

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER TWENTY NINE

[THE UNIQUE BILVA FRUIT AND THE LOTUS-FILLED ROCK]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER TWENTY NINE

THE UNIQUE BILVA FRUIT AND THE LOTUS-FILLED ROCK

वसिष्ठोवाच

Vasishta spoke

[This is the description of Chit-state as a huge Bilva fruit, the Stone apple or the Bhel-fruit, which has a very hard shell on the outside that is hard to break, like the 'secret of the Reality' which is not easy to break through. The fruit has soft yellow pulp within, which is very delicious, like the 'bliss of the Chit' which forms the essence of all the joys experienced in the perceived.]

अत्रेमामवबोधाय विस्मयोल्लासकारिणीं अपूर्वां चैव संक्षेपाद्राम रम्यां कथां शृणु। (45.01)

Rama! For your further understanding of the truth, listen to this interesting, amazing and amusing short fable which has been never heard before.

THIS BILVA FRUIT IS NOT LIKE THE ORDINARY BILVA FRUIT

[Imagine Chit as a huge Bilva fruit that occupies limitless space-span spreading above, below, and sideways, without any gap left back, since it alone exists as any space-concept of whatever measure conceived by any mind of any world.]

योजनानां सहस्राणि विपुलं, विमलं स्फुटं, युगैरप्यजरद्रूपमस्ति, बिल्वफलं महत्, (2)

The Bilva fruit is so big that it occupies thousands and thousands of Yojanas, with no end seen ever (for the Chit-state is not in any space-point at all, but exists as any space-span measure);

is full and fleshy and widely spread (as any concept of space);

even after the passing of countless Yugas it does not deteriorate or rot (since it is not inside any time-span);

अविनाशरसाधारं सुधामधुरसारवत्

it contains the juicy flesh which never becomes dry, and is sweet like the sweetness found in the nectar (for it is itself the joyful feeling that is felt in the contact of any sense-object in any world);

पुराणमपि बालेन्दुदलमार्दवसुन्दरं, (3)

it has been there from a long time, but is beautiful and pleasing like the smooth digits of the rising moon (since it is flawless);

व्यूहमध्यमहामेरुं

it stands high like the 'shining Meru Mountain' that stands tall amidst the mountain-range made of tiny mountains like Kula Parvata, Hima Parvata and so on (that are spread out as countless Brahmaandas);

मन्दराद्रिरिवाचलं

it does not move at all, like the great Mandara Mountain;

(Mandara mountain which was used in the churning of the Milk Ocean can be compared to the world-existence;

but this Chit-state is not a churning state at all, but is like a Mandara Mountain that has become completely motionless, with no churning at all, as in the state of a Knower).

महाकल्पान्तवात्याया अपि वेगैरचालितं, (4)

it does not shake even a little by the violent winds of dissolution (where the worlds keep disappearing even as they are formed, where Yugas pass off like an instant inside them);

योजनायुतकोटीनां कोटिलक्षशतैरपि वैपुल्येनापरिच्छेदं

'crores and lakhs of crores and thousands of Yojanas' are also very small when measuring its wideness; yet, it is not divided by any boundaries of space, and does not change in time;

मूलमाद्यं जगत्स्थितेः, (5)

and is the root of the entire world-existence that spreads out limitless in space and time;

यस्य बिल्वफलस्योच्चैर्ब्रह्माण्डानि समीपतः हरन्ति लीलां शैलाधो राजिकाकणपद्भतेः, (6)

the countless Brahmaandas are like the sand particles spread out below the mountain, if compared to this huge Bilva fruit;

स्यन्दमानरसापूरां स्वाद्वीं रसचमत्कृतिं यस्यातिशेते नो कश्चिदपि राघव षड्रसः, (7)

it oozes with delicious juice that is so tasty, that even the six tastes prevailing in this world also, cannot be compared in the least, to its magical taste;

न कदाचन पाकेन पातं तेन समेति यत्,

though fully ripe and laden with juice, it does not ever fall because of its ripening-state;

सदैव पक्वमप्यङ्ग जरसा यन्न बाध्यते। (45.02 to 08)

it is always in the fully ripened state, and does not also rot by over-ripening.

(No one knows its beginning, for it has no beginning or end at all.

It is not any ordinary fruit of the world; for there is no world at all, inside it.)

ब्रह्मविष्ण्वन्द्ररुद्राद्या जरठाः केचिदेव न, यस्योत्पत्तिं विजानन्ति मूलं वा वृन्तमेव च। (45.09)

Devas like Brahmaa, Vishnu, Indra, Rudra and others are not at all to be considered as long-lived (when compared to it), for they also do not know how this fruit came into being, what is its root, and what stalk supports it.

अदृष्टाङ्कुरवृक्षस्य त्वदृष्टकुसुमाकृतेः अस्तम्भमूलशाखस्य फलस्यास्यमहाकृतेः

The sprout which became a tree to yield this fruit is not seen at all;

the flowers are also not seen; there is no trunk also, no root also;

and there are no branches also for this huge fruit;

एकपिण्डघनाकारविततस्थौल्यशालिनः यस्योत्पत्तिविकारादिपरिणामो न दृश्यते। (45.10,11)

it is one single dense huge mass that looks so thick;

and its origin and the other subordinate growth-factors are not seen at all.

समस्तफलसारस्य फलस्यास्य न मज्जा नाष्टि विततो निर्विकारो निरञ्जनः। (45.12)

This fruit contains the essence of all the fruits whatever are there;

but it has no flesh (majjaa) and no seed (ashtti);

it is just spread out widely, is changeless, does not rot, and is taintless.

