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10. When the siddhas were blown away by the flapping wings of garuda — the king of birds, in their mutual warfare for this ambrosial fare, even then this remained unmoved by the wind.

11. When the snake which upholds the earth, was assailed by Rudra in the form of garuda, who shook the world by the blast of his wings, even then was this tree unshaken by the wind.

12. When the flame of the last conflagration, threatened to consume the world with the seas and mountains; and made the snake which supported the earth on his hoods, throw out living fire from all his many mouths, even then this tree was neither shaken nor burnt down by the gorgeous and all devouring fire.

13. Such being the stability of this tree, there is no danger O Sage! that can betake us here, as there is no evil than can ever betide the inhabitants of heaven. How can we, O great Sage! be ever exposed to any danger, who are thus situated in this tree which defies all casualties. We are out of all fear and danger as those that are situated in heaven. (The object of one's desire is in a manner his highest heaven).

14. Vasishtha rejoined:— But tell me, O Sagely bird! that has borne with the blasts of dissolution, how could you remain unhurt and unimpaired, when many a sun and moon and stars have fallen and faded away.

15. Bhusunda said:— When at the end of a kalpa period, the order of the world and laws of nature are broken and dissolved; we are then compelled to foresake our nest as an ungrateful man alienates his best friend.

16. We then remain in the air freed from our fancies, the members of the body become defunct of their natural functions, and the mind is released from its volitions.

17. When the zodiacal suns shine in their full vigour, and melt down the mountains by there intense heat, I then remain with my understanding; under the influence of varuna's mantra or power. (Varuna the god of water is said to be allied with the human soul, which is a watery substance).

18. When the deluvian winds blow with full force, and shatter and scatter the huge mountains all around, it is then by mending the párvati mantra, that I remain as fixed as a rock. (Vasishtha has explained the meaning of these mantra in the latter part of the Nirvána prakarana).

19. When the earth with its mountains is dissolved into water, and presents the face of an universal ocean over its surface; it is then by virtue of the váyu mantra or my volatile power, that I keep myself aloft in the air.

20. I then convey myself across this visible world, and rest in the holy state of the spotless spirit; and remain in a state of profound sleep, without any agitation of the body and mind.

21. I remain in this torpid state, until the lotus-born Brahmá is again employed in his work of creation, and then I re-enter into the limits of the re-created world, where I settled again on this arbour of desire. (The departed soul is free from desire, which it re-assumes to itself upon its re-entrance into life).

22. Vasishtha said:— Tell me, O lord of birds, why the other Yogis do not remain as steady as you do by your dháraná or fixed attention.

23. Bhusunda replied:— O venerable sir! It is because of the inseparable and overruling power of destiny, which no body can prevent or set aside; that I am doomed to live in this wise and others in their particular modes of life.

24. None can oppose or remodel what must come to pass on him; it is nature's law that all things must be as they are ordained to be. (There is no helping for what is destined to happen, what is allotted, can not be averted).

25. It is because of my firm desire that things are so fixed and allotted to my share, that they must so come to pass to my lot at each kalpa and over again, and that this tree must grow on the summit of this mountain, and I must have my nest in its hollow. (The heart is the hollow of the tree of the body, and the soul is the bird that is confined there of its own desire).

26. Vasishtha said:— You sir, are as longival as our salvation is diuturnal, and are able to guide us in the paths of truth; because you are sapient in true wisdom, and sedate in your purpose of Yoga or deep meditation.

27. Sir, you have seen the many changes of the world, and have been experienced in all things in the repeated course of creations; must be best able to tell me the wonders that you have witnessed during the revolution of ages.

28. Bhusunda replied:— I remember, O great sage! the earth beneath this mount of Meru to have been once a desolate land, and having no hill or rock, nor trees, plants or even grass upon it. (This was the primeval state of the earth, when nothing grew upon it, and agrees with what the Persian sophist thinks with regard to the priority of the soul to all other created things, as “manan wakt budam ke nechak nabud” I existed when there is nothing in existence).

29. I remember also the earth under me, to have been full of ashes for a period of myriads and centuries of years. (This was the age after the all devouring conflagration on earth).

30. I remember a time when the lord of day — the sun was unproduced, and when the orb of the moon was not yet known, and when the earth under me was not divided by day and light, but was lighted by the light of this mount of Meru.

31. I remember this mountain throwing the light of its gems on one side of the valley below it, and leaving the other in utter darkness; and resembling the lokáloka mount presenting its light and dark side to the people on either side of the horizon. (The sun is said to turn round the Meru, and the day and night as he is on one or the other side of this mountain).

32. I remember to have seen the war rasing high between the gods and demons, and the flight and slaughter of people on all sides of the earth.

33. I remember to have witnessed the revolution of the four yuga-ages of the world, and the revolt of the haughty and giddy assyrians — asuras all along; I have also seen the Daitya — demons driven back to the wall.

34. I remember the spot of the earth, which was borne away beyond the boundaries of the universal flood; and recollect the cottage of the world, to have only the increat three (the Holytriad) left in it.

35. I remember to have seen no other creature on earth, except the vegetable creation for the long duration of one half of the four yuga-ages. (The earth was covered with jungle for a long period after the great flood).

36. I also remember this earth to be full of mountains and mountainous tracts, for the space of full four yugas; when there were no men peopled on earth, nor their customs and usages got their ground in it.

