

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY SIX
[PAASHAANAANKHYAANA (11)]
[HOW CHIT BECOMES A JEEVA-JAGAT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

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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 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

रामोवाच
Rama spoke

बन्धमोक्षजगद्बुद्धिर्न शून्या नापि सन्मयी नास्तमेति न चोदेति किमप्याद्यमसौ किल।

The 'Chit' stays as just a witness for the delusory conceptions of 'bondage, liberation and Jagat'.

This 'Chit' is not sheer emptiness as some void, not something true as opposed to false; it does not rise, nor does it set ever; it is 'something' that is beyond explanation, yet is the source of everything; (and is grasped by us as the awareness of the self-existence).

उपदिष्टमिदं ब्रह्मंस्त्वया बुद्धमलं मया।भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्।सर्गादिसंभ्रमदृशः

शून्यतादिदृशस्तथा न काश्चन विभो सत्या असत्याश्च न काश्चन।एवं स्थिते तु यत्सत्यं तत्सर्वं बुद्धवानहं

तथापि भूयोबोधाय सर्गानुभव उच्यताम्।

Hey Brahman! The instruction given by you is well-grasped by me; yet I do not feel enough of your nectar-like words. Please be kind enough to discuss more of this.

Hey Vibhu! Explanations (philosophical view-points) about this 'unknown Reality state' vary, as per the varied levels of the intellect. Some believe the Jagat to be a Creation with beginning and end, some explain it away as a void-state. Whether it is the 'Creation with its varieties of experiences' that is observed, or whether it is the 'voidness of all' that is observed, both arguments cannot be proved, nor also the validity of those arguments can be denied. The arguments vary; but do not arrive at the exact truth!

However, I have understood the exact truth of it all (as instructed by you)! Even then, for the better understanding of the same truth, explain to me the 'Chit-experience of the creation, that looks so real.'

वसिष्ठोवाच
Vasishta spoke

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमं सर्वं सर्वप्रकाराद्यं देशकालक्रियादिमत् तस्य नाशे महानाशे महाप्रलयनामनि ब्रह्मोपेन्द्रमरुद्रुद्रमहेन्द्रपरिणामिनि शिष्यते शान्तमत्यच्छं किमप्यजमनादि सत् यतो वाचो निवर्तन्ते किमन्यदवगम्यते।सर्षपापेक्षया मेरुर्यथातिवितताकृतिः तथाकाशमपि स्थूलं शून्यं सद्यपेक्षया।शैलेन्द्रापेक्षया सूक्ष्मा यथेमे त्रसरेणवः तथा सूक्ष्मतरं स्थूलं ब्रह्माण्डं यदपेक्षया।

This so-called Jagat is filled with all the non-moving and moving things; is with its abundant differences and similarities; is bound by the space-time frames and the actions of various sorts producing results. This Jagat is experienced by all the same way, and many try to explain the cause of the Jagat, or its void nature in various manners.

Whatever gets perceived as some Jagat (different for each mind) perishes moment to moment anyhow. The Jagat is not the same the very next moment. Everything keeps changing, and perishing moment to moment. Mostly, the Jagat is believed to have a beginning and end.

Since it is supposed to have a beginning

When it perishes once and for all, in the complete destruction phase named 'MahaaPralaya' (as the end of the physical world, or as at the rise of knowledge), even Devas like Brahmaa, Upendra (Vishnu), Marut, Rudra, Mahendra and others also dissolve off!!

If everything and everyone is gone, then what is left back?

Something is left back, we know not what! It cannot be void, since void cannot be destroyed.

Then, there is left back only the extremely pure state of quiescence, as some indescribable state of existence, which is beginningless and endless. How to explain it? With what words?

How can it be understood at all, for all the words fall back being incapable of describing it.

(For any description some comparison between two objects is necessary.

What can you compare the Chit with?)

In comparison to the mustard seed, the Meru Mountain is considered as huge and gigantic in size; but, the empty space itself, which is the subtlest of all, is very hard and gross in comparison to this 'Sat' state.

In comparison to the diamond-hard Meru Mountain, these dust-motes floating in the sunlight are considered as minuscule; but this entire Brahmaanda (cosmic egg) which is very huge and solid to the core, is minuscule when compared to this Sat. So, how to describe that 'left-over' state in words?

How that 'indescribable something' exists as this 'describable Jagat' experienced by a Jeeva?
(How does such an 'indescribable state of Chit' see itself as the 'deluded Jeeva trapped inside a physical form' inside a physical world? Sage Vasishtha explains the process of Chit becoming a Jeeva. It is just an explanation; but nothing happens like this in a methodical way, or in some fixed time-span. The Chit instantaneously exists as the Jagat, like the light and its luster. You are yourself the Chit, which is seeing your Jagat like this. Contemplate on the same truths as your own Chit- process, and withdraw into the Chit-state, through the intense Vichaara of the same truths.)

अमानकलिते सौम्ये काले परिणते चिरं शान्ते तस्मिन्परे व्योमन्याद्ये ह्यनुभवात्मनि असंकल्पो महाशान्तो दिक्कालैरमिताकृतिः अन्तर्महांश्चिदाकाशो वेतीव परमाणुताम्। असत्यामेव तामन्तर्भावयन् स्वप्नवत्स्वतः ततः स ब्रह्मशब्दार्थं वेत्ति चिद्रूपतां तताम्। चिद्भावोऽनुभवत्यन्तश्चित्त्वाच्चिदणुतां निजां तामेव पश्यतीवान्तः ततो दृष्टेव तिष्ठति। यथा स्वप्ने मृतं पश्यत्येक एवात्मनात्मनि मृत एव मृतेर्द्रष्टा तथा चिदणुरात्मनि। ततश्चिद्भाव एषोऽन्तरेक एव द्वितामिव पश्यन्स्वरूप एवास्ते द्रष्टृदृश्यमिव स्थितः। चिद्भावश्चून्य एवातिनिराकारोऽप्यणुं तनुं पश्यन्दृश्यमिवोदेति द्रष्टृव च तदा द्विताम्। प्रकाशमणुं आत्मानं पश्यंस्तदनुभावतः उच्छ्रानतां चेतयते बीजमङ्कुरतामिव देशकालक्रियाद्रव्यद्रष्टृदर्शनदृग्दृशः अर्थान्तरस्वभावेन तिष्ठन्त्यनुदिताभिधाः।

(When everything is gone, what is left back?)

It is an absolute quiet state like the belly of the rock.

It can be only imagined like this.

The dissolution has destroyed everything, and there is nothing left back to measure time or space (like the sun, moon or stars), and everything is equal and quiet.

Brahmaa's term has finished (as the fulfillment-span of his Creation-Vaasanaa) after a long time (of many Yuga-sets). Nothing of the perceived exists in that supreme expanse.

No one is there to see any thing. 'Lokaaloka hill' exists no more.

This state alone exists as the source-state for any perception. It remains as the pure experience of oneself.

No conceptions exist any more; and there is only the supreme quietness of all!

Nothing binds you here as the directions or time-measures.

It is the supreme quiescent-state that is revealed only to the excellent Knower.

This Chit-expanse knows its supreme subtleness only.

Nothing is there; no one is there; Jagat is also not there, but the awareness of oneself alone, that is left back.

