

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY TWO

{HOW BRAHMAA RAISES AS THE DELUSION-TOTALITY}

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 TWENTY TWO

## HOW BRAHMAA RAISES AS THE DELUSION-TOTALITY

रामोवाच

Rama spoke

क्रमेणानेन येनात्मा जीवेन स्थितिरात्मनः स कथं भगवन्देहं समाधत्तेऽस्थिपञ्जरम्। (44.01)

When the Jeeva gradually strives and attains the state of the Aatman, how is it hey Bhagavan, that he still keeps his body, the cage of bones?

*(After attaining the realization of the Aatman, how does the Knower still keep his body and maintain it also?)*

वसिष्ठोवाच

Vasishta spoke

पूर्वमेव मया प्रोक्तं राम किं नावबुध्यसे, पूर्वापरविचारार्हा शेमुषी क्व गता तव। (44.02)

I already explained to you all this Rama! Don't you understand yet?

Whereforth has disappeared your 'wisdom' that can connect the previous and present instructions?

[“I have already told you that the body is non-existent and is just a sense-perceived object which one identifies with.

Therefore, how can a Knower be bothered about the physical body? He will just take care of it and maintain it with required fuel and hygiene, like a man maintains a chariot or a horse that he has to ride in.”]

यदिदं हि शरीरादि जगत्स्थावरजङ्गमं आभासमात्रमेवैतदसत्स्वप्नमिवोत्थितम्। (44.03)

This thing that you see as the Jagat, filled with bodies that are moving and non-moving, is of the nature of appearance only. *(It is just a superimposed picture on nothingness.)*

*It is unreal (like the dream-scene). It has risen like a dream (a mind-kingdom).*

दीर्घस्वप्नो ह्ययं राम मिथ्यैवाऽनघ दृश्यते द्विचन्द्रविभ्रमाकारं भ्रमान्तर्भ्रान्तशैलवत्। (44.04)

*(Dream is of course of a short-span.)* This world-experience is a 'prolonged dream' Rama.

It is seen as misconception only, hey Taintless one, like the double-moon for the infected eye, or a rotating mountain when one rotates oneself.

[The dream-body vanishes when you wake up; because it was not real and non-existent. This body here also loses its reality when one wakes up in knowledge. The only difference between that dream and this dream is that you cannot again re-enter that dream, once you wake up; but a Knower stays in this dream even after he wakes up.]

प्रशान्ताज्ञाननिद्रस्तु नूनं गलितभावनः प्रबुद्धचेताः संसारस्वप्नं पश्यन्न पश्यति। (44.05)

A person who has 'woken up from the dream of ignorance' (through Vichaara) does not see the dream of the world as real, though he remains in the dream yet (and sees the world as before).

*(Dream-state and Jaagrat-state are real when experienced only, and are not really real as absolute realities.*

*Body is just a part of the dream-experience; and is unreal like all other objects of the dream.)*

स्वभावकल्पितो राम जीवानां सर्वदैव हि आमोक्षपदसंप्राप्ति, सम्सारोऽस्त्यात्मनोऽन्तरे। (44.06)

The Samsaara that is produced by one's own Vaasanaas always stays as real for the Jeevas Rama, as a reflection in the Aatman within, till the attainment of liberation.

जीवस्य तरलः काय, आवर्तः पयसो यथा, यथा बीजेऽङ्कुरः स्फारः, पल्लवः स्वाङ्कुरे यथा, (07)

पल्लवे वा यथा पुष्पं पुष्पकोशे फलं यथा, यतः स कल्पनारूपो देहोऽस्ति मनसोऽन्तरे। (44.08)

The fragile unsteady body (that one is identified with through ignorance) exists - (inside the mind) -

like a whirlpool in the water, like the sprout growing inside the seed, like the leaf inside the sprout, like the flower inside the leaf, like the fruit inside the flower hollow.

The body which is just an imagined identity exists inside the mind only.

