

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY THREE

{WHY THE WORLD HAS TO BE LIKE THIS ONLY, AND NOT IN ANY OTHER MANNER}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER THIRTY THREE

WHY THE WORLD HAS TO BE LIKE THIS ONLY, AND NOT IN ANY OTHER MANNER

वसिष्ठोवाच

Vasishtha spoke

अन्नपानाङ्गनासङ्गादृते नास्तीह किञ्चन शुभमस्त्विति संवादि महान्किमिव वाञ्छतु। (59,01)

When the 'Scriptures' ascertain without a doubt, that except the food, water and woman (the ordinary needs for one who exists in the animal-level), no other auspicious goal gets achieved here (in this world-existence), then, what can a noble man (who finds no interest in these ordinary achievements like Rama) want here?

[The worldly-achievements are no doubt the necessary parts of life; but they never give any full satisfaction to anyone; and, there is always a hunger or greed left back for more and more pleasures, after any worldly achievement.

The attainment of any fulfilment, after which nothing needs to be achieved anymore, is alone the true achievement.

That alone is known as Moksha, the complete knowledge of oneself and the Jagat, attained through one's own effort and thinking capabilities, as it happened with Shuka, the son of Vyaasa.]

तिर्यञ्चः पशवो मूढा ये न तुष्यन्त्यसाधवः भोगैः कृपणसर्वस्वैरादिमध्यान्तपेलवैः

विश्वासं यान्ति ये लोके तैरलं नरगर्दभैः। (02,03)

Those ignoble foolish men, who never have enough of the worldly-pleasures (family, fame, wealth, possessions, religious goals etc) are just some 'crawling beasts'. Enough of these human-donkeys who believe in the wretched sense-pleasures that have no essence in the beginning, middle or end.

(The most dominating Vaasanaa that rules the world is 'passion, the attraction towards the form of a man or a woman'.)

इतः केशा इतो रक्तमितीयं प्रमदातनुः एतया तोषमायान्ति सारमेया न मानवाः। (03,04)

Here the hairs, here the blood; (and some lumpy flesh); that is what the woman's body is.

Those who get pleasure from that body, are just dogs coming in the lineage of Saramaa, the divine dog, and are not the 'Maanavas' coming in the lineage of Manu.

(Wherever you go, whatever you own, what else is there but mud, wood and flesh, and the ground below and the sky above?)

मृन्महीदारुतरवो देहा मांसमया अपि, अधो भूरंवरं पृष्ठे किमपूर्वं सुखाय तु। (04,05)

Any land is just mud only; any tree is just wood only; and any physical body (belonging to you or others) is flesh only. Down at the feet is the earth; above is the sky.

What hitherto unforeseen happiness is found here?

SENSE-PLEASURES (मिन्वन्ति विषयानिति मात्राः senses measure the objects; so are known as 'Maatraas'.)

[What is the 'sense' and what is a 'sensed object'?

'Sense' is the function of the mind, which understands an object as placed in time and place.

These senses are five in number. Whatever object you see in the world, is made of the various measures of image, sound etc.

There is no solid object anywhere but the sense-measure produced by the mind.

The world-objects are nothing but the continuously appearing sense-information only, of various measures.

If these senses were not existent with their counter-part of objects, the world itself will cease to exist.]

मात्रास्पर्शानुसारिण्यो विवेकपदभङ्गुराः मोहायैवापरामृष्टाः सकला लोकसंविदः। (05,06)

The 'worldly affairs' of all the ignorant people go on in a state of delusion only, without any rational discrimination as such (brainlessly moving through events, and reacting instantly to all objects without any fore-thought).

And, they always are in need of 'sense objects' (as people, or pleasures, or possessions or noises or deities even); and all these 'worldly actions' lose their worth at the onset of discrimination.

[Image, sound, touch, smell, taste, all belong to the mind only, and not to the objects made of the sense-measures.

The idea that there is joy by the contact of objects, is as foolish as wanting to eat a painted fruit.]

सर्वस्या एव पर्यन्ते सुखाशयाश्च संस्थितं मालिन्यं दुःखमप्येवं ज्वालाया इव कज्जलम्। (06,07)

All the actions are directed towards the objects of senses and the imagined joy thereof ; but end up in pain only, like the filthy soot left back after the fire.

[Whatever be the experience, be it divine or ordinary, it dissolves off the moment it is experienced, and turns into some vague or imprinted memory, or is forgotten. Life is nothing but a 'collecting process of memories' only.]

आगमापायिनोऽनित्या मनःषष्ठेन्द्रियक्रियाः लता नागेन्द्रमृदिता धारयन्ति न संपदः। (07,08)

The 'actions of the six senses including the mind' perish the moment they are produced, like the creepers crushed by the elephants, and never yield any fruit.

(A fleshy body hugging another bony body: is this 'joy' in any way?)

पुत्रिका रक्तमांसस्य कान्तेयमिति सादरं स्वदेहनाम्नाऽस्थिचये श्लिष्यन्ते मोहकक्रमः। (08,09)

Infatuated by looking at a puppet (female body) made of blood and flesh, the men feel attracted towards it, and attach it passionately to their bodies made of just the bone-collections.

सर्वं सत्यमिदं राम स्थिरमज्ञस्य तुष्टये ज्ञस्यास्थैर्यमसत्यं च जगद्राम न तुष्टये। (09,10)

Rama! Everything here is real, stable and gives (imagined) happiness to the ignorant person.

Rama! This Jagat is unreal, unstable and does not give happiness to the Knower (for he knows that there is no joy that is hidden within any sense-produced object).

