one Ahankara. Therefore, daily should you lop off the branches of this dire tree of Manas, and eventually destroy the tree at its root completely. The branches of Vasanas will naturally produce innumerable crops of Karmas; but if, with the sword of Jnana, you sever them from the heart's core, they will be destroyed. They are the true vanquishers of the mind in the heart, who perform without a murmur the Karmas which fall to them ; controlling all thoughts and desires in regard to such. The lopping of the branches is considered only as a secondary

thing, the first being the eradication of the tree at its root. Therefore, if through virtuous actions you destroy the idea of "I" at the root of the tree (mind), then it will not again spring up. At these words of the Muni, the King asked him as to where the fire which destroys the conception of Ahankara, the seed of the tree, was to be found. To which Kumbha-Muni replied : " It is Atma-Jnana which enquires concerning the true nature of " I " ; that is the fire which destroys the mind.

The King then said : Through my intelligence I enquired into the origin of " I " in divers ways. As this world is non-intelligent, it is not " I," neither is this body of offal, nor the organs, nor the contemplating Manas, nor Buddhi, nor the injurious Ahankara creating egoism. Here Kumbha- Muni interposed and asked him, if the " I " were not all these, what else was it ?

To which the King thus replied : I am of the nature of that stainless Absolute Consciousness which, having evolved everything, preserves and destroys it. I cannot find out the cause of this " I," which is of the nature of jnana. I have not been able to divine the means which removes Ahankara the seed of the pains-giving mind My mind misgives me when I find that Ahankara clings to me, howsoever much I thrust it aside.

Kumbha-Muni said : Oh King, no effects can ensue without a cause. Search within to find out the cause of Ahankara ever present before you, and tell me what occurs in your mind.

The King replied : The cause of the stainful Ahankara is Bodha (knowledge). How does Bodha get absorbed here within me ? I droop only when Bodha arises in visible objects- How then am I to avoid these visibles ?

Kumbha-Muni said : If you tell me the cause of knowledge, I shall then throw light upon it.

The King said : Through the existence of such illusory objects as the body, &c., knowledge is induced ; but if they cease to exist, then no knowledge can arise. Then the seed of Manas, viz., Ahankara, will consequently be absorbed.

Kumbha-Muni questioned him thus : \* If the body, and other objects of sense, do really exist, then knowledge exists; but as the bodies, &c., do not really exist, what then is the basis of knowledge?

The King, in reply, said : \* But tell me first, Acharya, how this visible body, which palpably enjoys the effects of all Karmas performed by the hands and other organs, can be non-existent ?

Kumbha-Muni answered: \* As this body, arising through Karmas, is not itself the Cause, therefore the effect of intelligence is itself non-existent. That intelligence is itself illusory. Hence Ahankara and other effects which arise through the excessive delusion (of knowledge), are also non-existent. Hence also all objects which are not of the nature of the cause are illusory, like the conception of a serpent in a rope.

Then the King asked: There were the many creations of Brahman, who is the primeval one in the universe. How then can you say that Brahman is not the cause of the Universe ?

Kumbha-Muni replied : \* Prior to (every fresh) creation Parabrahm alone shines as Sat, which is the non-dual and the quiescent. As That alone is without a second, the Supreme Brahman cannot be the Cause.

The King asked : \* Then is not Parabrahm the cause of Brahma ?

And Kumbha-Muni replied : Parabrahm is that which is emancipation itself, the imperishable, the immeasurable, the immaculate, the birthless and deathless, without pain, without distinctions, having no period, the beginningless and endless, without existence, the non-dual and the ineffable One beyond the reach of thought. How can Parabrahm which is unthinkable be the Cause ? How can it be the actor or enjoyer? Therefore this universe is not in the least created by any one, nor is it self-created. The Supreme Sankalpa of that Absolute Consciousness is Brahma. Nought else is but the one true Jnana, All the created objects out of that Jnana are said to be no other than the form of that Jnana. All here are Brahman itself devoid of re-births. Therefore, it is neither an actor nor enjoyer. Having thus convinced yourself of the one Reality, if you destroy the Ajnana (ignorance) within your heart, then it will cease to have any resurrection. Through no other path than the destruction of these excessive Karmas can the delusion, which has become in us a certainty, vanish. If the Ajnana in us fades away gradually, then the conception of the certainty attributed to the universe will diminish and the Brahmic state will be attained. Such a mind through the all-pervading Jnana, viz., the primeval god, Paramatma, into which it is absorbed, will ever be evolving fresh creations (through its Sankalpa). That which is named Brahman through A tmatatva is none other than the quiescent (or passive) aspect of this universe.

Here the King said : All that you have taught me is quite reasonable. As prior to creation there is no creator, there is really no Universe. Hence there really does not exist the (objective) vision of all things. Through your clear elucidation I have well understood and have become of the nature of my auspicious Self. Hence, I do not cognize all external objects as really existent. I have worshipped my (real) Self. Through the knowledge derived from the perception of many substances, I have come to perceive them to be unreal. Through this Jnana, I have become the quiescent without thought and the Plenum like the A.kasa. Then Kumbha-Muni, able to confer Atma (Self) upon the king caused him to cognize it, and said : The true discrimination of space, time, the spacious quarters, mental actions and the rest &gt; is only to understand the universe in its differentiated aspects. Though these distinctions have been existing in you from a remote past, yet they will perish [in you] in a short time. The quiescent and indestructible Brahman will alone be [as you will presently cognize].”

Instantaneously, the king attained Jnana, and shone with it. Thus was he released from the fold of dire Mya. Then through the grace of the Muni, who was pleased to dispel the delusion from his mind, he was absorbed into the Brahmic state. Being freed from the actions of his mind, sight and speech, he, in one moment, became the Plenum in Brahmic state. After he had been for two ghatikas [48 minutes] in that state of NidithyAsana [meditation], he awakened, and the Supreme Muni said : Have you enjoyed to the full, free from all pains, the Elysian bliss of Brahmic seat, which is ever the beneficent, the stainless, the pure, the soft, the seat of all Nirvikalpas [non-fancies] and the fulness of all wealth. Have you been illumined with Atma-Jnana ? Have you been freed from all delusions ? Have you known that fit to

be known ? Have you seen that fit to be seen ?

To these questions the King made reply : Oh Lord, through your grace I have been able to cognize that seat of Brahman which remains after all else is over, which confers the divine wealth of bliss, and which is the grandest and the most transcendental of all. Oh, I have been able to acquire the otherwise unattainable heavenly nectar of great bliss, and move in the company of those great souls of powerful Brahmajnana through the blessing of association with your grace. How was it not possible for me, your humble servant, to attain this immeasurable supreme nectar before?

Kumbha-Muni said: It is only when there is quiescence in the mind and an indifference in it towards all enjoyments, and when the powerful Indryas (organs) are turned inwards and the Ajnana of the mind is destroyed, that all the noble words of the wise guru will infiltrate and spread in the mind of the disciple like the scarlet water of the forest impinging on a perfectly white cloth. Otherwise such words will drop down like the impurities of the body or the fruits of a tree. The mere doubt arising in one's mind of the existence of duality or non-duality in this world betrays Ajnana ; the removal constitutes Jnana. It (Jnana) alone is our highest goal. Through illumination you have attained Moksha (emancipation). You have levelled down your mind. May you be alone as the great Mouni\* after having acquired Divine wealth and given up all the stains of the world. To which the King questioned : Are not the actions of Jivan- muktas performed through the mind ? How can things go on without the actions of the mind? Please inform me on these points.

Kumbha-Muni replied: The mind is no other than the Vasanas generating many re-births. If one knows his own self, then there is no such fears of re-births. In those that have cognized their Self without any obstacles, the pure Vasanas with which they perform Karmas will not entail upon them re-births. Such a mind is called Satwic ; but a mind without Jnana is generally termed the Manas. A mind of Jnana is Satwa itself, while persons without Jnana will act in the path dictated by their minds. The stainless and wise will always follow the Satwic path. Having given up all that tends to the attainment of Swarga (Devachanic or Swargic bliss), may you become that self-light which shines equally in all. This is your real nature. Without hankering after paltry terrestrial things, and causing your mind to fluctuate thereby, may you be immovable as a rock. Those who have no (lower) mind drive away re-births to a great distance from them. In this spacious earth, no pains will affect them. A mind becomes a prey to fear through its fluctuation. Having commingled motion and non-motion into one, and destroyed fluctuation (of mind), may you be one with Jnana?

The King then said : How is this identification to be brought about ? How are Motion and non-Motion to be commingled into one ? And how am I to reach that state ? Kumbha-Muni continued : Like the waters of an ocean, all the Universes are nothing but the non-dual Chinmatra (Absolute Consciousness). When this Chinmatra draws unto itself intelligence, then there is a fluctuation caused, like the wide waters moved by great waves. But the ignorant without true Nishta (Meditation) regard the Supreme Principle going by the several names of Siva (the auspicious one),

Chinmatra, Satya (Truth) and Brahman, as the universe itself. A slight motion in this Chitta (Consciousness) generates this universe. If this visible universe of objects is truly cognized as the Jnana bliss, then it will die. But when its real nature is not powerfully grasped, then the visibles are seen as real, as the (misconception of a) snake in a rope. Should the pure mind concentrate itself for some time (steady and pure as the moon) through (a. study of) the visible Jnana Sastras, the association with the wise and an uninterrupted practice (of Meditation), then in such persons developing Jnana, a divine vision will arise, in which there will be a direct cognition (of the One Reality). Thus have I described to you the truths relating to the origin and destruction of the Universe. Having with true bliss brought these into practice and meditated upon them, may you, without fail, and according to your free will, attune all your actions of daily life to the attainment of the Brahmic seat. I shall now go to Swarga-loka the gem of all Lokas (worlds). This is the most opportune time for it. If I do not appear before my father Narada upon his descent from Satyaloka into Deva (or Swar) loka, he will be mightily displeased with me. A loving disciple should never incur the displeasure of his Supreme Acharya. Oh king, having done away with all differentiation arising through delusion, may you be in the Divine vision (of Nirvikalpa Samadhi). And with the words “ I go away,” the Muni disappeared on the instant. There after, the king thus thought within himself \* Marvellously strange is it that this incomparable state was in myself unobserved by me a state like unto the crystal waters of a fountain, cool, pure and quiescent. It has enabled me to attain quiescence in the Absolute Sat. Then the king entered the Samadhi state without any pains or fluctuation, without any mobility, with a true mouna (silence) and Nirvikalpa immovable as a stone, tree or forest, without any desires.

