

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY TWO  
[PAASHAANAANKHYAANA (17)]  
(ENJOYING THE SELF-STATE AS THE BRAHMAA -1)

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 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

## THE POWERFUL STATE OF A BRAHMA-JNAANI

### THE BLISS OF EXISTING AS ANY THING OR ANYBODY

Though the same images and characters may get repeated (as explained in the previous section), and cause some anxiety in the ignorant, the realized Yogi is unaffected by any such delusions since he is always established in the Chit-identity.

He is formless, so he can take on any form he fancies.

He is not a fiction character of any life-story, so he can enter any creation as any character.

He is nameless, so all the sounds are his names only.

He is not eternal, but exists outside of time itself.

He is not located in space, so can exist as the very space itself.

He can enjoy anything and everything as the Brahman endowed with a mind.

He can float in the sky like a bird, or crawl under the ground like a worm.

He can experience what it was to be a dinosaur or he may exist as the Indra also as the emperor of the tri-world.

He can exist as a Shiva, or a Vishnu, or a Brahmaa of any creation.

He can present himself with a million arms like a Durgaa, or appear like a humble Rishi living inside some forest.

He can be a tree, a flower, a fruit, a bee or whatever.

He can float in the sky like a cloud and look at the world below from above.

He can exist as a conscious 'inert object' or a conscious 'conscious object', since he is beyond both the inert and conscious.

Like an Ocean which can experience any wave as its experience, he can experience any perception-field as his. He exists as the potential state of Brahman with an addition of a mind.

Any image is his, any character is his, any world is his, since he is bereft of the restrains of image, character and world.

Brahman is mind-less; but a Yogi adds a pure mind to the Brahman-state and enjoys himself as any perception-state.

Space and time bend for him; perceptions serve him like servants; laws obey his will.

That is the state of a BrahmaJnaani like Vasishtha. There might be more powerful Jnaanis above his state also.

Who can fathom the power of Chit!

### वसिष्ठोवाच

Vasishta spoke

#### HOW THE WORLD APPEARS OUT OF ONE'S OWN SELF?

*(Each Jeeva is a Brahmaa of his own world; and is the totality body, and the totality-I of his particular world-experience. Follow the thought process of Vasishtha, and contemplate on how the world you experience rises out of yourself.)*

ततश्चिदाकाशवपुर्व्याप्यनन्तो निरामयः दत्तावधानो वपुषि तदा पश्याम्यहं क्वचित्त्वावदन्तर्गतः सर्गः

संस्थितोऽङ्कुरोपमः कुसूलस्येव बीजस्य सिकतस्येवाङ्कुरो हृदि। ऊर्ध्वमुच्छून एवान्तःसेकाद्वीजे यथाङ्कुरः

आकारवत्यनाकारे चित्वाचित्त्वे तथा जगत्।

*('Chit-expanse' is a store-house which contains all the possible worlds, like a granary with endless heap of seeds. If some seed suddenly got wet, then that moist seed will start sprouting immediately.*

*Vasishtha was in the silent state of Chit; his wish for seeing Brahmaa's state acted as the moisture; and the world made of his conceptions started sprouting within him.)*

Later, staying as the 'expanse of Chit' that is endless, and being freed of all the afflictions, and contemplating on my own form (as a Creator), I saw then, that the 'entire perception state of the Jagat' was inside me like a sprout; it was as if a seed inside the granary had got wet and was sprouting inside the heart. The sprout swells on the top by the moisture within the seed, and the form-state comes out of the formless-state.

In the world also, every inert object rises from the conscious source (because of some Vaasanaa acting as the moisture).

यथोन्मिषति दृश्यश्रीः सुषुप्ताद्बोधमेयुषः जाग्रद्वा विगते स्वप्ने चिन्मात्रस्य स्वचेतनातथैवात्मनि सर्गादौ  
अनुभूतस्वरूपिणि हृदि सर्गोदयो नान्यरूप आकाशरूपतः।

*(A man who is dreaming is asleep to his 'waking-state world', but is fully awake in the 'dream-world'.)*

The grand 'perception-show of the dream' opens up for the one who is deep asleep, and yet the sleeping man is awake in the dream-state. When he wakes up, he then understands the unstable state of the dream.