बहुरूपतया राम यतोऽस्त्येकतमः स्फुटः, स एव प्रतिभासोऽस्य मनसः किल जायते। (44.09)

स एवाशु भवत्येतन्मृत्पिण्डो घटकोपमः।

Mind takes on many forms of Vaasanaas; but the 'Vaasanaa for the body' (that I am so and so) is the one that is most dominant and deep rooted; therefore the appearance of the body rises in the mind as the 'foremost of the Vaasanaa-fulfilment'. That alone becomes a 'mud lump of the physical body', like a pot that is useful in carrying the water. *(Body-pot carries the waters of the Vaasanaas.)*

[The belief in the idea of a body as oneself, brings forth the belief in the reality of a solid world, which in turn gives rise to the belief in the reality of a Creator Brahmaa. To create the forms, a Creator himself should have a form (body); and so he is imagined as the four-faced Brahmaa (or any other theory also is possible).  
The delusion of belief in the reality of the form brings in an ascertained belief in Brahmaa and his Creation, each supported by the other and as having a beginning and also an end.  
If the world is believed to be made of matter only, and if physical bodies are understood as conscious individuals, then also, there rises a search for the cause of the world, and a suitable theory is produced as per the Vaasanaa of that mind.]

आदिसर्गे पुरा कायः प्रतिभासोऽस्य चोत्तमः यस्मादेष विभुर्ब्रह्मा पद्मकोशगृहस्थितः। (10,11)

In the beginning of the Creation, the most excellent form of the body appeared. That alone is ‘Lord Brahmaa’ (the totality-body of Viraat), the one who is seated in the ‘hollow of the lotus’.

तत्संकल्पक्रमेणैव ततः स्थितिमुपागता इयं सृष्टिरपर्यन्ता मायेव घनमायया। (11,12)

By his methodical conception alone, this Creation without limit came into existence like an illusion, by the state of dense delusion.

[Body is not any physical solid conscious entity; but is just an image produced by the mind that functions through the brain-limb, which is itself another sensed-image.

Body is a Vaasanaa-produce only, and is the most dominant Vaasanaa that exists in all.

The Vaasanaa of the body acts as a channel for the other Vaasanaas.

The world that gets experienced is just a conceived perception-field that is produced by the mind for the Vaasanaa-fulfilment.

The mind produces the conception of the world and believes in its reality too.

The belief in the reality of the world gives rise to the ideas of its beginning and end.

This again brings about the idea of a Brahmaa, the Creator.

And this Creator necessarily has to have a body, to create a creation made of the bodies.

This Creator has to exist outside of the world to create it.

His body has to come in as the first product of his Creation-Vaasanaa.

And thus begins the story of the barren woman’s son...!]

रामोवाच

Rama spoke

जीवो मनःपदं प्राप्य वैरिञ्चं पदमागतः यथा ब्रह्मंस्तथा सर्वं विस्तरेण वदाशु मे। (12,13)

Tell me in detail, hey Brahman, as to how the ‘Jeeva-state’ (the process of perception-experience) attains the state of the mind (the perceiving function) and thus attains the state of Brahmaa (the totality-structure of perception).

वसिष्ठोवाच

Vasishta spoke

ब्राह्मे शृणु महाबाहो शरीरग्रहणे क्रमं निदर्शनेन तेनैव जागतीं ज्ञास्यसि स्थितिम्। (13,14)

Hey Mighty-armed! Listen to the manner of how Brahmaa got his body (form-perception).

By that example, you will be able to understand the nature of the Jagat also.

[Body is the first ‘sense perceived object’ that acts as the centre for the other perceived objects.

Body (if you believe that you are the body) cannot attain any Moksha. Body is not bound by any delusion.

Body is just a sensed-perception. It is part of the world-perception.

World on the other hand, is just a state of delusion, like a belief in the nurse-maid’s meaningless tale.

Body-perception acts as the central-point for the whirling information of objects around it, namely the world.