Meanwhile Kumbha-Muni resumed his soft tendril-like form of Chudalai and journeying 1 through Akasa, reached her chamber in the palace. There she began to rule over her subjects, and protect them as she was wont to do. Thus she passed three years. After which, she went again in the guise of Kumbha-Muni to the forest where her husband was, and beheld him as immovable as a pillar in Nirvikalpa Samadhi. Then, in order to acquaint him with his arrival, she made a leonine roar, which even did not wake him up from his trance. Though she tossed him up and down, no impression was made on him in the least, in spite of his body falling down. Then she thought thus It is certain the supreme King of the form of Kumbha has merged into the Seat of Brahman. Oh this is really wondrous. If, after concentrating my mind on his (subtle) body, I should find any residue of Satwa typifying the seed of intelligence in his heart, I shall join my husband and live with him happily. Otherwise, I shall have to renounce this my present female form, (and myself also) attain the Supreme Seat of Brahman, so that I may not render myself again liable to rebirths. Having come to this sure determination, she concentrated her mind and cognized through her (spiritual) touch and eyes a residue of unsoiled Satwa in the King's heart, denoting the intelligence yet animating that body.

At these words of Vasishtha, Ruma questioned him thus :

“ How can there remain a residue of Satwa in those whose minds have been destroyed, and who have merged themselves in their divine inner vision ?” To which Vasishtha Muni, of high intelligence, thus replied : \* Like flowers and fruits latent in a

seed, a residue of Satwa, the cause of intelligence, rests always in the heart. Even in the case of a Jivanmukta, whose mind is destroyed, the strong body does not perish ; but without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become inured to them. Therefore, O Rama, this most Divine lady Chuddalai gave up the Kumbha-Muni form and entering (in a subtle form) into the stainless consciousness (or mind) of the King, devoid of beginning, middle or end, caused that part of it to vibrate which she found had the residue of pure Satwa in it. Then she returned to her stainless body, like a bird returning to its prison of a cage. Afterwards, as Kumbha-Muni, sitting in a certain posture on the earth, she chanted the Sama- Veda songs, as if playing on the Vina. Thereupon the Satwic intelligence, which now began to manifest itself in the log-like body of the King, heard the Sama- Veda songs and blossomed little by little, like a lotus flower blooming at the sight of the rays of the sun. Then the King's mind became steady (as regards external objects) and he saw Kumbha-Muni before him. With an enraptured heart, and with the idea that his Lord Guru, who had previously come to him in order to bless him with happiness, had come again of his own accord, he showered on him the choicest flowers, and eulogised him. Whereupon, Kumbha-Muni regarded the Lord of the earth and thus said : \* From the day I parted from you up to this very date, my mind has been inseparably blended with yours. Even Devaloka is not so pleasant to me as my association with you. Here the King burst out, saying : O transcendental and holy god, I have attained bliss through thy favor, I have liberated myself from all pains through the Samadhi of true bliss. Even in Svarga (Devaloka) replete with virtuous actions, the bliss of Nirvikalpa Samadhi does not exist. Having attained that incomparable bliss, I shall roam freely in Devaloka and Bhurloka (earth). Kumbha-Muni then asked : \* Have you been enjoying the rare Brahmic bliss devoid of all pains ? Have you annihilated all the pains which are of the nature (or spring from the idea) of heterogeneity ? Are you able to maintain an equal vision over all, after destroying entirely all the pleasures flowing from Sankalpa ? Have you been able to transact all the present duties of life, without in the least being ruffled by objects, being liberated from love or hatred towards them ?

At these questions of the Muni, the King made the following answers : I have powerfully mastered all the (spiritual) benefits that can possibly be derived (by me). There is nothing more for me to long to see or to hear. In this wise spoke the King & Ikshidwaja, whose mind had overcome all delusions.

Thus did these, whose love for one another knew no bounds, cognize their Higher Self through the beautiful enquiry of Atmatatwa and through most instructive discourses thereupon ; remaining happy in one another's company, without the least difference of mind, and roaming in the forests, and over the hills, they were matchless in real Jnana and in true loving actions. Having destroyed completely the delusion of love and hatred, they were immovable, like the great Meru, which cannot in the least be shaken by the playing of the zephyr. Sometimes they would apply to their bodies Vibhuti (sacred ashes) ; at other times they would apply to them the fragrant sandal- While they were thus associating themselves together, the sweet-tongued Chudalai concentrated her mind on that of the King\* and found it to



be now free from all stains and to be stable by reason of his present experiences. Also she thought within herself that the palace, with its enormous wealth and luxury, would languish for want of persons to enjoy them. If persons filled with Jndna should give up things that had come to them without their seeking, how then can they be said to have known Tatwa (Truth) ? Then thinking of creating (in herself), through her imperishable will, the body of a lady fit to live in wedlock with the virtuous King, Kumbha-Muni, alias Chudalai, addressed him thus : To-day there will occur a festival remarkable in the annals of Devaloka. I should, without fail, be there in the company of Narada. Who is ever able to overstep the powers of the Supreme Law ? Immediately at sunset, when the sun goes down over the evening hills, I shall be back with you. So saying, he parted from the King, after presenting him with a fragrant bunch of flowers. Having gone from the King's sight, Kumbha-Muni relinquished the burden of the Muni's body and assumed that of Lady (Jhudalai, after which, she entered unperceived (the chambers) in her palace, which shone like a Devaloka presided over by Indra, and then performed in regular order her allotted regal duties during the day.

Then Chudalai re-assumed the form of Kumbha-Muni, and descending in that form before her husband, appeared with a dejected countenance. As soon as this Muni, whose mind was (really) free from all pains, appeared before the King with a downcast mien and overcast face, like a lotus enveloped with snow, the latter was startled to see the Muni thus, and rising-up at once besought him with these words : my father, you seem to be like one afflicted with pains what are they ? May you destroy them ! Never will persons of true Jnana succumb to despondency or joy. Will water floating on a lotus leaf ever affect it ? At these words of the King, Kumbha-Muni related the following amusing anecdote of himself in tones as musical as the Vina.

Persons of firm and equal vision as regards all things will never constitute Jnanis (the wise), unless they commingle with the actions of the Indriyas (^organs), so long as they possess a body. Otherwise, such persons are only impostors. Those who are so ignorant as not to perform the existing Karmas and think of mastering them through their avoidance, will only generate fresh ones and suffer therefrom ; i. e., like the oil which is inseparable from the gingelly seed, the different Avasthas (states) of pains will exist so long as there is the body. Those who try to sever themselves from these states, in order to do away with affection, &c., are, O King, like one endeavouring to rend asunder the immeasurable Akasa with a sword. If the inevitable pains of this impure body be sought to be averted by the control of the organs of action (Karmendriyas), will the bliss arising therefrom compare in any way with that generated by the renunciation of bodily pains through the path of Jnana ? Even in the case of Brahma and others, who have Karmendriyas (organs of action) on one side and Jnanendriyas (organs of sense) on the other side of the body, the certain dictates of the imperishable Law demand that they cannot rise above the Avasthas incidental to their body, even though they are illumined in mind. As both Ajnanis and Jnanis are exposed to the visible objects of the world, they both move only in consonance with the universal Law, like the waters in an ocean. Daily do Jnanis, through the certainty of their intelligence, looking equally upon all, perform

unruffled their duties so long as they are relieved from their bodies. But Ajnanis are ever agitated by and drowned in pains and pleasures. They are born in different bodies and follow the laws regulating them. This have I described to you in extenso. Now I shall describe to you the pains I underwent in my path. Are not pains which are like unto a grinding saw, relieved when revealed to those we love ? After I gave the bunch of flowers to you, and rose up in the Akasa, I went to my all-truthful father in Devaloka, and attended the court of Indra, the Lord of Devas. Then, having in mind to return to this place from there, I descended through the Akasa and was in the act of coming over to this earth, through the spatial Vayu path (viz., North-west of Surya-Mandala, ie., the Sun's sphere), when I saw before me the Rishi Durvasa journeying on in the region of clouds. Having prostrated myself before his venerable feet, I addressed him thus Thou art clad in dark clothes\* and art beginning to act like an ill-famed woman longing for her paramour. Whereupon the omniscient Rishi became incensed at me and with fury cursed me for my impertinent words to be transformed every night into a female wearing beautiful ornaments. Hearing these words, I cried aloud and having contemplated the lotus feet of the Rishi, was going to beg pardon of him, when all at once he disappeared. With this thought afflicting me very much, I have now come here to you. I shall hereafter every night have to submit myself to this process of transformation into a female. How can I, without being ashamed, be a female every night, moving as I do in the company of my Gurus, Devas, Munis and hosts of others ? But the King solaced him thus : Please, god, do not be afraid. What is the use of giving way to grief? Let come what may through the dire force of the irresistible Law. This womanhood of thine will, I think, not attach itself to the Ego within, but only to the body without. It behoves thee not thus to give way to grief, thou who art replete with Jnana. It is only the ignorant that are afflicted in mind. Then the sun began to set as if to hasten on the wise Kumbha-Muni to assume a female form. With the coming of twilight they performed all their daily religious Karmas. Then the Muni looked into the face of the King, who was sitting before him, and remarked thus in a plaintive tone : To my great shame, be it spoken, King, a female form is enveloping me and my present form is disintegrating itself. The significant marks of a female are developing themselves in me. Behold my waist forming itself, the female dress gradually covering my body, and the remainder of the female form appearing in all its entirety. Thus did the quiescent Kumbha-Muni deliver himself, as if in terms of grief. The King beholding his despondent Guru, thus said : As a Jnani you have known well the true path of Law. While so, do not be afflicted through events which will inevitably come to pass. To which Kumbha-Muni said thus : 4 There is nothing to be done now. Who can thwart the insurmountable Law ? Every night will but entail on me a female form. So saying, both quietly slept. With early dawn she resumed her Kumbha-Muni form. Thus did Chudalai pass some time, the days in the form of Kumbha-Muni and the nights in the form of a female ; and yet she preserved her virginity. One noon Chudalai in the guise of Kumbha-Muni addressed thus the King “ Oh King, how long am I to remain in a state of virginity without tasting the pleasures incidental to the female sex ? Therefore I wish to get at a lord for myself. In all the three worlds, I cannot pitch upon a more affectionate husband than thyself. Thou shalt accept me

as thy spouse overnights. If so, thou shalt have the fear of neither heaven nor hell.” To which the King nodded assent.