He is awake in both states; but yet the dream is considered as unreal when he wakes up in the waking state.

The dream-world and the waking-state world, both rise from the same 'Aatman'.

What you understand, that alone is your experience of the world, be it a dream or be it a waking state.

Both the states are similar in nature, because they exist because of one's own understanding nature, which is the 'pure consciousness'. Similar is the experience of the world within oneself.

What you understand as the world, that alone rises as your world-experience.

The 'rise of the world perception' is not anything but the form of Aakaasha (revealing power) inside the 'Hrdaya' (the central point of existence-awareness).

रामोवाच

Rama spoke

आकाशरूप आकाशे परमाकाश कथ्यतां भूयो निपुणबोधाय कथं सर्गः प्रवर्तते।

Hey 'Form of Aakaasha'! Hey 'Supreme expanse of Chit'! *(You are Chit itself in the form of Vasishta!)*

Tell me for my clear understanding, as to how the Creation appears within.

वसिष्ठोवाच

Vasishta spoke

श्रुणु राम यथापूर्वं स्वयम्भूत्वं मया तदा अनुभूतमसत्सद्विदं स्वप्नपुरोपमम्।

Listen Rama, as to exactly how it happened that the state of Brahmaa was experienced by me like a city in the dream, and how the unreal was seen as the real.

तमालोक्य महाकल्पसंभ्रमं व्योमरूपिणा भागेऽन्यत्र शरीरस्य संविदुन्मेषिता मया।

I was in the form of the empty space (as narrated at the beginning of this rock-story), and after seeing the 'grand show of dissolution' another thought rose up in my mind-body (of Vasishta), and I woke up wanting to see the creation within myself.

*(Rama! I had witnessed the 'grand scene of the dissolution of that rock-world'; but I knew that it was just the emptiness-expanse, like the dream. Now again, a random wish appeared in me that I should witness the 'grand scene of the Creation' also. Therefore, in another part of my body as the Chit-expanse, another perception opened up (newly). These wishes are not like the desires that rise in the ignorant Jeeva-mind. The Chit-expanse' is made of such seeds of perceptions only. So any perception can be experienced by a Knower in the level of Vasishta. It is not a desire or a Vaasanaa; but is the very nature of Chit.)*

यदैव सामला संवित्किंचिदुन्मेषिता स्थिता तदैवाहं क्वचित्तत्र पश्याम्याकाशतामिव।

When such a taintless thought rose within me, I saw myself as some empty space (not the pure conscious emptiness of Chit; but the 'material canvas of emptiness' which can contain, or rather reveal the objects as a part of it).

*(Rama! When you fall asleep, you are in the weightless state of the empty Chit-expanse; there is nothing material about it. However, when you are awake in the dream-world or the waking-world, you feel yourself as existing inside the dense 'material expanse'. That 'material emptiness' rises from the Chit-expanse alone, like a sprout from the moist seed.)*

गतं स्वभावं चिद्व्योम यथा त्वं राम निद्रया जाग्रद्वा स्वप्नलोकं वा विशन्वेत्सि समं घनम्।

Everyone is the Chit-expanse alone (of pure awareness), and the 'three states of the waking dream and sleep' rise from that alone like the sprouts from a seed. At that moment of dream or waking state, there is the experience of dense material expanse. My experience was also quite similar, and I experienced the material space.

*(However, I was fully aware of entering the 'Creation-state' and was doing it voluntarily; others are not aware of the transformation, and just go through the three states without this awareness. The ignorant exist as these three states only, in the level of the mind; and they do not experience them from the outside witness-state of Chit.)*

#### BUDDHI AND MANAS

दिङ्गमात्राकाशमेवादौ ततोस्मीत्येव वेदनं तद्धनंकथ्यते बुद्धिः सा घना मन उच्यते।

I was the 'Chit-expanse' and had a wish to witness the world appearing from inside me as a Brahmaa. And I immediately was aware of some material space, which spread out as the emptiness (as opposed to fullness), and was ready to rise as the objects.

