

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWO

[INTRODUCTION (2)]

{THE BRAHMIN WHOM THE DEATH CANNOT APPROACH}

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 TWO INTRODUCTION (2)

VIRAAT-BRAHMAA

[Each Jeeva is a seed with different Vaasanaa-essences.

Each Jeeva sees the Jagat as coloured by his own beliefs and ignorance level, as limited by his body-cage.

All the Jeevas together make up the wild jungle of the perceived, entwined together as one thick mass of bushy growth.

This bushy growth is known by the name of Viraat, the 'Totality body of all the Jeevas'.

He is known also as Brahmaa. He actually is a form made of emptiness alone, though he exists as the totality-mind of all the perceiving Jeevas that perceive a Jagat together.

How can he be of empty form, when his body is all the bodies of all the Jeevas?

This is explained in this section of the discourse.]

CREATION

[The word 'Creation' immediately brings to the mind the picture of Lord Brahmaa with four faces, as the Creator of this world. Rama also must have bred on only such an idea. So, Vasishtha here begins his discourse on 'Utpatti', the 'Emergence' of this world, with the story of a Brahmaa.

Though he starts the story as if referring to the 'Creator Brahmaa' who is a Brahmin (established in Brahman) in meditation, later he explains this Brahmaa as the first and foremost perturbation in the 'Chit', from which originate countless perturbations appearing as this world-phenomenon. This term 'Aakaashaja' (born out of emptiness) refers to the 'perturbation as the totality-mind' that exists as the 'total perception phenomenon', or the 'totality of infinite possibilities of perception-states'. Here, in this chapter, the 'Aakaashaja-term' refers not to one single 'Created world of Rama', but to the countless possible states of Creation, that exist in the potential state termed 'Brahman'.]

STORY OF AAKAASHAJA (AKAASHA-BORN)

(This is an allegorical story only; and not to be confused as a deity-centered story of the Puraanas.)

The term 'Aakaasha' means 'that which reveals everything'; and is not actually the material space.

'Aakaasha' is the 'emptiness of the potential state called Brahman', which can exist as any perception experience with an add-on of a 'Jeeva-thing' to it.

'Aakaasha' is the potential state of emptiness, the 'Brahman', the Reality which owns no mind-state.

'Aakaashaja' is the infinite possibilities of that potential state, and is known as the 'Brahmaa' who exists as a mind as it were, as the state of information-processing.

BRAHMAN AND BRAHMAA

'Brahman' means the expanded state of perception-possibilities. It is endless and beginning-less.

'Brahmaa' means the totality of perception possibilities. It is endless and beginning-less.

'Brahman' is the potential state of information; and Brahmaa is the possible state of information.

'Brahman' is just the indescribable emptiness which can exist as both the emptiness and fullness.

'Brahmaa' is the 'filled-emptiness' of the Creation-process, which rises from the emptiness of Brahman.

'Brahman' is the potential state for any information. Jagat is the possible state of information.

'Brahmaa' is the 'information processing state of Brahman'; and that alone rises as the Jagat.

JAGAT

'Jagat' is that which rises and vanishes, and refers to the endless changing patterns of the sense-inputs which are processed to give a coherent picture of a solid world.

CHIT

'Chit' is that which 'collects' the information in a coherent way, and gives a picture of a life lived inside a world.

Chit is the 'knowing power', the 'understanding state' which exists within each living being from a worm-level to the Creator-level.

Chit is also known as 'Aatman' 'अत मनत', that which understands.

JEEVAS

Jeevas are just various measures of intellectual efficiencies, or the information processing capabilities.

Jeevas are made of 'Chit' alone, the potential state for any perception-possibility.

CHIT-AKAASHA

Without the awareness or the 'knowing nature', the objects cannot be perceived; therefore Chit alone is the 'Aakaasha' for all the perceived objects. Chit reveals the Jagat, and is the Chidaakaasha.

AKAASHAJA

Aakaashaja is a 'quiver in the emptiness of Chidaakaasha' as it were; and is made of emptiness only; and is not an entity made of elements. It is born out of emptiness, and is emptiness only.

The emptiness of Chit mentioned here is not the emptiness of objects; but the emptiness of emptiness itself; as the absence of the perceived.

Nothing came out of it; nothing vanished also; so it is always empty of the 'emptiness and fullness'.