अभुक्तेऽपि विषा यैषा विषमूर्च्छां प्रयच्छति ताम्परित्यज्य भोगास्थां स्वात्मैकत्वगतिं भज। (10,11)

This poison (of sense-pleasure) even if not consumed, results in the poisonous swoon (of delusion).

Renounce completely the 'desire for sense pleasures (expressed as attachment to people and objects)', and aspire only for the oneness with the 'Inner essence of Reality'.

अनात्ममयभावेन चित्तं स्थितिमुपागतं यदा तदैतदाजातं जगज्जालमसन्मयम्।

वासनावशतो ब्रह्ममनसा कल्पितं वपुः तेजसा श्रितकुद्ध्येन हेमाभत्वमिवात्मनः। (59.11,12)

When the mind (tainted by the Vaasanaas) is established in the 'state of non-identification with the inner essence of Reality', then only, the 'entire network of this unreal world phenomenon' rises up as real, as the 'Jagat' from the 'Totality mind-state of Brahmaa (shining like gold)', because of the Vaasanaa (-content), like the golden light filling up the empty bowl.

HOW THE WORLD CAME TO BE LIKE THIS FROM THE EMPTY STATE OF CHIT?

[In this section of Sthiti Prakaranam, a highly abstract topic gets explained.

Rama had been asking the same question again and again from the beginning as to 'how such a world like this, filled with mountains, rivers, oceans and forests came to be about; why not some other way?'

Vasishta always has been vague about this topic, and postponing the discussion to 'Siddhaanta-Kaala' (the finishing portion of the text); for, such an explanation cannot be openly given to ordinary intellects that are struggling with various philosophical views and religious beliefs; it has to be given only to a person who has reached through constant Vichaara practice, the edge-point of the intellect mountain, ready to fall off into Brahman-state of realization, without the fear of losing the world and his identity.

Just a slight push and he will fall into it instantly; he is just a small step behind the Nirvaana-state.

Unless Rama is ready to give up his 'running-away Vaasanaa' (to live as a Rishi inside a forest-hermitage), he cannot be offered the subtle truths that belong to the Rishi-realm only.

Now, Rama is free of the renunciation-Vaasanaa, and is ready to absorb the subtle knowledge directly from the mind of Vasishta, beyond the boundary of words and meanings.

Vasishta was pouring out words; so it appeared; others heard the sounds with meanings, and were satisfied; but, Rama did not hear anything; he was straight away lifted to the Brahman-state by the power of Vasishta's mind, because of his level of extreme purity of mind (known as Sattva/the Brahman itself having a mind as if).

If he once understands the 'abstract truth explained here that is far beyond the ordinary minds that are stuck in the worldly-affairs', there is nothing more he needs to learn.

The final explanation of how 'Sthiti (stablness) of the Jagat' occurs, is given here; but Vasishta uses very ordinary language and very ordinary description to explain the highly subtle topic of Creation.

Only Rama could grasp it, as being one with the teacher's mind (with full devotion and humbleness, and the hunger for knowledge).

Therefore, try and see if you can grasp this 'Supreme subtle Knowledge' from the level of Brahmaa/Brahman itself, beyond the Vichaara-state of intellect.

If the words of Vasishta slip off your understanding, and if you cannot read beyond the word-meaning; then understand that you have not yet climbed to the 'topmost edge-point of Vichaara, where you have to be ready enough to get a slight push by the great Sage Vasishta, and where the world completely becomes non-existent'.]

रामोवाच

Rama spoke

वैरिञ्चिपदमासाद्य मनो ब्रह्मन्महामते इदं जगत्सुघनतां कथमानयति क्रमात्। (59.13)

Hey wise one! Hey Brahman! How does the mind produce this dense solid world gradually, after attaining the state of the Creator?

UNDERSTANDING THE SUBTLE NATURE OF RAMA'S QUESTION

How does the world exist like this, as made of rivers, mountains, oceans, fire, sun, moon, stars etc?

Why and how 'That' came to be like 'This' as seen by us, the Jeeva-things?

In any Brahmaanda, the sky will be the sky, the fire will be fire, the water will be the water, air will be the air, ground will be the ground, and the smell will be the smell...!

Some elements may be there or not, the bodies may be different, brains might be different, intellectual capacities may differ, forms might be there or not; but the basic rules of Physics and mathematics will be the same.

This is what is known as 'Niyati' the fixed rules that govern the matter-world.

As long as one is matter-only, as the identity of a physical body, he cannot escape the rules that control the matter, and will be treated by 'Nature' as a piece of matter only, like a rock-piece or a wood piece or a flesh-piece.

He stays at the level of 'Annamaya Kosha' only - the food-based flesh level, like an animal.

Unless one can transcend the level of 'Annamaya Kosha, 'the body-level of existence as a matter-piece', he will dissipate after death as a piece of matter only, with no existence anymore as anyone, and will become one with the atoms (matter) of the Universe.

Or, he may evolve to the level of the 'Praana, which empowers his whole being', and control the matter-world through Praana-discipline, with extreme levels of asceticism and hardship, where he ascends from the food-level to the Praana-level of existence. Then he stays in the level of 'Praanamaya Kosha'.

And again, he can evolve to a emotional level as person filled with all emotions, and may again and again be recycled as a 'box of emotions' only. He stays then in the level of 'Manomaya Kosha'.

Later, ascending to the level of Vjnaanaya Kosha, he may evolve in the intellectual efficiency to understand the physical universe and its origin as a matter-state. He may be learned, scholarly, wise and have access to the unique joy of learning, which is not available to the 'lower Kosha-levels'.

Later he may ascend to the Aananda-level that is available to the Yogis and the ascetics, who have full control of the inner structure of the mind and body, and are capable of acquiring Siddhis of many sorts.