37. I remember to have seen this earth filled with the bones of dead Daityas and other fossil remains, rising in heaps like mountains, and continuing in their dilapidated and crumbling state for myriads of years. (These are the fossil remains of the monsters of the former world).

38. I remember that formless state of the world, when darkness prevailed over the face of the deep, when the serpentine support of the earth fled for fear, and the celestials left their ethereal courses; and the sky presented neither a bird or the top of a tree in it.

39. I remember the time when the northern and southern divisions (of India), were both included under the one boundary mountain (of Himalaya); and I remember also when the proud vindhyas vied to equal the great Meru.

40. I remember these and many other events, which will be too long to relate; but what is the use of long narrations, if you will but attend to my telling you the main substance in brief.

41. I have beheld innumerable Munis and manwantaras pass away before me, and I have known hundreds of the quadruple yugas<sup>[\*\*yugas]</sup> glide away one after the other, all of which were full of great deeds and events; but which are now buried in oblivion.

42. I remember the creation of one sole body named virát in this world, when it was entirely devoid of men and asuras in it.

43. I remember that age of the world, when the Brahmans were addicted to wine and drunkenness, when the Sudras were out casted by the Suras (Aryans); and when women had the privilege of polyandry: (which is still practised among the Pariahs of Deccan).

44. When the surface of the earth presented the sight of one great sheet of water (after the deluge), and entirely devoid of any vegetable produce upon it; and when men were produced without cohabitation of man and woman, I remember that time also: (when Bhrigu and the patriarchs were born in this manner).

45. I remember that age of the world, when the world was a void, and there was no earth or sky nor any of their inhabitants in it, neither men nor mountains were in existence, nor were there the sun and moon to divide the days and nights.

46. I remember the sphere of heaven shrouded under a sheet of darkness, and when there was no Indra nor king to rule in heaven or earth, which had not yet its high and low and middle classes of men.

47. It was after that, the Brahmá thought of creating the worlds, and divided them into the three spheres of the upper, lower and the intermediate regions. He then settled the boundary mountains, and distinguished the Jambu Dvipa or the continent of Asia from the rest.

48. Then the earth was not divided into different countries and provinces, nor was there, the distinctions of cast and creed, nor institutions for the various orders of its people. There was then no name for the starry frame, nor any denomination for the polar star or its circle.

49. It was then that the sun and moon had their birth, and the gods Indra and Upendra had their dominions. After this occurred the slaughter of Hiranya-Kasipu, and the restoration of the earth by the great Varaha or boar like incarnation of Vishnu.

50. Then there was the establishment of kings over the peoples on earth, and the revelation of the Vedas given to mankind; after this the Mandara mountain was uprooted from the earth, and the ocean was churned by the gods and giant races of men.

51. I have seen the unfledged Garuda or bird of heaven, that bore Vishnu on his back; and I have seen the seas breaking in bays and gulfs. All these events are remembered by me as the latest occurrences in the course of the world, and must be in the memory of my youngsters and yourself likewise.

52. I have known in former ages the god Vishnu with his vehicle of Garuda, to have become Brahmá with his vehicle of swan, and the same transformed to Siva having the bull for his bearer and so the vice-versa. (This passage shows the unity of the Hindu trinity, and the interchangeableness of their persons, forms and attributes).

## Chapter XXXIV: Sermon of Siva

Argument: The divine state, above the quadruple conditions of waking, sleeping, dreaming and profound sleep.

The god continued — such is the constitution of this world, composed of reality and unreality, and bearing the stamp of the almighty; it is composed both of unity and duality, and yet it is free from both. (To the ignorant it appears as a duality, composed of the mind and matter; but the wise take it neither as the one or the other, but the whole to pan — the root of pantheism).

2. It is the disfigurement of the intellect by foul ignorance, that views the outer world as distinct from its maker; but to the clear sighted there is no separate outer world, but both blend together in the unity.

3. The perverted intellect which considers itself as the body, is verily confined in it; but when it considers itself to be a particle of and identic with the divine, it is liberated from its confinement. (In the mortal and material frame).

4. The intellect loses its entity, by considering the duality of its form and sense; and be combined with pleasure and pain, it retains no longer its real essence.

5. Its true nature is free from all designation, and application of any significant term or its sense to it; and the words pure, undivided, real or unreal, bear no relation to what is an all pervasive vacuity.

6. Brahma the all and full (to pans plenum), who is perfect tranquility, and without a second, equal or comparison, expands himself by his own power as the infinite and empty air; and stretched his mind in three different directions of the three triplicates. (Namely 1: of creation, preservation and destruction of the universe — 2: the three states of waking, sleeping, and dreaming — 3: the union of the three powers — the supernal, natural and material agencies. [Sanskrit: srishti, sthiti, pralaya, jágrat, nidra, sapta / ádhidaiva, ádhibhautika, ádhibhauvikanca])

7. The mind being curbed with all its senses and organs in the great soul, there appears a dazzling light before it, and the false world flies away from it, as the shade of night disappears before the sunlight. (This verse is explained in the gloss to refer both to the supreme spirit before creation, as also to the yogi who distracts his mind and senses from the outer world, and sees a blazing light stretched over his soul).

8. The imaginary world recedes from view, and falls down like a withered leaf; and the living soul remains like a fried grain, without its power of vegetation or reproduction.

9. The intellect being cleared from the cloud of illusion, overhanging the deluded mind, shines as clearly as the vault of the autumnal sky; and is then called pashyanti or seeing from its sight of the supernatural, and utsrijanti also from its renunciation of all worldly impressions. (This is called also the cognoscent soul, from its cognition of recondite and mysterious truths).