STORY OF AAKAASHAJA BRAHMIN

Vasishtha describes the endless 'Creation-possibility state of Brahman' as the story of a 'Brahmin' named 'Aakaashaja'.

The term 'Brahmin' here refers to a 'Knower of Brahman'.]

THE BRAHMIN WHOM THE DEATH CANNOT APPROACH

वसिष्ठोवाच

Vasishta spoke

इदमाकाशजाख्यानं शृणु श्रवणभूषणमुत्पत्याख्यं प्रकरणं येन राघव बुध्यसे। (02.01)

Hey Raaghava, listen to this ‘tale of Aakaashaja (Emptiness-born)’, an ornament to the ear, by which you will have a better understanding of the ‘Prakarana’ named ‘Utpatti’.

PERCEPTION-POSSIBILITIES NEVER CEASE TO BE

THE BRAHMIN WHO COULD NEVER DIE

अस्ति ह्याकाशजो नाम द्विजः परमधार्मिकः ध्यानैकनिष्ठः सततं प्रजानां च हिते रतः। (02.02)

There exists a Brahmin (a person established in the Knowledge of Brahman) named Aakaashaja, ‘born of the empty expanse’, a supremely righteous person, engaged only in contemplation, and always interested in the welfare of the people.

स चिरं जीवति यदा तदा मृत्युरचिन्तयत् - 'सर्वाण्येव क्रमेणाहं भूतान्यग्नि किलाक्षयः।

एनमाकाशजं विप्रं न कस्माद्भक्षयाम्यहमत्र मे कुण्ठिता शक्तिः खड्गधारा यथोपले'। (02.03,04)

As he kept on living for a long time, the ‘Deity of Death’ (Mrtyu) pondered; ‘I, the ‘imperishable one’, consume all the beings in course of time. For what reason, am I not able to eat this Brahmin named Aakaashaja? Here my strength appears diminished like the sword-blade striking a stone.’

इति संचिन्त्य तं हन्तुमगच्छत्तत्पुरं तदा।

Having thought like this then, he went to that city, in order to kill him.

त्यजन्त्युद्यममुद्युक्ता न स्वकर्माणि केचन। (02.05)

‘Those who are devoted to their duties do not abandon their effort at any time.’

‘MRTYU’ CANNOT CROSS THE KNOWLEDGE-FIRE

(A Brahman-Knower also exists as this ‘Aakaashaja Brahmin’ only, and is always shielded by the knowledge that death does not exist for him, since he is also Brahman only.)

ततस्तत्सदनं यावन्मृत्युः प्रविशति स्वयं तावदेनं दहत्यग्निः कल्पान्तज्वलनोपमः। (02.06)

Then, as Mrtyu himself enters his house, a fierce fire equal to the ‘flames at the time of dissolution’ burns him.

अग्निज्वालामहामालां विदार्यान्तर्गतो ह्यसौ द्विजं दृष्ट्वा समादातुं हस्तेनैच्छत्प्रयत्नतः। (02.07)

He entered inside, tearing asunder the ‘great garland of fire-flames’.

Seeing the Brahmin in front, he wanted to make an effort to seize him with his hand.

(Brahma was shielded by the ‘Knowledge of the Reality’ and existed in the state of Reality only; and not as the perceived. His Knowledge-flames blocked the concept of death from disturbing him.)

नचाशक्तपुरो दृष्टमपि हस्तशतैर्द्विजं बलवानप्यवष्टब्धुं संकल्पपुरुषं यथा। (02.08)

Though seeing him in front, though he himself was very strong, he was not able to catch him with his hundred hands, as if that Brahmin was a person created in imagination.

(A Brahman-Knower also exists as emptiness only, and is formless and deathless.)

MRTYU APPROACHES YAMA, HIS MASTER

अथागत्य यमं मृत्युरपृच्छत्संशयच्छिदं किमित्यहं न शक्नोमि भोक्तुमाकाशजं विभो। (02.09)

Then Mrtyu approached Yama the ‘Dispeller of doubts’ and questioned;

“Lord, why am I not able to eat Aakaashaja?”

यमोवाच, “मृत्यो, न किञ्चिच्छक्तस्त्वमेको मारयितुं बलात्मारणीयस्य कर्माणि तत्कर्तृणीति नेतरत्।

तस्मादेतस्य विप्रस्य मारणीयस्य यत्नतः कर्माण्यन्विष्य तेषां त्वं साहाय्येनैनमत्स्यसि”। (02.11)

Yama spoke: “Hey Mrtyu! You by yourself have not the capacity to destroy anything by force.