Brahmaa is a ‘Totality-Jeeva’ comprising of all the Jeeva-minds; other Jeevas are the mini-Brahmaas.

If you understand Brahmaa’s body, then you understand the Jeeva’s body also.

That is why Brahmaa’s body-appearance gets described by Vasishta.]

दिक्कालाद्यनवच्छिन्नमात्मतत्त्वं स्वशक्तिः लीलायैव यदादत्ते दिक्कालकलितं वपुः। (14,15)

The ‘Principle of the Aatman’ (Reality-essence) which is undivided by space and time etc, takes on a form that is limited by space and time, as a sport, by its own power.

[Just analyze how you are able to perceive the world. ‘Nothing’ was there as in deep sleep; and yet, the moment you wake up, instantly the world appears. If it is described as a process, this is how it will be.

Open the eyes - ‘space’ gets revealed and images appear dividing the space into various shapes and colours; ‘sounds’ enter the ears dividing the objects with their particularities; ‘touch’ those images, they become solidified; ‘put some edible stuff in the mouth, the ‘taste’ appears in them; take a deep breath, ‘smell’ appears in them.

‘You as Brahman’ have created a world of yours, as a Brahmaa, with the power to create objects and people with forms and solidity. Even as you move, the world keeps on unfolding as various sensed-patterns like a red carpet spread out for the king. This red carpet is possible not because of you a ‘body-thing’, but because of the ‘king within you, the Chit-essence’.

So it is for every Jeeva.

The king is sitting on his throne inside so many body-things; and a world, as a totality of all the Jeeva-experiences, unfolds as a solid absolute reality. This ‘totality made of so many mini-Brahmas’ goes by the name of Brahmaa. Brahman as Brahmaa is the Jagat, which is also Brahman.]

[Mind is the Jeeva-state, the field of perception.]

तदैव जीवपर्यायं वासनावेशतत्परं मनः संपद्यते लोलं कलनाकलनोन्मुखम्। (15,16)

Then, the Supremacy, coming under the control of the Vaasanaas, attains the level of the ‘mind’ (perceiving function), which is the synonym for the word ‘Jeeva’, which is fickle and is turned towards the faulty perception.

[Expanse of space-information gets conceived first.]

कलयन्ती मनः शक्तिरादौ भावयति क्षणात् आकाशभावनामच्छां शब्दबीजरसोन्मुखीम्। (16,17)

The ‘Power of the mind’ (to produce the sensed-objects) starts its agitations and instantly conceives the idea of the ‘space’ (conception of the empty-expanse) which is extremely pure (without divisions), and which is turned towards the essence of the ‘sound-seed’ (conception of particularities in the divisions).

[The ‘state of many wants’ produces the ‘need of objects’ that are solid and are in an ‘outside’. ]

ततस्तां घनतां यातं घनस्पन्दक्रमान्मनः भावयत्यनिलस्पन्दं स्पर्शबीजरसोन्मुखम्। (17,18)

Then the mind becomes denser (with the idea of shapes and their names as sound-modifications).

The mind now vibrating wildly (with manifold ideas of objects and people connected as a narrative), conceives the idea of ‘the vibration of the wind’ (Praana agitation, the energy that empowers the perception function), which is turned towards the essence of the ‘touch-seed’ (conception of solidity).

ताभ्यामाकाशवाताभ्यामदृष्टाभ्यां मनोदृशा शब्दस्पर्शस्वरूपाभ्यां संघाताज्जन्यतेऽनलः। (18,19)

Even before ‘the expanse of space’ and ‘the agitation of the wind as the mind’, start their appearance, the want of divisions and the solidity superimposed on the divisions, collide; and by their friction, the fire gets produced.

[‘Fire’ is the ‘Jeeva state of perception’ that can exist as a perceiver only, of some object. Fire burns; Jeeva also burns.]