10. The Intellect being settled in its original, pure and sedate state, after it has passed under the commotions of worldly thoughts; and when it views all things in an equal and indifferent light, it is said to have crossed over the ocean of the world. (The course of worldly life is compared to a perilous sea voyage, and perfect apathy and indifference to the world, is said to secure the salvation of the soul).

11. When the intellect is strong in its knowledge of perfect susupti or somnolence over worldly matters; it is said to have obtained its rest in the state of supreme felicity, and to be freed from the doom of transmigration in future births. (The perfect rest of the next world, is begun with one's ecstases in this).

12. I have now told you, O great vipra, all about the curbing and weakening of the mind, which is the first step towards the beatification of the soul by yoga; now attend to me to tell you, concerning the second step of the edification and strengthening of the intellect.

13. That is called the unrestricted power of the intellect, which is fraught with perfect peace and tranquility; which is full of light, clear of the darkness of ignorance, and as wide stretched as the clear vault of heaven.

14. It is as deep as our consciousness in profound sleep, as hidden as a mark in the heart of a stone; as sweet as the flavour in salt, and as the breath of wind after a storm. (All these examples show the strength of the soul, to consist in its close compactness).

15. When the living principle comes to its end at any place, in course of time; the intellect takes it flight like some invisible force in open air, and mixes with the transcendent vacuum.

16. It gets freed from all its thoughts and thinkables, as when the calm sea is freed from its fluctuation; it becomes as sedate as when the winds are still, and as imperceptible as when the flower-cup emits its fragrance.

17. It is liberated from the bonds and ideas of time and place, (by its assimilation to infinity and immortality); it is freed from the thought of its appertaining to or being a part of anything in the world; it is neither a gross or subtile substance, and becomes a nameless essence. (The intellect or soul bears distinctive mark or peculiarity of its own, except that it is some thing which has nothing in common with anything in the world).

18. It is not limited by time and space, and is of the nature of the unlimited essence of god; it is a form and fragment of the quadruple state of Brahma or virat [Sanskrit: túryya túryyamása], and is without any stain, disease or decay.

19. It is some thing witnessing all things with its far seeing sight, it is the all at all times and places, it is full light in itself, and sweeter far than the sweetest thing in the world. (Nothing sweeter than one's self).

20. This is what I told you the second stage of yoga meditation, attend now, O sage! that art true to your vows, and dost well understand the process of yoga, to what I will relate to you regarding its third stage.

21. This sight of intellect is without a name, because it contains like the Divine Intellect all the thinkables (or objects of thought) within its ample sphere, as the great ocean of the world, grasps all parts of the globe within its spacious circumference. It extends beyond the meaning of the word Brahmátma or the ample spirit of the god Brahmá in its extension ad infinitum. (It resembles the comprehensive mind of god).

22. It is by great enduring patience, that the soul attains in course of a long time, this steady and unsullied state of its perfection purushártha; and is after passing this and the fourth stage, that the soul reaches to its supreme and ultimate state of felicity.

23. After passing the successive grades and until reaching the ultimate state, one must practice his yoga in the manner of Siva the greatest of the yogis; and then he will obtain in himself the unremitting holy composure of the third stage.

24. By long continuance in this course, the pilgrim is led to a great distance, which transcends all my description, but may be felt by the holy devotee who advances in his course.

25. I have told you already of the state, which is beyond these three stages; and do you, O divine sage! ever remain in that state, if you would arrive to the state of the eternal god.

26. This world which seems as material, will appear to be infused with the spirit of god when it is viewed in its spiritual light, but upon right observation of it, it is neither the one nor the other (but a reflexion of divine mind).

27. This what neither springs into being nor ceases to exist; but is ever calm and quiet and of one uniform lustre, and swells and extends as the embryo in the womb. (The embryo is to be understood in a spiritual sense from god's conception of the world in his mind).

28. The undualistic unity of god, his motionlessness and the solidity of his intelligence, together with the unchangeableness of his nature, prove the eternity of the world, although appearing as instantaneous and evanescent. (The solid intelligence is shown in the instances of solidified water in ice and snow, and in the froth and salt of sea water).

29. The solidity of the intellect produces the worlds in the manner as the congealed water causes the hail-stones, and there is no difference between the existent and non-existent, since all things are ever existent in the divine mind. (Though appearing now and then to me or you as something new).

30. All is good (siva or solus) and quiet, and perfect beyond the power of description; the syllable om is the symbol of the whole, and its components compose the four stages for our salvation. (All is good. And god pronounced all was good. See the quadruple stages comprised in the letter om, in our introduction to the first volume of this work).

## Chapter XXXVIII: On the External Worship of the Deity

Argument: The External worship of God in his out ward temple, with bodily acts and service. And also of Internal adoration in spirit or the Way to Liberation.

[Lord Siva said]:— This god who is the supreme Lord, is the adorable one of the wise; in the form of the intellect and conscious soul, and as all pervading and support of all.