The actions which kill belong to the doer himself; not the others.

Therefore, try to find the actions of this Brahmin who has to be killed.

Making those actions as your cause, you can eat him.”

[Death can approach a person, only if that person has a material body, only if he is identified with a limited form of a perceiver, only if he is identified with the actions of the Karmendriyas and Jnaanendriyas (and the mind and the intellect); and only if he believes that he is himself doing the ‘actions that are bound to the results’ (Karma with the KarmaPhala)].

ततः स मृत्युर्ब्रह्म तत्कर्मान्वेषणादृतः मण्डलानि दिगन्तांश्च सरांसि सरितो दिशः वनजङ्गलजालानि शैलानब्धितटानि च द्वीपान्तराण्यरण्यानि नगराणि पुराणि च ग्रामाण्यखिलराष्ट्राणि देशान्तर्गहनानि च। Then, Mrtyu intent only on finding ‘those actions of that Brahmin’ wandered all the worlds, all the quarters, all the lakes, all the rivers, all the directions, all the regions abounding in forests and desolate lands, hills and the ocean-banks, forests situated in various islands, cities, towns, villages, all the countries, and inside the densely populated cities (wherever the perceived-state was there as any ‘Jeeva mind-field’).

[Since ‘Brahmaa’ is the form of Creation itself as the ‘Viraat’ the totality-form, Death had to check whether Brahmaa is identified with any perceived object as his creation, and owns it; however to his dismay, he found out that Brahmaa had no doer-ship about anything, and did not own anything. The ‘I’ and the ‘mine’ concepts were completely absent in him.] THE BRAHMIN HAS NO ‘I’ OR ‘MINE’ CONCEPTS THAT BIND HIM TO A FORM

एवं भूमण्डलं भ्रान्त्वा न कुतश्चित्स कानिचित्तान्याकाशजकर्माणि लब्धवान्मृत्युरुद्यतः,

वन्ध्यापुत्रमिव प्राज्ञः संकल्पाद्रिमिवापरः। (02.12 to15)

In this manner, having wandered the whole of the ‘BhuMandala’ (BhooLoka), the arrogant Mrtyu (who was capable of destroying anything and anybody) did not find the actions of that Aakaashaja, anywhere even a little, like the wise man can never find a barren woman’s son, or a person cannot see a mountain imagined by some one else.

MRTYU AGAIN APPROACHES YAMA, HIS MASTER

समपृच्छदथागत्य धर्मं सर्वार्थकोविदम्-

"परायणं हि प्रभवः संदेहेष्वनुजीविनां, आकाशजस्य कर्माणि क्व स्थितानि वद प्रभो"। (16,17)

He approached Dharma (Yama), the expert in all sciences and questioned him,

“For the subordinates like us, the Master alone is the refuge when in doubt.

Hey Prabhu, tell me where indeed exist the actions of Aakaashaja.”

धर्मराजोऽथ संचिन्त्य सुचिरं प्रोक्तवानिदम्। (02.17)

DharmaRaaja then pondered for a while, and gave a detailed explanation.

धर्मराज उवाच

DharmaRaaja spoke

HE IS PURE EMPTINESS AND IS AN IMAGINED ENTITY CONNECTED TO THE IMAGINED CREATION

आकाशजस्य कर्माणि मृत्यो सन्ति न कानिचित्। एष आकाशजो विप्रो जातः खादेव केवलात्। (02.18)

Hey Mrtyu! The actions of Aakaashaja do not exist even in the least.

This Brahmin Aakaashaja indeed is born from ‘Kham’(empty expanse) alone.

HE HAS NO CAUSE OR CAUSES FOR HIS EXISTENCE

आकाशादेव यो जातः स व्योमैवामलं भवेत्। सहकारीणि नो सन्ति न कर्माण्यस्य कानिचित्। (02.19)

He, who is born from the ‘empty expanse’ will be as pure as the ‘emptiness itself’ (and cannot be destroyed). He does not have the least of the concomitant causes for his appearance, or actions that belong to him (with the doer-ship).

(He is not ‘produced’ as an effect by some cause; but exists as the natural state of Brahman.)