मनस्तद्धनतां प्राप्य ततो भावयति क्षणात्प्राकाश्यममलालोकमालोकस्तेन वर्धते। (19,20)

Mind becomes dense with conceptions, and instantly conceives ‘Praakaashyam’ (brightness) which is very pure and reveals the images, (something that reveals the objects; not any light-source actually), and so its power to see the images increases.

मनस्तावद्गुणगतं रसतन्मात्रवेदनं क्षणार्धेन त्वपां शैत्यं जलसंवित्ततो भवेत्। (20,21)

‘Mind’, now endowed with these qualities of sound (divisions), touch (solidity), and form (image), conceives the essence of taste (joy when in contact with the objects) and instantly thinks of the cool water (the experience); and it perceives the water (the experience).

[Jeeva is now the state of fire that consumes the events (fuel) that rise from experiences (water).

ततस्तावद्गुणगतं मनो भावयति क्षणात्स्वरूपं गन्धवत्स्थूलं येनोदेष्यति मेदिनी। (21,22)

Mind now endowed with these qualities of sound, touch and form, (as objects divided and placed in an order) and taste (feeling of joy) instantly conceives the essence of smell (good and bad divisions); and it perceives the Bhoomi (the stage of perceptions as the world).

*(The word used here for Bhoomi is Medini- the ground covered by fat. A Jeeva who is identified with a flesh-body sees others also as made of flesh-bodies; and interacts with them.)*

अथेत्थंभूततन्मात्रैर्वेष्टितं तनुतां जहत् वपुर्वह्निकणाकारं स्फुरितं व्योम्नि पश्यति। (22,23)

Then enveloped by these five subtle senses, the mind discards its subtle nature (of the senses) and sees its (limited) form as a piece of fire (Jeeva identified with a form that is made of physical sense organs) that is sparkling in the sky (as an experiencer of a life-story).

अहंकारकलायुक्तं बुद्धिबीजसमन्वितं तत्पुर्यष्टकमित्युक्तं भूतहृत्पद्मषट्पदम्। (23,24)

Conjoined to the limitation of Ahamkaara, and endowed with the Buddhi-seed, the mind is known as the ‘eight-fold city (made of the five knowledge-senses, intellect, agitation, and Ahamkaara)’, and is the six-footed bee (mind with its senses) humming in the ‘heart-lotus (awareness centre)’ of the beings.

तस्मिंस्तु तीव्रसंवेगाद्वावयन्भासुरं वपुः स्थूलतामेति पाकेन मनो बिल्वफलं यथा। (24,25)

Like the Bilva fruit ripening up by heat (sunlight), the mind conceives all these intensely, (and instantly); and the sparkling form (of deluded state) becomes solid (as a physical body).

(The pure awareness, shining as the mind-function, fills up the sense-perceived body-image.)

मूषास्थद्रुतहेमाभं स्फुरितं विमलांबरे सन्निवेशमुपादत्ते तत्तेजः स्वस्वभावतः। (25,26)

Shining akin to the liquefied gold filling up the mud-model of the statue, the 'fire' (the Jeeva-state of experience) by its very nature (of ignorance) gets into this 'assemblage of the body made of parts (and identifies with it)' in the 'Taintless expanse of Reality that pervades all'.

तस्मिन्स्वसन्निवेशे च तेजःपुञ्जमये पुनः भजते भावनां स्फारां निश्चितामातताम्बराम्। (26,27)

Then the Jeeva as the 'blazing fire' holds on to the 'ascertained absoluteness of the body that is the assemblage of parts' and also the 'element-space with its objects and people', (though everything is some information only, that is received in the time-order).

[Brahmaa is a total mind-structure, where' individual Vaasanaa-fulfilment states 'exist as the 'individual Jeeva experiences'.  
Brahmaa is a body made of all the bodies.

It is indeed difficult to imagine a body made of all the bodies.

Body is just some matter; and Brahmaa refers to the total amount of matter.

Body is just some conception; and Brahmaa refers to the total amount of conceptions.

