

effect on us. Even if a number of mosquitoes like you come before us, they will be only dry leaves before wind. You are acting like this merely for food. So what is your need? Tell us, we will satisfy you”.

Hearing the words of the minister Karkkaṭī knew that her might was useless before such valiant men. She thought them to be sages. So she said “Hey mighty heroes. Who are you? Tell me the truth”. The minister said: “This the King of foresters and I am his minister. We came for a night-walk to find out and punish wicked people like you.”

The giantess appreciated them and said: “I am about to put some questions to you. If you give me suitable answers you will be saved.” The King agreed. The questions put by her are given below in the order they were asked:—

- 1) Inside what atom which is unit and multiple at the same time, do the lakhs of universes originate and vanish as bubbles in a sea?
- 2) What does shine as ether and non-ether?
- 3) What is it that is something and nothing?
- 4) What is it that is going and not going at the same time?
- 5) What is it that has taken form from voidness?
- 6) What is it that is moving and at the same time stationary as a rock?
- 7) Who draws pictures in clear sky?
- 8) In what seed do the worlds exist as a big tree in its seed?
- 9) From what substance can the living and non-living things in the worlds, not be separated as the foam and waves cannot be separated from the ocean?
- 10) What substance is dualism not separate from (others) as fluidity from water?

The reply given by the minister to each question is given below in the order of the questions.

1) Hey, Giantess: All the questions you have put before us encased in figurative words discernible only to the Vedic sages, are concerned with the supreme Being. The atom is the supreme Spirit which is beyond all knowledge of the mind and the senses. As it is without organs of action it is as unmanifested as the sky. And inside that supreme atom which could be felt only by the mind, crores and crores of bubbles of universes originate and vanish due to frailty.

2) The impersonal Supreme Being, having no substance, pervades everything. This Supreme Being, Brahman, is pure knowledge (Jñānasvarūpa). It is the sky and the non-sky.

3) As it is indescribable the Impersonal Supreme Spirit is nothing, but as it is a reality it is something.

4) As it pervades everything accessible, the Impersonal Supreme Spirit has the quality of motion. But as it has no emotions and as there exists no space beyond, it is motionless.

5) As it is inaccessible to others the Supreme Spirit is having no existence, but as it is the essence of everything that is good, it has existence.

6) The Supreme Spirit is the radiance of motion or activity and as there is nothing else to be found out, that is, as it doesn't know anything else it is as rigid as a rock.

7) In the clear sky the Supreme Spirit draws the pictures of the universe.

8) Exists in the Supreme Atom.

9) As the entire visible world cannot be separated from the Supreme Spirit nothing is other than the Impersonal Supreme Spirit.

10) The differentiations of the various worlds are mere appearances of the Supreme Spirit and so dualism is of the same figure.

The King drew Karkkaṭī nearer to the Impersonal Supreme Spirit. He advised her not to commit slaughter. She accepted the advice. The King asked her to come to his palace assuming the form of a beautiful woman. She asked, what could he offer to a giantess as food. The King said: “You good woman, we shall find out a way for that. You change yourself to a beautiful woman wearing golden ornaments and stay in my palace for a while. I shall arrange to gather sinners, robbers and such other wicked people who are to be given capital punishment, in thousands from various places, and shall give them to you. You can take your original form and take them all to the peaks of the Himalaya and feed on them.

Gluttonous people like to eat in solitude. After having eaten sumptuously, take some sleep, and a little rest in meditation. When you wake up you come again and take away people destined to be killed. The slaughter done for the sake of righteousness is not a sin. It is said to be equal to mercy. When your desire for meditation is over you must come to me. If an attachment of love is formed even with bad persons it is difficult to break the love.”

Karkkaṭī obeyed the King. They all reached the palace. Within six days three thousand wicked persons, who were sentenced to death, were brought before the King, from his own country and the various dependent countries, and were given to Karkkaṭī. In the night she took her original form, gathered all the wicked people, who deserved killing and bidding good bye to the King, went to the Peaks of the Himālayas. (Jñānavāsiṣṭha).

13) *Brahmā and Haindavas*. At the end of the day of Brahmā there was the great flood, and destroying all the heavens, Brahmā went to sleep. He woke up next morning and after the usual morning ablutions, prepared for creation. He looked around at the sky, and saw some heavens still engaged in usual activities. He was amazed at this unusual occurrence. Ten Brahmās and the countless devas (gods) under them were doing their routine work. Brahmā stared at the worlds for a long time thinking “How is it”. Then he by his divine power caused one of the suns, working in a heaven, to come to him, and asked him. “Who are you, shining one? How have these worlds come into existence?”

The Sun said with humility. “Your sons Marīci and others erected a beautiful shed called Suvarṇataṭam, in a corner of Janibudvīpa in the valley below Kailāsa. A Brāhmaṇa named Indu arose from that hall. The Brāhmaṇa who was a Vedic scholar, righteous and peaceful, led the life of a house-holder with his wife for a long time. But they were childless. So they went to Kailāsa and did penance to get children. They entered a natural harbour which was quite silent and began severe penance. Śiva appeared and said that they would get children.

In course of time, ten sons were born to them. After a long time, when the sons had reached manhood the old parents died. The sons felt very sorry. They regarded life as short and full of woe and misery. So they went for