It is not some one or some thing; but just exists by itself and is known as 'Sat'.

It is far beyond the description of existence or non-existence.

There is no mind or intellect there; no words, and no conceptions; no one as any entity; but the awareness of oneself, as the very principle of existence! It knows itself; that alone is 'Sat'.

What does it know of itself? As 'all that' it 'can be'!

This 'awareness of oneself' alone exists as all! It is 'Chit' which exists as the 'Jagat'.

Since Jagat is not at all existent, this is Chit alone in its quiescent state; but wrongly conceived as Jagat.

You too exist as the awareness of yourself; but as wrongly conceived!

'Sat' is pure awareness; it is not an ignorant state. It is aware of the Jagat-state as unreal only, like a dream.

It is aware of its Brahman-state as the expanded state of all, spread out, limitless.

This 'Chit observing itself as its probable states' is the 'state of pure self-awareness'; like you being aware of yourself as someone.

The Chit observes (is aware of) itself, and is restrained by that observation.

Chit observes itself, within itself, as a Chit-atom (Jeeva), that is restricted to some perception experience, and exists as the 'Seer'. However, it does not turn into the Chit-atom (Jeeva), and become a second entity.

In the dream, one sees oneself as dead, inside oneself; but does not die actually. When one sees himself dead in the dream, the dead one himself is the 'seer of the dead one'. So it is with Chit also; it sees itself as a Chit-atom (Jeeva); it is both the (free) Chit and the (trapped) Chit-atom.

(What is a Jeeva?)

This 'self-awareness', which is aware of itself as the potential state for all perception-states, is a Jeeva.

It sees itself as two, the seer and the seen, like the dreamer seeing the 'dead himself'.

The dreamer does not die; but sees his own death as an experience, which though impossible looks real for him, since he has forgotten his 'alive self'. Though the 'dreaming one' is unconnected to the perceived event of the dream, though he is completely formless, sees himself as a body restricted in space and time, and becomes both the dream-character and its experience.

The Chit also, which is fully empty of everything, fully formless, sees itself as a body-based Jeeva, and exists both as the 'seer' and 'seen state' of a Jeeva (like the dreamer and his dream-world).

Seeing itself revealed as the Jeeva-self, experiencing the perceived world based on the body as the 'I', the Chit now sees the swollen state of the world made of conceptions and imaginations, like the seed reaching the level of the sprout (with more possibilities of varieties of experiences).

The 'entire Jagat as the perceived state' with its 'space, time, action with result, objects, experience, and events', are in a 'ready-state' to get experienced inside this Chit-sprout, but stay formless and undivided and nameless as the Chit itself.

चिदणुर्यत्र भातोऽसौ देशो मितिमुपागतः यदा भातस्तदा कालोयद्भानं तत्क्रिया स्मृता।

(What is the idea of space, time or action?)

Whatever the Chit-atom (conceives) (as a mind-process), as its whereabouts ('I am a body fixed in such a place'), that becomes that particular place-measure for that Jeeva.

Whatever the Chit-atom (conceives) (as a mind-process), as its time-point, that becomes fixed as its time. Whatever actions it conceives as belonging to it, that becomes the Kriyaa.

(All these conceptions of space time and action that are based on the body-form, are particularized by the particularized Vaasanaas. Jeeva-state is like a 'single common seed-state' which can rise as the countless varieties of trees. Like the seed is the possibility of a tree, the Jeeva is the possibility of perception states. These Jeevas are particularized by the varieties of Vaasanaas only, and have no identities as such; they are just 'delusion-states of various levels'.)

उपलब्धं विदुर्द्रव्यं द्रष्टुताऽप्युपलब्धता आलोकनं दर्शनता दृगालोकनकारणम्।

(What is an object?)

What is perceived (by the six senses) is said to be an object. The 'perceiving act' is said to be the 'seeing of an object'. The 'Chit seeing itself' is the cause of the perception.

एवमुच्छ्रिता भाति मितानन्ताथ वा क्रमात् असत्यैव नभस्येव नभोरूपैव निष्क्रमा।

In this manner, the 'swollen up state of perception' shines forth as limited by the 'measures of time and space', limitless in scope, in an orderly manner; like the canopy of the coloured sky separated from the emptiness of space.

चिदणोर्भासनं भातं तत्प्रदेशेन देहगं येन पश्यति तच्चक्षुः संग्रहोऽक्षदृशामिति।चिदणुप्रतिभासेऽन्तः प्रथमं नामवर्जितं तन्मात्रशब्दमेतेषामेतदाकाशरूपि तत्।चिदणुप्रतिभाकाशपिण्ड एव घनस्थितिः अनुसन्धानविवशः चेततीन्द्रियपञ्चकम्।एवं चिदणुसंधानं दृश्यपोषमुपैत्यलं तदेव ज्ञानमित्युक्तं बुद्धिरित्यभिधीयते।ततो मनस्तदारूढमहंकारपदं गतं देशकालपरिच्छेद इत्यङ्गीकृत आत्मना।

(Where does the 'seeing' occur?)

From whichever space-point the Chit-atom shines as a Jeeva limited by a form, that point becomes the center of perception (the seeing state of Jagat).

(How does one 'see'?)

The 'seeing' is done through the 'Chakshu', the collective functions of all the senses.

(What is the process of 'seeing'?)

'Seeing' involves two levels; one is the 'blank awareness state without any particularities'; the second is the 'awareness of particularities'.

When the Chit-atom (Jeeva) shines forth as its Jagat-appearance within itself, at first it is aware of the perception state as a blank state only, without any particularities of name and form.

It is not pure state of Chit also, since it is dormant with Vaasanaas.

It is the 'Sound of Chit' (Shabda-Chit) as it were, where the senses are ready to write the 'picture of the world' on the empty canvas of 'Aakaasha-emptiness'.

This is a common experience for all, in any perception act.

Before the object is revealed by the mind as a processed information, there is only the blank state of 'Self-awareness' as a basic support-state for all the perceptions.

It exists at first as the sense-knowledge not yet processed as the image, smell etc.

It is the 'Jeeva-state of Chit' that is ready to rise as the 'Jagat-state'.

(How does the physical body rise as a conception?)

This is the 'dense state of the Chit-atom' to 'burst forth as the Jagat-perception'; and rises as a 'physical-lump' that is to be the 'center of all perceptions'.

(What is the mind?)

It is now in a fixed state of perception (as fixed form in space and time), and is forced to reveal and absorb the sense-created knowledge. Immediately the senses produce their magical world of image, smell etc.

And this gets processed as 'solid objects with name and form'. This process is known as the mind.

In this manner, the 'Chit-awareness of the sense-information' is nourished by the ideas processed by the mind, and a world of inert and living objects rises forth as a solid reality.

(What is the Chitta-state? Chitta is the swollen Jagat-state of the mind.)

By the repeat of the sense-created perceptions, and the repeat of conceptions (information processing), and storing them as memories, the Jagat remains swollen in the Chitta-state.

(What is Buddhi?)

This swollen up state is known as 'Jnaana' (the knowledge or the understanding of the world as the world.) This proper understanding of sorting out the information presented by the mind is known as 'Buddhi'.

(What is Ahamkaara?)