Their joy is more unique, and is accessible only after years of hard penance and effort.

The 'Bliss of Brahman' is beyond these levels, and is accessible for only that noble one who thinks beyond the identity of the Anna, Praana, Manas, Vijnana, and Aananda levels; it is accessible only for the one who struggles to solve the mystery of his own existence and the world-existence, and asks questions like 'what was there before the world came into existence'.

He is restless and not worried about the life-story he is trapped in, but strives at each and every moment to solve this great puzzle like a Shuka, or a Rama.

He struggles to find the answer like a drowning man struggles for the air.

He finds his life worthless if he does not obtain the answers. Then only he ascends to the level of a Rishi.

Who is a Rishi?

ऋषयो मन्त्रद्रष्टारो वसिष्ठादयः, यस्य वाक्यं स ऋषिः

Rishis were the 'Seers', those who revealed the Mantras (that reveal the Reality-state, by mere oneness with the Mantra and its meaning).

They revealed Brahman through the sound; or rather, the 'Silence' was explained through 'Sound'.

That is why, these Mantras are known as 'Shabda' - that which is the 'Disturbance in the Silence'.

That is what the Jagat is! A disturbance which stays as the nature of the silence (where even the silence has to stay subdued and silent).

'World-appearance' is how the Reality reveals itself, as something 'beyond'.

Reality exists like a 'puzzle' that can be solved.

The puzzle solves itself by getting trapped in the puzzle, and remains as the highest level of intelligence as a Shivam-state. That is what every Jeeva has to struggle for, in whatever level it is placed in, as a random quirk of Nature. Reality exists as a Jeeva to 'know' itself, and understands itself through an intellect capable of rational thinking (Vichaara of the abstract truths that lie beyond the ordinary things of life).

Now, coming back to the question of why the fire is fire and water is water...

Upanishads talk about 'Aapa' (water), 'Tejas' (fire - not the wood-fire or photon-light, but some revealing capacity, Vaayu (the principle of movement) etc, each referring to some deeper sense of existence.

'Aakaasha' is the emptiness that rises for the Jeeva to see his objects of conception; it is endless. It allows the 'sound' to exist within it; that means, it allows the disturbances to exist within it, and they become the sound, image etc as the part of Jeeva-existence.

'Aapa' is what you swallow, and what flows fast across you, through you -namely the 'fleeting experiences'.

'Tejas' is the revealing power, that makes you understand the disturbances as the sense-experiences.

'Anila' is the 'power of movement' or the 'Praana' that holds the world without dissolving off, and allows the touch-sensation that separates one object from the other.

'Gandha' is the joy that you experience in the inert objects and develop the likes and dislikes as per your own self-made conceptions, and belongs to the 'Prthvee' - the 'spread-out field of experiences' - the 'Kshetra' which belongs to a Jeeva the 'Kshetrajna, the Knower of the field'.

*Again the question comes – why the rivers, mountains and oceans?
How did the Reality end up as these particular images and experiences?*

Well, for understanding this, you must be thoroughly trained in abstract thinking, and at least have a minuscule idea of that Reality that is beyond all this.

You can understand it only when absorbed in the full contemplation of 'That' as 'You'.

AHAM BRAHMAASMI! TATTVAMASI!
[I AM THE BRAHMAN! THAT THOU ART!]

First of all, forget all this world, your life-story, your body, your mind and everything that belongs to this worldly-existence. Become empty of everything.

That is what is called Nirvaana, the sheath-less state. (Nirvaana is not the cloth-less state.)

Body, Praana, mind, intellect, joy - all these are your coverings.

Throw them off - and remain as the 'sheer nothingness, which is just aware of itself'.

When the potential state (whatever it is, who can describe it or know it) what we call as 'Sat' - the 'Pure existence' - is aware of itself, what is it aware of?

'Its probable states' - which are endless and limitless!

And, that is how the world came to be! As the 'Awareness' which is 'self-aware'.

Then still why the water, fire, air etc?

Well, as the Reality state, be aware of yourself, and find out!

When you are aware of yourself as an individual, you know about yourself instantly without the interference of words and definitions, all at once.

The time, space, language, names, forms, all others vanish off, when 'you are just self-aware'.

But you are a limited being (so you are prone to think as identified with a body); and your self-awareness is just a self-made assumption tainted with conceit, attachment, desire, selfishness, self-made greatness and so on, and also you as identified with an inert body, like a fool identified with his inert costume.

You as the inert body are not aware of anything but agitations as your essence.

But, the 'Self-aware state of Reality' is completely different and abstract and something 'beyond'.

What is it like to be the 'Awareness which is self-aware'?

All the experiences rise at once! Instantly! Because that is what 'you are' as the Reality.

The potential state aware of all its probable states!

Like the 'gold' aware of all the shapes it can exist as (but are not there)!

Like the rock aware of all its sculpted forms (that are not there)!

Like the wood aware of all its statuettes (that are not there actually)!
 Like the fig-seed aware of countless un-sprouted trees as its essence, at once as the seed itself, as not different from itself (where even a single tree also has not appeared at all).

‘It is like the ‘unmanifest Brahman’ aware of its manifest-state without getting manifested at all!’

When you are ‘self-aware’ as the Brahman, the Jagat is your ‘self-awareness state’.
 It is your ‘VishvaRoopa’, as the ‘Brahman-essence’!

When the ‘at once’ stretches in ‘time and place measures’, countless Brahmaandas appear as the Jagat-phenomenon. But instead of appearing all at once, they slow down as the ‘lined up numbers and measures’.

‘Experiences’ grossly appear as the ‘waters’ that flow slowly, but continuously, and take on the form of the Rivers. That is how the Rivers came to be! And ‘Time’ came to be!