2. He is situated alike in the pot and painting, in the tree and hut, in the vehicle and in all men and brute animals; under the several names of Siva, Hara, and Hari, as also of Brahmá, Indra, Agni, and Yama.
3. He is in the inside and outside of all as the universal soul, and always dwells in spirit and in the soul of every wise person. This Lord is worshipped in various forms by different people in the many modes as described below.
4. Hear me first relate to you, O great sage! how this god is worshipped in the outward form and formulas; and you will next hear me relate unto you, the inward form in which he is worshipped in spirit.
5. In all forms of worship you must cease to think of your body, and separate your mind from your person, however purified it may be (By your ablution and the like). You must then apply your mind diligently to think of the pure and bodiless soul, which witnesseth the operations of the body from its inside.
6. His worship consists in his inward meditation only, and in no other mode of outward worshipping, therefore apply your mind in the adoration of the universal soul, in its meditation in your soul only.
7. He is of the form of the intellect, the source of all light and glorious as millions of suns; He is the light of the inward intellect, and the receptacle (origin) of egoism and tuism. (*i.e.* of the subjective and objective).
8. His head and shoulders reach above the heaven of heavens, and lotus like feet descend far below the lowest abyss of vacuity.
9. His arms extend to the endless bounds of all sides and space; and hold in them the many worlds in the infinite firmament as their wielding weapons and arms.

10. The worlds rolling over one another, rest in a corner of his capacious bosom; His effulgence passes beyond the limit of the unlimited vacuum, and his person stretches beyond all imaginable bounds. (“Extends through all extent” — Pope).

11. Above, below, in all four quarters and in all sides of the compass, he extends unspent and without end; and is beset in all sides by the host of gods, Brahmá, Rudra, Hari and Indra, and the demi gods also.

12. These series of creatures are to be considered as the rows of hairs on his body; and the different courses of their actions, are as the strings binding the machines of the world together.

13. His will and destiny are powers proceeding from his person, as his active agencies in nature, such is the Lord — the supreme one, who is always to be worshipped by the best of men.

14. He is the intellect only and the conscious soul, the all pervading and the all supporting spirit; and resides alike in the pot and painting, as in the moving car as also in living animals.

15. He is Siva, Hari, and Hara, Brahmá, Indra, Fire, and Yama; He is the receptacle of endless beings, and the aggregate body of all essences or the sole entity of entities.

16. He contains this mundane sphere, together with all the worlds with their mountains and all other contents in himself; and the all powerful time which hurls them ever onward, is the warder at the doorway of his eternity.

17. The great god Mahadeva, is to be thought upon as dwelling in some part of this body of eternity and infinity, with his body and its members, and with a thousand ears and eyes. (This is same with the macrocosm of viraj in the vedas).

18. This figure has moreover a thousand heads and a thousand hands with their decorations. It has as many eyes all over its body with their powers of sight and so many ears also with their power of hearing.

19. It has the powers of feeling or touch and taste all over its person, as also, the power of hearing in the whole body, and that of thinking in its mind within.

20. It is however wholly beyond all conception, and is perfectly good and gracious to all. It is always the doer of all things that are done, and the bestower of every blessing on all beings.

21. It is always situated in the inside of all beings; and is the giver of strength and energy to all. Having thought upon the Lord of Gods in this manner, the devotee is to worship him in the usual method of the ritual.

22. Now hear me tell you, that are best acquainted with Brahma, of the mode of worshipping him in spirit; which consists only in adoring him in the conscious soul, and not in presenting offerings unto him.

23. It requires no illumination nor fumigation of incense; It has no need of flowers or decorations, nor does require the oblations of rice or sprinkling of perfumes or sandal paste.

24. It needs no exhalation of saffron or camphor, nor any painting or other things (as chouriflappers and the like); nor has it any need of pouring the water, which is easily obtainable every where.

25. It is only by effusion of the nectarious juice of the understanding, that the god is worshipped; and this is styled the best kind of meditation and adoration of deity by the wise.

26. The pure intellect which is known to be always present within one's self, is to be constantly looked into and sought after, heard about, and felt both when one is sleeping or sitting or moving about.

27. By constantly talking on the subject, and resuming the inquiry after leaving it off, one becomes fully conscious of himself; and then he should worship his lord the self-same soul in his meditation of it.

28. The offering of the heart in meditation of the Lord, is more delectable to him than the sweetest articles of food, offered with the choicest and most fragrant flowers.

29. Meditation joined with self-consciousness or contriteness of soul, is the best pádyá and arghya water and offering that is worthy of the Lord; because the best meditation is that which is accompanied with the flower — self offering to the Lord. (For naught avails the most intense meditation of the mind, when the heart and soul are not devoted to the service of the Lord).

30. Without this kind of meditation, it is impossible the supreme soul in one's self; and therefore spiritual meditation is said to abound with the grace of god and the greatest enjoyment of happiness and prosperity. (So the sruti:—Meditation in spirit is attended with all enjoyment and felicity).

31. As the animal or irrational soul enjoys all its pleasures, in the abode of its body; so the rational and spiritual soul derives all its happiness from meditation. (Because the Lord being full of felicity, pours out the same into the spirit of his devotee).

32. The ignorant man that meditates on the Lord, for a hundred twinklings of the eye; obtains in reward thereof, the merit of making the gift of a milch-cow to a Brahman.

33. The man who worships the Lord in his soul, for half an hour in this manner; reaps the reward of making a horse sacrifice (according to law).

34. He who meditates on the Lord in spirit and in his own spirit, and presents the offering of his reflections unto him, is entitled to the merit of making a thousands horse sacrifices.

35. Whoso worships the Lord in this manner for a full hour, receives the reward of making the Raj sacrifice; and by worshipping him in this form in the midday; he obtains the merit of making many thousands sacrifices of such kind.