Then the mind accepts the 'division of space and time' as fixed, and attains the state of the 'Ahamkaara', a separate entity fixed in space and time.

चिदणोरस्य भावस्य प्रत्यग्रं यत्र वेदनं स तत्रोत्तरकालेन पूर्वाभिख्यां करिष्यति।

(What is experience of the future or past for the Chit-atom?)

Whatever experience one has at present, is just the 'past idea' ready to manifest in the future.

Your 'want' and 'urge to do some action with the body, mind or intellect', decides the future experience of yours; and that is experienced as the 'present'.

Therefore there is no future, past or present'; but only the urge to do action, and its experience.

Therefore at every moment of present, the perceived scene that is painted by the senses, rises newly as per the thought you entertained.

अन्यस्मिन्नेकदेशे सा ऊर्ध्वाभिख्यां करिष्यति एवं दिग्भिधानादि कल्पयिष्यति क्रमात्।

(What is the experience of the space?)

A Chit-atom finds itself with a body that is fixed in some space-point.

Based on the body's position, the 'below and above points' are conceived in the mind.

Similarly, by some fixed occurrences in the space (like the movement of the sun or stars), directions are conceived.

(Space itself is a conception is based on the idea of two objects placed in front of each other.

Imagine if you alone were there, in an expanse of emptiness spreading limitless, and you were formless also, then how can the directions or space-measure be conceived at all?)

देशकालक्रियाशब्दद्रव्यानामर्थवेदनं भविष्यति स्वयमसावाकाशविशदोऽपि सन्।

Though the 'Chit-atom' is 'Chit in essence' and is as limitless as the 'expanse of Aakaasha (the revealing power)', it experiences itself as a part of the world which is made of the place, the time, the action with result, the sound and other senses, and the objects of various sorts.

इत्थं स्वानुभवेनैष व्योम्नैव व्योमरूपभृत् आतिवाहिकनामान्तर्देहः संपद्यते चित्तेः। एष एव चिरं कालं तत्र

भावनया तया गृह्णाति निश्चयं पूर्णमाधिभौतिकात्मानः।

In this manner, firmly sunk in the experienced reality of the world in the emptiness itself, this Chit-atom which is an empty entity made of just emptiness, obtains the 'Aativaahika body' as its 'inner mind-body' made of memories, conceptions, ideas, imaginations, likes, dislikes etc.

(Aativaahika body is the carry-over bundle of dormant Vaasanaas.

Aadhibhautika body is the location point of the Aativaahika body.)

Though the body is also a 'sensed pattern of elements' only, the 'Chit-atom' becomes firmly ascertained that it is the 'Aadhibhautika body', because of the constant presence of the 'image of the physical body' that is stuck to oneself in all the actions and thoughts. It firmly believes itself to be a physical shape that is located in space and time, by the repeat of the same ideas for a long time.

The Aativaahika believes itself to be the Aadhibhautika body, by the habituation of the repeat-ideas.

Now, the entire world made of various objects becomes its particular Jagat-body.
 Each Jeeva-atom is the Viraat of its own world.
 When it is ignorant, the world is sustained by the 'I' (as seen in the Vidyaadharee story).
 When it is realized, the world dissolves off, and is seen as the Self only.

व्योम्ना व्योम्न्येव रचितो निर्मलेनेति विभ्रमः असता सत्समास्तीर्णस्तापनया जलं यथा।
 The world is a delusion-state produced in the emptiness, as the emptiness, by the taintless Self.
 The unreal fully covers the real, like the hot steam covering the water.

संकल्पनामुपादत्ते स्वदेहे गगनाकृतिः शिरः शब्दार्थदां कांचित्पादशब्दार्थदां क्वचित्। उरःपार्श्वदिशब्दार्थमयीं
 क्वचिदनाविलां भावाभावग्रहोत्सर्गशब्दार्थमयीमपि नियताकारकलनां देशकालादियन्त्रितां विषयोन्मुखतां
 यातामिन्द्रियव्रातवेधितां सोणुः पश्यत्यथाकारमात्मनः स्वात्मकल्पितं हस्तपादादिकल्पितं चित्तादिकल्पितान्वितम्।
 The Chit-atom, which spreads out as the entire Jagat-expanse (of its mind-kingdom), constraints itself to the
 physical shape that is constantly with it; and some part of that shape is named as the 'head' and some part of
 its as 'feet'. Then that 'Chit-atom' sees its own form conceived by itself, as having hands and legs, mind,
 intellect etc; as having a particular form that is fixed in some 'time and place points'.
 It feels attraction towards some objects as joy-giving.
 Its body is pierced by holes namely the sense-organs.
 (Senses are the subtle parts of the mind; physical organs are just the channels for these subtle senses.)
 It sees some part of the body as the thighs, some part of the body as the sides.
 (The body parts are named according to their functions and positions in the body.)
 It sees its body with limbs as a whole person, though made of parts.
 It sees itself experiencing the absence and presence of objects. It sees itself possessing some and discarding
 some; and is caught in an overflowing 'sound structures' with a varieties of meanings.

एवं संपद्यते ब्रह्मा तथा संपद्यते हरिः एवं संपद्यते रुद्र एवं संपद्यते कृमिः।
 This is how it is for any Jeeva rising as a worm or a Deva or a human. Be it a Brahmaa, or a Vishnu, or a
 Rudra or a worm, this is how the perception-state appears for each one of them.

न किंचन संपन्नं यथास्थितमवस्थितं शून्यं शून्ये विलसितं जसिर्जसौ विजुंभिता।
 Actually nothing at all happens like this! Everything is as it is, the quiescent-state of Chit alone!
 Emptiness glitters in emptiness! Knowledge blossoms forth in knowledge!

प्रतिकन्दः शरीराणां बीजं त्रैलोक्यवीरुधां सर्गार्गलप्रदो मुक्तेः संसारसारवारिदः। कारणं सर्वकार्याणां नेता
 कालक्रियादिषु सर्वाद्यः पुरुषः स्वैरमित्यनुत्थित उत्थितः। नास्य भूतमयो देहो नास्यास्थीनि शरीरके
 अवष्टब्धमसौ मुष्ट्या शक्यते न तु केनचित्। तेनाब्धिमेघसंग्रामसिंहगर्जोर्जितात्मना अपि सुसन्नेरेणैव नूनं
 मौनवता स्थितम्। जाग्रतः स्वप्नसंदृष्टयोद्धारभटिवेदनं यथा स्मृतिगतं नासन्न सत्तद्वदसौ स्थितः।
 (Brahmaa is the totality-state of some particular Jeevas of similar Vaasanaas.
 He is the formless controller of his own Creation.)

The Creator also is a self-conceived version of himself.
 He acts as the single seed for all the varieties of 'bulbs of Jeevas', which fill the shrub of tri-world, block the
 path to Mukti, and is the dark cloud for the 'sprout of Samsaara'.
 He alone acts as the cause for the all the actions in his creation, since he alone ordains the laws of the
 Creation. He is the controller of the time-factor and also for the results ordained for the actions.
 He is the first Purusha. He rises by himself, though not risen actually.
 He does not have a body made of elements; his body does not contain bones that support the body; he cannot
 be held by anyone by the fist also.
 He is the entire creation with its buzzing activities; but he is silent like the sleeping man who is dreaming the
 noisy world of turbulent oceans, thundering clouds, fierce battles, roaring lions etc.
 When one wakes from the dream, the experience of the battling soldiers still gets remembered, but stays
 unreal only; so also, this world also is unreal only.