And for the experiences, you need some arena, and the Aakaasha was there as a magical canvas that could reveal the experiences, and that is how the ‘space’ came to be as a partner of ‘Time’.

And Kaala appeared, as a destructive force to end all the experiences as soon as they appeared.
 Niyati followed him to set ‘some orderliness’ to these overflowing experiences.

And the probable states had to be supported by some power of movement, and the Praana appeared, and Vaayu (not the oxygen or nitrogen, but the power to move) came to be about as the ‘support of the Jeeva-bodies’.

Which object can exist without space, time, movement, and the fixed rule of Physics and Mathematics!
 Even a deity you adore has to be bound by the image that is controlled by the laws of Physics and Mathematics, and has to stay as a proper image-form inside the space-measure, and be in some time-measure that you yourself are bound to, and move and smile at you by the power of Praana, and stay somewhere visible to you.

And the experiences need image-boundary to deal with other image-boundaries, one conscious and another inert. Even a Deva has to have an image as a conscious thing to sit on a throne-image that is inert.
 And the Reality-state was burning now with experiences, revealing more and more probable states as its self-awareness state. There was no limit to the experiences that the Jeeva-fire swallowed and, the fire arose in the perceived-field as the fire which burns by fuel, like a Jeeva keeps burning ablaze through the incessant experiences.

Jeeva found somethings good and somethings bad, and the experience-field was filled with objects he liked and disliked; and so, the ‘smell’ appeared as part of the ground, the experience-field.

The inert-land appeared where the Jeeva as an inert body could be supported and get stuck to the ground where he was alive as the Praana-power.

Instantly as the ‘self-aware state of Awareness’, countless Brahmaandas rose up as countless Creations, and the five PanchaBhutas, and five Tanmaatras, and Jeevas appeared at once as its ‘self-awareness-state’.

The Reality, when it was aware of itself – it made the sound ‘Brahmaa’ –
 that means –
 it knew itself as the expansion of all the ‘Totality of all experiences’...
 and the Totalities existed as the Brahmaandas...
 the Brahmaandas existed as the Jeeva-crowds...
 the Jeeva-crowds existed as the inert things among inert things and became groups of PanchaBhutas...
 and then the ‘experiences’ rose as the Rivers...
 ‘solidity’ as the mountains...
 ‘Praana-power’ as the movement and air...
 ‘forgetful-ness of one’s true self’ as the worldly life-stories of the ‘bound and helpless Jeevas’...
 the ‘land’ as filled with countless crops of good and bad actions, with good and bad fruits...
 and then the Jagat, the ‘state of appearing and disappearing sense-patterns’... came into existence.

‘Sun’ came to be as the representation of ‘witness-state’ that is within each Jeeva, connecting his experiences as a garland of life-story.

‘Moon’ came to be as the waxing and waning nature of the mind, which never is fully happy in anything that is achieved, and is always overly happy or overly sad.

‘Twinkling Stars’ came to be as the countless worlds of Knowers who went back to the ‘identity less Sat-state’ where the Self is aware of itself devoid of its probable states, like the gold that is not identified with its various shapes of bracelets and armlets.

‘Clouds’ came to be as the Vaasanaa-contents that poured out as the waters of experiences, with their lightning flashes of ideas and thoughts, wetting the ground of Jeeva experience-field, and flowing as the dirty streams of desire-fulfilment processes.

‘Ocean’ with all its waves, foams, and whirlpools came to be as the minuscule glimpse of Reality which exists as all its Jeeva-worlds.

‘Mountains’ came to be as the unbreakable delusion of the Jeevas (as ‘being stuck inside a solid diamond-like huge world’) which never could be destroyed and stand strong and powerful as the ‘rocky - non-thinking intellects’.

‘Space’ came to be as an endless hollow to fill in any experience of any Jeeva of any world.

‘Planets’ came to be as the bodies with nine-holes (Grahas) that are stuck to the deluded Jeeva and exist as empowered by the Sun (witness state), and hover around without any change, bound by attachment to the ‘inert world of matter’ only.

Brahman aware of itself is Jagat!

Every bit of Jagat is a ‘state of Self-awareness of Brahman’.

‘Jagat’ is actually the ‘Moksha state’ itself and not binding at all, for a Jnaani.

Upanishad-Mantras describe this truth only, in a subtle manner.

That is why, when the Mantras are sung by the Rishis (no one is there at present, to recite these Mantras now, with their supreme level of understanding), referring all these ordinary words to the Supreme state, the mind dissolves off, and the intellect stops analyzing, and the world vanishes off as nothing, and the pure self-awareness state is attained instantly.

That is why, the ‘Upanishads’ are said to lead one towards the Supreme state -Upa/ Nee/ Shat- takes one towards the Reality and destroys ignorance.

‘Upanishads’ came to be, rising from the ‘Vedas’ – the ‘Vit’- the ‘Self-awareness Bodha’ of Brahman.

And so - when you are self-aware as Brahman,

the entire world rises as a ‘Mantra’... (Sound of the Silence)

all the sounds and names refer to you only;

all the images are you only as different shapes like the clay itself existing as different pots;

all are you only as varieties of intellectual-levels,

all are you only - the tree, the wind, the air, the people...

all are the manifested Brahman as ‘Shabda’ - the ‘Sound of the Silence’.

The Jnaani exists as the ‘Upanishad-Knower’ – ‘Mantra-Drastaa’.

The entire Jagat exists as the Upanishat for him!

All the sounds turn into Upanishad-Mantras for him.

Any sight of any object instantly rises as his self-awareness state.

He exists as the ‘self-awareness state of oneself (as Jagat)’, and is always in the self-contemplation state, where he sees the Jagat as his own image as Brahman,

and is always quiescent and motionless as the essence of the entire Jagat-state.