From deep within me the idea of 'I am' rose, and I was aware of the directions around me, above and below. This 'denseness of one's existence in some material-space' is known as 'Buddhi' (that which understands). The 'denseess of myself limited by the space' rose up as the 'Manas' which rose as some agitation within me, as a desire to witness a world.

#### SHABDA AND INDRIYAS

तद्वेत्ति शब्दतन्मात्रं तन्मात्राणीतराप्यथ पञ्चेन्द्रियाणि तत्स्थौल्यादितीन्द्रियगणोदयः।

'Shabda' means the 'disturbed silence'. 'Shabda' is the 'agitation in the quiescent state'.

That 'I' which is fixed to some space-point, knows only the subtle sound-essence (Tanmaatras) at first, as some agitation of something that exists outside of itself.

Then the other subtle sense perceptions, namely the power to create more disturbances rose from me, the Chit-state, revealing the five disturbances of sense information, in the mind-level itself.

Along with the 'rise of the five Indriyas' (subtle senses, the power to know some disturbances in the emptiness of space), rose all the groups of sense organs (as physical organs).

*(Similarly, all the other subtle senses appeared gradually, ready to create the objects in the emptiness. The material space becomes the stage for these sense-powers; and they don the costume of physical organs, and paint the world as a physical reality. The other organs of action appear in the material-space as the servants that do the bidding of these Knowledge-senses.*

*The physical body is not actually a solid structure, but is an image that appears solid by the sense of touch; and is made of emptiness only. The cogitating function 'Manas' creates the delusion of the sensed objects as outside of the 'I'. The organs of Knowledge produce the information of the objects (as seen, smelt, heard, touched and tasted). The body is also sensed by these senses alone.*

*In an arena of emptiness, the disturbance called the object-based world gets produced in this manner.*

*The movement of the physical body in the material space creates the ideas of time and place, which are beginningless and endless.)*

#### THE CAGE OF THE WORLD

सुषुप्ताद्विशतः स्वप्नं जगद्दृश्यघनोदयं यथा तथैव सर्गादौ दुःखं भाति निमेषतः।

What happens when you fall asleep and start dreaming?

Instantly some random world-experience rises with all its painful and joyous events, as if the world had already existed before your entry there. The senses produce a world within the mind itself, and instantly you are caged inside the dream-world, and some 'information-sets' trap you within them.

Similarly, the waking state world also rises instantly, and traps you within some information-sets in the form of the sensed objects and the mind-narratives; and the pain of the perception gets experienced.

The world is created instantly when you open the eyes, be it the dream or the waking state.

*(How much time does it take to perceive all this?*

*Actually the time itself gets created, only after these senses start functioning.*

*How much time do you take to go from the sleep state to the dream?*

*The moment your eyes close in sleep, a dream-world appears with all its objects, instantly, as if existing already with a beginning.*

*So also, Vasishtha who was going through the experience of a world-creation, saw all this instantly, as soon as his wish for experiencing the 'Brahmaa-state' appeared in his Chit-state.*

*An ordinary seed will take some time-span to sprout and will need sunlight, etc as co-existent causes.*

*However, the rise of the 'I' with its perceived world, is instantaneous in the Chit-state.*

*Any Vaasanaa instantly unfolds as the field of experience, be it a Brahmaa or a Jeeva.*

*While the Brahmaa or Jeeva may experience the fulfillment of the Vaasanaa in their own time-span as defined by their minds, 'Chit-state' which is without beginning, middle or end and which is beyond the measure of space and time concepts, has all the Vaasanaas in an already fulfilled state.*

*That is why it is known as 'Poornam', the 'Whole'.*

*That Brahman state is 'Whole'; and this world perception is also a 'Whole'.*

*(PoornamadaH Poornamidam)*

*When Vasishtha experienced the Brahmaa-state of creation, it was akin to borrowing a 'Whole from the Whole' (PoornaatPoornamudacyate).*

*It was like taking a bit (again a Whole) of Chit-state and watching it on a screen of perception.*

*Such a perception did not dent the Chit-state in any manner.*

*Even Vasishtha's experience was occurring in a fulfilled state in the Chit only; yet the Chit-state perceived the creation-experience through a pure-mind called Vasishtha.)*

तुल्यकालमनन्तेऽस्मिन्दृश्यजालावभासने कथयन्ति क्रमं केचित्केचिन्न कथयन्ति च।

The 'perception-experience' is a tiny 'cage of information' that is painted by the senses, and is revealed by the mind (as a narrative), and gets understood by the intellect. Though it limits the Chit-state, this painful existence is still coveted by the Jeeva, and it feels secure within this 'cage of information', and knows nothing outside of it.