[Chit exists as two main probable states, one of ignorance, where it sees itself as another; and another of knowledge where she stays as herself as a Knower.

And, in these two states, rise countless worlds of ignorance, and countless worlds of the Knowers.]

शिलान्तरिव नीरन्ध्रः,

It is dense like the inside of a rock (as the knowing-state, the common essence in all);

स्यन्दमानेन्दुबिम्बवत्प्रसं स्वसंविदास्वाद्यं स्यन्दमान इवामृतम्। (45.13)

like the moon-disc oozing its nectar-essence (that nourishes the plant-life),

it oozes its own bliss-essence (quiescence) as nectar as it were (that fills the world as the sense of 'joy' that is found in desire-fulfilment processes),

and enjoys its own taste of one's awareness (as all the Jeeva-states).

(A Knower is always in the fulfilment state, and exists as the nectar tasting itself.)

कोशः सकलसौख्यानां शीतलालोककारकः,

It is the store-house for all the experiences of happiness; it bestows cool vision (when realized);

[*(एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति।*

The other beings just hold on to just some minuscule measure of the bliss of this Reality.)]

शैलाभोऽमृतपिण्डाभो मज्जा आत्मफलस्थितेः। (45.14)

the delicious fruit-flesh which is within it, as the self-essence;

is enormous like a mountain, like the nectar-heap itself getting solidified;

(for it alone is the essence of all the enjoyments in the perceived);

तस्मात्परममज्जा तु यासौ स्वात्मचमत्कृतिः

(तस्मात् - हैरण्यगर्भानन्दफलादपि)

The taste of this supreme fruit-flesh excels the joy that belongs to any Creator also (who is the totality of all the joys of his Creation) (tasmaat); this the magic of its own nature!

अनन्तरक्षितो नित्यमनन्यः

it is protected by Ananta serpent (the nature of not becoming the three-fold division of seer, seen and seeing); is always there (as the self-state); there is no other fruit like that;

श्रीफलं गतः। (45.15)

and it has become the most auspicious fruit (ShreePhala) by itself (by getting compared to the inauspicious state of ignorance).

[The Chit-Chamatkaara, the Chit-Magic which rises as the divided state of the Jagat, is described here.]

स्वसंनिवेशवैचित्र्यमन्यत्वफलतां गतां अत्यजन्त्या तया

By her - who is of a very unique nature (magical),

it appears as if she has become another fruit (made of divisions) (because of the lack of true knowledge); where she does not discard her original state then also (since she is the knowing-state in all the ignorant Jeevas also);

(Is she so huge that she holds all the Brahmaandas within her, or is she so small, smaller than the atom also?)

(How long has the reality been there? When did it start to exist?)

तन्व्या स्थूलयाप्यतिबालया

by her - though, she is smaller than the smallest atom; is bigger than the biggest (since she 'knows' the biggest and smallest also, as her 'known' states, and is the essence of both the biggest and smallest); though she is extremely young, for she never ages (since she is not a conceived object that is conceived in 'time') (since she appears newly at every agitation-state of the Jeeva);

इयमस्मीति कलनात्

by her - through the false conception of 'I am this' (as identified with the inert body made of elements),

असदप्यन्यतामलं भेदाद्यसंभवदिदं स्वयमुत्पाद्य भावितम्। (45.16,17)

it was imagined by herself that she was another one, as a taint attached to her, which was not real actually; though such a division is not possible in her.

(Is the 'becoming like another' a process that happens in time?)

No! The 'I' conception instantly 'is' the world-conception as its counter-part.

Both conceptions are like the two sides of a coin, and co-exist as one.)

अहंकलासमुदयसमनन्तरमेव सा वलिताकाशशब्दाङ्गवैलोक्यपरमाणुभिः,

The instant the 'I' conception (agitation) rises, she, the flesh of the fruit, is enveloped by all the elements like Aakaasha with their essence like sound etc, and the atoms of the tri-worlds;

इत्यनुक्रमतो याता संविच्छक्तिस्वरूपतां मज्जा प्राक्संनिवेशं स्वं तमेवाप्य समुज्झती। (45.18,19)

(मज्जा इत्यनुक्रमतो संविच्छक्तिस्वरूपतां याता तमेवाप्य स्वं प्राक्संनिवेशं समुज्झती।)

gradually, in this manner, she becomes the power of the perceiving-state,

and staying as that only (as the entire Creation with its beings, as the totality of all limitless Creations), discards her own previous taintless division-less state.

(This is how the ChitChamatkriti - Chit-magic makes the Jagat appear as real.)

THE FLESH OF THE BILVA FRUIT (MAJJAA)

[The term 'she' refers to the flesh of the fruit – majjaa]

(This is how the conceptions spread out as the world-reality.)

संविच्छक्त्या तया तत्र ततस्तरलरूपया निज एव समे रूपे दृगित्थं संप्रसारिता। (45.20)

By the power of perception rising as the agitation (of movement and action)

the perceived-world spreads out like this,

in her own original equal state (and not outside of her).