HIS ACTIONS ARE EQUAL TO THE ACTIONS OF A BARREN WOMAN’ SON, AND DO NOT EXIST

संबन्धः प्राक्तनेनास्य न मनागपि कर्मणाऽस्ति वन्ध्यासुतस्येव तथाऽजाताकृतेरिव। (02.20)

He does not have the least connection with actions done in the past, like the actions of a barren woman’s son, or like the form of a person who is never born.

कारणानामभावेन तस्मादाकाशमेव सः। नैतस्य पूर्वकर्मास्ति नभसीव महाद्रुमः। (02.21)

Due to the absence of causes, he is void only. He does not own the actions that are done in the past as binding him, for they are non-existent like the huge tree seen in the sky.

[Any thought, any desire, any memory, any longing, any agitation of the least kind can be termed as an action, and will make a person mortal, since he is bound by limitations; but the ‘emptiness-born Brahmin’ has no such agitations at all.

He is like the empty space. He is just sheer emptiness. He has no past, present or future.

He is like the void which has no quality. His actions are as unreal as the tree imagined in the sky.]

नैतदस्यावशं चित्तमभावात्पूर्वकर्मणाम् अद्य तावदनेनान्यन्न किञ्चित्कर्म संचितम्। (02.22)

His mind is ‘not uncontrolled’; and, because of the absence of the past actions, he has no other ‘stored actions’ anywhere at present.

[A person is supposed to own three types of actions, those which have begun to take fruit (Praagrabha), those which remain in the store (Sanchita), and those which are going to be performed and later bear results (Aagaami).

‘Aakaashaja Brahmin’ has none of these to call his own.]

एवमाकाशकोशात्मा विशदाकाशरूपिणि स्वकारणे स्थितो नित्यं कर्माण्यस्य न कानिचित्। (02.23)

In this manner, he extends in the empty-expanse as the empty-expanse only, and always exists identified with his cause, the ParaBrahman. There are no actions that belong to him.

[Jeevas exist as action-identities only. They are bound by the actions and results, and are identified with their forms.

Therefore they have to die, as bound by the rule connected to causality, as related to the elements.

They are produced by the cause namely Vaasanaas; and so are bound to die.

They exist as just experience-fields, and rise and die with those experiences.

They begin as the bodies; are bound by the actions; and die also as the bodies.]

HE IS JUST A KNOWLEDGE-STATE

प्राक्तनानि न सन्त्यस्य कर्माणि, अद्य करोति नो किञ्चिदपि, एवमेषोऽत्र विज्ञानाकाशमात्रकः। (02.24)

He has no past actions belonging to him. He does not perform any action at present also.

He, in this manner, is of the nature of knowledge only.

[He exists as the ‘Knowledge-form’ only. ‘Knowledge’ here refers to the ‘Knowledge of Brahman’.

‘True Knowledge’ has no beginning, no end; and Knowledge does not ‘do’ anything. It cannot cease to be!]

(Contemplation Practice: We, who are caught in the misconceived identity of name and form have to retrace our step back to our original state, which we start with the contemplation on the state of Aakaashaja, the first-born and realize that we do not own any Karmas of the past, present or future. ‘I am born out of space alone; I have no form; my breathing or whatever is seen only by the others; I do not have this body at all...’ so should one contemplate.)

HE IS NOT EMPOWERED BY PRAANA

[‘Praana’ means the power to move, the flux state of Reality. This Creation is vibrating with his Praana as it were, in our limited vision only, since we imagine ourselves as powered by Praana. He does not have the ‘doer-ship idea’ of that action also. Identified with only the ‘Supreme Knowledge’, this Aakaashaja entertains no doer-ship about anything.]

प्राणस्पन्दोऽस्य यत्कर्म लक्ष्यते चास्मदादिभिर्दृश्यते अस्माभिरेवैतत्, न त्वस्यास्त्यत्र कर्मधीः। (02.25)

The vibration of Praana that is seen by us as his action, is perceived by us only (because of our division- sense).

He does not have the action-identity with it (for he does not know it as real).

संस्थिता भावयन्तीव चिद्रूपैव परात्पदात्भिन्नमाकारमात्मीयं चित्स्तंभे शालभञ्जिका

तथैव परमार्थान्तः स्वात्मभूतः स्थितो द्विजः। (26,27)

The (un-carved) statuette of the form of Chit exists in the Chit-pillar, conceiving itself as different from the Supreme-state. *(It is just a conception and she is not actually different or separated from the pillar.)* So also, the Brahmin stays established in the Knowledge of the Supreme, yet conceives his identity as different.