This perception experience is endless, and can go on forever as the 'unfolding of Vaasanaas'.

The whole of the perception is instantaneous; yet gets experienced as if in time.

Some explain it has happening in time; some do not think so.

*(The 'wish for Creation' instantly rises up as a created world, with Vasishtha as the perceiver.*

*How did the Creation occur? It is like asking how the dream manifested in your mind!*

*The dream-world rises instantaneously as soon as you fall asleep.*

*However, in order to explain the Creation-theory to a student, a process which happens step by step is mentioned for the benefit of the student, for his better understanding. Actually such an explanation is not needed, if the student is highly intelligent like Rama.)*

परमाणुकणे कान्ते संपन्नमनुभूतवान् अहं चेतनमात्मानं वस्तुतोऽमलमेव खम्।

At that instance, I experienced myself as the entire Brahmaanda (as the Viraat of that Creation), in the 'blissful state of the Supreme atom', without losing my self-awareness.

However, it was all just the taintless emptiness of Chit, the conscious state of Knowledge.

यथा स्वभावतो व्योम्नि चलत्येवानिशं मरुतथा स्वभावात्सर्वत्र पश्यत्येव वपुस्त्विति।

यादृशं चेतितं रूपं शक्त्या परमया तथा तच्छक्नोत्यन्यथाकर्तुं नैषा यत्नेन भूयसा।

The nature of the wind is to be moving always in the space; the nature of the mind is to see some shape somewhere. *(The wind cannot be other than its movement; the mind cannot be other than the perception-state.)* Whatever rises up as the perception-state as caused by that Supreme power, cannot appear otherwise, whatever effort one does.

*(Why the world should be what it is?*

*Whatever manifests as the world in a 'Creation-Vaasanaa' is bound by the mathematics of that particular mind; and it cannot be otherwise. What Vasishtha experiences is of course coloured by his mind, and the beings in his creation will experience what he perceives as his body, namely the world.)*

ततः पश्यामयहं यावत्संपन्नोऽप्यणुरूपकः चित्वाच्येतनस्तदेवाशु तथाभूतोऽस्मि संस्थितः।

ततोऽहं बुद्धवान्नूपं तनु तेजःकणाकृति तदेव भावयन्पश्चाद्रतोऽहं स्थूलतामिव।

I was of the 'formless state of the undivided Supreme atom', the Brahman; and I never swerved from this state, and I was also aware that 'I as the Vasishtha- identity' was experiencing this Creation state, so as to understand the 'rise of a Creation from the quiescent state of Chit'.

I existed now as the 'mind of the Creator with the Vaasanaa for perceiving a Creation', and watched this 'Creator's state' as the 'witness state of Brahman'.

I saw divisions only, as perceived by the pure mind of the Creator; and stayed like that only.

This idea of the 'Creator's state' rose up as the 'spark of luster' (TejaHkana), namely the 'I' contained in a space-point. I could feel myself as a solid form as that of a Brahmaa, and was instantly the character of the Brahmaa with all his knowledge of the Vedas.

*(In Upanishad language, the fire or Tejas is the subtle essence of any form, and is the individual Self which blazes high with the consumption of experiences in the perceived world. It is the gross form of the mind.)*

#### CONTEMPLATE ON YOURSELF AS BRAHMAA AS EXPLAINED HERE

प्रेक्षे तावदहं किञ्चिदिति बोधाल्लघोस्ततः मनागालोकनायैव संप्रवृत्तोऽनुभूतवान्।

यन्नाम तत्र तत्किञ्चित्तस्य इहाद्य रघूद्वह श्रुणु नामानि मुख्यानि कल्पितानि भवादृशैः।

*(The world was about to rise from inside of 'me the Chit', through the 'mind-screen of Brahmaa'.)*

I as the Brahmaa, was now in a state which was ready to perceive a world as my mind-structure.