[इति सा तस्य बिल्वस्य निजमज्जाचमत्कृतिः संकल्पसंनिवेशान्तरेवैव कृतसंस्थितिः। (45.34)

The magic of the fruit-flesh of the Bilva rises as the world, in the form of conception alone, like this;]

इदं व्योम महानन्तमियं,

‘this is the huge empty expanse (Vyoma) that can hold the things;

कालमयी कला इयं नियतिरित्युक्ता,

this is the change-factor namely ‘Kaala’ which brings an end to all;

this is the Niyati, which controls the actions and their results;

क्रियेयं स्पन्दरूपिणी, (21)

this is action (with the result) in the form of movement (of mind, intellect, senses);

अयं संकल्पविस्तारस्त्वयमाशान्तरभ्रमः, (22)

this is the extended form of conception (as the body and its connected objects);

this is the delusion within, leading to desires;

रागद्वेषस्थितिरियं हेयोपादेयधीरियं,

this is the state of attraction and hatred;

this is the concept of seeking something, and discarding something;

इयं त्वत्ता त्वियं मत्ता तत्तेयं संस्थिता स्वयं,

‘this is mine, this is yours, this belongs to another’; (with such basic conceptions), she alone exists as all these conceptions (of the Jagat-totality) as the ‘seer, seeing, seen state’;

ब्रह्माण्डौघोऽयमूर्ध्वस्तः स्वयमङ्गोर्ध्वमप्यधः, (23)

she herself is the hosts of Brahmaandas above, and she herself is the above and below, dear one.

अयं पुरः पार्श्वतोऽयं पश्चादाराद्वीयसी (आरात् दवीयसी), इदं भूतं वर्तमानं भविष्यत्विदमित्यपि, (24)

she herself stays as the conceptions of ‘this is the front, this is the side, this is behind, this is near,

this is far; this is the past, this is the present and this is future’, also;

(This is how the perceived exists as.)

इदमन्तस्थितानल्पकल्पनाम्भोरुहालयं

this is the house which hoards within it, countless lotuses of conceptions (as the Jeevas)

(which keep on growing without limit, as more and more lotuses of conception);

ब्रह्माण्डमण्डपापीडक्रीडामण्डपमण्डलम्, (25)

this is the pavilion of amusing park, where the Brahmaanda-shelters stay tightly squeezed;

अनन्तकलनातत्त्वपरिपल्लविता हरेः हृदब्जकर्णिका

she is the pericarp of the heart-lotus of Hari (who is the care-taker of the Tri-world) which is surrounded by the sprouts of countless concepts of Creation;

चेयं लोकपद्माक्षमालिका, (26)

she is the garland of world-lotus seeds (which are limitless);

इयं कीर्णमहारुद्रगणापूरितकोटरा

she is the cave scattered with the groups of MahaaRudras (who destroy the Creations at will);

दीर्घाभसरणिर्भ्रान्तध्वंसनेभ्यः प्रभाविनी, (27)

she is powerful enough to kick off the pleasure-seekers lost in the cloud-paths (Heavenly beings) and make them fall down (as the Niyati);

इयं मेरुः ककुभ्यत्र जगत्पङ्कजकर्णिका स्फुरदिन्दुमधूल्लासलंपटामरषट्पदा, (28)

here, in the northern direction of Meru, is the pericarp of the Jagat-lotus,

where the bees in the form of heavenly beings (Indumadhu- bees with the mark resembling the moon) drink the honey of pleasures greedily;

इयमुद्दामसौगन्ध्यस्वर्गश्रीपुष्पमञ्जरी जगज्जरठवृक्षस्य रजोनरकमूलिनः, (29)

this heaven is the ‘beautiful flower-cluster with intoxicating fragrance’,

blooming above the ‘old tree of Jagat’, with its roots firmly rooted in the dusty actions of ignorance (Rajas), that give only pain of the hell in the end;

इयं च ताराकिञ्जल्का ब्रह्मार्णवतटस्थिता अपारापारपर्यन्ता व्योमलीलासरोजिनी, (30)

this is the beautiful lotus-lake of the empty expanse of the sky, spreading without limit above and below and sideways, with the filaments of stars spread out all over, and situated at the bank of the Brahmaa-Ocean (Creator-mind);

इयं क्रियापरिग्राहा तरङ्गतरलावली सर्गावर्तविधानस्थभूरिभूतपरम्परा, (31)

this is the ‘crocodile of action (with result)’ in that ocean which is turbulent with the waves of the days and seasons, with countless species filling it by producing more and more of their kind;

इयत्तया प्रसरिणी क्षणकल्पादिपल्लवा तेजःकेसरिणी कालनलिनी व्योमपङ्कजा, (32)

she is the ‘lotus of the empty expanse’ with the Kaala-petals, with the sun, moon etc as the pollen, with the moment, Kalpa etc as her tender leaves, and is spread-out far and wide as the Jeeva-experience;

इमा भावविकाराद्या जरामृतिविषूचिका

she is enriched with the various emotions that bind the Jeevas, and the fatal-virus of ageing and death;

विद्याविद्याविलासाद्या इमाः शास्त्रार्थदृष्टयः, (33)

she is enriched with the ideas of ‘this is Vidyaa and this is Avidyaa that Jeevas should be decorated with; and these are the Scriptures which instruct the Truth’; and so on.

इति सा तस्य बिल्वस्य निजमज्जाचमत्कृतिः संकल्पसंनिवेशान्तरेवैव कृतसंस्थितिः। (45.34)

In this manner, the magic of the fruit-flesh of the Bilva raises as the world, in the form of conception alone.

शान्ता स्वस्था निराबाधा सौम्या भावनयोज्झिता कर्तृत्वमप्यकर्तृत्वं कृत्वाऽकृत्वेव संस्थिता। (45.35)

She is completely quiet and stays in herself, is not affected by anything, is always calm, is free of all the conceptions, has made the doing (of the world) also as a non-doing, and stays as action-less only.