यथा द्रवत्वं पयसि शून्यत्वं च यथाम्बरे स्पन्दत्वं च यथा वायोस्तथैष परमे पदे। (27,28)

He remains in the Supreme state like the liquidity in the water, like the void-ness in the sky, like the movement in the wind. *(Liquidity is alone the water; void alone is the sky; movement alone is the wind.)*

कर्माण्यद्यतनान्यस्य सञ्चितानि न सन्ति हि न पूर्वाण्येष तेनेह न संसारवशं गतः। (28,29)

He does not have present actions and stored actions of the past as belonging to him.

As there are no previous actions, he does not get bound by the Samsaara.

(A Jeeva is bound by the burden of the past; and the hope of a future; and is helpless in the present.

Aakaashaja has none of these imaginations.)

सहकारिकारणानामभावे यः प्रजायते नासौ स्वकारणाद्भिन्नो भवतीत्यनुभूयते।

कारणानां अभावेन तस्मादेष स्वयंभुवः। (02.30)

It is a matter of common experience that a person who is produced in the absence of concomitant causes is not different from his source. Since he has no cause, he is Self-born.

[Clay-pot transformation is due to concomitant causes like the potter, heat, wheel etc.

Milk-curd transformation is due to bacteria. Brahman appearing as Brahmaa has no such concomitant causes.

A man who is standing still suddenly moves; the ‘still man’ is not the ‘cause’ for the existence of the ‘moving man.’

‘Still man’ alone is the ‘moving man’.

There are no instrumental, or intelligent or material causes for the appearance of the ‘moving man’.

He is just the ‘still man’ who moved. This is a common experience.

If at all the word 'cause' has to be mentioned, then we can only state that the 'still man' is the cause of the 'moving man'. But 'man' is the substratum, the changeless essence of both the 'still state' of the man and the 'moving state' of the man. There is no difference between the two. The movement is just the nature of the man.

Therefore, a man does not exist separately as a 'moving man' as apart from the 'still man'.

So also, there is no difference between 'Brahman' and the 'Emptiness-born', the Aakaashaja.

Aakaashaja is a concept of the minds that believe in a Creation and are trying to find the cause for the Creation.

If such a cause has to be there, then you end up in the empty state of Brahman which is just the state of awareness that can exist as any experience of any Creation.

So Aakaashaja is a concept that is part of the Creation-concept; and cannot exist really except as a concept in the minds of the Jeevas which believe in a Creation.

That is why Aakaashaja is compared to a statue imagined in the formless rock.

What is a potential state, and what is a probable state of experience?

A Jeeva is a channel for Vaasanaa-fulfilment only.

Vaasanaas refer to the various needs, urges, wants, likes, dislikes, beliefs, and so on, that a Jeeva holds on to.

Vaasanaa is the residue memory of an action done in the past. Since countless Vaasanaas newly appear at every moment, all these become the potential states waiting to become realities.

For example, even in the simple act of entering a restaurant to eat, you will have to suppress all the desires for all the tasty foods and choose one that suits your pocket or health. The suppressed wants immediately become potentialities or Vaasanaas. You or some others will be forced to act as channels for those Vaasanaas.

Jeevas are all parts of a 'Totality of existence'; any Jeeva can have a Vaasanaa; another Jeeva can catch it like a virus.

That is why, one should keep away the wicked ones with wicked Vaasanaas.

Brahmaa has no such Vaasanaas of the past lurking in his mind waiting to become realities. He is just an appearance that is rising out of the Supreme who will channelize countless random Vaasanaas into Jeeva-manifestations; but he himself is not a Jeeva and he need not become a channel for any Vaasanaa.

He is just void; his action of channelizing the Vaasanaas also is void.

He remains as identified with the Supreme and has no ego as separate from Chit.

He is pure and as untouched as the space. In the absence of concomitant causes namely the Vaasanaas, he is to be looked upon as not different from Chit, the source of all.

Brahmaa is just the probable state of a Creation-state with countless possibilities; but all made of emptiness only; so, he is the emptiness-born who exists as the Creation-state which is also emptiness.]