I got ready for that experience, and observed with a light glimpse as to what the world was like.

I observed and the world was instantly there as my observed object, and was buzzing with the activities of many beings. They all appeared as divided; but were not actually divided, since they were my own single mind-state (as in a dream).

However the beings who were inside did not know of me, and were fantasizing many theories about their existence. They invented many sounds with meanings and described the world as per their conceptions.

Hey Raghudvaha! Listen as to what terms were conceived by you people to explain this Creation which rose as my wish-fulfillment.

#### CAKSHUS/EYES

द्रष्टुं प्रवृत्तो श्रेणी येन तच्चक्षुरुच्यते यच्च पश्यामि तद्दृश्यं दर्शनं तु फलं ततः।

*(There was nothing else, and no one else but me, the shine of Chit with the power to 'know'.)*

I alone was seeing the creation-experience as the 'many Jeevas', as if through a hole punctured in Chit.

From where the seeing occurred through a hole, it was called the eye-hole (Cakshu).

This 'Cakshu' was a hole through which the world rose up as variety of images.

Whatever I saw, it was seen by me as an image; that is the function of that hole.

The function of the eye is the formation of the images (or shapes).

#### KAALA, NIYATI, AND DESHA

*('Kaala' refers to change and separation, 'Desha' refers to the place-idea endowed with directions, and 'Niyati' refers to the laws that hold the universe as one piece.)*

यदा पश्यामि कालोऽसौ यथा पश्यामि स क्रमः प्रौढा नियतिरित्यस्य यत्र पश्यामि तन्नभः।

स्थितोऽस्मि यत्र देशोऽसावित्येषा प्रकल्पना तदा त्वहं चिदुन्मेषमात्रात्तन्मात्रकारणम्।

Though I saw the entire Creation from beginning to end at once, within a blink of an eye, the beings inside my Creation experienced the events occurring one after another in an order, as willed by me.

When I perceived the 'Kaala' the 'time' (measure), I saw everything going on in an order (where the information-sets were arranged by the mind in a proper manner).

Wherever I perceived, that became the 'Desha' the 'space' (measure) (according to the size-difference of the objects) and it became and fixed rule (Niyati) of the perceiving process.

Wherever I stood, it became a place-point with measures (which contained my form) at that time, because of my ascertained imagination that I was of a limited form.

The subtle senses were activated by my presence as the Chit.

Everything appeared because of the Chit rising up as the 'understanding' of the world.

#### INDRIYAS/SENSES

पश्यामीति ततस्तत्र मनाग्बोधो ममोदभूततो रन्ध्रद्वयेनाहमपश्यं यत्तदप्यखम्।

याभ्यामपश्यं रन्धाभ्यां त इमे लोचने स्थिते। ततः किञ्चिच्छृणोमीति संविदित्युदिता मम।

ततः किञ्चिन्मनाङ्गात्रं इंकारं श्रुतवानहं प्रधमात्स्येव शङ्खस्य शब्दं व्योम्नः स्वभावजम्।

याभ्यामहमथाश्रौषं त इमे श्रवणव्रणे प्रदेशाभ्यां विचरता मरुता विततस्वनम्।

स्पर्शसंवेदनं किञ्चिदहमत्रानुभूतवान्येन नाम प्रदेशेन तेन सा त्वक्च कथ्यते।

येन स्पृष्टमिवाङ्गं तत्तदाहमनुभूतवान्। सत्संवेदनमात्रात्मा सोऽयं वायुरिति स्मृतः।