एषैकिकैव विविधेव विभाव्यमाना

Though she is one and one alone without a second, she shines forth as many;

नैकात्मिका न विविधा ननु सैव सैव,

but she is not a single entity or many entities;

but she is indeed just what she is (since she transcends the concepts of numbers as one, two or many) (and is indescribable);

सत्यास्थिता सकलशान्तिसमैकरूपा

she stays as the Reality, the Truth alone;

is with all faults of duality subsided, is equal, is the essence of all that is seen;

सर्वात्मिकातिमहती चितिरूपशक्तिः। (45.36)

she is the common essence in all;

is the Greatest state ever (and is denoted by the sound-structure as Brahman);

and is the power of the Reality-state as the ‘knowing of anything’.

[The Reality state knows herself as a Knower-state and is one and one alone; the same Reality state stays as the ignorant state and experiences herself as the many states.

Mirror’s nature is to stay as reflections; the Knower is like the pure mirror-ness that shines as the mirror alone which sees no reflections; the ignorant one is like the mirror seeing itself as reflections.

Chit alone is the Knower also, and the ignorant also; there is no second!]

रामोवाच

Rama spoke

भगवन्सर्वसारज्ञ त्वयैषा बिल्वरूपिणी महाचिद्धनसत्तेह कथितेति मतिर्मम। (46.01)

Bhagavan! You know the essence of all the 'Knowledge-Scriptures'!

I understand that you described the 'state of the dense-Chit alone, the 'knowing power' which shines as the countless worlds, by this description of the Bilva fruit.

चिन्मज्जारूपमखिलमहंतादीदमाततं, न मनागपि भेदोऽस्ति द्वैतैक्यकलनात्मकः। (46.02)

'All this, that is spread-out here, as the 'Ahamtaa' in all the beings which see their own perceived realities' is just the Chit-flesh alone (where I, you and all these others are its flesh part alone, and are the undivided state of 'knowing' spread-out as many).

There is no division of the least in the Chit, which alone appears as the two-ness and one-ness!

THE SECOND-LESS 'CHIT-BILVA FRUIT'

[The flesh of the Bilva fruit is alone the world-appearance, the 'knowing' (self) shining as the 'known' (Jagat).

This Bilva fruit is very delicious and is a 'conscious deliciousness', you can say.

This deliciousness knows itself as the 'knower' and is faultless; and bites (tastes) itself as the ignorant, in the form of countless (Jeeva-)worms.

The joy experienced in the world through the family or possessions or pleasures, is just a tiny bite of a worm-mouth, as seen in Karkati-story, where whatever she sucks instantly vanishes inside her needle-body.

The 'Knower' does not bite the fruit like a worm outside of it, but stays as the fruit-flesh itself, and gets the full benefit of the fruit.

When the Bilva fruit bites itself as if another, then the taste itself appears as the countless divided joys of the world.

Whatever joy is experienced by anyone at any time, is just a tiny bite of this huge limitless Bilva fruit alone.

A Knower does not bite it, to taste it as the ego; but stays as the taste itself.

The flesh of the fruit, the dense Chit-state alone tastes itself and shines as the many worlds; yet she does not become less, or get divided. She always stays as the same taste that is lost in its own state without biting herself; and, that alone is the state of the Knower. Knower is Brahman knowing itself as Brahman, the very self-awareness state of Brahman.]

वसिष्ठोवाच

Vasishta spoke

(The Bilva fruit contains countless Brahmaandas, huge as pumpkins, as its flesh; and those Brahmaandas have the Meru mountain with its lands and people, as their flesh.

Meru Mountain in abstract sense, is the mind-state of Brahmaa, which renders support to his entire Creation.)

यथा ब्रह्माण्डकूश्माण्डमज्जामेर्वादिसंस्थितिः तथा चिद्विल्वमज्जेयं ब्रह्माण्डादिजगत्स्थितिः। (46.03)

Just like the existence of Meru etc is the flesh part of the pumpkin of Brahmaanda,

the existence of the Jagat with its countless Brahmaandas, is the flesh-part of this Chit-Bilva!

[Why the Chit-State as the perceived cannot perish ever?]

(In the ordinary fruit, the shell outside, supports the flesh inside, as a different thing.

But, Chit is second-less, and is - 'all that is there as this Bilva fruit'; and therefore, it cannot perish ever.)

सृष्टिचिद्विल्वमज्जा स्यात्स्वाधारान्यत्वसंभवे विनाशः सर्वगस्यास्य न चैतत्संभवत्यलम्। (46.04)

If the flesh of the Chit-Bilva namely the Creation is dependent on a different thing as its support,

(like the shell supports the fruit-flesh inside it), then destruction is inevitable;

but Chit is all-pervading and without parts; so the destruction can never happen.

[Can the perceived ever stop existing?]

Since Chit alone stays tasting herself and appears as the world-appearance, there is never an end to the perceived state.

Worlds may rise and dissolve off; but the perceiving-process never stops; some world or the other, will be always appearing somewhere at some time in some mind-state.

This tasting of herself by herself, is the very nature of the Chit-fruit.

She either tastes herself as another in the ignorant state, or enjoys the taste by staying as the taste itself in the Knower.

The 'Tasting herself' can never cease to be!

Perceived also can never cease to be!

Ignorant also, is never free of the perceived; Knower also is not free of the perceived.

The ignorant Jeevas are one with the perceived, and identify with the worm-state; the Knower on the other hand, ignores the perceived, and sees beyond it, at the Truth only.

The ‘Tasting herself’ is the ignorant Jeeva-state which tastes itself as another; and is just a nightmare-state of Chit.

When the dream of ignorance ends through Vichaara, and when the ‘tasting of herself’ stops as it were, then she stays as the taste alone, as the Knower-state of ‘Sattva’ (extreme purity bereft of agitations of any sort).

Either way, perception does not end ever.

The ignorant Jeeva moves from one Vaasanaa-field to another and is eternal; yet because of ignorance, fears the death that never gets experienced.