Body is just an object of senses; and Brahmaa is the totality of all objects of senses.

Brahmaa is the huge field of all Vaasanaas of his Creation. He is the total mind structure of his Creation, like an author is the total mind-structure of the book authored by him. Brahmaa's mind is made of all the total 'wants' of his Creation; that is why he is also known as HiranyaGarbha (golden-wombed).

Brahmaa is Brahman-state by nature, because he is a store-house of a set of potential states which appear as all the Jeeva-experiences. Each Jeeva is a part of this Brahmaa.

Brahmaa is just the 'Cosmic structure' that is made of all the minds that conceive matter as their identities.

And he is also imagined as having matter as his body; though he is not.

He is the 'imagined Creator' of the 'imagined created'.

Therefore, the Creator has to have the same form as the Created.]

BODY-DESCRIPTION

ऊर्ध्वं शिरः पिण्डमयीमधःपादमयी तथा पार्श्वयोर्हस्तसंस्थानां मध्ये चोदरधर्मिणीं

प्रकटावयवो बालो ज्वालामालामलाकृतिः मनोरथवशोपात्तवपुस्तिष्ठत्यसावथ। (27,28,29)

With a spiral moving-ball of head on the top (perched on a neck),

feet at the bottom (like a mud-lump of sticks stuck to the muddy ground),

hands at the sides (to move about doing action)

and a belly to fill up in the middle (to keep the flesh alive),

with all limbs revealed along with their functions,

the 'First being', the child (the Jeeva state) shining as the taintless flame of awareness,

stays as the form that is conceived by the mind-chariot (carrying the Vaasanaas).

एवं स्ववासनावेशात्कलिताङ्गो मनोमुनिः नयत्युपचयं देहं स्वस्वभावमृतुर्यथा

कालेन स्फुटतामेति भवत्यमलविग्रहः बुद्धिसत्वबलोत्साहविज्ञानैश्वर्यसंस्थितः। (29,30,31)

In this manner, because of the force of Vaasanaas,

getting a form to fulfil those Vaasanaas,

the 'ManoMuni' (Brahmaa in contemplation of his Creation) takes on the 'Viraat form' made of individual Jeeva-forms, like the season takes on different forms.

Gradually he becomes revealed in various states of Jeevas (and their world-forms);

is of a taintless form (that cannot be destroyed by Yama also),

and is endowed with the riches of the total-state of intellectual ability, strength, enthusiasm, and the understanding-ability, as the form of his Creation' (unlike the Reality-state which is not endowed with such riches).

स एव भगवान्ब्रह्मा सर्वलोकपितामहः द्रवत्कनकसंकाशः परमाकाशसम्भवः। (31,32)

He alone is Lord Brahmaa, the Grandfather of all the worlds, shining like the molten gold; and has appeared out of the 'Supreme state of Reality'.

[This Brahmaa is in essence the Reality-state itself, that is endowed with the pure intellect.]

[The 'Cosmic structure of Brahmaa' (Brahmaanda) itself is a 'total delusion state' that is appearing as Jeevas and their worlds.  
Brahmaa and the Jeevas each keep the other alive with conceptions.

'Jeeva-delusion' conceives a Brahmaa who conceives them, and so the Brahmaa conceives the Jeevas.

'Brahmaa-delusion' conceives the Jeevas who conceive him as the Creator.

Which came first, Brahmaa or the Jeeva-group? Who can tell? Delusion has its own inscrutable ways!

The Jeevas, the mere Vaasanaa-fulfilment processes, rise with the Creator-Vaasanaa also, as inbuilt in their delusion-state. Their body-Vaasanaa creates the Creator also with a body, as the Lotus-born. Brahmaa creates the Jeeva-states; Jeeva-states create the Brahmaa-state, both rising at the same time, as the delusion within the delusion.]