बहुयोजनलक्षौघप्रमाणोऽपि बृहद्वपुः परमाण्वन्तरे भाति लोमान्तस्थजगत्त्रयः।

He is the Viraat, the entire body of the Creation spreading out millions and million miles of many Yojanas. He has the tri-world itself as his skin; but yet shines inside the Chit state (of nothingness), as emptiness only.

कुलशैलगणौघात्मा जगद्वृन्दात्मकोऽपि सन् कुलायं धानकामात्रमपि नो पूरयत्यजः।

जगत्कोटिशताभोगविस्तीर्णोऽप्यणुमात्रकं वस्तुतो व्यासवानेष न देशं स्वप्नशैलवत्।

His body is made of all the Kula mountains, and has the entire creation-beings as his essence; yet he cannot fill the tiny hole of a grain even. Though he spreads out as the entire Jagat with its endless space, he does not fill an atom even, like a dream-mountain cannot occupy any space.

(His body is non-existent, since his creation is non-existent. How can a non-existent thing fill anything?)

स्वयंभूरेष कथितो विराडेण स उच्यते ब्रह्माण्डात्मा जगद्धेहो वस्तुतस्तु नभोमयः।

He is known as the 'Self-born', and also as 'Viraat'; he is the entire Brahmaanda with the Jagat itself as his body; but actually is made of emptiness only.

सनातन इति प्रोक्तो रुद्र इत्यपि संज्ञितः इन्द्रोपेन्द्रमरुन्मेघशैलजालादिदेहकः तेजोणुमात्रं प्रथितं चेतित्वात्प्रथमं वपुः क्रमेण स्फारसंवित्तिर्महानहमिति स्थितः।स्पन्दसंवेदनातेन स्पन्द इत्यनुभूयते यः स एवानिलाभिख्यो वातस्कन्धात्मना स्थितः।प्राणापानपरिस्पन्दो वेदनादनुभूयते तेन यः सोऽयमाकाशे वातस्कन्ध उदाहृतः।चित्ताद्ये कल्पितास्तेन बालेनेव पिशाचिकाः तेजःकणा असन्तोऽपि त एते धिष्ण्यतां गताः।प्राणापानपरावर्तदोला तदुदरोदिता वातस्कन्दाभिधां धत्ते जगत्तद्बुदयं महत्।

He is known as the ancient one, and also as Rudra; his body is made of Devas like Indra, Upendra, Marut, and all the creation objects like the clouds, hills etc.

He is the first vibration of the subtle atom of Chit, and so is the first one.

He swells up like the total consciousness, and stays as the huge 'I' of the Creation.

He alone is the movement experienced in the Creation, and so is known as the movement; he alone is the wind, and moves about as the air-currents. That is why I mentioned that, when his movement of the Praana and Apaana airs were withdrawn, the air currents dissolved off.

He conceived his own mind and intellect like the child imagining the ghosts.

The body-luster is actually non-existent; but turned into the star-constellations of the Creation.

His Praana and Apaana movements rise from his belly, and are known as the air-currents; and his heart, which is the central essence of his Creation, is indeed very huge.

प्रतिच्छन्दशरीराणां प्रथमं बीजमेव सः जगद्गतानां सर्वेषामाकल्पव्यवहारिणाम्।प्रतिच्छन्द्याद्यदेतस्मादुत्थिता जगदात्मना देहास्तदा यथा बाह्यमन्तरेषां तथा स्थितम्।चित्तिस्तस्याद्यबीजस्य पूर्वमेव यथोदिता तथैवाद्यापि जीवेऽन्तस्तथोदेति तदीहिता।

For all the embodied Jeevas of his Creation who are absorbed in their own Vaasanaa-fulfilment, he is the first seed. All the bodies with their individual Vaasanaas rise from him alone, and exist as the Jagat-state. What is outside is what is inside him a Viraat.

(Each Brahmaa is collection of many mini-Brahmaas of his Creation, namely the Jeevas.

Such Brahmaas exist countless in the Chit-expanse.)

'Chiti' alone rises as the first seed of countless worlds of countless Brahmaas.

Each Brahmaa is the seed for the countless Jeevas of his creation.

(You can imagine Brahmaas to be like the floating collections of dust-motes called Jeevas, shining in the luster of Chit.)

श्लेष्मपित्तानिलास्तस्य चन्द्रार्कपवनास्त्रयः ग्रहा ऋक्षगणास्तस्य प्राणाष्टीवनसीकराः।तस्यास्थीन्यद्रिजालानि मेदसो जातिका घनाः शिरः पादौ त्वचं देहान्पश्यामस्तस्य नो वयम्।

The three factors phlegm, bile, and the wind are the moon, sun and the air of the Creation. The planets and the stars are the moisture drops of his Praana-wind. His hard bones are the mountain ranges; the clouds are born from his fat. We (Knowers) see the entire Jagat as his body with his head above and the feet below.

वपुर्विराजो जगदङ्ग विद्धि संकल्परूपस्य हि कल्पनात्म आकाशशैलावनिसागरादि सर्वं चिदाकाशमतः प्रशान्तम्।

Dear Rama! The body of Viraat is the Jagat, and is made of his conceptions only; and he is also a conceived form only. Therefore, what you see as the sky, hills, land, Ocean etc are nothing but the 'shine of Chit' as 'knowledge'; and therefore everything is quiet always, as the emptiness.

तस्मिन्कल्पे तु संकल्पे तस्य यद्वपुरास्थितं शृणु तत्र व्यवस्थेयं विचित्राचारहारिणी।परमं यच्चिदाकाशं तद्विराडात्मनो वपुः आद्यन्तमध्यरहितं लघु त्वस्य वपुर्जगत्।संकल्पपरहितो ब्रह्मा स्वाण्डं संकल्पनात्मकं वपुषः परितो भास्वत्पश्यत्याकाशमेव तत्।ब्रह्मात्मैष स्वसंकल्पं स्वमण्डमकरोद्विधा तैजसं तैजसाकारः पुष्टः पुष्टम् विहंगवत्।अण्डस्यैकं नभो दूरं गतं संबुद्धवानसौ भुवोधःसंस्थितं भागं व्यतिरिक्तं च नात्मना।ब्रह्माण्डभाग ऊर्ध्वस्थो विराजः शिर उच्यते अधोभागोऽस्य पादाख्यो नितम्बो मध्यमात्रखम्।दूरं विमुक्तयोः संधिः स्वण्डयोरिति विस्तृता अनन्ता व्योमलेखा सा श्यामा शून्येति दृश्यते।घौस्तालु विपुलं तस्य तारारुधिरबिन्दवः संविद्धातलवा देहे सुरासुरनरादयः।देहान्तः कृमयस्तस्य भूतप्रेतपिशाचकाः लोकान्तराणि रन्ध्राणि सुषिराण्यस्य देहके।ब्रह्माण्डखण्डमस्याधो विसृतं पादयोस्तलं जानुमण्डलरन्ध्राणि पातालकुहराण्यधः।जलैश्चलचलायन्ती सुषिरानेकरन्ध्रिका भूरन्तर्मण्डली लोला समुद्रद्वीपवेष्टना।जलैर्गुडगुडायन्त्यो नद्यो नाड्यः सरिद्रसः जम्बूद्वीपं हृदम्भोजमस्य हेमाद्रिकर्णिकम्।कुक्षयः ककुभः शून्या यकृर्लीहादयोऽचलाः मृद्व्यः स्निग्धाः पटाकारा मेदसो जालिका घनाः।चद्रार्को लोचने तस्य ब्रह्मलोको मुखं स्मृतं तेजः सोमोऽस्य कथितः श्लेष्मा प्रालेयपर्वतः। अग्निलोकस्तथैर्वाग्निः पित्तमस्यातिदुःसहं वातस्कन्धमहावाताः प्राणापाना हृदि स्थिताः।कल्पद्रुमवनान्यस्य सर्पवृन्दानि च क्वचित् लोमजालान्यनन्तानि वनान्युपवनानि च।ऊर्ध्वं ब्रह्माण्डखण्डं तु समस्तमुरुमस्तकं ब्रह्माण्डप्रान्तरन्ध्रार्चिरस्य दीप्ता शिखोत्थिता।