Death is not there for both the ignorant and the Knower. Both are made of the flesh of Chit alone, which cannot ever perish.

‘Tasting itself’ is the ignorant state of the flesh; ‘staying as the taste’ is the Knower-state.

Chit alone is the essence of all!]

CHIT, THE DENSE ROCK-LIKE STATE

चितेर्मरीचबीजस्य जगदाख्या चमत्कृतिः स्थिता सौषुप्तसौम्यान्तः शिलान्तःसंनिवेशवत्। (46.05)

This spectacular magic called ‘Jagat’ which is like the spiciness in the tiny pepper (as its very essence), is actually the quiet dormant state of sleep within the Chit, like the image that is imagined by a sculptor rises at the sight of a huge rock.

[How solid are the worlds that are produced as the perceived-patterns called Jagat?

There is actually, nothing there as any world, except as an imagination superimposed on some emptiness.

Suppose a sculptor sees a huge rock on the road-side, he may immediately see it as some statue-form, or a temple, or a house, or even a city; but such a conception is inside his own mind and does not really happen at all; and the rock stays unaffected by it all. Chit-state is also like this rock which is not affected by any conception of any mind superimposed on it; and nothing called Jagat actually is there as any solid structure.

Each mind that is steeped in delusion is a sculptor imagining its own world-scene on the emptiness of Chit as per its wants and needs. Countless Jeeva-states of varied intellect-levels dominated by the three Gunas, conceive countless experiences on this Chit; but actually there is no world at all that rises as real, at any time.

There is Chit alone, unaffected and changeless.

In the given example, the rock is different from the sculptor.

In reality, Chit alone is the sculptor also; and the world is inside it as an imagination only, and does not turn into a solid reality.

Chit-state stays as the imagination-state of the world, as if asleep.

When the truth is realized, the Knower ignores the imagination and sees only the Chit-rock, like a person who is awake.

This state is known as Turyaateeta, the state beyond the four states of the mind.]

अत्रेमामिन्दुवदन चित्रां विस्मयकारिणीं वर्ण्यमानां मया रम्यामन्यामाख्यायिकां शृणु। (46.06)

InduVadana (one with moon-like pleasing face)!

Listen to another unique short tale narrated by me, which is indeed strange and amazing.

स्निग्धा स्पष्टा मृदुस्पर्शा महाविस्तारशालिनी निबिडा नित्यमक्षुब्धा क्वचिदस्ति महाशिला। (46.07)

There is this huge rock; it is very smooth and slippery on the surface; is distinctly seen;

is soft for the touch; has spread out widely all over; is dense;

is not affected by anything,

(unlike the ordinary rock which has to withstand the downpour of rains, hot sun, moss-growth etc).

THE ROCK THAT IS A LOTUS-GROVE

[Imagine yourself to be a sculptor, and observe the huge rock in front of you which is covering the entire space of the sky - above, below, and sideways. Imagine a huge lotus-grove inside this rock.

See the entire rock, not as any hard rock at all; but as a huge mass of beautiful blossomed lotuses!

How beautiful it looks! Lotuses, lotuses, lotuses all over; here, there and everywhere; countless lotuses coming out of the inside like a fountain without stop! Ah the beauty of it all!

The rock is completely invisible and is not seen at all. Only the lotus-grove appears real; that too for the sculptor only.

The sculptor who is seeing the lotus-grove cannot see the rock at all; and is lost in the beauty of the lotuses that are seen as real.

Why does he see the lotuses, why does he imagine the lotuses on the rock?

Instead of seeing the naturally formed lines on the rock which are overlapping each other in various ways, he superimposes the lotus-images on those lines which are not lotuses. That is how, the conceptions also cover the Chit, and we all see a solid world as really existing, and are unaware of the Chit-rock with its lines of probable states.]

(What is inside this rock? Inside it, is a wonder-land as it were!

You see only the bloomed lotuses filling it all over, without a gap, as if they are all rising out of some invisible lake.)

[Chit, divided as so many minds, rises as the intertwined conceptions called the Jagat.]

तस्यामन्तः प्रफुल्लानि पद्मानि सुबहून्यपि सरस्यामिव रम्याणि तान्यनन्तानि सन्ति वै,

Inside this rock, there exist plentiful blossoms of lotus flowers, like countless beautiful flowers blooming inside a lake.

(How are these lotuses situated?

The flowers are actually over-crowded and overlap each other, are stuck to each other, heaped over each other, but yet remain separate from each other. The lotuses are so over-filling, that some lotuses are buried under, and some are seen above.)

अन्योन्यप्रोतपत्राणि मिथो विघटितानि च,

The petals of all these lotuses overlap each other (like the conceptions of grouped-minds overlapping each other); and yet these lotuses stay separated from each other (all the Jeevas a single Creation see the same type of world, without confusion).

[For example, even the small house you live in, is a conception-structure that is made of overlapping conceptions of the people who reside inside it, including the rats and mosquitoes etc living inside its dark corners; yet all are separately seeing their conceived worlds, like many sculptors seeing their own lotuses on the rock.

Analyze, how even the small earth-planet where we live, is also just a small grove of lotuses seen on the rock, as the mind-construction of so many sculptors; and this universe of ours is another small grove made of many groves of lotuses made by many more sculptors; and the Cosmic egg is another small grove made of many universe lotus-groves of many more sculptors; and such Brahmaanda-groves also are nothing but a tiny lotus-grove imagined on the Chit rock, actually not existing at all, anywhere, ever. Who can ever count the probable states of the lotus groves, that can be seen on the Chit-rock?]

मिथश्चोपनिगूढानि,

The lotuses (conceptions) are so over-crowded that they are stuck to each other, here and there and everywhere (and exist as groups of minds which see a world of their own).