36. The man who worships him in this way for a whole day, settles in the abode of the deity.

37. This is called the superior yoga meditation, and the best service of the Lord, as also the external adoration of the soul.

38. This mode of holy adoration destroys all sins; and whoso practices it for a minute with a steady mind, he is certainly entitled to the veneration of gods and demigods, and placed in the rank of emancipated spirits like myself.

## Chapter LXXXI: Inquiry into Agni, Soma or Fire and Moon

Argument: Investigation into the Kundaliní artery, as the sources of consummation.

...

77. Know after all the world to be a manifestation of the combination of intelligence and ignorance (*i.e.* of the intellect and soul matter), as also of an admixture of reality and unreality among who has made it as such in himself manifest in this form.

78. The learned call the light of intelligence, by the terms knowledge, sun and fire, and designate the unrealities of ignorance, by the names of dullness and darkness, ignorance and the coldness of the moon. (*i.e.* There are antithetical words expressive of Intelligence and ignorance; the former designated as the light of knowledge and reason, the daylight and the light of lamp etc., and the latter as the darkness of night, and the coldness of frost etc.).

79. Ráma said:— I well understand that the product of the air of breath etc. (by their friction as said before); and that the air proceeds from the moon, but tell me sir, whence comes the moon into existence?

80. Vasishtha replied:— The fire and moon are the mutual causes and effects of one another, as they are mutually productive as well as destructive of each other by turns.

81. Their production is by alternation as that of the seed and its sprout, (of which no body knows is the cause or effect of the other). Their reiteration is as the return of day and night, (of which we know not which precedes the other). They last awhile and are lost instantly like the succession of light and shade; (the one producing as also destroying the other).

82. When these opposites come to take place at the one and same time, you see them stand side by side as in the case of the light and shade occurring into the daytime, but when they occur at different times, you then see the one only at a time without any trace of the other, as in the occurrence of the daylight and nocturnal gloom by turns. (These two are instances of the simultaneous and separate occurrence of the opposites. Gloss).

83. I have also told you of two kinds of causality; namely, the one in which the cause is co-existent with its effect, and the other wherein the effect comes to appearance after disappearance of its cause or the antecedent.

84. It is called the synchronous causation which is coeval with its effect, as the seed is coexistent with its germ, and the tree is contemporaneous with the produced seed.

85. The other is named the antecedent or preterite cause, which disappears before the appearance of its consequent effect; as the disappearance of the day is the cause of its subsequent night; and the preterition of the night, causes the retardation of the following day. (In plain words it is the concurrence and distance of the cause and effect, called the [Sanskrit: samaváyí] and [Sanskrit: amasáváyí káрана] or the united or separate causality in Nyáya-terminology).

86. The former kind of the united cause and effect, (called the [Sanskrit: sadrúpa parináma] (*i.e.* the presence of both causality and its effectuality); is exemplified in the instance of the doer and the earthen pot, both of which are in existence; and this being evident to sight, requires no example to elucidate it.

87. The kind of the disunited cause and effect (called the [Sanskrit: binásharúpa parináma] in which the effect is unassociated with its (cause); the succession of day and night to one another, is a sufficient proof of the absence of its antecedent causality. (This serves as an instance of an unknown cause, and hence we infer the existence of a pristine darkness, prior to the birth of daylight [Sanskrit: tame ásít] teomerant).

88. The rationalists that deny the causality of an unevident cause, are to be disregarded as fools for ignoring their own convictions, and must be spurned with contempt. (They deny the causality of the day and night to bring one another by their rotation which no sensible being (can ignore). They say [Sanskrit: dinasá rátri nirmmasa katritamsti])

89. Know Ráma, that an unknown and absent cause is as evident as any present and palpable cause, which is perceptible to the senses; for who can deny the fact, that it is the absence of fire that produces the cold, and which is quite evident to every living body.

90. See Ráma, how the fire ascends upward in the air in form of fumes, which take the shape of clouds in the azure sky, which being transformed afterwards into fire (electricity); becomes the immediate cause of the moon, (by its presence [Sanskrit: ájnát káрана]).

91. Again the fire being extinguished by cold, sends its watery particles upwards, and this moisture produces the moon, as the absent or remote cause of the same. ([Sanskrit: nauna káрана])

92. The submarine fire likewise that falls into the feeding on the foulness of the seven oceans, and swallows their briny waters, disgorges their gases and fumes in the open air, and these flying to the upper sky in the form of clouds, drop down their purified waters in the form of sweet milky fluids in the milky ocean: (which gives birth to the milk white moon). (It is said that there is an apparatus in the bosom of the clouds, for purifying the impure waters rising in vapours in the atmosphere from the earth and seas below).

93. The hot sun also devours the frigid ball of the moon or (the moon beams), in the conjunction at the dark fortnight (amávasya), and then ejects her out in their opposition in the bright half of every month, as the stork throws off the tender stalk of the lotus which it has taken. (The sun is represented to feed on, and let out the moon beams by turns in every month).

94. Again the winds that suck up the heat and moisture of the earth in the vernal and hot weather, drop them down as rain water in the rainy season, which serves to renovate the body of exhausted nature. (This passage is explained in many ways from the homonymous word some of which it is composed; and which severally means the moon, the handsome, the soma plant and its juice).

95. The earthly water being carried up by the sun beams, which are called his karas or hands, are converted into the solar rays, which are the immediate cause of fire. (Here the water which is by its nature opposed to fire, becomes the cause of that element also).