Listen to the strange conduct and nature of the body conceived by the Brahmaa of that rock-world creation. He is Viraat. His body is an expression of Chit-expanse only; and so is formless and empty.

The entire creation is his body.

It is without beginning, middle or end; and very light because it is made of pure emptiness.

This Brahmaa is always in the awareness of his true nature. He is Chit-state only.

He is bereft of all conceptions.

'Brahmaanda' is the cosmic egg; a world conceived by him; but it stays outside of him as it were, since he is in the 'witness state'. He sees the world as his body that is outside of him, as the empty expanse only.

He is filled with the conception of the creation, and so is swelled up.

Brahmaanda is his body and is referred to as an egg, that which contains life.

The cosmic egg is huge and swelled up as his conception.

He shines as the formless Chit-expanse.

The egg also shines as his conception and sheds forth golden light.

Like bird breaking its egg, he breaks this egg into two pieces (conceives duality).

One half was the sky far above; and the other half was the ground level.

(We see the entire universe as his body only that is split as two.)

He knew it as not different from him.

That part of Viraat's body which is above is known as his head, the lower portion as his foot and the middle portion of the sky as hips. The spread out space connecting the cheeks is the dark endless line of empty sky; and is perceived as empty expanse by the people.

(We see his body like this.)

The expansive space above (Dyau) is his palatal region.

Stars are the drops of blood.

The varied functions of mind and Praana are the 'Suras, Asuras and Naras'.

The bacteria in the body are the Bhutas, Pretas and Pishachakas (various spirit-forms).

The other worlds are the hollow holes in his body.

Pieces of Brahmaanda are scattered in the underside of his feet.

The holes in the knees are the 'netherworld hollows' below.

Other holes are covered by the 'dancing waves of waters'.

The region in the inner organ is agitated (by desires and sufferings of the Jeevas).

The ocean with its islands is the 'garment that encircles his body'.
 The nerves are the 'rivers which carry the liquid and tingle with waters'.
 'JambooDveepa' is the 'heart-lotus'. 'Meru Mountain' is the 'pericarp'.
 His armpits are the empty directions. Mountains are the various types of flesh.
 Mud is the fat; marrow is the covering; the lymph carriers are the clouds.
 Moon and sun are the eyes. BrahmaLoka is the face.
 His seminal essence is the Soma (nectar in the moon). The phlegm is the ice mountain.
 Agni Loka is the belly-fire; and is the unbearable heat of the bile.
 Praana and Apaana stay in the heart as the great winds in the wind regions.
 Forests of Kalpa trees, groups of slithering snakes in the nether-worlds, all the jungles and gardens are his hair. The piece of Brahmaanda above is the broad head-region.
 The flame alight in the center of the Brahmaanda is his blazing lock of hair at the crown of his head.
(Each Viraat of a Jagat shines like this only. Expand the mind to the size of the Viraat, by contemplating on this form of Viraat. Contemplate on the entire world as your body, as the Viraat; and transcend the limits of the physical body.)

स्वयमेष मनस्तेन मनो नास्योपयुज्यते आत्मैव भोक्तामेति किल कस्य कथं कुतः।स्वयमेवेन्द्रियाण्येष
 तेनान्यत्रास्तिता कृता यतस्तत्कल्पनामात्रमेवेन्द्रियगणः किल।अवयवावयविनोरिवेहेन्द्रियचित्तयोः न मनागपि
 भेदोऽस्ति चैक्यमेकशरीरयोः।तस्य तान्येव कार्याणि जगतां यानि कानिचित् संकल्पा एव पुंवृत्या
 चलन्त्यारूपितद्विताः।जागते तस्य विज्ञेये नान्येऽस्य मृतिजन्मनी स एवेदं जगत्यस्मत्संकल्पात्मस्य नेतरत्।
 तत्सतया जगत्सता तन्मृत्यैव जगन्मृतं यादृशी स्पन्दमरुतोः सतैका तादृशी तयोः।जगद्विराजोः सतैका
 पवनस्पन्दयोरिव जगद्यत्स विराडेव यो विराट् तज्जगत्स्मृतम्।जगद्ब्रह्मा विराट् चेति शब्दाः पर्यायवाचकाः
 संकल्पमात्रमेवैते शुद्धचिद्व्योमरूपिणः।

(Does he have a mind, senses etc? You also, as a Viraat have no mind or senses.)

He himself is the mind; so he does not have a mind.

How can he himself want anything as experience, when he has no mind?

He himself has conceived the senses elsewhere; how can he have senses?

Senses can be only imagined for him.

Senses and mind are like the limbs and its owner; there is no difference between them; and they are like one single body.

Whatever actions are there in the world, are his only.

His own conceptions are seen at motion, in the world, in diverse ways.

He does not get born or die along with his Jeevas (the others seen in the world).

His is the very essence of these conceived forms as a totality; and will cease to exist only if, the totality ceases to exist.

In his existence, the world exists; in his death, the world dies.

The world is related to him like the movement for the wind.

Jagat is the Viraat; and Viraat is the Jagat. Jagat and Viraat are synonymous words.

These two are just conceptions belonging to the pure expanse of Chit.

(Like the Brahmaa, you can also destroy the entire Jagat instantly by the rise of true Knowledge.)

रामोवाच

Rama spoke

संकल्पात्म विराडेव स्वयेमाकृतिमागतं अस्तु नाम स्वदेहान्तः कथं ब्रह्मैव तिष्ठति।

Viraat is of the nature of conception only, and has conceived his own form as the form of the world.

So be it! Yet, how does he stay inside the Jagat itself, as a Brahmaa with four faces, in his own Jagat-body?

(Agreed that the Jagat (rock-world) is his body; yet you mentioned that you saw Brahmaa in the BrahmaLoka and talked to him about Vidyaadharee. If the whole of the world is his body, then how can Brahmaa stay within it, and inside a BrahmaLoka, as the Lotus-born?)