If you see a Jnaani as a person in a life-story and identify him with an inert image (the costume of the Jnaani), then you are blind only, or infected in the eye.

Rama lived as a ghost-image only, after this discourse-session, and the story of his life which continued after this Knowledge-feeding, was just a meaningless fiction of life he went through, as a nobody. His Vaasanaa for a forest-life fructified somehow and he lived as a Muni for long, just journeying across mountains and forests for fourteen years. After returning back also, he did not stay long as a king, but discarded his body in the River Sarayu, and ended the story.

His love for the forest-life made him send his two children also to the hermitage of Vaalmiki, so that they would be trained in this great Knowledge by Vaalmiki himself.

Rama was a Raajarshi, a king who lived as a Rishi!

[AHAM BRAHMAASMI]

वसिष्ठोवाच

Vasishta spoke

['Brahm' means to expand in all ways.

This 'nature of the formless Reality state' to stay always as some 'expanding state of the form', stuck in some measurable limitations of space and time, is known as Brahmaa.

Brahmaa, the totality of all Brahmaandas as Aakaashaja - is born from the central essence, the lotus of the Reality-state that contains countless Brahmaas as its seeds that are still unmanifest; so he is known as the Lotus-born.

He is the first child because he is the concept of the 'first' and the 'last'.

He is the 'main state of delusion' of the 'created and the Creator with the limitations of end and beginning'.]

गर्भतल्पात्समुत्थाय पद्मजः प्रथमः शिशुः ब्रह्मेति शब्दमकरोत् ब्रह्मा तेन स उच्यते। (59.14)

The first child, the 'Lotus-born' got out of his 'womb-bed' (of Brahman-state, like a sprouted seed) and made the sound 'Brahmaa'.

That is why he is called Brahmaa (the seed which expands as countless lotuses with more seeds that are about to sprout from himself).

[He was just a conception, a 'random probable state of perception' that rose up as Jeevas and their Creator; and this 'probable state of Brahmaa, the Lotus-born' expanded as the conception-state of all the Jeevas, at once.

This 'expansion state' alone gives him the name of Brahmaa.

The nature of Reality is to stay as any 'expanded state of some probable state of perception'.

That is why, it is referred to by the term 'Brahman', the source-state of all expanded perception-experiences.

Brahman stays covered by the mist of delusion, of his own self-awareness state as the Jagat; and as a Knower, the same Brahman stays without the mist of delusion.

Brahman can exist only as the idiot or the Knower.

Herein is given the description of Brahmaa and his conception-process.

Though no such process as mentioned below occurs in such a methodical manner, the 'truth of the Brahman-state that shines forth as the perceived' is given here in a poetical manner.]

संकल्पजालरूपस्य

He was of the form of conception-manifoldness only;

मनसा कल्पिताकृतेः

and had a form conceived by the mind (as the 'disturbance and the knower of the disturbance-state', as the 'Jeevas and their total delusion-state');

अकरोत्तस्य संकल्पलक्ष्मीः पदमथोत्तरे। (59.15)

he then ventured to the next stage of action which again was of the nature of conceiving in an expansive manner (to give rise to the huge expanse of Jagat).

HE CONCEIVED THE BLAZING GOLDEN LUSTRE AS HIS FORM

ततः संकल्पयामास पूर्वं

Then he conceived at first, (with the sun of knowledge blocked) -

तेजो महाप्रभं

the 'blazing lustre' of great intensity (the perceiver state),

शरदन्ते लताचक्रचक्रीकृतदिगन्तरं (16)

which was like the sky getting filled with the (illusory) wheel of uniform brightness,

as if by the wheel of snow surrounding all over like a creeper at the end of the autumn (at the start of the snow-fall, namely the rise of the dull ignorant minds);

पक्षप्रतिमनिःस्यूतकर्मणातिगुणाक्षरं

which shone forth as if joined well by the weaving work of many threads (of varieties of conceptions), and with wings on both the sides as if (the sense of duality, with an inside and outside),

पुञ्जपिञ्जरपर्यन्तं हेमज्ञाननिभांबरं (17)

which was like a heap of golden emptiness expanse (shine of Reality-state), (the 'Ambara' - the covering of Brahman, blocking the Self-Knowledge) which was the 'knowing state' of Brahman (as the Seer, Seen and Seeing) - (Brahman itself perceiving itself another one as it were, like one's own image in the mirror seen as a different person); *(The 'essence which was nowhere at no time' shone forth as the 'golden space of Brahmaa', which froze as the various levels of Jeevas made of varieties of Vaasanaas.)*

जालहेमलताजालजटालनिजमन्दिरं

which was of a form which he had to occupy (as the totality-state) and was made of heavily entwined golden creepers of minds (made of varieties of Vaasanaas pushing the minds towards experiences); *(Like the sun-rays creating varieties of golden light-creepers when they enter the divided shapes of water-drops, the Brahman-light entered the various petals of his lotus-seat and created the varieties of golden creepers as if, and that became his abode.)*

कचत्प्रसरदद्यानाकारकुण्डलमण्डितं (18)

which form was adorned with the glittering ear-ornaments in the form of gardens; *(His form was decorated by the glittering 'Dvaita-delusion' as a pair of ear ornaments which adorned the ears that heard the sound of the Silence; and this in turn rose up as the forests of Jeeva-states, which was his garden to play with.)*

तं शरीरं मनस्तस्मिंस्ततस्तेजसि भास्वरे आत्माकारसमाकारं समकल्पयत्। (59.19)

thus, he (as the totality of the created Jeevas) imagined in that (totality-)form, his own form that was shining like the golden form seated on the lotus.