(The conceptions are in various levels and various stages and in various directions.)

गूढानि प्रकटानि च अधोमुखान्यूर्ध्वमुखान्यपि तिर्यङ्मुखानि च,

They are so heaped up that some are buried under and not seen; some are popping above and get seen; some face downwards; some face upwards; some face sideways.

मिथोमिलितमूलानि मिथःप्रोतमुखान्यपि,

All their stalks and roots are all intertwined and mixed together; their faces also fall over each other and overlap.

(Where did they begin, and where do they end? Which was the first conception? Who can tell? If anyone has to answer how this barren woman's son's world came to be, then he also becomes a part of the barren woman's son's world!)

कर्णिकाजालमूलानि मूलान्तःकर्णिकानि च,

(All the lotuses are mixed up and heaped up in a haphazard manner, and are upside down, and because of that), all their pericarp-areas and roots are all mixed up so much so, that the pericarps are seen near the root-region and the roots are seen along with the pericarps.

ऊर्ध्वमूलान्यधोमूलान्यमूलानीतराणि च। (46.08 to 11)

Roots are above, roots are below, some have no roots at all.

(But, apart from this imagination of lotuses on the rock, there actually exist such rocks on this earth, with unique lines on them that look like lotuses.)

तेषां च निकटे सन्ति शङ्खाः शतसहस्रशः चक्रौघाश्च महाकाराः पद्मवत्संनिवेशिनः। (46.12)

(Lotus-like structures are seen on some rocks here also.)

Hundreds and thousands of conches lay next to them; they are huge; have countless discus designs on them which look like some lotuses drawn on them.

रामोवाच

Rama spoke

सत्यमेतन्मया दृष्टा तादृशी सा महाशिला शालग्रामे हरेर्धाम्नि विद्यते परिवारिणी। (46.13)

Such stones do really exist! I have myself seen such a huge stone as if covered by lotuses!

They are found in abundance in the temple of Hari at the 'ShaalaGraamaKshetra'.

वसिष्ठोवाच

Vasishta spoke

एवमेतद्विजानासि दृष्टवानसि तां शिलां यो यश्च

Yes, you know that, and also have seen that stone; you also know now the Chit-state illustrated by this example.

तत्र वै प्राणः समस्तादृगनन्तरः। (46.14)

Chit is also of the same characteristics (taadrk);
is the 'Praana' of the Praana itself of all;
is also dense (as the knowing-state) without any gap (anantara);
is equally present all over (sama).

मया त्वियमपूर्वेव शिलेह कथिता तव यस्यामन्तर्महाकुक्षौ सर्वमस्ति च नास्ति च। (46.15)

However, I am talking about a unique stone here, inside the huge belly of which, all these (lotuses and conches etc) 'exist' and yet 'exist not'.

चिच्छिलैषा मयोक्ता ते यस्यामन्तर्जगन्ति वै

I was describing this Chit-stone only, inside which exist all the worlds whatsoever.

घनत्वैकात्मकत्वादिवशादेषा शिलैव चित्। (46.16)

Because of the denseness, and its singleness etc, this Chit is like a stone only.

अप्यत्यन्तघनाङ्गायाः सुनीरन्धाकृतेरपि विद्यतेऽन्तर्जगद्बृन्दं व्योम्नीव विपुलानिलः। (46.17)

Though it is densely packed and tough, and is completely without gaps; the entire assemblage of Jagats exist inside this Chit-stone, like the sky is fully filled with the abundance of air.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः सन्ति तस्यां शिलायां च सुषिरं न मनागपि। (46.18)

Heaven, Earth, air, sky, mountains, rivers, directions, all remain inside that stone;
there is no emptiness in the least.

अस्यामेव घनाङ्गात्म जगदपद्मं विजृम्भते एतस्माद्वस्तुतो नान्यदन्यच्छुद्धात्मकं च वा। (46.19)

In this densely packed stone alone, shines forth the lotus-grove of the Jagat. Actually there is no other thing which is so pure in nature as such (since these lotuses are not really there on the rock).

शङ्कपद्मादिकं लोकं पाषाणे लिख्यते यथा भूतं भवद्भविष्यच्च शिलायां शालभञ्जिका,

(लोक्यत इति लोकं)

Just like so many shapes like the conch, lotus etc are superimposed (seen) on the stone on its naturally formed lines and are also carved by the sculptor's mind in various shapes;
in this (Chit) stone also, all the past, present, and future perceptions are seen, like the many statue-forms (not really there except as the mind-state).

तथास्ति तत्र तत्सर्वं संस्थानं वस्तुतो यथा,

This entire world-phenomenon stays there, as if it is real.

(Mind is like a magical glass you wear, which makes you see, only the lotuses on the hard rock, wherever you pass your eye.
Mind sees the Vaasanaa-fields alone as these lotuses, on the Chit-rock.)

उपलान्तः संनिवेशो नानात्माप्येकपिण्डतां यथादत्ते तथैषा चित्पिण्डाकारैकिकां घनाम्। (46.20,21,22)

The 'superimposed shapes that are seen on the stone as conches and lotuses over its naturally formed lines', appear to be many, and look as if separated from the stone; but they take on the same nature of the stone only. So also, this Chit is also dense and made of a single mass; and the worlds seen on it are of the nature of Chit alone.

यथा पद्मः शिलाकोशादभिन्नस्तद्वपुर्मयः तथा सर्गश्चितो रूपादभिन्नोऽपि वपुर्मयः। (46.22,23)

The lotus seen on the stone is not different from the stone; yet appears to have a separate shape; so also, the Creation is not different from Chit, yet appears as if separate and as if divided into many forms.