Whereupon the Muni remarked :” To-day is a very propitious day for marriage, it being the month of Simha (August-September). At moon-rise we shall perform the marriage rites.” Then the beautiful-eyed King fetched from Mahameru rare gems and sandals, bathed in the holy waters and made prostrations to Devas, Munis and Pitris according to Vedic injunctions. Then both these individuals clad themselves in white silken robes yielded by the Kalpa tree. The sun having set, the resplendent moon began to shed its silvery rays when the king, after performing the Sandhya rites, celebrated the marriage on Mandhara hills. Then they roved over hills and dales enjoying themselves but yet without the least clinging towards such an enjoyment, Every three days, while the King was asleep, Chudalai would regularly go to her husband's realm and administer justice there and then would return to her husband's side, as if she had not parted from him. Then this lady Chudalai, who now passed under her new marriage pseudonym, viz.) Madhanika, lived with her husband for some time and reflected thus within herself : The king will never hereafter centre his desires on worldly enjoyments. Therefore I shall test his mind in the enjoyments of Devaloka. I shall, by the force of my yoga practice, through which I have developed Anima and other psychic powers, create a Mayavic (illusory) panorama in this forest, wherein Devas will appear with their Lord Devendra at their head. Accordingly, when Indra appeared before the king, the latter saluted the former, and having paid him all the necessary respects, said O Chief of Devas, I do not know what good Karmas I have performed to merit this visit of yours to me. To which Indra replied in terms of affection thus : \* Attracted by the force of your good qualities, I have come here along with my retinue of Devas. The Devaloka is a fit abode for you alone. The Deva maidens are awaiting your arrival there. May you be pleased to appear there like the Sun, to cause to bloom the lotus-like face of Rambha and other Deva maidens. O King and Jivanmukta, you may stay there for the period of a Kalpa, and plunge yourself in diverse ways in Devalokic enjoyment. Therefore do not tarry here any longer, but come at once there. It is for this purpose I came here to take you.

Hearing these strange words of Indra, the noble king said thus: O my parent Deva, I have known all the pleasures of Svarga-loka. I have not even the conception of differences of locality, such as this or that place. Wherever I am, there is Svarga (heaven) for me, and there it is I enjoy bliss. Therefore I do not long after Svarga pleasures- Be pleased to return to your seat, I have not the least desire for it. When the king had given vent to these words, the whole troupe of Devas returned to their abode. Thus did Chudalai observe that the King's (lower) mind had been destroyed, notwithstanding the different trials to which she had subjected him through her powers of Maya. Still she wanted to try him further, and so hit upon another expedient. One day, while the pure King was performing Japa on the banks of the Ganges, Just at moon-rise, Chudalai entered a thickset bower hard by and having created within it, through her Mayavic power, a lover seated on a pleasant seat of Neerandra flowers, she made a show of embracing him. After having performed the daily rites and sought in vain for his wife (Madhanika) over all the hills and dales, the

king saw on his return his wife and a male figure in a mutual embrace, but was not in the least disconcerted. Nearly forty-eight minutes after the King, who went away unruffled without evincing the least anger towards Madhanika, disappeared from view, she, in order yet to ob serve his demeanour appeared before this Rajayogi with signs of her late love tryst still visible in her, such as dishevelled hair, &c., and stood as if penitent in a submissive attitude of great shame.

While Chudalai, surnamed Madhanika, was thus stand ing as if greatly stricken by grief and remorse, the King re turned from Samadhi, and saw her before him. Then, with out showing the least symptoms of anger, he said softly the following words with calm deliberation: How is it you have hurried so and come away so soon as this ? You may, O girl, if you like, still gratify your passion by returning to your lover. At these words of the King, Madhanika said thus : It is the supreme duty of the unblemished to put up with and overlook the faults of the ignorant. The quali ties of females are unsteady in diverse ways. Therefore, be pleased to excuse me for my heinous crime.

Thereupon Sikhidwaja of mighty Jnana said the follow ing words to his wife Madhanika : A tree may grow in the sky, but never will anger rise in me, O lady. Thus was he in full possession of equal vision over all. Then Chudalai soliloquised to herself thus : The King has destroyed to the root passion and anger. He will not subject himself to the many enjoyments and the love of transcendental Siddhis, This king of puissant arms has at last attained the end ot Jnana. Let me no longer pass under false colors. Let me cast aside the body of Madhanika, and assuming that of Chudalai appear before him. With this thought in her mind she transformed herself into Chudalai and presented hersalt in that true character before him, when the quiescent King eyed her and remarked in wonder thus: \* Is it true that I see before me Chudalai with her entire form, speech, modesty of mien and her other inestimable good qualities? O lady who are you ? To which she replied that she was his lawfully wedded wife and continued : O dearest one, it was I that initiated you into the mysteries of Atma-Jndna, assuming the bodies of Kumbha-Muni and then Madhanika. Through such a course, I sounded the depth of your Jnana by the power of Maya. Now go into Nirvikalpa Samadhi, and you will under stand all things truly.

Accordingly the King made his mind merge into the Uni versal Consciousness, and in that Samadhi surveyed all the events that had happened, from the date of his quitting his magnificent country down to the present period of the appear ance of Chudalai (in her real form). After^Samadhi, the just King became quite enraptured with joy and having embraced Chudalai, who stood shining before him as the personation of true love and grace, was struck dumb for a long time, and completely submerged in bliss for a moment. Then having recovered himself, he seated her on his lap and said to her thus : \* Thou hast, through thy vast intelligence, lifted me out of the unfathomable cave of thick darkness that I was entangled in. Who is there to compare to thee in all this wide world ? How can I&gt; O tendril-like lady, requite thee for all thy kindness ? thou who hast reached the other side of the ocean of Samsara (mundane existence), O thou the perso nation of Justice without any desires, how can I aid thee in any way ?

To which the lady replied : Observing you drooping under the many actions of Tapas (penances) in the forest, I came with great effort in quest of you to elevate you above Samsara. Hence there is no necessity for you to eulogise me thus, as I but did my duty. Have you not, O my husband, freed yourself from all petty worldly actions, Sankalpas (thoughts) and Vikalpas (fancies) ?

Then the King said : \* All doubts have now vanished out of my mind. I am devoid of desires and the idea of heterogeneity. I have become as immaculate as Akasa. I shall never hereafter fall through becoming of the form of (or, thinking about) objects. I have attained the incomparable Samadhi, the highest thing worthy of being attained.

I am free from mental joy or dire pains. I shall never here after shine as this or that (object). I am like the pure light of the resplendent sun's sphere, which does not come into contact with any medium such as a wall, &c., and is therefore subject to no increase or diminution. I am like the

Akasa which permeates all objects, and is yet undefiled. I am of the nature of Absolute Consciousness. I can now cognise my Reality to be no other than That. Therefore thou art my well-favored Guru. I worship thy lotus feet.

At which Chudalai asked him as to his future course of action. To which the King said : I am free from all love and hatred. From this day forward, I shall daily perform my duties strictly according to your dictates, like a crystal tinged with the five colors.

Then Chudalai said thus : If thou art willing to act up to what I say, it behoves thee then to now give up all thy ignorance and resume the regal duties once relinquished by thee. Let us both wield the sceptre of our kingdom for some time as Jivanmuktas and then attain Videhamukti, after the body is thrown aside. To this the King acquiesced. Then Chudalai rose up and, through dint of her concentrated Sankalpa, she acted as follows : She then and there first anointed him by bathing him in jewelled vessels full of the waters of the seven oceans, and then, having installed him on an effulgent throne bedecked with rubies, &c., blessed him with a long life. Then the King and his wife Chudalai, who were both of one mind, mounted upon a decorated elephant and went back to their town with their four-fold army amidst great rejoicings. As soon as they reached the outskirts of their town, the four-fold army in their town came in advance to meet them. Thus both the armies joined together and went gaily along. There the King reigned with true love along with his wife for 10,000 years, and then attained a disembodied emancipation.

“Thus, Oh Rama, if by associating yourself with the Karmas of the world, your quiescent Jnana is ever developed without the longing after objects, you will be able to enjoy real bliss and emancipation.” So said Muni Vdsishta of Hlu minaiied mind and great Tapas to Sri Rama.

THE STORY OF KACHA.

Summary. Again is illustrated the fact that Chitta- Tyga alone constitutes the renunciation of all.

In the previous story I have related to thee the story of S ikhidwaja, the most enlightened of persons. If thou art as ripe as he, thou wilt never be affected by dire

pains. Following the same path is the learned Kacha, the son of Brihaspati, the Deva-guru.\* Thou shouldst be acquainted with his story also.

Rama asked "Please throw light upon the path through which Kacha came into direct cognition of the Supreme".

Vasistha replied Muni Kacha, the son of Brihaspati, who had known the substratum of all things through a knowledge of the higher seat, approached the Devaguru, his father for enlightenment upon the best means of divorcing the dire elephant of Prana from the Keddha of mundane existence.

Devaguru said thus "This large expanse of the ocean of births, wherein do live the countless hosts of crocodiles, fishes, &c., can be bridged over only by the incomparable power of all-renunciation, involving great troubles and responsibilities." At these words of his father/Kacha abdicated all things and retiring into the forest, lived there 8 years, at the end of which period, he was visited by his father. Having accosted his father with due respects, he asked him the reason why in spite of the renunciation of all for about 8 years, his mental pains had not subsided- To which his father replied merely that he should give up everything and departed. After the departure of his father, he denied himself of even the barks of trees, cloths, &c., he had on. Thus was he stark naked, like a clear sky in the autumnal season, when the sun, moon, stars, &c., are clearly visible in the skies. Again did Kacha visit his father and having prostrated himself lovingly before him, laid before him in plaintive tones the fact of his inability to get quiescence of mind, albeit the complete renunciation of all things. Thus did he consult his father who gave him the following advice "It is the opinion of the great that the mind is the all-in-all and that its mastery leads to the renunciation of all. Through such a mental abnegation it is, that thou wilt be able to free thyself from ail pains." So saying, Brihaspati (Jupiter) vanished.

Thereupon the resplendent Muni Kacha soliloquised to himself thus "I have been inquiring as to what mind is and have not been able to come to any conclusion. If the body with its parts is different from the mind, then all our efforts to separate them both are useless ; for how can the separation take place between the mind and the body, while they are themselves different from one another?" All his doubts about mind not being resolved, he again applied to his father to aid him in the solution of his doubts.

Brihaspati said thus "The wise who have understood what mind is, say that it is no other than Ahankara (the idea of one ). The idea of I existing within all creatures is the stainful mind."

Kacha asked "It; It is indeed difficult to avoid this idea of I . How is this adamant to be splintered to pieces ?"