कर्ता न पूर्व नाप्यद्य कथमाक्रम्यते वद।

यदैष कल्पनां बुद्ध्या मृतिनाम्नीं करिष्यति पृथ्व्यादिमानयमहमिति यस्य च निश्चयः

स पार्थिवो भवत्याशु ग्रहीतुं स च शक्यते। पृथ्व्यादिकलनाभावादेश विप्रो न रूपवान्,

दृढरज्ज्वेव गगनं ग्रहीतुं नैव युज्यते। (02.33)

When he was not a 'doer' in the past or present, how can he be conquered by you? Tell me!

If he uses his imagination and creates the concept of 'death' (like a deluded Jeeva) and believes firmly that 'I am the physical body made of elements', and is fully ascertained in his belief, then he will be a person made of elements like the earth, and can be caught by you.

However, because of the absence of the conceptions of the elements like the earth, the Brahmin has no form as such, and cannot be caught, like the empty space cannot be caught with a rope.

(A person who imagines himself to be a body made of matter can be killed by the 'Death' that is imagined by himself. But how death kill a person who has killed the death through the Knowledge of the Truth?)

मृत्युरुवाच

Mrtyu spoke

भगवज्जायते शून्यात्कथं नाम वदेति मे, पृथ्व्यादयः कथं सन्ति न सन्ति वद वा कथम्। (02.34)

Lord, tell me as to how does he rises out of the void?

Tell me as to how the elements like earth etc are there or not there in a form?

यमोवाच

Yama spoke

न कदाचन जातोऽसौ, न च नास्ति कदाचन द्विजः, केवलविज्ञानभामात्रं तत्तथा स्थितः। (02.35)

This Brahmin was never born at any time. *(He is Brahman only; but is a part of our conception of the Creation).*

He is never non-existent ever. *(How can Reality cease to be? He is the Reality in essence.)*

The Brahmin is just the 'shine of knowledge'. *(He exists only as the knowledge of his own Self, the Brahman.)*

He remains as 'That alone' *(and is not identified with his Creation-function).*

['Perception phenomenon' is nothing but the 'information-content of infinite possibilities'.
Aakaashaja is the 'totality information-possibility state'.

He is not an entity, but is the pure awareness state of Reality only.

Creation is not produced; but exists as the very essence of Reality, as its infinite possibility state of perceptions.

How can you separate the statue imagined in the rock from the rock?

How can you remove the bracelet imagined in the gold from the gold?

How can you remove the imagined Brahmaa from Brahman?

How can you remove the possibility state from the potential state?

How can you remove Aakaashaja from Aakaasha? How can you remove Jagat from Brahman?]

IF EVERYTHING IS DESTROYED AT 'PRALAYA', WHAT GETS LEFT BACK?

महाप्रलयसम्पत्तौ न किञ्चिदवशिष्यते,

At the time of the great dissolution, nothing remains left back.

(The potential state alone remains without the possible state of perceptions.)

ब्रह्मास्ते शान्तमजरमनन्तात्मैव केवलं शून्यं नित्योदितं सूक्ष्मं निरुपाधि परं स्थितम्। (36,37)

The changeless, endless Supreme Brahman of the nature of quiescence alone is there, (after everything is gone). The Supreme alone is left back which is void (empty of the perceived), always on the rise (never sets), subtle (not material), without any faults (of the perceived).

YOU CANNOT DESTROY THE POWER OF THE POTENTIAL STATE TO EXIST AS THE POSSIBLE STATES

['Creation-concept' co-exists with the 'destruction-concept'. 'Birth-concept' co-exists with the 'death-concept'.

Therefore, the world is supposed to have a beginning and end; therefore the bodies also have a beginning and end. Therefore, with one creation gone; another rises at the same place like the world seen by a dead man, once again bound by the Vaasanaas.]

तदा तदनु येनास्य निकटेऽद्रिनिभं महः संविन्मात्रस्वभावत्वाद्देहोऽहमिति चेतति

काकतालीयवद्भ्रान्तमाकारं तेन पश्यति। (02.38)

Then, after that (dissolution scene), a vibration as stable and firm like a mountain, of the nature of 'self-awareness' alone, arises as - 'I am the body' (as the Creation-body). Because of that, it perceives a (conceived) form through delusion as a sheer coincidence (like a palm leaf falling when the crow sat on the branch).