स्पर्शनेन्द्रियतन्मात्रमिति वेदिनि संस्थितम्। आस्वाद्यसंविद्याभून्मे तदास्वादरसेन्द्रियम्।  
 प्राणान्मे घ्राणतन्मात्रमुदितं व्योमरूपिणः। इत्थं न किञ्चित्संपन्नं सर्वं संपन्नमेव मे।  
 एवं इन्द्रियतन्मात्रजालं चेतत्र संस्थितः यावत्तावद्विदः पञ्च बलादेव ममोदिताः  
 शब्दरसरूपस्पर्शगन्धमात्रशरीरकाः अनाकारास्तथा भातस्वरूपिण्यो भ्रमात्मिकाः।  
 एवं रूपमहं जालं भावयन्त्यत्तदास्थितः तदहंकार इत्यद्य कथ्यते त्वादृशैर्जनैः।  
 एष एव घनीभूतो बुद्धिरित्यभिधीयते साथ बुद्धिर्घनीभूता मन इत्यभिधीयते।  
 अन्तःकरणरूपत्वमेवमत्राहमास्थितः आतिवाहिकदेहात्मा चिन्मयव्योमरूपवान्।  
 पवनाद्यग्रहं शून्यः केवलाकाशमात्रकः सर्वेषामेव भावानां शून्याकृतिररोधकः।  
 अथैवंभावनाच्चाहं यदा तदा तत्र स्थिरं स्थितः तदाहं देहवान्दृष्ट इति मे प्रत्ययोऽभवत्।  
 तेनाहंप्रत्ययेनाथ शब्दं कर्तुं प्रयुक्तवान्शून्य एव यथा सुप्तः स्वप्नोऽडीननरो रवम्।  
 अतः पूर्वं कृतो शब्दो बालेनेव तदोमोति ततः स एष अकार इति नीतः पुनः प्रथाम्।  
 ततः स्वप्ननरेणेव यत्किञ्चिद्ददितं मया तदेतद्विद्धि वाचं त्वं पश्चान्नीतां प्रथामिह।  
 ब्रह्मैव सोऽस्मि संपन्नः सृष्टेः कर्ता जगद्गुरुः ततो मनोमयेनैव कल्पिताः सृष्टयो मया।  
 एवमस्मि समुत्पन्नो न तु जातोऽस्मि किञ्चन दृष्टवानस्मि ब्रह्माण्डं ब्रह्माण्डान्तं न किञ्चन।

*(Imagine the instant burst of colorful images filling the entire space, accompanied by the high pitched sound of blowing conch.)*

How did the images of the world appear?

I just had the light agitation of seeing (wanting to experience something outside of me); and instantly the world rose up for me with all its images and their narratives! The emptiness in front of me was instantly filled with objects and people, and became non-empty. The holes from which the world appeared became the eyes, as a part of the perceived world.

Then I got the agitation that I should hear something (as the terms allotted to these shapes). Then I heard very slightly some ‘Jhankaara’ (low murmuring sound). The sound of a blowing conch indeed belongs to the surrounding atmosphere (as air movements).

The part of my form through which the sounds were experienced, became the ear-sores; and I heard the sounds wherever the wind moved producing the resonant sound of this conch.

*(‘Conch’ refers to the Pranava sound which contains all the sound-forms.)*

*(The Chit in the form of Vasishta wanted to have the experience of a Brahmaa, and got punctured to have the holes of eyes, and then the sores also appeared to bombard it with sounds of various sorts (like a non-stop blowing of conch.)*

The images were there and the sounds were there, but were like the pictures drawn on emptiness.

Then I (the formless state of ‘knowing’) permeated all as the feeling of touch (Sparsha) because of the presence of air. The point where it happened on me is known as the skin (Tvak).

Through this skin, I experienced the touch of Vaayu, and felt my form as solid.

My skin and the air touched each other, and the sense of a solid form arose in me.

The beings of my Creation also became solid by the touch of this Vaayu.

Actually I was conscious of the images, sounds and touch as my ‘understanding’ (Bodha) only. There was actually nothing else but the Chit, which existed as this ‘understanding power’.

*(The wish for seeing a Creation rose up as Brahmaa; and Chit existed as the ‘understanding state of a Creation’ instantly.)*

The understanding of the taste in me became the sense which had the nature of differentiating taste in objects. From the Praana-force in me, the subtle sense of smell arose as a part of the space itself.

In this manner, nothing was obtained actually (since it was just an imagination in emptiness); but everything was obtained for me here (and was experienced as if real).