[Why a lotus? A 'lotus flower' contains seeds, which will give rise to more creepers with more flowers which contain more seeds, and those seeds again will give rise to more creepers; and this goes on without limit.

'Creation' is also like this only; and continues forever and ever as the Vaasanaa-fields, thus giving rise to more and more Vaasanaa-fields as expressed in varieties of time and place boundaries.

'Brahman' is the nameless formless 'something'- from which arise 'countless states of experiences that hold the Jeevas as their counter-parts'.

'Brahmaa' is the 'totality structure of all these probable states of experiences'.

That is why, he is the Lotus-born and is seated on a lotus flower, representing the beginningless endless Brahmaandas that rise from him, as the 'Brahman with form', and as the 'empty form born out of the emptiness' (Aakaashaja).]

('Creation and the Created with the Creator' rose up instantly as one within the other, and he rose up as Lotus-born, getting visualized as such by his Created ones. Creator conceives the Created and the Created conceives the Creator.)

BRAHMAN AS BRAHMAA IS THE WITNESS-STATE OR CENTRAL ESSENCE OF ALL THE JEEVA-THINGS

स ततस्तेजसस्तस्मादभ्युदेति दिवाकरः जालमण्डलमध्यस्तो ज्वलत्कनककुण्डलः (20)

ज्वलज्जटाभारधरोपान्तविस्फारपावकः ज्वालाविशालावयवः पूरिताकाशमण्डलः। (59.21)

Then from that 'bright lustre', rose the day-making sun, Divaakara (the witness-state which experiences the time-based events in some space-measure),

as the central shine of the golden lustre (the essence of Brahman),

with the 'sphere of blazing golden light of Brahman-knowledge';

and he was throwing forth from his highly blazing fire of self-awareness nature, sparks of fire (Jeevas) all around him;

and he was made of wide spread limbs of flames only (of Jeeva-states that were burning ablaze with the fuel of desires);

and the entire expanse of space was filled by his lustre.

(The 'Brahman-state of awareness-shine' alone fills the entire perceived.)

अथ ब्रह्मा महाबुद्धिरन्यास्तास्तेजसः कलाः अपाल्य यदसद्ब्रह्मा तरङ्गानिव सागरः। (59.22)

Then this Brahmaa endowed with great intelligence (shining forth as all the Buddhi-levels dominated by the three levels of Sattva, Rajas and Tamas) (unlike the Brahman-state which has no intellect or intelligence),

created more lustre-forms (Jeevas) that were not real,

by dividing them (as different perceiver-states), like the ocean producing the varieties of waves.

तेऽपि संकल्पसंप्राप्तसिद्धयः समशक्तयः

These divided lustre-forms (Jeevas) also could achieve anything with their conceptions, and were of equal powers.

(After all, they were the Self-awareness state of Brahman only, in essence.
But their conception was not based on Brahman-state, but on the inert-state of image-identity only.)

यथासंकल्पितं वस्तु क्षणादृष्ट्वापुरग्रतः। (59.23)

Whatever they conceived, they instantly obtained it in front of them.

[Each of them conceived a world based on their Vaasanaa-states and ignorance level; and had their private worlds filled with many types of beings.]

संकल्पयन्तो यान्यांस्ते नानाभूतगणान्बहून्भूतेष्वन्यांस्तु तेष्वन्यांस्तेष्वन्यान्विविधानपि। (59.24)

They conceived worlds with many types of people; and those people in those worlds conceived other varieties of people, and those others conceived more people inside their worlds.

[Each mind is a mini-Brahmaa tainted by some Vaasanaas; and each mind conceives a world with people and objects.

Since every mind is empowered by the Reality-state of Brahman, all that is conceived turns real as it were.

Each person who is conceived by any mind is also a mini-Brahmaa with his own world of people and objects.

The world is a network of countless mind-mirrors reflecting each other endlessly.

Since the worlds were getting created without any limit like this, like ‘dreams within dreams’, Brahmaa had to bring in some order in these worlds that were produced by the Vaasanaa-filled minds.

His ‘Garden of Creation’ was covered by worthless thorny-weeds now.)

संस्मृत्य वेदांस्तदनु यज्ञकर्मगुणान्बहून् जगद्गृहादयं ब्रह्मा मर्यादां समकल्पयत्। (59.25)

After observing the chaos that was spreading out like this, he remembered the Vedas (the Knowledge-state of Brahman as expressed through sounds);

and the Brahmaa who was the very essence of all the minds, introduced rites and regulations into all the worlds (where the Jeevas could regulate their desires, and also discipline their minds so as to fulfil their Vaasanaas in a methodical manner). (He revealed this Knowledge through many Rishis like Vyaasa, Vaalmiki, Vaasishta and others.)

ब्राह्मं रूपमुपादाय मनोनाम महद्वपुः तनोतीत्यमिमां दृष्टिं भूतसंततिसंकुलां

समुद्राचलवृक्षाद्यां कृतलोकोत्तरक्रमां मेरुभूपीठदिवकुञ्जजटालोदरमण्डलां

सुखदुःखजराजन्ममरणस्वाधिबोधितां रागद्वेषमयोद्विग्नां गुणत्रयमयात्मिकाम्। (59.26 to 28)

In this manner, the great form namely the ‘Manas’ (perceiving power of Brahman) -

takes on the image of Brahmaa and produces this ‘perceived phenomenon’ - that is crowded by a variety of beings, and is filled with forests, mountains and oceans, and with the various activities of the worlds; with the belly (his central point of existence) holding the ‘Earth pedestal’ that is supported by the ‘Meru Mountain’ that is crested by the direction-clusters;

revealing at every moment the wretchedness of the ‘worldly life with its self-invented afflictions, pains and pleasures, ageing and births’;

and always agitated by the feelings of attraction and hatred; and made of the three Gunas.