यथासौ परमाकाशे तिष्ठत्यपररूपवान्जनयत्यात्मनो मोहमात्मस्थं चित्तलीलया। (32,33)

This Brahmaa, staying in the awareness of his own essence, produces within himself a delusion, through the mind-function (and as per the agitation-measures (the minds), he sees various objects of perception).

[Since Brahmaa is a potential state of many perceptions, he rises as the Creator with more possibilities of Creation; even sometimes as the Creation of a Jeeva-less barren world.

How can a Creation be Jeeva-less? Why not? When a Jeeva imagines a Creator, the Supreme Creator exists as the Creator of any world. This is the power of delusion. This is the power of Brahman-Reality.]

कदाचित्केवलं व्योमं परमं पारवर्जितं अनादिमध्यपर्यन्तं कदाचिदमलं पयः

कदाचित्कल्पकालाग्निज्वालाभास्वरमण्डकं कदाचित्काननं काष्ण्यं कालं कमलकुड्मलं

अन्यान्यन्यान्यनेकानि प्रतिजन्मावधिः प्रभुः कल्पयन्पालयत्येष नानारूपाणि हेलया। (33,34,35,36)

Sometimes there is only the pure empty expanse without any object, and has no end or beginning or middle; sometimes only the taintless ocean; sometimes the lustre-beauty of the blazing fires of dissolution-times; sometimes the forest that is dark green.

Sometimes he rises from the 'lotus hollow of the dark hued Vishnu' as the lotus-born.

He rises again and again as the Creator of various creations and produces many varieties of forms, and maintains them also, with ease. *(So it is with all 'mini-Jeeva Brahmaas' also, who become creators of their own world-experiences with their own conceived forms.)*

[A Jeeva in his delusion, has to imagine the Creator also as having the same type of body as his. A Jeeva is a mini-Brahmaa, and wakes up from deep-sleep (a store-house of Vaasanaas) and is aware of his physical body like this.]

तत्रेदं प्रथमत्वेन यदैष ब्रह्मणःपदादवतीर्णस्तदाज्ञानात्तथैव सुखमस्मृतं,

This Brahmaa who has first descended from the Reality-state (as the Jeeva-conception of the Creator), is ignorant and does not remember the bliss of his origin-state (similar to how you wake up to the presence of a physical body after the deep-sleep);

गर्भनिद्राव्यपगमे वपुः पश्यति भास्वरं प्राणापानप्रवाहाद्यं द्रव्यैरिव विनिर्मितं

रोमकोटिभिराकीर्णं द्वात्रिंशद्दशनान्वितं त्रिस्थूणं पञ्चदैवत्यमधश्चरणलाञ्छितं

पञ्चभागं नवद्वारं त्वग्लेपमसृणाङ्गकं युक्तमङ्गुलिविंशत्या नखविंशतिलाञ्छितं

द्विबाहुं द्विस्तनं द्रव्यक्षं बह्वक्षिभुजमेव च नीडं चित्तविहङ्गस्य नीडं मन्मथभोगिनः

तृष्णापिशाच्या निलयं जीवकेसरिकन्दरं अभिमानगजालानं मानसाम्भोजशोभितम्। (36 to 41)

When Brahmaa wakes up from the sleep of the world-womb, he sees his body shining forth as a solid structure; with the flow of Praana and Apaana winds; constructed out of elements as it were; covered by hair all over; with thirty two teeth; with three bone pillars; endowed with five Praana- functions; with the feet stuck to the ground firmly; with five types of limbs (hand, foot, head, chest and abdomen); with nine holes; the body plastered with soft skin; with twenty fingers adorned by twenty nails; with two shoulders and two breasts; with two eyes; or more shoulders and more eyes also; acting as a nest for the mind-bird, and a nest for the enjoyer of passion; as the abode of the devil of Trshnaa; with the hollow of pollen named Jeeva; a stake for the bloated elephant of self-conceit; and shining with the lotus of the mind (that is pure in essence as the Reality-state). *(Jeeva imagines Brahmaa's appearance as rising from the Brahman-state; and Brahmaa rises with the body that is like the Jeeva's.)*

[The following story has been mentioned by Vasishtha when he talks about his birth in one of the previous sections. Since Vasishtha himself discards all sorts of forms as unreal, we must understand that he mentions himself as a Jeeva-entity produced from the Brahmaa, the emptiness-born. Every Jeeva is a son of Aakaashaja only; and has to realize the truth like Vasishtha himself did. This is the main purport of the story of Brahmaa.]