Brihaspati replied All excruciating pains do not really exist. It is very easy to remove this Ahankara. Within the time taken in the squeezing of a flower or the twinkling of an eye, this Ahankara can be easily eradicated. No long dissertation is necessary in this topic. One only Principle alone is, which is the non-dual, the endless, the supreme Jnana, the immaculate, and the Plenum purer than Akaśa. Meditate upon It without fluctuation of mind and free thy self from all pain with true calmness of mind. Being quite unreal, Ahankara will perish (through efforts). How can Ahankara grow in the atmosphere of the meditation of the eternal ? Can dust arise out of the

waters, or waters, out of the fire? Contemplating upon the Eternal, mayest thou be free from the differentiated conceptions of \* I, he, &c. Tatwa Jn&na is that non-dual one which is subtle, imma culate, the supreme self-light, and the all which is not subject to the forms generated by the quarters, time, etc., and is not obscured or sullied by pains, &c. Mayest thou be in this certitude of Atmic Reality.”

So gave out Brihaspati the highest of mysteries. May you be, Oh Rama, in that self-same desireless state in which Muni Kacha was, who having abandoned the idea of “I,” “thou,” &c., and destroyed all internal attractions, was full of Atmic meditation as a Jivanmukta without any Vikalpas in his mind. In Kaivallya (or emancipation), this Ahankara is nothing but unreal. Therefore do not set your heart upon giving or taking it up. Whoever will ever dream of taking hold of or letting go the horns of a hare which are nothing but unreal.

Here Rama asked How in the Plenum of Brahma-Jna\*na did there arise an element foreign to it ? Vasishta replied The laying hold of heterogeneous ideas which are unreal tends to the paltry re-births ; but the merging of the ideation into the one Reality without any doubts is the emanci pation from re-births.

THE STORY OF MITHYA -PURUSHA THE ILLUSORY PERSONAGE.

Summary This Ahankara is concreted in the shape of a Mithya-Purusha and illustrated.

May you attain Atma-Jnana and enjoy supreme bliss after giving up all conceptions of diversities. Do not afflict thy self, oh Rama, like the Mithya-Purusha. So said Yasishtha, when RAghava asked him thus How did Mithya-Purusha rove about with an afflicted heart and without the least bene fit to himself? Please explain it to me lucidly ; however sur feited it may be, with the ambrosial Jnana.

Yasishta continued This story will be provocative of great laughter and marvellous in its incidents. In a certain retired nook of Chidakas where there is not the universe, a certain male personage arose. He was accoutred in full with the panoply of Maya and replete with Ajniina. He was base in his tendencies, puerile and of dull head with the lowest intelli gence. He arose like rolls of hair appearing in the Akasa or water in a mirage. He was nothing one but a void out of a void.

He went by the name of Mithya-Purusha. Unobservant of his own growth and the Chit (Consciousness) that manifests itself as if distinct from the universe, he contracted the Sankal- pa (or thought) of creating the highest Akasa without any impediments and did create one. Then in order to set a limit to it, he constructed (an enclosed) abode. With the idea that the Akasa was pent up and protected by him in that habitation, his desires were bound by that Akasa as identical with it. In course of time, it began to grow dilapidated and at last gave way, like a hill worn away by (Manwantaric) gusts of wind or like rain ceasing with the close of the rainy season.

Then this Mithya-Purusha bewailed the disappear ance of the Akasa in the following manner, “Oh Akasa, in an instant hast thou vanished with the disap pearance of my house. Where hast thou gone to ?” “ Having finished his lamentations over this house Akasa, he created a fresh well and entering into it without any disturbance from without, became fondly attached to the Akasa therein. Being disappointed as ever in this second effort of his, when the well became quite useless with time and

was gradually filled up, he again was afflicted in mind and cried aloud. Then again to preserve the Akasa, he created a fresh pot ; and enamoured with its beautiful structure, he gladly entered it and was chained in it with affection. Time, oh sable coloured Rdma, set again its Rudraic hands on this vessel and disposed of it. Finding that all the things, he created with great belief in their permanency, became the victims of time, he dug a pit in the ground and becoming greatly attached to the Akasa therein, lived in it, as if permanent. Even this was done away by the elephant of time, like light dispelling darkness. Crying over its loss as usual, he built again a circular abode with the four quarters in it and dwelt in it with great joy. When the time of destruction arrived for doing away with this house and all the other mundane eggs, he drooped like a dry leaf in a whirlpool of wind. The usual cries being over, he created a grange for the Akasa, which having served him for a time succumbed to time. Thus did he grieve for a long period over the loss of these many creations of his, mz.^ house-Akasa, well- Akasa, &c. Now this personage was no other than an ignoramus in that he enclosed the Akasa within an earthly tenement and having identified himself with the house, &c., fancied he worked and lived and died with it. Rama asked What do you drive at, in this story ? What do you mean by enclosing the Akasa?

Vasistha said thus The Mithya-Purusha is no other than the idea of “ I” Ahankaras arising in the void which is like a sable-colored cloud. This Akasa in which all the universes exist, is self-existent before creation, all full and endless. In it the idea of “ I”, arises like the sense of touch in Vayu (air); and then this void of Ahankara fancied itself protecting the Chid-Akasa of Atma. Then encased in the several bodies of well, etc., which he created himself, he again and again subjected himself to pains. With his body, he contracted the thought arising from Bhuta-Akas that he imprisoned the Chid-Akas Atma. Through it, he rendered himself obnoxious to all sufferings. Therefore, oh lotus-eyed Rama, do not render yourself liable to pains, like Mithya-Purusha who, being imprisoned in the different bodies of house- Akas. etc., identified himself with Bhuta-Akas. The imperishable Giva who is more all-pervading than Akasa, stainless and immaculate and cannot be gauged by the mind, is the natural Atma-Tatwa. Can this Atma-Tatwa be easily visited or attained by all ? Such being the case, the ignorant despond that the “ I”, the heart-Akas perishes while the body perishes. Will the indestructible Akasa disappear when pots and others which seem to limit it are destroyed ? Akasa will never vanish with the disappearance of the pot ? So with the destruction of the body, Atma will never be destroyed. It is only through direct spiritual vision that Brahmic-Reality which is the transcendental Chinmatra and Sat, more subtle than Akasa and the atom of atoms will shine everywhere ; but AhankaTa which is the idea of “ I” is destroyed like a pot. There is really no such thing, as birth or death in any place or time. It is only Brahman which manifests itself as the universe through forms. Therefore having considered all the universes as the supreme Principle without beginning, middle or end, without differences or non-differences, without existence or non-existence, may you be without pains. Should this idea of \* I be destroyed through the desireless Atma-Jnana this idea which is the source of all accidents, non-eternal, dependent, discrimination-less, seed of all sins, Ajnana and the seed of birth and destruction



then this very destruction is the seat of the stainless Jivanmukti state.

### THE STORY OF BHRINGI.

Summary This story will illustrate the fact that actorship, etc., arise through the idea of “ I”.

Such is the true nature of this universe. It manifests itself out of Atma-Jnana, like the misconception of serpent arising in a rope and is no other. To those who contemplate upon the rays of the sun as no other than the sun itself, the sun alone exists. This is the much-longed-for Nirvikalpa state. But if the sun and its rays are considered as two separate ones, then there will appear a diversity between the sun and its rays- Having given up all heterogeneities, may you, oh Rama, be in that direct spiritual experience wherein is not the universe.

Like the wind agitating the waters, Brahman produces the fluctuating motion of Sankalpa. As soon as Sankalpa was set afloat, it expanded itself and differentiated itself into this form-world, when it became the Manas which began to see itself through itself. Therefore know this universe to be nothing but replete with Sankalpa. This universe is neither real nor unreal ; but it manifests itself like dream creations. Know that the seer, hearer, speaker, feeler, smeller, walker and doer are no new creations ; but are the one Truth. All acts of yours are no other than the stainless Jndna itself. As the real nature of Mahat is Brahmic Reality itself, there is really no such thing as the universe. As all things are no other than the aspect of Chit, the sable clouds of universes are no other than Chinmdtra. As the one Chit pervades all objects without any illusion, all objects do not really exist. Where then is Bandha (bondage) or Moksha (emancipation) ?

Having therefore abandoned firmly all the differentiated conceptions of bondage and emancipation and having observed Mouna (taciturnity) without the least tinge of Ahankara, may

you, oh Rama, be engaged in the performance of your higher actions without Ahankara, pride and others. Having cleared up your mind of all doubts arising from illusion and clinging fast to certitude, may you live as the great actor and enjoyer, but yet as the great renouncer of all. At these words of Vasistha, Rama queried him thus What are these three gunas of actorship, enjoyment, and renunciation ? To explain which, Vasistha began thus To understand the real significance of these three and thus attain the supreme seat without any delusion, Lord Bhringi went to the northern summit of Mahameru and having worshipped and eulogised Parameswara who was like Chidakas itself, submitted the following “Moving in worldly delusion and not getting quiescence in Jndna, I have in vain roved about in perfect ignorance. How can I live with a quiescence of mind in this decayed body of the world? Please throw light upon the path of certitude which I can tread without any the least fear ?”

Parameswara deigned to answer in the following terms u If after destroying thy doubts, thou clingest to Truth, thou wilt become the great actor, the great enjoyer, and the great renouncer.”

Bhringi queried him thus What dost thou mean by the great (true) actor, the great enjoyer, and the great renouncer ? Parameswara replied He is the incomparable

great actor who is indifferent to the inevitable fruits or otherwise of dire love and hatred, pleasures and pains, Dharma and Adharma and performs actions in that manner without any desires. He is the great actor who, being silent, is free from the ideations of "I" or self-identification with objects or from surprise, performs actions without any despondency or fear or without any desires in objects so as to be merely a witness to all, is never affected by fear or happiness and does not rejoice or repine, through an equal vision over all. Know also that his mind will be undisturbed, whether in birth or death, appearance or disappearance (of objects).

Now to the second. He is the great true enjoyer who does not, through anger, long for or reject anything but enjoys fully only those things that befall him. We shall say more about him. He will not lose his equilibrium of mind even in the enjoyment of the illusory pleasures and pains productive of excessive fear and no bliss ; he will consider in the same light and enjoy things productive of dotage or death, regality or adversity ; he will taste, with neither joy nor sorrow, dainties of all tastes whether bitter, sour, sharp, or saltish. Like salt, he will associate with both the virtuous and the vicious. Such is the true enjoyer."