[Brahman existing as the Self-awareness itself instantly is the Brahmaa as the Jagat-state.

Nothing rises as a process in time and space. Nothing is in any time or space.

Time and space are just conceptions. Time and space belongs to the mind-state only, which is incapable of imagining anything that is not in space and time; and can only imagine only a divinity as Brahman also, and the Creation as a process also. We are all just floating conceptions made of emptiness in emptiness; when we disappear off, in Vichaara, ‘That’ alone gets left back.]

मनोहस्तैर्विरिञ्चोत्थैर्यथा कल्पितं पुरा तत्तथैवाखिलं द्रष्टुं दृश्यतेऽद्यापि मायया। (59.29)

In whatever way it was conceived and made by the mind-hands of Brahmaa, even now it is seen like that only for all, because of the illusory power Maayaa.

इत्थं सर्वेषु भूतेषु केषुचित्त्वथा पुनः संकल्पयति संसारं परं पश्यति चित्स्थितम्। (59.30)

In this manner, in all the beings as a ‘Totality mind as Brahmaa’, or in ‘individual Jeevas separately’, the mind keeps conceiving again and again and sees the world that is established in the Reality state of Chit.

(Brahmaa – a random dust-cloud of Vaasanaas, is again and again recycled to exist as various Creations without limits.)

SAMKALPA THAT IS SUPPORTED BY DELUSION KEEPS THE WORLD STABLE

मोह एवमयो मिथ्या जागतः स्थिरतां गतः संकल्पनेन मनसा कल्पितोऽचिरतः स्वयम्। (59.31)

‘Delusion’ (Self-forgetfulness/Moha) alone in this manner has become established as this ‘unreal

Jagat-state’ that is conceived by the mind instantly through conception (brought about through Vaasanaas).

All the actions of the world occur only through conception (Samkalpa).

संकल्पवशतः सर्वाः प्रसवन्ति जगत्क्रियाः संकल्पवशतो देवा निर्यान्ति नियतिस्थिताः। (59.32)

Through conception only, all the actions of the Jagat get activated; Devas also function as limited beings (have limited powers), by the rules conceived by Brahmaa.

(Like the inert nature evolving with its own ways of improvement, Lord Brahmaa, the totality-mind also evolves itself through its own ways of improvement.)

[Brahmaa thinks –rather, some Jeevas of his Creation with evolved intellects think and understand the mystery of existence.]

कोपितायाः प्रजानाथैर्जगत्सृष्टेः कुलोद्भवः ब्रह्मा संचिंतयत्येष पद्मासनगतः प्रभुः - (कोपितायाः-अति पीडितायाः)

‘Lord Brahmaa’, from whom all dynasties rise up, while seated on his lotus-seat observed the people getting harassed by their rulers and thought,

‘मनःस्पन्दनमात्रेण चित्रं चितं यदुत्थितं सृष्टिर्वा भोगिनी स्फारा व्यवहारविकारिणी (33,34)

रुद्रोपेन्द्रमहेन्द्राद्या शैलसागरसंकुला पातालरोदोदिकस्वर्गमार्गसंकटकोटरा (35)

संकल्पजालमत्यन्तं मयेदमभिमतस्ततम्। अधुना विरतोऽम्यस्माद्विकल्पोल्लासनक्रमात्। (36)

इति निश्चित्य, विरतः कल्पनानर्थसंकटात्, अनादिमत्परमं ब्रह्म स्मरत्यात्मानमात्मना। (59.37)

‘This Creation that is made of various beings has risen out of just the slight agitation of the mind, is a stage for various experiences and activities; is adorned by Devas like Rudra, Vishnu and Indra; is filled with hills and oceans; is filled with hollows of Paataala, Earth-world and Heaven that are connected through countless paths.

It is woven as a net of conceptions, only by me, all around me.

At present, I feel disinterested in this amusing work of conceptions’;

deliberating thus, feeling dispassion towards the distressed state of the conceived worlds,

he remembered in his mind the ‘Supreme state of beginningless Brahman which was his essence’.

(When some minds of his Creation attain self-knowledge through such dispassion, Brahmaa rests through them.)

तमासाद्य तदाभासे पदे गलितमानसे सुखं तिष्ठति शान्तात्मा तल्पेऽधः श्रमवानिव। (59.38)

Absorbed in that state which alone was shining as all, with his mind completely dissolved off, he remains alone and blissful in the quiescent-state, like a man who is exhausted feels restful in the bed.

निर्ममो निरहंकारः परां शान्तिमुपागतः अविक्षुब्ध इवाम्बोधिरात्मनात्मनि तिष्ठति। (59.39)

He has no mine-ness, no Ahamkaara as an individual entity, has attained the supreme peace, is like the ocean without waves, and stays in his own self-essence by himself (with all divisions gone).

(These liberated minds sometimes take effort to reveal the truths as the Scriptures of Knowledge.)

ध्यानात्कदाचित्भगवान्स्वयं विरमति प्रभुः बन्धनात्सलिलस्यन्दात्सौम्यत्वादिव वारिधिः। (59.40)

विचारयति संसारं सुखदुःखसमन्वितं आशापाशशतैर्बद्धं रागद्वेषभयातुरम्। (59.41)

Sometimes the Lord by himself comes out of his absorption-state that contains him, like the ocean coming out of the calm-state; and ponders about the Samsaara with its countless joys and sorrows, its bindings of hundreds of desires, the agitations of attractions, repulsions and fears.