सुषुप्तावस्थया चक्रपद्मलेखाः शिलोदरे यथा स्थिताश्चितेरन्तस्तथेयं जगदावली। (46.23,24)

The 'carvings of lotus and discus' remain in the state of deep-sleep inside the belly of the stone; (they do not get expressed unless carved by some chisel, or seen by some on-looker); so also, this array of worlds remains in the belly of the Chit only (and rises as the world-scene, when the 'I' is present).

(Rock also, is unaffected by the superimposition of lotus-groves and conches; the Bilva fruit also, is unaffected by the worm-bites; Chit also, is unaffected by the conceptions of the Jeevas.)

शिलान्तः पद्मलेखाली मरिचान्तश्चमत्कृतिः नोदेति नास्तमायाति यथा सर्गस्तथा चितौ। (46.24,25)

The lotus-lines on the stone, or the wonder inside the astringent fruit, never rise, never set; similar is the perceived phenomenon in the Chit-state.

(The lover is the essence of the beloved, and is always there as her inner being.

The lover cannot be separated from the beloved and be different.

Tasty flesh alone is the essence of the Bilva fruit; and Jagat exists as the Chit-essence alone.)

यथा पुरन्ध्यां मर्त्योऽन्तर्मज्जा वा बिल्वगा यथा तथाऽनन्तविकाराद्या चितौ ब्रह्माण्डमण्डली। (46.25,26)

Like the husband's image in the mind of a loyal wife, like the tasty flesh within the Bilva fruit, the collection of Brahmaandas with limitless differentiations (Vikaara), stay inside the Chit alone.

(Chit does not 'change' into Jagat, or exist as the reality of Jagat as another one; and is in no need of these theories which explain the 'change' as if Chit has really undergone some change.)

विकारादि तदेवेति मुधैवोक्तिरनर्थिका तत्तां समुपयात्याशु जलबिन्दुरिवाम्भसि। (46.26,27)

It is incorrect to state that the 'changing phenomena itself is Chit', because, when one realizes the truth of the Chit, the differentiation dissolves away like a water-drop in the ocean.

अनन्तत्वाच्चितेरेतद्विकारादि चितेरिति उक्त्या संपद्यते यच्च तल्लयेन विलीयते। (46.27,28)

Because Chit is endless, the statement that 'this changing phenomenon belongs to Chit' makes one see the differentiation (as change).

The differentiation which is seen, as the coined names allotted to the various shapes (names appearing as those forms at the time of Creation) (like conches seen on the ShaalaGraama stone) dissolves off, by dissolving off in the Chit.

ब्रह्मैवेदं विकारादि विकाराद्यर्थवर्जितं

All the modification of various kinds is Brahman alone; it never undergoes any modification.

वर्जनाऽवर्जनेऽर्थस्य ब्रह्मैवानन्ततावशात्। (46.28,29)

The very 'modification or no-modification concepts' also are Brahman alone (like the conches seen on the stone, are the 'stone alone' in truth), since Brahman is endless and beyond these word-traps.

(Nothing manifests as anything; there is no manifest or unmanifest also.

Nothing changes or modifies itself to reveal itself as the world. Nothing called Jagat happens at all.

Jagat is just the lotus-grove seen on the rock-lines, in the deluded state.)

‘ब्रह्म स्थितं विकारादि ब्रह्मैवोत्पादितं क्रमात्’ अत्रान्यार्थमिदं विद्धि मृगतृष्णाभसा समम्। (46.29,30)

‘Brahman alone remains as this changing phenomenon; Brahman alone manifests as all this.’

In these statements, understand that the suggestion about another thing is as meaningless as the talks about the waters of a mirage.

[Is Brahman the seed of the Jagat?

Brahman is said to be the seed of the Jagat-tree.

A seed is already the tree; but in the earth, it is seen as the growth from one thing to another.

But, Brahman is not placed within the time and place boundaries; it instantly is the seed and the tree both.]

बीजं पुष्पफलान्तस्थं बीजान्तर्नान्यदात्मकं

The seed contains the flowers and fruits within it, yet, there is nothing else other than the seed here.

यादृशी बीजसत्ता सा भवन्ती यात्यथोत्तरम्। (46.30,31)

Whatever is the essence of seed, that alone becomes the tree that yields its flowers and fruits later, (and is not the modified state of the seed, as another).

चिद्वने चिद्वनत्वं यत्स एव त्रिजगत्क्रमः,

In the dense state of the Chit as the ‘knowing principle’, the same dense state of ‘knowing’ is the tri-world appearance.

[You cannot state that Chit and the world are one.

It is like saying that the lotus grove and the rock are one.

The lotus grove is not at all there! How can there be one or two?

If Chit and Jagat are the same, then if the dissolution-concept ends the creation-concept, then the Chit also should perish.

It is like saying, when the sculptor who imagined the lotuses on the rock moves away, the rock shatters to pieces.]

(Rock and the lotus grove are not dual-realities. Lotus grove is non-existent actually.)

एकत्वमेतयोर्द्वित्वमेकाभावे द्वयोः क्षतिः। (46.31,32)

If the two principles Chit and Jagat both are said to be one also, then if one is gone, the other will also perish.

जगदन्यभवोद्भूतिर्नकदाचित्तदीदृशं

That the Jagat is something that rises out of it as another (like the inert seed becoming a different thing), is never so (for Chit is not some inert thing that gives rise to some other inert thing).

(The seed is just an inert object of the world, bound by the rules of the world, and grows in time.)

चिदचिन्न कदाचिच्च

Chit is never ever the ‘Achit’ (non-Chit) (it is not an inert object like a seed).