सैष ब्राह्मणस्तस्मिन्सर्गादावंबरोदरे निर्विकल्पश्चिदाकाशरूपमास्थाय संस्थितः। (02.39)

That Brahmin at the time of Creation, stays in the belly of the emptiness (as limitless possible states of experience), without any perturbations, and as the form made of Chit-Aakaasha alone.

(This Brahmin is the 'Brahman state of void-ness'. He is Knowledge only. He is just the conception-state.

He is not affected by the perceived; like the knowledge of the fire cannot be burnt ever.)

नास्य देहो न कर्माणि न कर्तृत्वं न वासना एष शुद्धचिदाकाशो विज्ञानघन आततः। (02.40)

He has no physical body. He has no actions belonging to him. He has no doer-ship.

He has no residual Vaasanaas. He is the pure expanse of self-awareness only.

He spreads out as an intense form of Knowledge (pure self-awareness) alone.

प्राक्तनं वासनाजालं किञ्चिदस्य न विद्यते केवलं व्योमरूपस्य भारूपस्येव तेजसः। (02.41)

He does not have in the least the taint of the past Vaasanaa residues. He shines as a form made of emptiness (as not different from Brahman), like the lustre of the fire does not differ from the fire.

वेदनामात्रसंशान्तावीदृशोऽपि न दृश्यते तस्माद्यथा चिदाकाशस्तथा तत्प्रतिपत्तयः। (02.42)

Therefore, he does not appear like this with a form also (since his form is your own conception), because his perceptions are subdued (by the knowledge of its non-existence).

His perception (conception state) is the state of the Chit-Aakaasha alone.

[The term 'Emptiness' here means, empty of Vaasanaas, empty of binding actions, empty of physical form, empty of agitations, empty of everything like the empty space; and of course empty of the concept of emptiness and fullness also.]

कुतः किलात्र पृथ्व्यादेः कीदृशः संभवः कथम्। एतदाक्रमणे मृत्यो तस्मान्मा यत्नवान्भव।

ग्रहीतुं युज्यते व्योम न कदाचन केनचित्"- श्रुत्वैतद्विस्मितो मृत्युर्जगाम निजमन्दिरम्। (43,44)

How can the elements like earth etc can be here, from where and in what manner?

Therefore, do not make effort to catch him. Nobody can grasp the empty space ever".

Surprised by what he heard, Mrtyu went back home.

[Death is just a concept only; those who have it die; those who stay as Knowledge-awareness only, do not die ever.

A Mukta also is in the state of Aakaashaja only, is made of the 'knowledge-body', has no form-identity that owns the actions and its results, and is therefore deathless.]

AAKAASHAJA IS NOT THE 'FOUR-FACED BRAHMAA OF THE PURANAS'

[Aakaashaja is a 'concept of Creation-phenomenon' that was explained in a story form. There is no Brahmin named Aakaashaja as such; and he is not the Brahmaa of the Puraanas. Brahmaa of the Puraanas is a part of the perception-state, and is one of the Trinities. Aakaashaja is the concept of the Creator associated with the reality of the perceived world. He exists as the imagined state of an imagined world.

Rama is still immature in his intellect, and cannot rise above the concept of the Creator as the four-faced Brahmaa of DevaLoka. Rama's first thought on hearing this little story of the 'Aakaashaja' is the discovery that this is the Brahmin mentioned in the Puranas as Lord Brahmaa, the four-faced Creator.

He feels that he has solved the first riddle. The depression state of the young boy slightly changes.

However, Vasishtha does not immediately discourage him saying - 'No no, I meant the Para Brahman vibration'. He just encourages the idea Rama mentioned and continues as if agreeing to Rama's words.]

रामोवाच

Rama spoke

ब्रह्मैष कथितो देवस्त्वया मे प्रपितामहः स्वयंभूरजैकात्मा विज्ञानात्मेति मे मतिः। (02.45)

I believe that you have been talking to me about the Lord Brahmaa, the Great Grandfather, the Self-born, the single Self of all, and the essence of Knowledge.

वसिष्ठोवाच

Vasishtha spoke

[The Mrtyu-concept so pervaded the Creation; that no one could escape it except the Creator Aakaashaja.

This Aakaashaja is not actually a single Brahmaa of one Creation; but the quiver of the Knowledge of Creation, which is the source of countless Brahmaas and their Creations.]