96. Here the water becomes fire both by privation of its fluidity and frigidity, which is the remote cause of its formation as also by its acquirement of aridity or dryness and calidity or warmth; which is the immediate of its transformation

to the igneous element. (This is an instance of the double or mixed causality of water in the production of fire. Gloss).

97. The fire being absent, there remains the presence of the moon; and the absence of the moon, presents the presence of fire.

98. Again the fire being destroyed, the moon takes its place; in the same manner, as the departure of the day introduces the night in lieu of it.

99. Now in the interval of day and night, and in the interim of daylight and darkness, and in the midst of shade and light, there is a midmost point and a certain figure in it, which is unknown to the learned. (This point which is neither this nor that, nor this thing or any other, is the state of the inscrutable Brahma).

100. That point is no nullity nor an empty vacuity (because it is neither the one or the other). Nor it is a positive entity and the real pivot and connecting link of both sides. It never changes its central place between both extremes of this and that, or the two states of being and not being.

101. It is by means of the two opposite principles of the intelligent soul and inert matter, that all things exist in the universe; in the same manner, as the two contraries of light and darkness bring on the day and night in regular succession. (so the self moving and self shining sun is followed by the dull and dark moon, which moves and shines with her borrowed force and light).

102. As the course of the world commenced with the union of mind and matter, or the mover and the moved from the beginning; so the body of the moon, came to be formed by an admixture of aqueous and nectarious particles in the air. (The body of the moon formed of the frozen waters, were early impregnated with the ambrosial beams of the sun. (This bespokes of the creation of the solar orb prior to the formation of the satellite of the earth)).

103. Know Ráma, the beams of the sun to be composed of fire or igneous particles, and the solar light to be the effulgence of the intellect; and the body of the moon to be but a mass of dull darkness; (unless it is lighted by its borrowed light from the sun). (The sun is said to shine with intellectual light, because it disperses the outer gloom of the world, as the other removes the darkness of the mind. Gloss).

104. The sight of the outward sun in the sky, destroys the out spreading darkness of night; but the appearance of the intellectual luminary, dispels the overspreading gloom of the world from the mind.

105. But if you behold your intellect in the form of the cooling moon, it becomes as dull and cold as that satellite itself; just as if you look at a lotus at night, you will not find it to be as blooming as at sunshine; (but may be at the danger of contracting lunacy or stupefaction of the intellect by looking long at the cold luminary).

106. Fire in the form of sun light enlightens the moon, in the same manner as the light of the intellect illumines the inner body (lingadeha); our consciousness is as the moonlight of the inner soul, and is the product of the sun beams of our intellect. (So says the Bharata:— As the sun illumines the worlds so doth the intellect enlightens the soul).

107. The intellect has no action, it is therefore without attribute or appellation; it is like light on the lamp of the soul, and is known as any common light from the lantern which shows it to the sight.

108. The avidity of this intellectual after the knowledge of the intelligibles, brings it to the intelligence of the sensible world; but its thirst after the unintelligible one, is attended with the precious gain of its Kaivalya or oneness with the self same one. (Blessed are they that hunger and thirst for spiritual knowledge, for they shall verily be satisfied therewith).

109. The two powers of the fire and moon (agni-soma), are to be known as united with one another in the form of the body and its soul, and their union is expressed in the scriptures as the contact of the light and lighted room with one another, as the reflexion of the sun shine on the wall. (The two powers of igneous and lunar lights are represented in the conjoined bodies of the Agni soma deities).

110. They are also known to be separately of themselves, in different bodies and at different times; such as bodies addicted to dullness, are said to be actuated by the lunar influence; and persons advancing in their spirituality, are said to be led on by force of the solar power.

111. The rising breath (prána) which of its nature hot and warm, is said to be Agnis or igneous; and setting breath of apána which is cold and slow is termed the soma or lunar, they abide as the light and shade in every body, the one rising upward and passing by the mouth, and the other going down by the anus.

112. The apána being cooled gives rise to the fiery hot breath of prána, which remains in the body like the reflexion of something in a mirror.

113. The light of the intellect produces the brightness of consciousness, and the sun-beams reflect themselves as lunar orbs; in the dew drops on lotus leaves at early dawn.

114. There was a certain consciousness in the beginning of creation, which with its properties of heat and cold as those of agni and soma; came to be combined together in the formation of human body and mind.

115. Strive Ráma, to settle yourself at that position of the distance of out side the mouth apána, where the sun and moon of the body (*i.e.* the prána and apána breaths) meet in conjunction — amávasya.

## Chapter CXV: Description of the Triple Conduct of Men

Argument: Siva's interpretations of the three duties of action, enjoyment and charity to his suppliant Bhringi.

Vasishtha said:— Take my advise, Ráma, and strive to be an example of the greatest man in thy deeds, enjoyments, and bounty; and rely in thy unshaken endurance, by bidding defiance to all thy cares and fears. (*i.e.* Remain as a rock against all accidents of life).

2. Ráma asked:— Tell me sir, what is the deed that makes the greatest actor, and what is that thing which constitutes the highest enjoyments; tell me also what is the great bounty, which you advise me to practice.

3. These three virtues were explained long before by the God Siva, who holds the semi-circular disc of the crescent moon on his forehead; to the lord of the Bhringis, who was thereby released from all disease and disquiet. (Were the fair Bhringis the Fringis or Franks of modern times? If not, then who were this class of demigods?)