*(Now the Jeeva who is a mini-Brahmaa has to do Vichaara like this.)*

अथालोच्य वपुर्ब्रह्मा कान्तमात्मीयमुत्तमं चिन्तयामास भगवांस्त्रिकालामलदर्शनः

अस्मिन्नाकाशकुहरे तते मधुपलाञ्छिते अदृष्टपारपर्यन्ते प्रथमं किमभूदिति। (42,43,44)

Brahmaa, who had the complete knowledge of all the three phases of time, observed his excellent handsome form; and started thinking like this.

*‘This ‘expanse of the space’ looks like the ‘hollow of the lotus with honey ready to be sucked by a bee ( and is filled with many experiences ready to be experienced). I do not see any end or beginning of it. How could this have come into being? What was there before this?’*

इति चिन्तितवान्ब्रह्मा सद्यो जातोऽमलात्मदृक् अपश्यत्सर्गवृन्दानि समतीतान्यनेकशः। (44,45)

Brahmaa thought in this manner and immediately understood the truth of his origin.

He visualized hosts of Creations that had occurred in the past (where Jeevas were lost in delusion).

अथ सस्मार सकलान्सर्वान्धर्मगणान्क्रमात्त्वसन्तः कुसुमानीव वेदानादाय संस्तुतान्

लीलया कल्पयामास चित्रसंकल्पजाः प्रजाः नानाचारसमाचारं गन्धर्वनगरे यथा

तासां स्वर्गापवर्गार्थं धर्मकामार्थसिद्धये अनन्तानि विचित्राणि शास्त्राणि समकल्पयत्। (45 to 48)

*(If the delusion-state rises both as the created and the Creator, then the Creator-being has to have some story too, for creating the Vedas etc. This is how it happened.)*

Then, he (remembered the cure for the delusion and) brought forth the entire classification of all the ‘Dharmas’ methodically, and produced the ‘Hymns of Vedas’, like the spring producing the flowers. Then, he playfully conceived various beings of different conducts through his mind, like producing the city of Gandharvas (illusory cities). He also conceived various Scriptures to guide them towards their ‘after-life worlds’ and for the fulfilment of the four-fold goals of Dharma, Artha, Kaama and Moksha.

दृष्टिरेवमियं राम सर्गेऽस्मिन्स्थितिमागता विरिञ्चिरूपान्मनसः पुष्पलक्ष्मीर्मधोरिव। (44.48)

Rama, in this manner, the ‘perceived phenomenon’ has come into being from the ‘mind of the Brahmaa’s form’, like the beauty of blossomed flowers in the spring-season.

*(Spring-season and the blossomed flowers exist as each other’s essence; so it is with the Brahmaa and his Jeeva-crowds.)*

विविधविरचनैः क्रियाविलासैः कमलजरूपधरेण चेतसैव

रघुसुत परिकल्पनेन नीता स्थितिमतुलां जगतीह सर्गलक्ष्मीः। (44.49)

Hey RaghuSuta!Through the mind which took on the form of the Lotus-born, this ‘wondrous phenomenon of the perceived Jagat’ has come into being, because of the conceptions of various types of Creations.

[Actually no change occurred in the Reality-state, no Brahmaa was produced; and no Creations came into being; and no Jeevas rose up as the deluded-states of experience. Nothing happened at all.

Reality stays just as it is; as the potential state of awareness only, which is aware of itself as all.]