वसिष्ठोवाच
Vasishta spoke

यथा ध्यानेन देहान्तस्तिष्ठसि त्वं यथा स्थितं तथास्ते निजदेहेऽन्तः संकल्पात्मा पितामहः।

When you are meditating (doing a mental worship, or concentrating deeply on some topic), you experience as if you are inside the body; so also, the Brahmaa who is made of conception only, stays inside his body.

(When you are in deep contemplation or thinking about some serious topic, you forget your surroundings, forget even your body and remain absorbed in that thought only.

Actually you can say that you are inside yourself then.

Brahmaa is always in the state of contemplation of his true nature. He remembers his own self. The world, body etc are all our view of differentiating Chit.

Brahmaa is always in the undifferentiated Chit-state and is the witness of the world-happenings. What we see as Lotus-born is just a conception of his that he should appear with such a form to others. There is no inside or outside for him.

It is like a man absorbed in some serious thinking, whose form appears to be inside his body.)

नृणां तथा च मुख्यानां जीवो ब्रह्मपुरोदरे उत्पत्तिपुत्रिकादेहः प्रतिबिम्बोपमोऽस्ति सः।

For the men of wisdom, one's own form is created as it were, inside the belly of the Brahmaa's city (inside the body); it is like a reflection seen inside the mirror.

(When a person imagines a mental worship of a deity, or some other action as conceived by him, he can imagine his own form inside the body. So also, Brahmaa also conceives a form as Lotus-born inside the body of Viraat (Jagat).)

यत्र त्वमपि देहान्तः कर्तुं शक्तोऽस्यलं स्थितं संकल्पात्मा विभुस्तत्र ब्रह्मा न किं करिष्यति।

Where you can also experience as being inside the body, what cannot the Lord made of Chit-conception not do? *(He can make it more real than you, since he is the direct conception rising from Chit.)*

बीजान्तः स्थावरं ह्यास्ते पदार्थे यत्र जंगमः किं नास्ते तत्र देहेऽन्तर्निजचित्कल्पनात्मिका।

Inside the inert seed itself, the inert non-moving plant is there.

When an object is capable of conscious movement, can he be not inside? That too, when he is the direct conception rising from Chit?

साकारो गगनात्मास्तु निराकारं खमस्तु वा आस्ते बहिरथान्तश्च भिन्ने बाह्यान्तरे बहिः।

Whether one has a form, or is of the nature of the sky, or he be the formless emptiness, he stays both in the outside and inside. The 'outside and inside' are different conceptions that are unconnected to the Supreme. *(The inner essence does not divide itself as the inside and outside.*

Whether Brahmaa stays as the form of Brahmaanda, or is like the empty sky as the total mind-structure of all, or is the formless empty expanse of Chit, he stays inside and outside both, as the conceived states of inside and outside. Since he is always in the state of the Supreme, the outside and inside are not separate for him. The inner nature which is not conceived, does not change or divide as the inside and the outside.)

आत्मारामः काष्ठमौनी न जडोऽपि दृषज्जडः अहंत्वमित्यादिमयो विराडात्मनि तिष्ठति।

Established in the bliss of the Self (Chit); staying silent (word-less) like the log of wood, though not inert, yet inert like a stone, filled with the 'I' ness etc of the Jeevas, he stays as the Viraat entity.

(Outside he is the Viraat, of the nature of Brahmaanda.

Inside he is the mind-structure of all, as the 'I' ness going through varied experiences.

He is himself, as the blissful state of Chit-essence.

He is silent as the log of wood; does not speak or make any sound. He stays inert like a stone to the world-events; but he is not inert, since he is the very 'understanding power of Chit'.)

आवेष्टितोऽङ्गितलतातृणदारुपुंवदुच्छब्दमम्बुरयवच्च विरोपिताङ्गः नानाविधेऽपि विहरन्नपि कार्यजाले तज्जः
शिलाजठरशान्तमनस्क एव।

The creeper, the dry grass, the wood, and the statues do not react whether they are tied up or released; and are silent only. So also, the Knower does not react to the events of his life, and is always established in the quiescent state of the Self.

The speeding waters, when blocked or blocked do not discard their nature of flowing; so also, a Knower, though engaged in many activities with his limbs, is always with a mind which is as quiet as the rock belly.

अथाग्रस्थब्रह्मलोको ब्रह्मणि ध्यानशालिनि निक्षिप्ताक्षः शनैर्दिक्षु।

When Brahmaa was absorbed in meditation of withdrawing himself from his Jagat-body, I, who was in the BrahmaLoka, passed my eyes all around in front of me.

[There is given here a detailed poetic description of the 'Pralaya scene'

Gist of the description:

I saw twelve suns rising from all sides above and below. I was surprised.

All the directions were set afire and burnt away like dry forests set on fire.

Rama! By that blazing fire which was not the ordinary fire, my limbs were scorched as if caught amidst a forest fire.

I left that place and rose high, away from the heat.

I witnessed the sky getting hit hard like a ball from a firm fist, by the rise of the fierce luster.

All the ten directions were set on fire by the twelve suns.

Screams filled the air.

Each and every object in the creation was destroyed in no time.

In a second, the Meru Mountain turned into molten gold and dissolved off as if made of snow; and the snow mountain melted away as if made of wax.

Brahmaa's dissolution:

Vasishta has the rare vision of seeing the two-fold dissolving of Brahmaa.

On the one side he is a witness to the physical body of Brahmaa (Jagat) getting destroyed by the great dissolution process; on the other side, he sees the Brahmaa's lotus-born shape vanishing off into Chit state.

As the terrifying scenes of world-destruction were still going on in the outside, Brahmaa's form as the Lotus-born inside the BrahmaLoka dissolves off slowly into emptiness. A golden luster fills the entire sky all around and a pleasant fragrance as that of the sandalwood is experienced by the Sage.

It was a beautiful scene unobtainable by any ordinary human; and we get a glimpse of it by Vasishta's words.]

सर्वान्तःशीतलः शुद्धो दुर्जनादिव सज्जनः अस्यामपि दशायां तु मलयोऽमलसौरभः।

आसीत्यजत्युदारात्मा न नाशेऽप्युत्तमं गुणं नश्यन्नपि महान् ह्लादं न खेदं संप्रयच्छति।

चन्दनं दग्धमप्यासीदानन्दायैव जीवतां न कदाचन संयाति वस्तूत्तममवस्तुताम्।

Even in this dire condition, the winds of the Malaya Mountains were filled with the taintless fragrance of the sandal wood; a noble man remains always pure at heart and is un-agitated and cool within, even when accosted by a wicked man. The Knower with his magnanimous nature, will not discard his excellent qualities even when getting destroyed. Even while dying, he bestows happiness only, and not sadness.

The sandal wood, even when set on fire will give only happiness to the living ones.

An excellent object never attains degradation ever.

(Though the body of Brahmaa (Viraat/Jagat) was burning, there was no stink of flesh burning; but the sweet fragrance as that of sandalwood scent filled the surroundings.

Fires attacked Jagat in all ways, like the wicked pouncing over the kindhearted ones.

Though hurt, a noble man smiles, unaffected by the wickedness of the attacker.

He is like the sandal wood, which when burnt also, gives only sweet fragrance.