द्वयमन्तर्मिथोऽद्वयम्। (46.32,33)

The duality seen as the Chit and Jagat, is just the same non-dual Chit (and there is no duality).

(Though the difference is seen, there is no difference at all.)

महाशिलान्तरे भेदो लेखात्मास्ति यतो बहु,

The huge rock, which looks filled with different haphazard lines, appears divided as many (lotus groves);

तदन्यानन्यमज्जादि चिद्वने त्रिजगत्तथा। (46.33)

and these differently seen lotuses are not different from the rock; (anya ananya)

like the Tri-world that is made of ‘many’ is actually the undivided thick flesh only, in the Chit-fruit.

(The Tri-world also exists in the same manner (like the lotus-grove) inside the dense Chit (the flesh of the fruit, or the lines covering the rock), and is not different from the Chit-state.)

रेखोपरेखावलिता यथैका पीवरी शिला तथा त्रैलोक्यवलितं ब्रह्मैकमिति दृश्यते। (46.34)

The huge rock covered by the many overlapping lines, appears as the lotus grove through conception; so also, Brahman is also seen as covered by the tri-world phenomena.

[The lotuses seen on the rock-surface are not real; but rise up when the conception is there as a mind of a sculptor.

The lotuses are asleep as it were, inside the rock, and bloom up instantly when the sculptor conceives them.

But actually, there are no lotuses except when seen by the sculptor.

What really is there is just the haphazard line-formations that are overlapping each other in a variety of ways.

Like these lotuses, all the experiences of all the Jeevas of all times and all worlds, are asleep in the dense Chit-state (and are dormant); and rise up when the ‘I’ appears with its seed of conceptions.

The lotuses are not ‘already there’, they do not exist as a part of the rock, and they do not dissolve into it also; because they have no existence except as the observer’s conceptions.)

एतच्छिलान्तरब्जादि यथा नित्यं सुषुप्तकं नास्तमेति नोदेति तथाऽहंता जगद्गतिः। (46.35)

The lotuses conceived in the rock are always in the state of deep sleep and never rise or set; similar is the I-ness and the world-appearance.

यथा शिलान्तर्लेखादि भिद्यते न शिलान्तरात्तत्सारत्वात्

The lines seen in the rock are not different from the inside of the stone, and are of the nature of rock alone.
[Who creates the Jagat? No one!]

जगत्कर्तृ कर्तृत्वादिजगच्चितिः। (46.36)

The maker of the world (as the Jeeva-thing), and the creator, created concepts also, are the Chit alone.

यथा शिलान्तरब्जानां स्पन्दास्पन्दभवाभवाः विषयत्वं न गच्छन्ति कर्तारो जगतस्तथा। (46.37)

One does not debate about the movement, non-movement, and creation of the lotuses in the stone;
so also, the topic of the Creators of the world is irrelevant!

*(Brahman is the emptiness-canvas, where each Jeeva paints his own imagined world, from a worm to a Brahmaa.
Emptiness-canvas which holds millions and millions of painted worlds, is not affected in the least by these paintings.)*

नेदं कदाचित्क्रियते न कदाचन नश्यति

Nothing of this ever gets created; nor does it perish.

अद्वित्प्रभवोत्लासविलासावेदनात्मकम्। (46.38)

The huge rocky mountain, is seen with different imaginations by different sculptors,
so does the Brahman appear as different to the varied conceiving Jeevas.

यथा यत्र यदाकारं तथा तत्र तदेव हि ब्रह्मसत्तात्मकं सर्वं सुषुप्तस्थमिव स्थितम्। (46.39)

Whatever shape is seen wherever, however; in that manner, there itself, as that itself, all exist as the
essence of Brahman as if in the state of deep sleep (ready to rise up at the presence of the 'I').

*(A Knower sees the lotus grove and also the rock-lines, like seeing the mirror also at the back of the reflections.
This is known as the Vision of Knowledge.)*

भूरिभावविकाराद्वयो योऽयं जगदुरुभ्रमः सुषुप्तमेव तद्विद्धि शिलान्तःपङ्कजादिवत्। (46.40)

This expansive delusion of the world which is rich with abundant changes;
understand it as the state of deep sleep only;
like the lotus seen in the rock is asleep till a sculptor sees it.

[What you are seeing around you as a world is not really there; it is like a lotus grove rising, only in your presence who are
the 'I- sculptor'.

You are the sculptor who sees only the lotuses, and has forgotten the presence of the rock with its lines.

See the rock alone; lotuses will cease to exist, for they were never there actually.

Lotuses are asleep inside the sculptor only, and are not at all there in the rock.]

[The Sculptor is the state of 'not knowing the self', and is also the rock only in actuality.

The lotuses and the sculptor both together exist as the ignorance-state of Chit.]

[For a few moments, contemplate on the concept of what you have studied till now, close your eyes and see the body, the
objects, people, and all that you know as names and forms, as the lotuses sleeping on the rock of emptiness.

Try to hold on to the rock alone and dissolve off the lotuses, by not seeing them except as lines formed on the rock.

If lotuses are not seen, the rock is naturally visible, as it is!]

नित्यं सुषुप्तपदमेव जगद्विलासः सम्यक्प्रशान्तसमचिद्धनखात्मकत्वात्

The show of the world is always the state of deep sleep,
as it is only void in essence; dense with Chit; extremely quiescent and equal.

पद्माः शिलान्तरिव सर्गदशास्त्वसारा दृष्टा न देहमुपयान्ति कदाचिदेव। (46.41)

Like the lotuses seen in the stone, the states of the world are also without any reality.
They are only seen. They never become solid realities.