4. The God who has the horn of the moon as a crown on his head, used to hold his residence of yore, on a northern peak of the north polar mountain, together with all his family and attendants.

5. It happened that the mighty, but little knowing lord of the Bhringis, asked him one day, with his folded palms, and his body lowly bending down in suppliant mood before the godlike lord of Umá. (Umá is the same in sound and sense with Ushá the dawn, appearing from the eastern ridge of the north most mountain).

6. Bhringi said:— Deign to explain to me, my lord, what I ask thee to tell for my knowledge; for thou knowest all things, and art the God of Gods.

7. Lord! I am overwhelmed in sorrow, to see the boisterous waves of this deep and dark world in which we have been buffeting for ever, without finding the calm and quiet harbour of truth.

8. Tell me, my lord, what is that certain truth and inward assurance, whereon we may rely with confidence, and whereby we may find our rest and repose in this our shattered mansion of this world.

9. The lord replied:— Place always your reliance in your unshaken patience, and neither care nor fear for anything else, and ever strive to be foremost in your action and passion and in your relinquishment of everything: (passion and relinquishment here are used in the senses of passivity and liberality).

10. Bhringi rejoined:— Explain to me fully, my lord, what is meant by being the greatest in action and passion; and what are we to understand from the greatest liberality or abandonment of every thing here.

11. The lord replied:— He is said to be the greatest actor, who does his deeds as they occur to him, whether of goodness or of evil, without any fear or desire of fruition. (*i.e.* Who expects no reward of his acts of goodness, nor fears for the retribution of some heinous deed, which he could not avoid to do).

12. He who does his acts of goodness or otherwise, who gives vent to his hatred and affection and feels both pleasure and pain, without reference to any person or thing, and without the expectation of their consequences, is said to be the greatest actor in the theatre of this world.

13. He is said to act his part well, who does his business without any ado or anxiety, and maintains his taciturnity and purity of heart without any taint of egoism or envy.

14. He is said to act his part well, who does not trouble his mind with the thoughts of actions, that are accounted as auspicious or inauspicious, or deemed as righteous or unrighteous, according to common opinion. (*i.e.* Best is the man that relies on his own probity, and is not guided by public opinion).

15. He is said to perform well his part, who is not affected towards any person or thing, but witnesses all objects as a mere witness; and goes on doing his business, without his desiring or deep engagement in it.

16. He is the best actor of his part, who is devoid of care and delight, and continues in the same tone and tenor of his mind, and retains the clearness of his understanding at all times, without feeling any joy or sorrow at anything.

17. He does his duties best, who has the readiness of his wits at the fittest time of action; and sits unconcerned with it at other times, as a retired and silent sage or saint: (*i.e.* discharge your business promptly, but be no slave to service).

18. He who does his works with unconcern and without assuming to himself the vanity of being the doer of it, is accounted as the best actor, that acts his part with his body, but keeps his mind quite unattached to it.

19. He is reckoned as the best actor, who is naturally quiet in his disposition and never loses the evenness of his temper; who does good to his friends and evil to his enemies; without taking them to his heart.

20. He is the greatest actor, who looks at his birth, life and death, and upon his rising and falling in the same light; and does not lose the equanimity of his mind under any circumstance whatever;

21. Again he is said to enjoy himself and his life the best, who neither envies anybody nor pines for any thing; but enjoys and acquiesces to whatever is allotted to his lot, with cool composure and submission of his mind.

22. He also is said to enjoy every thing well, who receives with his hands what his mind does not perceive; and acts with his body without being conscious of it and enjoys everything without taking it to his heart.

23. He is said to enjoy himself best, who looks on at the conduct and behaviour of mankind, as an unconcerned and indifferent spectator; and looks upon every thing without craving anything for himself.

24. He whose mind is not moved with pleasure or pain, nor elated with success and gain, nor dejected by his failure and loss; and who remains firm in all his terrible tribulations, is the man who is said to be in the perfect enjoyment of himself.

25. He is said to be in the best enjoyment of himself, who hails with an equal eye of complaisance his decay and demise, his danger and difficulty, his affluence and poverty, and looks on their returns and revolutions, with an eye of delight and cheerfulness.

26. He is called the man of greatest gratification, who sustains all the ups and downs of fortune with equal fortitude, as deep sea contains its boisterous waves in its fathomless depth.

27. He is said to have the highest gratifications who is possessed of the virtues of contentment, equanimity and benevolence (lit. want of malice); and which always accompany his person, as the cooling beams cling to the disk of the moon.

28. He too is greatly gratified in himself, who tastes the sour and sweet, the bitter and pungent with equal zest; and relishes a savoury and an unsavoury dish with the same taste.

29. He who tastes the tasteful and juicy, as also the untasteful and dry food with equal zest, and beholds the pleasant as well as unpleasant things with equal delight, is the man that is ever gratified in himself.

30. He to whom salt and sugar are both alike, and to whom both saline as well as saccharine victuals are equally palatable; and who remains unaltered both in his happy and adverse circumstances; is the man who enjoys the best bliss of his life in this world.

31. He is in the enjoyment of his highest bliss, who makes no distinction of one kind of his food from another; and who yearns for nothing that he can hardly earn. (Happy is he, who does not itch beyond his reach).

32. He enjoys his life best, who braves his misfortune with calmness, and brooks his good fortune, his joyous days and better circumstances with moderation and coolness.