When the subtle sense-perceptions rose up, then the five types of understanding (sense experiences) rose in me forcefully. They were of the form of Shabda, Roopa, Rasa, Sparsha, and Gandha.

These sense experiences were nothing but the five types of sensations and were explained by the mind as objects. Some objects moved, some were motionless. Some could breathe, some could not.

And the mind categorized these shapes accordingly.

Sensed objects were just information of the various sensations like image, sound etc, and were formless. They were of the nature of delusion only, since they appeared like solid objects, though made of empty sensations only. They were experienced as if outside, though the 'sensation-understanding' rose from me alone.

In this manner, I was conceiving this network of sense experiences, and was firmly established in that experience of the Creation.

People like you call this state by the term 'Ahamkaara'. This alone becomes dense and is known as Buddhi. Buddhi alone explains the world and understands it as some narrative, and makes decisions accordingly. That Buddhi, when it becomes denser, it is known as Manas, which is ready with various explanations and narratives to make the world look real.

In this manner, I (Vasihsta-Brahmaa) stayed in the form of the mental faculty, though I was actually of the Aativaahika form (just the state of pure mind) and of the nature of the expanse of Knowledge only.

I am emptier than the wind; and of the nature of Aakaasha only.

I am of the form of emptiness and unblocked by any object.

I stayed like this with such perceptions for long.

Then I had the firm belief that I was seen with a body.

With that belief, I started to make some sound, as emptiness only, like the sleeping person makes a sound while afloat in the dream world.

The first sound that was made was like that of a child; as OM (ammm).

Then this sound became renowned as the Omkaara.

Then whatever sound I made as a dream-person, that sound alone you understand as some language which became renowned here.

*(This is how the 'I' appeared in the Chit-expanse.*

*All the experiences were piled up one on another; and a false entity of an 'I' appeared in space/time like the banana trunk made of layers of only leaves.*

*I was made of thoughts only as an Aativaahika body.*

*As a Knower, I was completely established in the state of Chit, the expanse of knowledge.*

*I was subtler than the wind or Aakaasha.*

*I was not an inert object blocked by another physical object.*

*'I' was made of emptiness; perceptions were made of emptiness; yet 'I' existed there as the 'Ahamkaara' experiencing the world as my nature.*

*Whatever I blabbered at that time, in my dream-state, became the Vedas renowned as the sacred texts of the world. The sounds that came out of my mouth became the language here.)*

I became Brahmaa; the creator of the world; and the Teacher of the world. The created things were conceived by my mind only. This is how I as the Creator was produced and existed as my own Creation instantly at my slightest wish; but was not born at all.

Chit, as the mind-state wished, and the Brahmaa exists as the Creation.

There was no birth of Brahmaa as such; that is why Brahmaa is said to be 'Aja' (Unborn).

As the Brahmaa, I perceived the Brahmaanda itself as my Viraat-form; and nothing outside of Brahmaanda. *(A perceiver sees nothing outside of his perceived-field; like a dreamer sees nothing outside of his dream.)*

एवं जगति संपन्ने ममैतस्मिन्मनोमये न किञ्चित्तत्र संपन्नं तच्छून्यं व्योम केवलम्।

इत्थं संशून्यमेवेदं सर्वं वेदनमात्रकं मनागपि न सन्त्येते भावाः पृथ्व्यादयः किल।

Even though the world made of the mind-structure only, and was produced like this for me, nothing actually had been produced there. It was pure emptiness of Chit-expanse.

*(It was like the imagination of a city in the empty space!)*

In this manner, everything is empty only; and is just the experience of the mind ('Aapa', 'waters' of the Upanishads). The elements called earth etc do not exist at all in the least.

*(Not only is this creation, but all the creations are made of emptiness alone, and not of solid elements. Narratives alone create terms like objects, elements, senses, etc, and belong to the mind.)*

जगन्मृगतृडम्बूनि भान्ति संविदि संविदः न बाह्यमस्ति नो बाह्ये खे तद्व्योम तथा स्थितम्।

The 'perceived world' is seen by the 'perceiving consciousness' like the 'waters in the mirage river'. There exists not, any 'outside'! There is no 'empty space' also that exists in the 'outside'. The concepts like the 'outside, inside, space, time' are all just the conceptions of the mind, and are useful only as the 'Vyavahaarika satya' (the facts that help in the worldly affairs); and cannot be ignored when living inside a world as a form-based entity.