" Now hearken to the description of the great or (true) renouncer. Thou shouldst know that such an intelligent personage will abandon, in toto the stainless Dharma and Adharma, pleasures and pains, birth and death. He will not have even a scintilla of desires, doubts, actions, and certainties. Oh Bhringi, the Sritis also say that his heart will be free from Dharma and Adharma, mental thoughts and actions. He will also have rooted away from his mind all thoughts of the visibles." So said Parameswara of the form of grace to Lord Bhringi in days of yore. Having developed through practice this kind of vision over all, may you, oh lotus-eyed Rama protect your subjects. Brahmic reality alone is that which is ever shining, has neither beginning nor end and is immaculate and non-dual. Nought else is. Thus shall you contemplate and being filled with bliss, perform all actions, so that the stainless quiescence of mind may be in you and thereby in all. The Jnana-Akasa alone is which is Brahman, devoid of the stainful pains, the seed of all illusions, Paramatma the great, the grand One in which all thoughts merge. Here there is none else but "That". Destroy all Ahankara with the firm conviction that there is nothing else foreign to "That" and that Sat and Asat will never affect It. You will therefore relieve yourself of this formless Ahankara through developing Introvision, making the internals harmonize with the externals and being unaffected by the pains of past actions. Summary In this story, another means of meditation besides the three modes mentioned in the previous story is given to cognize that all is Brahman.

Rama asked When the Ahankaric mind is divested of its illusory form and maintains its real state, what is its distinguishing characteristic ?

Vasistha replied Now listen attentively to the characteristics of a mind which has perished, while yet its (spiritual) form survives. No amount of desires, illusions and other stains will unsettle a person who is firmly under the influence of his Atma, like water on a lotus leaf. The good qualities of benevolence, &c., will ever sweetly beam in his face. All sins he will destroy ; the bondage of Vdsanas will gradually loosen their hold on him. Anger will be slain ; the tendency of the mind towards desires will be lost ; all the bad impulses of Kama (passions) will be dispelled. All illusions in him,

will look about for some befitting quarters elsewhere. The five organs will not be active in the discharge of their functions. Neither pains will arise and afflict him nor pleasures will increase. Through internal contentment and freedom from pains, there will arise in him an equanimity of mind over all and in all places. Even when pains and the rest attaching themselves to his body, exhibit themselves on his face, his mind will never writhe under them or their antitheses. If the mind should only perish, then Devas even will contract his friendship through sheer love and he will enjoy great felicity. He will then regard all equally. A perfect harmony and beauty will prevail in him, rendering cool even his very marrow and he will be glorified everywhere. Samsaric illusions, oh gracious Rama of large expanding eyes, will never affect those painless wise person ages, however much such illusions are productive of great surprises, or make them oscillate ever with their never-ceasing changes of birth and destruction or generate many myriads of pleasures and pains. Fie on those low-minded persons of the world who do not long for and attain that Supreme Principle which can be cognized through Jndna. Vision only and wherein all accidents are unknown.

Now hear the means through which persons cross this ocean of existence of bondage replete with the rubies of pains, arising through the conjunction of some periods of time. (It is thus; who am “ I ” that has the potentiality of getting the quiescence of mind which will enable it to wade through this ocean of fleshy existence ? What is the nature of this universe? Who is that supreme One sought after ? Of what avail are material enjoyments? Such a discriminative enquiry is, according to the Vedas, the best of means. Therefore, thou shall hear from me, how Ikshvaku, the foremost and the first king of thy race, managed to attain Jnana, the Moksha. While the graceful king was ruling over the seeming earth through the path of the ancients, he held secret communion within himself thus “ What is the stainless cause of this world teeming with dotage and death, pleasures and pains, fancies and misconceptions, etc., beyond number ? ” In spite of his deep thought over the same, he was unable to solve it.

Therefore having visited and paid due respects to the Lord, the first Manu who came down from Satyaloka, he addressed him thus Oh mine of mercy who deigned to descend easily to this earth from Satyaloka, vouchsafe to enlighten me as to my real self through the attaining of the eternal and the giving up of pains. Whence the origin of this universe? What is its form ? How long does it last? To whom does it owe its origin ? At what period and through what cause did it arise into existence ? Like a bird getting out of a snare, may I get out of this universe of different gradations.

At these words Manu replied “Very wonderful. Thy question arising through thy excessive discrimination and extending over long eons of period will (when answered) destroy all Mdyas. All these paltry universes do not exist, appearing like a Gandharva city or the mirage in an oasis. It is only Atmic Reality that ever is beyond the reach of the organs, more subtle than Akasa, unlimited by space and indestructible. All the visibles of objects composed of the five elements are but reflections in this great mirror of Atma. Some effulgent Saktis (potencies) arising out

of Brahman, commingled together and became of the form of the mud and the egg. Some were of the form of Siva's hosts. Some assumed the Devalokic form. Thus is the truth about the manifesting Saktis. There is no such thing as bondage or Moksha. Brahman alone is, that is without pains. It is the eternal Jndna alone, that shines as the world of variegated objects, like waves differentiating the water into many kinds of foam, etc. Nought else is but the one Brahman."

" Having- dispelled the thoughts of bondage and Moksha from arising (in thee) and mastered them, mayest thou be free from all fears and be as firm as a rock. But if thou shouldst associate thyself with thoughts of Sankalpa, then the Chinmatra Jnana will reach the state of a Jiva (in thee), like water transformed into waves, &c. Then the Jivas will ever be whirling in the cycle of re-births, existing from a remote period. All the delusions of pains and pleasures are the attributes of the mind and not of Atma. Like Rahu\* which, though not visible at other times, is manifested in conjunction with the moon, Atma, when it comes into direct experience, will be seen visibly. This Brahman which can not be cognized through Jnana-6astras and Acharyas alone can be directly perceived in its own state through one self and his intelligence. Look upon thy enemy, the organs in the same listless manner in which a wayfarer regards objects in his way. It is not proper on thy part to love or hate the organs, since the body and other objects, being but the result of Karma, will inevitably come to take shape. Therefore having given them up mentally and made thy mind cool (without the feverish thirst for it), mayest thou be Brahman itself."

The self-identification of " I " with this body, produces the bondage of existence. But this idea is foreign to an aspirant after salvation free from all pains, who becomes of the nature of Chinmatra. An impartial intelligence of such a person, which is more subtle than the all-pervading Akaṣa, will destroy existence. Then Atma which shines in all objects, will be like the sun's rays, shining both in clear water and out of it. It will enter the heart of all forms and shine everywhere, like gold appearing in all (golden) ornaments. It is only his ripened and part-less form (or aspect) that manifests itself, as this world pervaded by the Atmic Satta (Be-ness). Know also Atma to be like Kumbha-Muni, Agastya who sipped the whole of the waters in this ocean of terrific time, pervaded by the destructive Vadava-Agni, full of the waves of the many rivers of the universes flowing into It."

" May you be according to your free will and with great intelligence, having first dispelled, through your intelligence, the countless array of objects such as body, etc., which are non-Atma and as such pertain to the world and being quite humble, through the development of Jnana. Like a mother who, utterly unmindful of the child that rests on her lap, becomes of an afflicted heart, by causing search to be made everywhere for it, so all people, without cognizing Atma within which is without dotage or death, indulge in all sorts of griefs to the effect that they are utterly spoiled, or have no protector or they are destroyed with the destruction of their body nourished by food. Like water which, through agitation in it, generates waves and others, so also through the excess of Sankalpa, the delusions of Chit greatly increase ; but should the stains of Sankalpa be removed and the expanded Chitta be concentrated firmly upon Atma, thou wilt be able, oh King, to rule thy realm long without any fluctuation, even in the tossing waves of (Samsaric) ocean and being

immovable in thy Atma, to be eternal and blissful. Then Atma, which, remains after all, will through its Sankalpic (or voluntary; potencies create diverse sports like children in this world.”

“ Through its destructive potency, all things will be destroyed and will rest in It. The potency of bondage, also will arise of its own accord in this Atma and will merge into that from which it arose. The destructive potency also will arise voluntarily in this Atma.

Like rubies shining with lustre in conjunction with the rays of the sun or the moon, or the fruits, leaves, &c., of a ripened tree or drops of water in mountain torrents, this illusory world of Bliddhi, (fee., producing motion, &c., in it, arises out of Brahman. To those who have not cognized Atma, this universe will be generative of pains and will appear as if it were not a delusion. Such is the miraculous working of the diversity of Maya. Though Atma is ordinarily partless and permeates all parts of the body, yet it, (through Maya) deludes men from cognizing their own Atma. After contemplating upon the worlds as the Param-Akas and freeing thyself from all desires, thou shalt be a jivanmukta of great bliss accorded with the panoply of Brahman. After destroying the idea of I, may you contemplate upon all objects through the idea of Abhava (non-existence) as formless, without attraction and as Chit and the quiescent. The mere conception of differentiation that this is good or that is bad, will be the seed of a series of pains. Should this seed be burnt up by the fire of equal vision, then where will be the room for generation of pains? Gently wear, through diverse human efforts, the sword of Abhava (non-existence) in thee.”

“Oh King Ikshwaku wearing a garland in this dire forest of Karmas performed through thy mind, sever all (differentiated thoughts) through Abhava, attain the supreme seat and being filled with discrimination through the abandoning of Karmas, be immovably seated in that state. Only he who, having merged within himself all the variegated differences of the universe and having crossed all the variety of thoughts, is free from the desires of the ever-agitating women and wealth and from the gloom of Ajnana generating the idea of I and thus has developed true discrimination, will illuminate Brahmic bliss in himself. He alone will be free from pains. May you meditate ever upon that Jnana Reality which is quiescent, equal in all and immaculate.”

Again Manu continued “First Jnana should be developed through a deep study of Jnana Sastras and association with the wise. This Subechcha (or good desire) forms the first Bhumika (or stage) of Jnana. It does not apply to Karma Yogis (who indulge in rituals alone). The ceaseless Atma-Vichara (Atmic enquiry) constitutes the second stage. Asanga-bhavana is the third. In the fourth stage, Satwathithi will destroy to the root all Vicaranas. Ananda-Svarupa (the blissful Reality) replete with the non-illusory and immaculate Jnana is the fifth stage (of Asamsakti). This stage in which there is not the Upadhi, (vehicle) of waking or sleeping is the Jivamukti stage. In the sixth stage, it is like the Sushupti state of replete bliss, wherein there is nothing but the nature of non-intelligence (or ignorance). The exalted stage of the seventh is the isolation of Moksha which is partless, equal in all, immaculate, beneficent, quiescent and the pure Turya. This seventh state free from all objects and replete with bliss is stated by some to be the Turyatheetha seat

of Moksha which is Chit itself.