33. He is said to have abandoned his all, who has given up the thoughts of his life and death of his pleasure and pain, and those of his merits and demerits at once from his mind.

34. He who has abandoned all his desires and exertions, and forsaken all his hopes and fears, and effaced all his determinations from the tablet of his mind, is said to have relinquished every thing in this world, and to have freed himself from all.

35. He who does not take to his mind the pains, which invade his body, mind and the senses, is said to have cast away from himself, all the troubles of his mortal state. Because the mind only feels the bodily and sensuous pains, and its unfeelingness of them is its exemption from troubles).

36. He is accounted as the greatest giver (forsaker) of his all, who gives up the cares of his body and birth (life); and has abandoned the thoughts of acts, deemed to be proper or improper for himself. (These are the social, civil, ceremonial and religious acts, which are binding on worldly people).

37. He is said to have made his greatest sacrifice, who has sacrificed his mind and all his mental functions and endeavours, before the shrine of his self-abnegation.

38. He who has given up the sight of the visibles from his view, and does not allow the sensibles to obtrude upon his senses, is said to have renounced all and every thing from himself.

39. It was in this manner that the lord of gods Mahadeva, gave his instructions to the lord of the Bhringis; and it is by your acting according to these precepts, that you must, O Ráma! attain to the perfection of your self-abnegation.

40. Meditate always on the everlasting and immaculate spirit, that is without its beginning and end; which is wholly this entire immensity and has no part nor partner, nor representative nor representation of itself. By thinking in this you become immaculate yourself, and come to be extinct in the self-same Brahma, where there is all peace and tranquility.

41. Know one undecaying Brahma, as the soul and seed of all various works or productions that are proceeded from him. It is his immensity which spreads unopened throughout the whole existence; as it is the endless sky which comprehends and manifests all things in itself.

42. It is not possible for anything at all, whether of positive or potential existence, to subsist without and apart from this universal essence of all, rely secure with this firm belief in your mind, and be free from all fears in the world.

43. O most righteous Ráma, look always to the inner soul within thyself, and perform all thy outward actions with the outer members of thy body, by forsaking the sense of thy egoism and personality; and being thereby freed from all care and sorrow, thou shall attain to thy supreme felicity.

## Chapter LXXXV (from the Uttaradha, supplement to the Nirvána Prakarana): Relation Of Nature and Soul, or the Prime Male and Female Powers

Argument — The dancing goddess embraces the steady god, and is joined with him in one body.

Vasishtha continued:— Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The briarian arms of Kali).

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all thing whether in being or not being, and was busy at every moment of passing time. (*i.e.* Ever active in body and mind).

4. She contained the world in the vibration of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city — the utopia.

5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration, so Siva is quite quiet without his will or volition: (represented as his female energy in the form of Kali).

6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so doth the will of Siva bring forth the world out of itself.

7. When this volitive energy of Kali, dances and sports in the void of the Divine mind; then the world comes out of a sudden, as if it were by union of the active will with the great void of the supreme Mind.

8. Being touched by the dark volitive power (or volentia), the supreme soul of Siva is dissolved into water; just as the sub-marine fire is extinguished by its contact with the water of the sea. (Water the first form of God: “and the spirit of god moved upon the surface of water”).

9. No sooner did this power come in contact with Siva — the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.

10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful arbours and trees. (*i.e.* of the forms of minerals and vegetables).

11. (After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

12. She then became as one with Siva, by giving up her title of sivaship; and this siva — the female form became the same with Siva — the prime male, who is of the form of formless void and perfect tranquility (called samana — quietus which means both death and the quiet, which follows the other. Samana like somnum is both extinction of life, and cessation of care and labour).

13. Ráma rejoined:— Tell me sir, how that sovran Goddess siva, could obtain her quiet by her coming in contact with the supreme God Siva; (and forget her former activity altogether).

14. Vasishtha replied:— Know Ráma, the Goddess siva to be the will of the God Siva; she is styled as nature, and famed as the great Illusion of the word.

15. And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.

16. The great Goddess is the energy of the Intellect and its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion: (of holding out external nature as the true reality, instead of her lord the spirit).

17. She ranges throughout the world, as long as she is ignorant of her lord Siva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.

18. But no sooner is this Goddess conscious of herself, as one and same with the god of self-consciousness; than she is joined with her lord Siva, and becomes one with him. (Force has its rest in inertia).

19. Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is incorporated in the ocean.

20. The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same briny water.

21. So the mind that is inclined to Siva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry, (as the knife or razor is sharpened on the white stone).

22. As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature (or natural propensities), are all absorbed in the umbrage of the Divine spirit. (It also means as the nature of a woman, is changed to that of her man).

23. But the mind that remembers its own nature, and forgets that of the eternal spirit; has to return again to this world, and never attains its spiritual felicity.

24. An honest man dwells with thieves, so long as he knows them not as such; but no sooner he comes to know them as so, then he is sure to shun their company and fly from the spot.

25. So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality; but as it becomes acquainted with the true unity, he is sure to be united with it (by forsaking his dualistic creed).

26. When the ignorant mind, comes to know the supreme felicity, which attends on the state of its self-extinction or nirvána; it is ready to resort to it, as the inland stream runs to join the boundless sea.

27. So long doth the mind roam bewildered, in its repeated births in the tumultuous world; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.

28. Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweet, having had once tasted its flavour. Say Ráma, who would not run to relish the delicious draughts, which pacifies all our woes and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world.