However, one must be always alert to the truth that the empty expanse of the Chit alone stays as all this. Everything is some form of Bodha that rises from the Chit alone. The world is nothing but 'Bodha' in its various colours as processed by the mind. Bodha cannot exist unless as Chit-understanding.

मरौ नास्त्येव सलिलं संवित्पश्यति ततथा निर्मूलमन्तःसंतप्ता स्वसंभ्रमवती भ्रमम्।नास्त्येव ब्रह्मणि जगत् संवित्पश्यति ततथा निर्मूलमेव संवित्वादेवं भ्रान्तेश्च संभ्रमम्।

There is no water at all in the mirage-river; yet one is conscious of the waters that are flowing in that river, and the river has no origin as such except as a form of delusion.

The thirst in a man wants the waters to be real, and one wastefully seeks the water to alleviate his thirst. A non-thirsty man will ignore the mirage river, since he knows that it is non-existent.

So also, there is no world at all in Brahman; yet one is conscious of a world with all its buzzing narratives and activities, and the world-appearance also has no origin, and exists only as a delusion-state.

असदेवेदमाभाति ह्येव जगदाततं संकल्पनमनोराज्यं यथा स्वप्नपुरादिवत्।पार्श्वसुसजनस्वप्नस्तच्चित्तावेशनं विना यथा न किञ्चित्चित्तावेशनादनुभूयते तथा जगत्दृषदं संप्रविश्यानुभूयते।

This word shines as unreal only, inside the 'Hridaya' (the inner space of 'self-awareness').

It is just the mental kingdom conceived like a city in the dream.

The dream-world of a person sleeping next to you cannot be understood without entering his mind; and even then, nothing actually gets experienced by entering his mind, (as everything is the emptiness of imagination); so also does a world gets experienced by entering the rock (of the Lokaaloka hill).

*(The rock-world was experienced in the mind of that Brahmaa. I had to enter it like entering another person's dream. I could have entered all the worlds of the hill and seen their creation and destruction; but what would I experience but emptiness in all those worlds! By experiencing myself as a Viraat-form, I have understood that the world is nothing but a mind -kingdom of a Creator.)*

आदर्शबिम्बिताकारं दृष्टमप्यन्यथाप्यसत्।आधिभौतिकभावेन नेत्रेण यदि लक्ष्यते तत्तन्न दृश्यते किञ्चिद्विरिरेव प्रदृश्यते।आतिवाहिकदेहेन परं बोधदृशा यदि प्रेक्ष्यते दृश्यते सर्गः परमात्मैव चामलः।

The reflection seen in the mirror is actually perceived as another; but is unreal by nature.

If the rock-world gets seen with the physical eyes (AadhiBhoutika eyes), then there is only a hill that is visible. If it is observed through the Aativaahika body with the supreme knowledge, then that creation is understood as the 'taintless Paramaatman' only.

सर्वत्र सर्गनिर्वाणं प्रज्ञालोकेन लक्ष्यते ब्रह्मात्मैवान्यथा चेतन्न किञ्चिदभिलक्ष्यते।

If, through the vision of correct understanding (Prajnaa), the final emancipation (Nirvaana) of every creation is seen as belonging to Brahman-state only, then nothing else gets seen.

यत्पश्यत्यवदाता धीः सोपपत्तिविचारणा न तन्नैत्रैस्त्रिभिः शर्वो नेन्द्रो नेत्रशतैरपि।

That which is seen by the purified intellect of a Knower and understood as such, cannot be seen even by the three eyes of 'Sharva' or the hundred eyes of 'Indra' (physically).

*(The visions of any Knower rise according to his Brahman-level; and, not all the Knowers can experience the same vision, though the same 'Self-awareness state' is the common essence of all the Knowers. The visions differ for each Knower, as per their realization-level, learning, powers etc.)*