“ Of these seven stages, the three first may be included under Jagrata Avastha (or the waking state). The fourth stage, in which all the universes do appear like a dream, will fall under Swapna (the dreaming state). The fifth stage which is filled with one uniform bliss alone comes under the category of Sushupti. That which is of the nature of bliss with intelligence is the sixth stage coming under the head of Turya. Then” comes the Turyatheetha, the seventh stage which is above the reach of the fluctuating mind and speech, self-shining and of the nature of Sat. If through the control of Chitta (mind) within the heart, all the visibles are destroyed by one past all resurrection, then there is no doubt that he will become a Jivanmukta through the great Benevolence- If one without suffering from the pleasures or pains of enjoyments becomes of a high intelligence and merges into Atma and enjoys the beatitude there, then to the certitude of such a being, the supreme Moksha will ensue. Such a person is a Jivanmukta, no matter whether he involves himself in many actions or not, or whether he is a householder or an ascetic, or whether he is disembodied or embodied. Such a sturdy person will never droop in spirit, since he is convinced that he neither dies nor lives, neither exists nor non-exists, neither is one nor another. Such a sturdy person, will never be afflicted in mind, being without grayness or desires or mind or egoism or any such and never clinging to any. Such a person being without the three gunas, birth and death and being a pure person and a Jnani of eternal quiescence and equal vision, will not in the least be afflicted. Such a doughty person shining as the Jyoti which pervades all things such as straw, Akasa, Sun, Devas, Nagas or men, will never give way to despondency of heart. Those who have cognized through rare extensive enquiry that Chit (consciousness) pervades everywhere in the world, warp-wise and woof-wise, up and down, are the indestructible Ones.”

“An object enjoyed firmly through one's Vasanas brings immediately in its train pleasures ; but when it perishes soon with its terrific results, it will of itself be productive of pains. It is indeed a notorious fact that the majority of mankind do not relieve themselves from pleasures or pains. But when Vasanas are either destroyed completely or do decay little by little, no joy will be experienced in sensual objects. Pleasures and pains are so inseparably interblended that they both manifest themselves together when they originate or disappear together when they perish. When the Vasanas of the mind decay, then the Karmas done by it will never generate pleasures or pains, like a burnt seed. Diverse Karmas have arisen through the separate appearance of the body and its organs. Whoever will like to come forward as the cook and the enjoyer therein ? One who through his great intelligence, is not attracted by the created objects will be of a heart as cool as the moon and of the lustre of the rays of the sun. Then by the whirlwind of wisdom, the cotton pods of Karmas, Sanchita and Agami\* will be broken and scattered away from the cotton plant of this body with its nine gates. All the thoughts of Jivas will flit away from them, they not having had practice in the direction of concentrating their minds ; but knowledge in those having the eye of Jnana, will be firmly imprinted in their minds, though arising only once and will ever be on its increase through ardent love for it, like seeds sown in a fruitful soil. Like waters in a full river or ocean, Atma

which is of all forms and non-dual will shine in all potencies. Know thyself as that essence which merges all the worlds into the non-dual Sat without the hosts of ceaseless thoughts.”

Again the Muni continued “ So long as Alma rests in the desire for sensual enjoyments, so long is it termed Jiva. These material desires arise through Aviveka (non-discrimination) and will not arise voluntarily. Desires will become extinct with the rise of discrimination. When desires cease, Jiva's state becomes extinct and Atma attains the state of the stainless Brahman. This (Jiva) Atma has been going from heaven to hell and vice versa. Oh King, do not become the water-pot swinging in the cord of thought in the picotta of existence. What sensible man will approach the illusions of actions which confirm him in the conception that such and such an object is his or that he is the agent therein ? Such deluded persons, deserve to go to still lower depths. But persons who have eliminated from themselves, through their higher intelligence, the diverse delusions of agency and ownership of objects or the differentiation of that person, or this person, I or others are able to journey on to Moksha, the Highest of the highest.”

“ Having a firm grip of your Reality, the self-shining Atma, may you look upon this universe as your all-full form. Only when Jnana dawns thus in your heart as non-dual, without any heterogeneities only then can you free yourself from re-births and become Parameswara (the supreme lord) himself. Know also the fact that I am also working my way up to merge into this Jnana which Brahma, Vishnu, the victorious Rudra and others with their five\* Krithyas (actions) attain, after merging into the one Tatvva. Whatever appearances take place at stated times and whatever truths are said to occur therein, all these are no other than the sweet sport of Jnana. Those who are of a stainless mind and have conquered time (death), having the attribute of Chinmatra, will have none to compare with them in the all-full bliss they enjoy.”

“ Know that this universe neither exists nor non-exists ; is neither of the nature of Atma nor non-Atma. When the Reality is reached, Maya existing from the archaic period will perish. But Moksha has neither space nor time in itself; nor is there (in it) any state, external (or internal). If the illusory idea of I or Ahankara perishes, then the end of Bhavana (thoughts) which is Maya is Moksha. He alone will earn Salvation who does not undergo the diverse pains arising from the study of Sastras which do entail ever-fluctuating pleasures in trying to understand their meaning. Such a person will ever be in his indestructible and equal Atma and enjoy bliss. He alone will shine as an emperor over all the world, who is indifferent as to what he wears or eats or where he sleeps. Like a lion escaping from its iron cage, free thyself from the castes, orders of life and the Dharmas of the world, and having lightened thyself of the load of worldly concerns, reach that state which is indestructible and free thyself from re-births, with an incomparable quiescence of mind, like a clear sky. Then thou wilt be like a deep and crystal water in a mountain ravine. Then thou wilt enjoy within thyself the essence of Brahmic bliss without any the least disturbance of the equilibrium of thy mind.”

“ Such a person will be indifferent to all fruits of actions. He will be all-full without any

deterioration. He will be proof against the attacks of the Vikalpas of actions, virtuous and sinful. His mind will not cling to any. Like a crystal which, though reflecting the five colors, is yet not discolored by it, so though in his mind are reflected the fruits of actions, yet it will not be tinged with them. In common with other men, he will be worshipping with true devotion ; and though his body is cut asunder through malice, he will be unaffected by pleasures or pains, they being merely like reflections in his mind. Though engaged in worldly actions such as eulogies (to God) and the celestial sacrifices, whether worshipped by others or not, he will ever be conforming to the dictates of the Vedas and be utterly disconnected in mind with worldly concerns. He will neither be the object of fear to those with whom he comes in contact nor will be terrified by any in the world, Such a full-minded person will rest in the Supreme Seat, whether he associates or not with desires, anger, fear and contentment, whether he refrains from being in the state mentioned before or is in a childlike state or whether he dies in Benares or in a Chandala s (the lowest casteman s) house.”

“ Persons should worship this lofty soul, seeing that with the reaching of the Absolute Consciousness in Moksha, he has destroyed his mind and that inasmuch as bondage is caused by the gloom of Ajnana, he has destroyed this gloom. Therefore it is the duty of those who wish to destroy re-births, to venerate such an exalted personage by ever praising, salu ting, worshipping, glorifying and visiting him with entrea ties. Not even Yajnas or ablutions, Tapas or gifts will confer, on one, the same effects as those derivable from the services rendered with true love to those who have glorified themselves in a state of never-fluctuating Jndna, free from Samsaric-existence. “

Having thus taught him with true love, Lord Bra/hma now passing under the pseudonym of Manu, departed to his effulgent mansion in Satyaloka. Oh Rama, with feet tinkling with bells, thus did the famous King Ikshwaku cling fast to this kind of vision and rest in the certitude of Atma.” So said Vasishtha.

THE STORY OF A MUNI AND A HUNTER.

Summary. This story is meant to illustrate the Turya enjoyment.

On being questioned by Rama as to what the wondrous traits are in those Jivanmuktas who have worshipped the eternal Brahman through their great wisdom (but without the psychical powers of Anima, &c.) Vasishtha said thus The incomparable intelligence of a Jna”ni will ever find wonders (or delight) in the non-dual Atma. With stainlessr.ess, fullness and quiescence, the Jivanmukta will be in Atma only. What wonder is there in walking in the skies and other psy chical powers developed out of Mantras, Tapas and other means? Anima and other powers accrue only to those persons who expand their minds gradually in this world with intense efforts. But Atma-Jnanis long not for these Siddhis. There is one thing peculiar to them. They have not the minds of the base. Their minds are immaculate, being free from desires. Without the characteristics of caste and orders of life and through the freedom from the trammels of the delusion of the longstanding births and deaths, they will be the enjoyers of partless bliss. Besides, desires, anger, pains, greed, accidents, &c., full of Vasanas, will daily dwindle into nothing.

Vasishtha continued again : Like a Brahmin who after giving up his noble status,



degrades himself into a Sudra, Es a (the Lord) degrades himself into a Jiva. The myriads of Jivas will, at every creation, shine beyond number. Through the flutter of that causal ideation, the Jivic Eswaras will be generated in every stage (of evolution). But the cause is not here (in this world). The Jivas that arise from Eswara and flourish thereby, subject themselves to repeated re births through the Karmas performed by them. This, Rama, is the relationship of cause and effect, (though there is no cause for the rise of Jivas), yet existence and Karmas, are reciprocally the cause of one another. All the Jivas arise, without cause, out of the BVahmic Seat ; yet, after their rise, their Karmas are the cause of their pleasures and pains. And Sankalpa arising from the delusion of the ignorance of Atm;i is the cause of all Karmas.

As thus the cause of bondage is Sankalpa, you should root it away from you as completely as possible. The destruction of this primeval (cause) Sankalpa is itself Moksha. This destruction of Sankalpa should be intelligently practised. Where there exists the conception of the objects and the enjoyer of the same r thou shouldst, my son, gradually and at all times destroy this Sankalpa without losing\* sight of the same. Do not become of the form of objects or the knower, enjoying the same. Having destroyed all the slight ed Sankalpas, mayest thou become That which remains. When the five organs get into objects (along with the mind), the desires engendered therein do constitute bondage ; but the non-attraction towards them is Moksha. If thou art even in the least tinged with the desires of objects, then it will involve thee in the meshes of existence. Oh beautiful Rama, if thou are not pleased with objects, then thou wirt be free from existence. Do not in the least bestow any desires upon the hosts of objects, movable and fixed, from straw up to gold.

Where there is no desire, what is there to feed upon or to perform or abandon ? Thou art neither the agent nor the enjoyer. Thou art alone the quiescent personage with thy mind extinct. Again, the wise will never grieve for things past, or about things of the future ; but they will perform their present Karmas duly, and be a master of them. Pride, illusion and desires are so many binding- cords of the mind. Through the discriminative mind, the lower mind is power fully mastered by the wise. Having developed much discrimination, may you destroy the delusions of the heterogeneous mind through the one pointed Manas (mind), like an iron severing another iron. The intelligent cleanse a dirty cloth with the dirty earth only. A murderous Agni-Astra (missile) is counteracted by Varuna- Astra. The venom of serpent-bite is removed by its antidote of an edible poison. So also is it in the case of Jiva.