एवमेतन्महाबाहो ब्रह्मैष कथितस्तव, विवादमकरोन्मृत्युर्यमेनैतत्कृते पुरा,

मन्वन्तरे सर्वभक्षो यदा मृत्युर्हरन्प्रजाः बलमेत्यब्जजाक्रान्तावारंभमकरोत्स्वयम्। (02.47)

Hey Mighty armed! Indeed it is so! Lord Brahmaa alone was mentioned here. Long back in the past, Mrtyu argued with Yama about him only. At the time of Manvantara, when 'Death the consumer of all' ate all the beings, he became strong and started to attack the Lotus-born himself.

[Manvantara or age of a Manu, the Hindu progenitor of mankind, is an astronomical period of time measurement. Manvantara is a Sanskrit sandhi, a combination of words Manu and antara, Manu-antara or Manvantara, literally meaning the duration of a Manu, or his life-span. Fourteen Manvantaras make one Kalpa – a single day of Brahmaa.]

तदैव धर्मराजेन यमेनाश्वनुशासितः, यदैव क्रियते नित्यं रतिस्तत्रैव जायते। (02.48)

At that very time mentioned, he was advised by Yama, the Lord of Righteousness.

'Whatever one regularly does, he gets attached to that alone.' (That is why he attacked the Brahmin also.)

ब्रह्मा किल पराकाशवपुराक्रम्यते कथं, मनोमात्रं च संकल्पः पृथिव्यादिरहिताकृतिः। (02.49)

Brahmaa has a body made of Supreme Aakaasha (the revelation state as 'Aatman').

How can he be destroyed? His body is just a conception in the mind. It is not made of elements.

यदिचिद्व्योमचमत्कारः किलाकारानुभूतिमान्, स चिद्व्योमैव नो तस्य कारणत्वं न कार्यता। (02.50)

He is a magical-creation of the Chit-expanse experiencing a body as it were. He is the Chit-expanse itself. There is no causal source for him, nor is he the effect of something.

आकाशस्फुरदाकारः संकल्पपुरुषो यथा पृथ्व्यादिरहितो भाति स्वयंभूर्भासते तथा। (02.51)

Just as a 'person in imagination' with the appearance of a body shines in the sky bereft of the elements like earth etc, the Self-born also shines the same way.

निर्मले व्योम्नि मुक्तालीसंकल्पस्वप्नयोः पुरमपृथ्व्यादि यथा भाति स्वयंभूर्भासते तथा। (02.52)

Just like a garland of pearls shines in the sky, just as a city shines in imagination without elements like earth etc, the Self-born shines in a similar way.

न दृश्यमस्ति न द्रष्टा परमात्मनि केवले स्वयंचित्ता तथाप्येष स्वयंभूरिति भासते। (02.53)

There is no 'Seen'; there is no 'Seer' in the Supreme Self which shines as a single principle.

Though he (Brahmaa) is the very principle of Chit, he shines as if he is self-born (as if different).

संकल्पमात्रमेवैतन्मनो ब्रह्मेति कथ्यते संकल्पाकाशपुरुषो नास्य पृथ्व्यादि विद्यते। (02.54)

He is just a conception. Mind alone is known as Brahmaa. He is a person in the 'expanse of conception'. His form does not have earth etc, as its constituents.

यथा चित्रकृदन्तःस्था निर्देहा भाति पुत्रिका तथैव भासते ब्रह्मा चिदाकाशाच्छरञ्जनम्। (02.55)

Like the picture of a girl 'to be painted' exists in the mind of the artist without a body as such, Brahmaa also shines as a clear reflection of the Chit-expanse (as the probable state of the potential state).

चिद्योम केवलमनन्तमनादिमध्यं ब्रह्मेति भाति निजचित्तवशात्स्वयंभूः

आकारवानिव पुमानिव वस्तुतस्तु वन्ध्यातनूज इव तस्य तु नास्ति देहः। (02.56)

The 'Self-awareness expanse', the sole 'Remaining Principle', the 'Endless, the Beginning-less, and the Middle-less,' - (That alone) - shines as 'Brahmaa the Self-born', by its own will, as if with form, as if embodied.

In actuality, the body does not exist for Aakaashaja (Brahmaa) like that of a barren woman's son. *(A barren woman's son is not a possibility at all. It is just a word with meaning. So also; the term 'Brahmaa' which refers to the Creator of the world, is just word with meaning, and is a conceived idea only.)*