Brahmaa was no exception; his whole body (Jagat) was burning.

Vasishta was the only one person who was witnessing all this; Brahmaa conceived that the Sage should be served with the fragrance of the sandalwood and not the burning smell of the Jagat.

This shows as to how Brahmaa did not forget his Dharma of serving a guest, even when his body/Jagat was burning away! That is the nobleness of Knowers; they never transgress Dharma in any situation.)

प्रलयानलनिर्दग्धमपि हेम न नष्टवत् द्वे हेमनभसी तस्मिन्न नष्टे प्रलयानले।
तयोरेव वपुः श्लाघ्यं सर्वनाशोऽप्यनाशयोः नभो विभूतयाऽनाशि हेमाकृष्टतयाक्षयम्।

Even when burnt by the dissolution fire, gold does not get destroyed. The gold and the sky did not perish even in that dissolution fire. Their bodies are praiseworthy; for they did not perish when everything else was destroyed. Sky did not perish because it was the space which contained all. Gold was unaffected because it was cleansed of its impurities.

*(Brahmaa has another name – HiranyaGarbha, the ‘Golden-wombed’.
He shines as the golden shine emanating from Chit-state.*

The gold of the earth is a poor replica of that shine and is just a yellow metal; not in any way comparable to the golden shine of Brahmaa’s form. The human eyes can never grasp the beauty of that shine.

*‘Brahmaa the shine of a golden luster as his form’ has within him, the entire Brahmaanda.
The entire Brahmaanda is nothing but the conceptions of his mind.
These conceptions are nothing but ‘empty expanse’.
This empty expanse is actually the Chit knowing itself as such.
Therefore, what can be destroyed, when dissolution takes over the Brahmaanda?
His shine also did not cease to be.
His shine is the symbol of his pure nature; and not a material shine.
His inner nature of conception (Chit-expanse) also did not perish.
How can Chit-state perish by the destruction of a tiny pebble in the Rock-hill?*

*Destruction, creations are all the imaginations that run in the mind of ignorant Jeevas.
Because of believing in the form as their identities, they believe in their birth and deaths.
Their bodies stink also, when getting burnt. It is ignorance of the rotten minds that gives such a stench; like rotten fruits!*

*Brahmaa was always in the state of Chit; so when he ceased to exist, nothing changed.
Chit was shining forth as before without any change.
Gold was also there and the expanse was also there.
Just one Brahmaa of one rock-world vanished, like one single dream,
Chit is the potential state of millions and millions of dreams of Brahmaas.
As long as the level of Knowledge of knowing itself is there, how can anything get destroyed?
One wave subsides, instantly hundreds of waves pop out instantly.
Ocean is never affected by the rise or fall of waves!
Chit is never affected by the rise and fall of creations!
So is the Knower who is in the state of the Chit-expanse!
The gold and the sky continue forever!)*

(Vasishta rather saw the entire expanse in front of him shining forth as golden luster. The destruction was not the gory scenes of death and pain but a fragrant golden luster pleasing to the eyes and mind.)

सत्त्वमेकं सुखं मन्ये न रजो न च वा तमः।

In my opinion, Sattva is the best bliss; not the Rajas; not the Tamas!

(This is not a statement about the Gunas that bind the Jeevas.

Sattva here refers to the Sattva-state of the Knowers, the extreme level of purity that is possible!)

(Rama! Brahmaa is made of pure Sattva (purity); Naaraayana is made of Rajas (protection act) and Rudra is made of Tamas (destruction state of all.)

*Sattva has no other function but to remain as the true nature of Chit only; so it is the best state ever possible.
Though containing all the mind-experiences of all the Jeevas of the creation, it is unchanging and never affected by anything.*

Naaraayana as of the nature of Rajas has to be always alert to the outside world; and has to keep watch for

the sudden attack of the wicked. He lies on his snake-bed, guarded by Aadishesha, at the center of the milk-ocean, unapproachable to all; and always is in YogaNidraa; resting, yet completely awake to the outside world. He cannot remain in contemplation like Brahmaa. He offers protection to Brahmaa also. Rudra is made of Tamas; and has to be ruthless and aggressive when he performs the function of destruction. He has to be fully in action; and cannot even get the pretended rest of Naaraayana. Comparatively, Brahmaa's post is the best state of no-work! Anyhow, when humans are considered, their Tamas is a slothful ignorant state; their Rajas is a selfish attachment state; and their Sattva is the merit-gaining goodness state. For a human, Sattva is the best sought quality. All three Gunas are necessary for survival in the world; but in a noble man, Sattva (purity of the Vaasanaa-less mind) dominates. A 'Knower of Aatman' is beyond the traits of all three Gunas; yet while acting in the world, he takes recourse to Sattva only, as a pretended quality.)

चलदुच्चवनानीवा विकीर्णाङ्गारवर्षणः दग्धाब्धाद्रिमहाधूमज्वालोऽभूद्वह्निवारिदः रसविस्मरणार्तानां शून्यानां स्फारदेहिनां शुष्काणां व्योमवितपिपत्राणां पात्ररूपिणां वारिदानां सवारीणां दग्धानां प्रलयार्चिषा।

The skies poured sparks like forests afloat in the sky.
The 'clouds of fire' burnt the mountains making them look like the clouds because of the ensuing smoke.
All the embodied beings lost all their innate memories and became blank-headed, as they screamed aloud helpless and wretched.
They were like the dry leaves falling from the tree of the sky.
The dissolution fire burnt away even the clouds filled with moisture.

ज्ञस्येवाङ्ग न दोषाणां दृष्टं भस्मापि न क्वचित्।

Dear Rama! Not even ashes were left back anywhere, like in the Knower, all the faults get destroyed without leaving any trace, at the rise of Brahman-vision.

न लङ्गयति कैलासं यावदुल्लसितोऽनलः तावत्तं कल्पकुपितो रुद्रो नेत्राग्निनादहत् ।

The dancing fire-flames were unable to cross the Kailaasa Mountain. The 'Angry Rudra', the form of destruction at the Kalpa-time, burnt it off himself with the fire shot from his third eye.

सर्गः कदचिदेवासीदित्यगात्स्मरणीयतां कल्पान्तः स्मारयन्मूर्खानगादस्मरणीयताम्।

The creation attained a memorable state of 'It was once there sometime', since it brought forth the memory of the noble Brahmaa. The dissolution attained a non-memorable state, since it brought the memory of the foolish beings; and had to be forgotten.

(Destruction either by knowledge or by dissolution turns everything into memories.

Every object is already gone for the Knower; and is just a left-back memory only!)

Creation, like a wave, subsided back into the ocean of Chit-state, and was in the form of memories (Smritis/ potential states. The destruction-incident was deleted away, like the rubbish imagination of the ignorant.

What got created, what got destroyed? There was only the unchanging quietude of Chit!)

तापोपतापपरमाः परमारणतत्पराः वह्नयोऽपह्वं चक्रुर्जगतामसतामिव।

Endowed with extreme scorching heat, intent on destroying everything, the blazing fires (of dissolution or Knowledge) made the residents of the world false (like a hare's horn).

(What happened to all the Jeevas?

What Jeevas? They were never there!

Jeevas are like the sons of a barren woman, and the fire destroyed them completely.