The Jiva has got three forms (or aspects). The first two are the base ones, vts., the gross and the subtle. The third is the supreme Brahman. Having gained this Brahman, may you free yourself from the first two forms. The gross body was designed for the purpose of enjoyment with hands and feet, eyes and the rest. The painful mind which is of the form of Sankalpa and produces the conception of Samsara is the subtle mental body. The third aspect is, to all Jivas, the Jnana Reality which is without beginning or end or heterogeneities. Oh Rama with lotus hands, the immaculate Turya seat is above this. Being absorbed in this Turya seat, may you not identify yourself with the first two forms but destroy them both

altogether.

At these words of Yasishtha, Ragava asked the Muni thus: Please describe to me in detail this Turya or Brahmic state which is higher than the three Avasthas (Jgrata, Swa- pna, and Sushupti). To which Vasishtha, with words shed ding ambrosial showers, replied Remaining in the certitude of Atma without desires and with an equal vision over all, having completely eradicated all conceptions of differentia tions of (i l or he”, existence or non-existence is Turya. That state of Jivanmukti free from delusions, wherein there is the supreme certainty of Atma, equal vision over all and the witness-ship to all worldly acts is Turya state. Being without the painful Sankalpa, it is neither the waking state nor the sleeping state. Nor is it the ordinary Sushupti state, as there is (in Turya) the absence of the knowledge (of enjoy ment). All the world becomes then absorbed in the benefi cent Atma. To ripe Jndnis, this world is itself Turya (or they can enjoy the Turya state in this state) ; but to the ignorant, the universe is their settled abode (or they pinion their minds to the visibles only). If after the idea of “I” vanishes, the mind sees all things equally and performs all actions in such a manner that it cannot be said to perform them, then that is the Turya state to it.

Though you are the prince of men full of Jnana, please hearken, oh intelligent Rama, to a story that occurred in days of yore. In a spacious forest, a Tapaswin was in a state akin to that of a Mourn.\* A warlike hunter who was a veteran in archery approached this Muni, and addressed him thus :

“Through the infliction of my arrows breathing fire, a stag ran up to this place. Will you please tell me where it fled to ?” To which the stainless Tapaswin replied thus : Oh person of good qualities, we are only a band of Tapaswins, tenanting this forest, having equal vision over all. We never involve ourselves in the stainful Ahankara prompt ing men to worldly actions. Is it not the mind that associ ates itself with the actions of the organs in objects? It is long since the mind of the form of Ahankara left me truly and completely. I now know nothing of the waking, dreaming, or the sleepless dreaming states. I am now become of the Turya state. All the diverse visibles do not exist in the pure Turya state.” The hunter without understanding the dis quisitions of the Muni quitted that place.

Therefore please listen to me attentively. There is no state other than Turya ; Jn3na divested of all its stainful diversities is Turya. Nought else is in this world but It. The Jagrata state is coupled with terrible actions ; the dream ing state, with becalmed actions and the dreamless sleeping state, with Ajnna (ignorant) actions. These are the three states of consciousness to a discriminative mind. If the lower mind perishes, it becomes the Sat and the non-dual and the all-equal state. Such a certitude of mind it is, the Jndnis develop and attain. In that Turya state in which the differenceless and ancient Jivanmuktas do abide as the great and the transcendent Rishis without any bondage, may you, my son, ever live firmly without the painful Sankalpas and Vikalpas and free yourself from all pains.

THE CONCLUSION OF NIRVA NA-PRAKARANA.

Summary In this chapter is given a summary of all the foregoing fourteen stories leading to Brahman, the Turya- theetha State.

Is it not the certain conclusion of all Atma-Jnana fetstras that all the whole world

should be seen but as a dream ? Neither Avidya exists nor the dire Mya generating the pains of actions. But Brahman alone is, which has not the least iota of pains and is quiescence itself. Diverse religionists, super-imposing many attributes upon this Brahman which is the quiescent, Chidkas, the equal in all, the immaculate, the Atma and having endless potencies in it, dub it with different appellations, Some call it a void. Some Para- meswara ; and some others Mahd-Vijnana. Therefore having avoided all things, may you rest in that great silence. May you rest ever in the full Jnana of the immaculate Atma with true introvision which is the Moksha devoid of the painful Manas, Chitta, Buddhi, and Ahankara and be like a deaf, mute and blind person. Having reached the Jagrat-Sushupti stage and thrust all things within (or made the mind to con template internally), perform all things externally according to your free will. With the growth of the mind, the pains increase ; with its extinction, there will be great bliss. Having lorded over your mind, may you free yourself from this world of perceptions, in order that you may be of the nature of Jnna. Though surrounded by pleasurable or painful objects to disturb your equilibrium of mind, may you be immovable as a rock, receiving all things equally. So long as you free yourself from the delusions of the endless births, do not, oh mountain-like Rama endeavour to attain pleasures or pains, bliss or non-bliss through thy efforts. Such kinds of efforts will enable you to get the endless Brahmic seat. One whose intelligence is filled with the cool ambrosia, like the moon replete with nectary rays, will enjoy bliss. Having understood first the Be-ness (Principle) of all the worlds, he is in Moksha, performing actions though not really performing them.

Here Rama queried Vasistha thus: What are the means by which the seven Jndna states can be cognized ? And what are the characteristics of those Jnanis who have cognized them ? To which Vasistha replied thus There are two classes of Jivas (or egos), those that get under the yoke of (material) enjoyments and that do not do so. Now listen to the characteristics of these two aspirants for enjoyment and Moksha. Not caring for the glorious Moksha, the first class will estimate greatly the worldly path and will perform actions therein with great certitude of mind. Their tendencies will be towards the vast enjoyments of the world. Such a path will render them liable to fresh re-births, generating discrimination to all. Like a tortoise thrusting its neck into the hole of an yoke floating on the surface of an ocean, he incarnates in repeated re-births associated with the dire organs and then through discrimination developed in them, begins to contemplate thus “ These dire re-births have been utterly fruitless. Enough of the (worldly) delusion. Of what avail are these Karmas ? All my days have been vain ly spent in them. If there is a diminution in these excessive Karmas, then all pains will cease.” He who has an indomitable heart to find out this seat, will abandon quite (the world), and become a Nivarta (or freed personage). Engaged in ceaseless enquiry, overcoming all illusions and contriving means to cross this Samsara, such a person will every moment of his life be engaged in the renunciation of all his desires, without devoting a special day to it.

Ever bent upon the higher spiritual pursuits, such a person will daily revel in the bliss of his own Self. He will be loth to participate in frivolous and stainful Karmas. He will perform, but slightly, virtuous actions and will never disclose them to others. He will be engaged secretly in those Kar mas only which do not bring home fear in

the hearts of the worldly. He will shrink from dire ones. Never will he long for enjoyments. He will utter appropriate words only according to proper time and place and with great love, due respects, much endearment and prodigious intelligence. Such a personage who conducts himself thus will have reached the first stage of Jnana, viz., Subechcha. Moreover, he will, with his three organs (of mind, speech, and body) at one with one another, long to associate with (and worship) the transcendently wise personages. Being an ardent searcher after knowledge, he will study all spiritual books wherever they are. Such a personage who enters upon this line of enquiry after resolving, within himself, upon the destruction of this Samsara with which he is connected is indeed a knower of the first stage (or has reached the highest ladder of the first stage). A virtuous person who is thus, is a great one indeed.

The second stage is called Vicharana, free from ignorance. In order to know all about the Dharmas (virtuous actions) in the Vedas, the proper path, Dharana, Dhyanas and good actions, he will sweetly associate with the wisest of great love, that will throw light upon the real significance of the stainless holy Vedic sentences and will, after discriminating between the real and the unreal, know what actions ought to be done and whatnot, like the master of a house acquainting himself perfectly with a knowledge of his domestic affairs. Those arising through Avidya (ignorance) such as all the perishable pride, envy, Ahankara, desires, delusion, &c., will be easily disposed of by him, like a serpent throwing off its slough. Such an intelligent person will realize truly the esoteric and mysterious significance of Jndna-Sdstras and of the words of an Acharya or a wise personage.

Then the third stage quite free from all attractions, will be reached by him, where he will rest like one in a soft cushion of brand-new flowers. Such a person, after mastering all the observances inculcated by the J^dstras, will spend his life in the hearing of Tatwa-Jn^na stories in the abode of the noble Tapaswins and others. Broad slabs of stones will be his abode and resting place. By virtue of the control of his mind and the absence of attractions towards objects of bliss, he will live a nomadic life in the forest with an equal vision over all. Through a study of Jnana-^astras and the performance of good Karmas, a true cognition of the Reality will arise. A person who has reached the third stage and is a knower of the same, can be divided under two heads in reference to their enjoyments without any attraction therein. Now mark well their divisions. They are termed the ordinary and the special. Again, oh Rama, born of the race of Manu, each of these has its two sub-divisions. The ordinary indifference is the idea of non-association with objects such as I am neither the actor, nor the enjoyer, nor the learning disciple nor the teaching Acharya. All the pleasures and pains experienced, arise through the old law of Eswara only, who is so pleased as to bless us all. How can agency be attributed to me? All the injurious excessive enjoyments are but fatal diseases. All our wealth is but a source of infinite dangers. Death is only for birth (again). The staggering pains of keen intelligence are but maladies and obstacles to progress. Yama (Death) will again and again endeavour to destroy the many universes. Therefore thought of objects will arise in their hearts without any desires. Those who thus are ever absorbed in trying to know the underlying significance of the sacred sentences are of the ordinary class.

Through the path of non-desires, the association with the wise and not with the ignorant, the illumination within oneself of the Self-Chaitanya, one's supreme efforts and a ceaseless study of Jnana-^astras, the great shore (or seat) of the vast waters of fleshly re-birth and the source (of all) will, oh Rama wearing garlands of gems and honey-drop ping wreaths, be firmly and directly seen like a Piluluka Euphorbia in the palm of the hand. Oh thou like a cloud showering grace, the special (or second) indifference arises, when one is in the certitude of quiescent silence, dispelling, truly to a distance, all Sankalpas bodying forth in words, he not being the actor, agency being attributable to Eswara or his own destiny. It also arises when there is no differentiation of thought of worldly objects or non-objects, Chit or non-Chit, internals or externals and height or lowness in the quarters or the Akasa and everything merges into the quiescent state free from thoughts or light or many re-births or beginning or end. This third stage will bring in its train the matchless lotus bud of Jnana which blossoms through the sun of Viveka (discrimination) arising in the heart and which is at the top of the stalk of the clear mind replete with the thorns of obstacles, arising in the mud of Vasanas. The first stage of Subechcha arises in the mind, like the analogy of a crow and the palmyra fruit, through the association with the stainless wise and the performance of all virtuous actions without any desires for the fruits thereof. This will irrigate his mind with the waters of discrimination and protect it. This stage will be developed with non-attractions (or indifference). With the development of this indifference every day through proper efforts, it will be found that the first stage is the substratum of the other stages like low-caste men cultivating lands for others' sustenance. From it, the next two stages Vicharana and Thanu-manasi will be reached. With the cultivation of special indifference, the third stage is reached. A person who has reached this stage will be void of all Sankalpas. Here Rama remarked How can salvation be obtained by those who are of degraded family, without intelligence, performing bondage-giving Karmas, of vicious tendencies and without Jnana? Moreover if a person dies having reached the first, second or third stages, what will be his future fate? Please enlighten me on these points, Oh immaculate Lord.