ततः स करुणाक्रान्तमना भूतविभूतये करोतीह महार्थानि शास्त्राणि विविधानि च (42)

अध्यात्मज्ञानगर्भाणि वेदवेदाङ्गसंग्रहं पुराणादीनि चान्यानि मुक्तये सर्वदेहिनाम्। (59.43)

Then, in order to bring auspiciousness to the world, and his mind overflowing with compassion, he brings forth ‘Great Scriptures’ with great statements of various types pregnant with the ‘Knowledge of the Aatman’ like the Vedas, Vedangas, Puranas and others, for showing the path of liberation to all the beings. *(Because of this, many more minds enter the liberation state.)*

पुनस्तत्पदमालम्ब्य परमापद्विनिर्गतः स्वस्थस्तिष्ठति शान्तात्मा निर्मन्दर इवार्णवः। (59.44)

Again, he takes shelter in the Supreme-state, retires from the troubles of the Creation, and stays absorbed in his own essence, and quiet, like the ocean without the churning of the Mandara Mountain.

अवलोक्य जगच्चेष्टां मर्यादां विनियोज्य च ब्रह्मा कमलपीठस्थः पुनः स्वात्मनि तिष्ठति। (59.45)

After observing the actions of the world, again bringing forth more rules and guiding paths,

‘Brahmaa seated on his lotus’ again returns back to his Aatman-state.

कदाचित्केवलं सर्वसंकल्पपरिहीनया यद्दृच्छयानुग्रहार्थं लोकक्रमवदास्थितः। (59.46)

Sometimes, just by chance, freed of all conceptions, he keeps guiding his Creation in the right path,

in order to help his people.

[Actually nothing happens as a Creation-process, since the world is nothing but a delusion-state.

There is only the Brahman-reality as such.

The above verses just mention the state of Jnaanis.

When these Jnaanis look, the world appears; when they rest, the world disappears.]

नार्जवं नास्य संत्यागो वपुषो न च संग्रहः, नाना न चेतनं नेह न स्थितिर्नास्थितिः स्थिता। (59.47)

Actually, he (Brahmaa) does not renounce the state of his absorption and take the body, as a separate action. His consciousness is not divided also as many.

सर्वभावसमारम्भः समः सर्वासु वृत्तिषु परिपूर्णार्णवाकारो मुक्तशेषोऽवतिष्ठते। (59.48)

He does not stay in Brahman and outside of it. He is aware of all the beings and their worlds, is equally in all the thoughts, is like the complete ocean, and stays always freed of everything.

(Self-awareness as the Jagat, or Self-awareness as oneself - both phrases mean the same thing.)

कदाचित्केवलं सर्वसंकल्पपरिहीनया यदृच्छयानुग्रहार्थं लोकानां प्रतिबुध्यते। (59.49)

Sometimes, not having the conception of anything, just by himself, he is aware of the world, to guide them only.

[Since Brahman alone is there equally as all, how the world gets divided as Brahmaa and the Jeevas?

In the delusion state, the concept of 'first' becomes Brahmaa; and the conception of Creation naturally gets established as some creation-process.]

एषा ब्राह्मी स्थितिः पुण्या या मयोक्ता महामते यातां विधिसुरानीकौ तामेतां सात्त्विकीमपि। (59.50)

This is the 'Sacred state of Brahmaa' which I referred to as Saattvic, which belongs to Brahmaa and the Deva people.

चित्सर्गो परमाकाशे ब्रह्मणो यन्मनःफलं उदेति प्रथमः सैव ब्रह्मत्वं समवाश्नुते। (59.51)

In the 'Supreme expanse of Brahman-state', 'that fulfilment which takes on the form of the mind as the first', that alone is known as Brahmaa.

[The waves disappear into the ocean and again rise a waves. The same wave does not rise as the same wave once again.

The ocean alone rises as many varieties of again and again.

Any birth as anyone is random only, as just a Vaasanaa-fulfilment process that is based on the Guna-domination.]

सर्गं स्थितिं गते त्वन्या योदेति कल्पनापरा सा व्योमानिलमाश्रित्य

प्रविश्यौषधिपल्लवान् काचित्सुरत्वमायाति काचिदायाति यक्षताम्। (52,53)

When the Creation is established, whatever Jeeva-states rise again as the other conceptions, take shelter in the air (Praana) that fills the sky, and enter the herbal plants (experiences), and sometimes attain the state of Devas, some times the state of Yakshas.

उदेति प्रथमः सैव ब्रह्मत्वं समवाश्नुते। (59.53)

That which rises first, takes on the state of Brahmaa.

या यत्सत्त्वं समन्वेति सा तदेवाशु जायते।

That which takes on whatever nature, that gets produced as that only (randomly) (based on the intellect-level).

जाता संसर्गवशतस्तस्मिन्नेव च जन्मनि बध्यते मुच्यते वासौ स्वयमन्वारभेदतः। (59.54) (अन्वारभेत् अतः)

After getting produced and getting trapped in the Samsaara, in that very birth it gets bound or liberated by its own particular actions and inclinations.

(Every Jeeva is Brahman-state alone in essence. Whatever Vaasanaas get grouped together, turn into a Jeeva state and that Jeeva sees a perceived field of its own. What the Jeeva does with the life is its own choice.)

इत्थं गतास्थितिरयं किल रामभद्र सृष्टिः स्फुटप्रकटसंकटकर्मलब्धा

आविर्भवेद्विविधवेगविहारभारसंरम्भगर्भविधृता कलनापदे सा। (59.55)

Hey Rama, this is the process by which this Creation with its various problems and solutions, dense with its various amusements, burdens, excitements and fast moving pace towards the 'Vaasanaa-fulfilment states', came to be about and got into such a distressful state.