Rather, the fire of Knowledge of Brahmaa deleted off, all the false existences of his dream characters.

Like the dream people dissolving off into nothingness, Brahmaa's dream-Jeevas also vanished off into nothingness. They were never there!

Like the term 'hare's horn', the Jeeva is just a concocted word with meaning; that is all!

Hare's horn is also not there; a barren woman's son is also not there; Jeeva is also not there; you are also not there; I am also not there; the world also is not there! Chit alone 'is'!)

DISSOLUTION SCENE:

Then the dissolution winds blew, shaking the huge mountains.

The oceans rose up in waves and covered the sky with whirlpools.

The oceans lost their shapes; waters overflowed and entered the lands like the money from the rich flowing towards the poverty-stricken ones.

The nether-worlds sunk down deep into deeper nether-worlds!

From some hollow of the skies, terrifying sounds of clouds were heard as if made by the haughty demons.

Wondering how clouds can appear in the midst of the Kalpa fires, I looked up to see where they were.

I could not see anything but the floating pieces of the burning stones pouring down.

In crores of Yojanas of distances, things were turning into ashes in all the ten directions.

The very next second, I experienced the cold winds above and the heat of the fires below.

At distance, the Kalpa clouds stayed which none of the burning souls could witness ever.

Then blew the Kalpa winds from the western direction, in which even Vindhya, Meru and Himalaya Mountains would float like dry grass pieces.

Then the rains poured; so hard that the Brahmaanda would explode by their force; and the skies were shattered.

All the elements were destroyed and the tri-world dissolved away. Waters filled everywhere.

नाकाशमासीन्न दिगन्त आसीदधोऽपि नासीन्न तद्धर्ममासीत् भूतं न आसीन्न च सर्ग आसीदासीत्परं केवलमेव वारि।

There was no Aakaasha; no end of directions; 'below' was not there; 'above' was not there; there was no element; no world; but there was only water.

एतस्मिन्नन्तरे चक्षुर्व्योमस्थोऽहमथात्यजं ब्रह्मलोके महालोके प्रभातेऽर्कप्रभामिव।यावद्दृष्टो मया तत्र शैलादिव विनिर्मितः परमेष्ठी समाधिस्थः प्रधानपरिवारवान् समूहश्चैव देवानां मुनीनां भावितात्मनां शुक्रो बृहस्पतिश्चैव शक्रो वैश्रवणो यमः सोमोऽथ वरुणोऽग्निश्च तथान्येऽपि सुरर्षयः देवगन्धर्वसिद्धानां साध्यानां च विनायकाः लिपिकर्मापिताकाराः सर्वे ध्यानपरायणाः बद्धपद्मासनस्थास्तत्र निर्जीवा इव संस्थिताः।

Meanwhile, I removed my eyes from the skies and looked at BrahmaLoka.

There I saw Brahmaa absorbed in Samaadhi-state seated as if he was a 'statue carved out of a rock'.

He was surrounded by groups of Devas and Munis.

Shukra, Brhaspati, Shakra, Vaishravana, Yama, Soma, Varuna, Agni, and other divine Sages, all the chief-heads of Devas, Gandharvas, Siddhas and Saadhyas were all absorbed in meditation, and appeared like painted pictures. They were all seated in the lotus posture and remained there as if lifeless.

Then the twelve Aadityas arrived there and sat in the lotus posture.

ततो मुहूर्तमात्रेण दृष्टवानहमब्जजं पुरो विनिद्रतां यातः स्वप्नदृष्टमिवाग्रगम्।

Within a few seconds, I looked at the Lotus-born, the Lord of all, like a person who has woken up sees the dream-object. (He had vanished)

ब्रह्मलोकजनं सर्वं महतामिव वासनां नापश्यं स्वप्ननगरं बुध्यमान इवाग्रगम्।

I did not see any of the people of BrahmaLoka in the front also, like the Vaasanaa of the noble (vanished without trace). I was like a person who sees the dream-world after waking up. (They all had vanished like the dream-world characters.)

अरण्यशून्यमेवासीत्तद्ब्रह्ममननं तदा कठिनाकाण्डविध्वस्तं पृथिव्यामिव पतनम्।सर्व एव न च क्वापि ते तथा तादृशस्तदा ऋषयो मुनयो देवा सिद्धा विद्याधरादयः।ज्ञातं ततोऽवधानेन मया नभसि तिष्ठता यावन्निर्वाणं आपन्ना ब्रह्मवत्सर्व एव ते।वासनायां विलीनायामदर्शनमुपागताः स्वप्नलोकाः प्रबुद्धानामिव स्वं रूपमागताः। इति ते सर्वे आयाता ब्रह्मलोकनिवासिनः अदृश्यदशामेव गताः दीपाः क्षीणदशा इव।

At that time, Brahmaa's 'thought-world' was as empty as a forest bereft of people; like a city in the earth devastated by a sudden calamity. All those who were there before, namely the Rishis, Munis, Devas, Siddhas, Vidyaadharas and others also had vanished off without going anywhere.

At that time I understood through contemplation, as I stayed in the sky-region, that all of them had attained Nirvaana like Brahmaa.
 When the Vaasanaas melted off, they vanished from sight; and had attained their original nature, like the people who had woken up from their dream-worlds.
 In this manner, all the residents of BrahmaLoka vanished off like the lamps with the flames snuffed off from the wicks.

अथ ते द्वादशादित्या ब्रह्मणि ब्रह्मतां गते जगद्ब्रह्मलोकं तमदहन्भास्वरार्चिषःवैरिञ्चनगरं दग्ध्वा ध्यानं कृत्वा
 विरिञ्चिवत् तेऽपि निर्वाणमाजग्मुर्निःस्नेहदशदीपवत्।

After Brahmaa attained the state of Brahman, the twelve Aadityas burnt off the world and BrahmaLoka, with their blazing rays. After burning the Brahmaa's world, they sat off in contemplation like Brahmaa, and they also attained the state of Nirvaana, like a lamp which has reached the oil-less state (a state without attachment).

तत एकार्णवापूरो विरिञ्चनगरान्तरं रात्रौ भुवमिव ध्वान्तं पूरयामास सूर्मिमान्।

आब्रह्मलोकमभवज्जगदापूर्णमर्णसा तुल्यं रसैकपूर्णेन पक्वदाक्षाफलेन तत्।

तत्तदूर्मिगिरिव्रातखगैरावलिताः खिलाः विच्छिन्नाः कल्पजलदा जल इव निलित्यिरे।

The 'Lord of waves' filled up the Brahmaa's world as if by a single ocean and made it completely dark like the earth at night. The entire Jagat up to BrahmaLoka was filled with the waters. It was similar to a huge ripened fruit of grape, completely filled with juice.

The hills shattered to pieces by the onslaught of turbulent waves, and the birds resting there floated around along with the bodies of Devas, humans and others.

The huge clouds of dissolution were also broken by the dashing bodies and dissolved into the waters.

*(When the Vaasanaas are fully gone, everything and everybody dissolves off along with the 'I'.
 The fires of knowledge burn of everything without a trace, as if nothing had happened at all.
 There remains left back the division-less stretch of waters only, as the 'not-experienced experiences' of Reality state.)*