To which the wise Vasistha replied thus : To the ignorant who are subject to many frailties, there will arise many re-births of diverse kinds. These re-births will not cease till

the first Jnana stage is reached. Besides, if the virtuous path be strode, there will arise the stainless indifference, like the analogy of a crow and the palmyra fruit; or with the association with the wise, this indifference will arise ; and when there is indifference, the Jnana stage will not but be reached. Through it, all re-births will cease. All the significance of the S^astras point to this goal only. Again, hearken to the fates of those who, being in one or other of these Jnana states, breathe their last. Should one satisfy quite the qualifications required of him in the three Jnana states, then all his former Karmas will cease to exist. Then Devas will conduct him on their divine vehicle to Devaloka and other places, where he will feast his eyes upon the pleasant sceneries of Meru, Elysian gardens, caves and beautiful damsels. With the expiry of their enjoyment, all the old two-fold Karmas will perish completely, and then they will at once redescend upon earth as Jndnis. They will incarnate in a

family of the wise replete with enormous wealth, good qualities and purity of mind and body) and will unerringly follow the path of Jnana, since they had already subjected themselves to a rigid course of discipline.

As this motley universe is seen without anything special as in the waking state by a Jnani in these three stages, they can well be termed the waking state. It is persons in these three stages that pass for Acharyas to the work-a-day world.

To the ignorant, they appear like those who have attained Moksha and are extolled. They instil spirit into the ignorant to tread the path of Jnana. They will do only things fit to be done, and omit to do things which ought not to be done. They will act consistently with the working of nature. Such men alone are the greatest of men. Those only are the Supreme men who lead their lives according to Acharyas (the religious observances), the Sastric injunctions and the non-noble actions of the world with firmness.

In the first stage of matchless Jnana, the nature (or qualities) of an Acharya will germinate ; in the second stage they will bloom ; and in the third stage, they will fructify. Should a Jnani die while in this (last) state, he will remain in Swarga (Devachan), for a long time ;and after satiating him self with the enjoyments therein which perish on account of their Sankalpa, will reincarnate on earth again as a Jnani. After Ajnana (ignorance of Truth) perishes through the development of these three stages, the exalted Jnana will dawn fully in his mind and settle itself firmly there as all-pervading and without beginning and end, like the light of a full moon. It is with this mind associated with Jnana that Yogis shine.

Those who have reached the fourth stage will look steadfastly and coolly upon all things in the universe with an equal eye and like a dream. Oh Rama, all the above three stages can be classified under the Jgrata state, while the abovementioned fourth can be included under the Swdpana state. In this last stage, the mind will perish like the array of clouds in the autumnal season. Then it will remain in the transcendent Sat-Bhdva alone which survives all. With the destruction of the mind, all Vikalpas will not arise.

Then passing over to the fifth stage which will come under Sushupti, he will remain in the absolute certitude of non-duality, when all the specialties of gunas will disappear. Such a person will be with full Jnana shining in the heart and free from the gloom of duality. He will ever remain in the Sushupti state. He will always rejoice in the possession of the matchless introvision. Though engaged in external actions, he will ever be quiescent, as if in a brown study. The sixth stage being reached, the Turya state ensues, in which he will be engaged in the practices appurtenant to that stage, being completely divested of all the regularly accrued Vasanas. Then he spends his time mindless as the Kevala (one) free from all ideas of differences or non-differences, or being or non-being. A Jiva in this state unaffected by the knot of Ahankara and being neither with the idea (of attaining) Nirvana nor without it, will be within, like the steady and unflickering light of a lamp. All the worldly creation having then no externals or internals, shines all-full both inside and outside through Brahmic vision, like a pot filled to the brim in the midst of the ocean seething with waves. This personage, though he, to all appearances, seems to have every thing is

really with nothing. Having solitarily passed this sixth stage, the Jivanmukta reaches the seventh stage alone. It is in this seventh stage that disembodied salvation is attained. Thus is the extreme verge of the supreme Jnana stages reached, of pure quiescence and beyond all power of speech.

Having instituted nice enquiries into this seventh stage of Videha-mukti, diverse religionists ascribe different names to this stage, Some say it is Paramaiva, some hold it to be a void ; some hold it to be Vijnana ; some say it is kala (time) ; and some Prakriti. Others there are who find it an up-hill work for them, through their Vikalpas and firm idea of differentiation of objects in this world, to cognize and describe this disembodied (or formless) state which, being homogeneous, is beyond the power of speech. If these seven Jnana stages are crossed in a non-illusory manner, pains will not in the least come in contact with such a person.

There is a mad rutting elephant with tusks, like unto a a white shell, which, showering rutting water as it goes, stalks with a beautiful gait with its long writhing proboscis spotted with white. If this animal which generates never-ceasing pains be slain, then mankind will cross with you all the various stages of the above mentioned Jnana. So long as this tremendous elephant oozing out rutting water be not slain through one's might, who will become a great warrior in the field of battle (in this universe) replete with pains?

At these words of Vasistha, Rama of the form of grace accosted him thus What is this powerful elephant you acquainted me with ? where is the field of battle ? how can it be annihilated ? what is the seat of its residence ?

To which Vasistha replied thus This grand elephant showering rutting water is no other than the pains-generating desires that ever try to appropriate to " I " all the things of the universe and disports itself with great mirth and joy in the spacious forest of the body. It has as its young ones, the dire Indryas (or organs) full of anger and greed. It will articulate through its sweet tongue and perform its actions by being merged into the forest of the mind. The terrific and dire twin Karmas (good and bad) are its two tusks. The Vasanas are the rutting waters shed by it. It has a body which ranges everywhere and at all times. All the visible objects of Samsara are the battle field wherein the carnage takes place ; the powerful desires being no other, as said be fore, than the elephant. This rutting elephant of desires which again and again invests persons with victory or defeat, puts an end to the myriads of poor Jivas. All the firm Vasanas having their own modifications, existence, Manas, Buddhi, Sankalpa, desires and the rest pertain to Antah karana, the lower mind only. It is most conducive to the progress of a Jnani to conquer fearlessly by all means and as if in sport, this elephant of desires which is but a combination of all, through sheer might and the arrows of dauntless bravery. If through the imbecility of thy mind, it longs after things of the world, please hear from me the means of arresting it. So long as these desires exist in thee, so long will the poisonous disease of Samsara creep upon and affect thee. The mind which expands itself everywhere, thus enmeshing itself in bondage can be called the despicable Samsara itself. Its destruction alone is Moksha. Such is the fact.

If only a disciple whose mind is cleansed of all its illusions which make it real is initiated into the sacred mysteries by a Guru, then it will get quiescence like a drop

of oil over a glass surface. Through the illumination of Jnana. this mind which was originally of the form of the seed of desires gives up all the delusion of re-births ; and there arises in it nothing (of the worldly desires) through its Asamvedana (non-receptivity). If the desires which bring in their train manifold mischiefs arise at any time in you, you should destroy them at once through Asamvedana. Though a host of desires manifest themselves in you in diverse ways, yet the Vasanas which are inseparably associated with body will never fail to be removed by Asamvedana. Do not fall in love with your desires but regard them in the light of a carcass to be loathed. When the mind, through the powerful Pratyahara\* mode, hankers not after desires which should be thought of as nothing but Vasanas, then the mind will remain still. This effort is called Asamvedana.

The wise say that the ideas of “ mine” and “ thine” are only the foul creations of the mind. If all objects vanish through the contemplation of Jnana, the wise, oh stainless Prince, say that all the unreal illusions will disappear. The existence of Manas is itself Sankalpa ; but its non-existence is Siva itself (auspiciousness or bliss). The contemplation of feeling and non-feeling after crossing all objects is the true one. May you, after abandoning all ideas of intelligence and non-intelligence and becoming oblivious of all things, remain steadfastly and firmly, like a decayed tree, with great Jnana and in a state unchanged.

Now addressing the assembly, Vasistha said thus In order that all persons in this hall may without exception understand the drift of what we say, we shall now, with our hands raised on high, proclaim to all thus It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic seat. Why should not men then contemplate silently and secretly in their hearts upon the destruction of this Sankalpa ? Then it will so betide that even the throne of an Emperor, who sways his sceptre over the whole earth will be regarded by them as but a paltry bauble. This Brahmic seat is obtained by those only who observe Mouna (silence towards material pleasures). Like a person who journeys on to a great city in complete reverie within himself unconscious of the pains which his feet underwent in the exertion of walking, so an Atma-Jnni performs all Karma, without his being conscious of the performance of them. There is no use gained in dilating farther on the subjects. Now hear from me in brief, the substance of what I said before. Sankalpa only is Samsara ; its destruction is Moksha.

Majest thou be in a state of Elysian bliss, perceiving all worlds to be of the nature of Jnana which is the one quiescence without parts or end or destruction or fluctuation or Samsara. That which is described as the imperishable state of quiescent Jnana is Asamvedana. Perform all thy allotted

works, being at the same time in the Jnana state and without the attracting desires. That Jnana which tends to the destruction of the mind a great up-hill work truly is Asamvedana. Mayest thou be, through this path, in that state of beatitude, which is the quiescent Jnana. All ideas of identification of all things with one's Self, will not free him from pains. Asamvedana will confer upon one Moksha as its result. Whatever is dear to thee (or proper in thy eyes), that thou shalt enact. The non-dawning self-light of Siva (the auspicious) is the all-pervading Sat. It alone is the quiescent, auspicious and surpriseless bliss, shorn of all objects. It alone is Jnana of



ever-dawning Sat. It is this firm direct cognisance of non-duality that constitutes, Oh Rama, Karma Tyaga or the renunciation of all actions.

Thus did Vasishta initiate Sree-Rama which was again reiterated by Muni Valmiki for the benefit of Baradwaja.

OM TAT SAT.