

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART 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

Narayanalakshmi

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वसिष्ठोवाच
Vasishtha spoke

अत्रेमामवबोधाय विस्मयोऽल्लासकारिणीं अपूर्वा चैव संक्षेपाद्राम रम्यां कथां शृणु।

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

(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.)

योजनानां सहस्राणि विपुलं विमलं स्फुटं युगैरप्यजरद्रूपमस्ति बिल्वफलं महत्, अविनाशरसाधारं सुधामधुरसारवत् पुराणमपि बालेन्दुदलमार्दवसुन्दरं, व्यूहमध्यमहामेरुं मन्दराद्विरिवाचलं महाकल्पान्तवात्याया अपि वेगैरचलितं, योजनायुतकोटीनां कोटिलक्षशतैरपि वैपुल्येनापरिच्छेदं मूलमाद्यं जगत्स्थितेः, यस्य बिल्वफलस्योच्चैर्ब्रह्माण्डानि समीपतः हरन्ति लीलां शैलाधो राजिकाकणपद्मतेः, स्यन्दमानरसापूरं स्वाद्वीं रसचमत्कृतिं यस्यातिशेते नो कश्चिदपि राघव षड्रसः, न कदाचन पाकेन पातं तेन समेति यत्, सदेव पक्वमप्यङ्ग जरसा यन्न बाध्यते।

(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 by any mind of any world.)

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

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).

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).

It stands high like the shining Meru Mountain standing tall in the midst of the mountain range made of tiny mountains like Kula Parvata, Hima Parvata and so on (that are spread out as countless Brahmaandas).

It does not move at all like the great Mandara Mountain. (Mandara mountain which was used in churning 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, in the state of a Knower).

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

Crores and lakhs of crores and thousands of Yojanas are also small to measure its wideness; but it is not divided by any boundaries of space and does not change in time; and is the root of the entire world-existence that spreads out limitless in space and time.

The countless Brahmaandas are like the sand particles spread around the mountain, if compared to this huge Bilva fruit. 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.

Though fully ripe and laden with juice, it does not ever fall because of its ripening; it is always in the fully ripened state, and does not also rot by over-ripening.

ब्रह्मविष्ण्वन्द्ररुद्राद्या जरठाः केचिदेव न, यस्योत्पत्तिं विजानन्ति मूलं वा वृत्तमेव च। अदृष्टाङ्कुरवृक्षस्य त्वदृष्टकुसुमाकृतेः अस्तम्भमूलशाखस्य फलस्यास्यमहाकृतेः एकपिण्डघनाकारविततस्थौल्यशालिनः यस्योत्पत्तिविकारादिपरिणामो न दृश्यते। समस्तफलसारस्य फलस्यास्य न मज्जा नाष्टि विततो निर्विकारो निरञ्जनः।

(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.)

Devas like Brahmaa, Vishnu, Indra, Rudra and others are not at all to be considered as long-lived, for they also do not know how this fruit came into being, what is its root, and what stalk supports it. The sprout which became a tree to yield this fruit is not seen at all; the flowers were also not also seen; there is no trunk also; and there are no branches also for this huge fruit.

It is one single dense mass that looks so huge; and its origin and the other subordinate growth factors are not seen at all. This fruit contains the essence of all the fruits whatever are there; but it has no flesh and no seed; it is just spread out widely, is changeless, does not rot, and is taintless. It is dense like the inside of a rock (as the knowing state).

शिलान्तरिव नीरन्ध्रः स्यन्दमानेऽन्दुबिम्बवत्रसं स्वसंविदास्वाद्य स्यन्दमान इवामृतम्। कोशः सकलसौख्यानां शीतलालोककारकः

शैलाभोऽमृतपिण्डाभो मज्जा आत्मफलस्थितेः। तस्मात्परममज्जा तु यासौ स्वात्मचमत्कृतिः अनन्तरक्षितो नित्यमनन्यः श्रीफलं गतः।

(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. The Knower-state is described here now.)

Like the moon oozing nectar, it oozes nectar as it were and enjoys its own taste of one's awareness (as a Knower-state). It is the store-house for all the experiences of happiness; it bestows cool vision (when realized).

The delicious fruit-flesh which is within it as the self-essence, is like a heap of never ending nectar, and is enormous like a mountain (for it alone is the essence of all the enjoyments in the perceived). The uniqueness of its taste far excels the joy of any creator also; it is protected by 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; and it has become the most auspicious fruit by itself (by getting compared to the inauspicious state of ignorance).

स्वसंनिवेशवैचित्र्यमन्यत्वफलतां गतां अत्यजन्त्या तया तन्व्या स्थूलयाप्यतिबालया इयमस्मीति कलनादसदप्यन्यतामलं भेदाद्यसंभवदिदं स्वयमुत्पाद्य भावितम्। अहंकलासमुदयसमनन्तरमेव सा वलिताकाशशब्दाङ्गत्रैलोक्यपरमाणुभिः, इत्यनुक्रमतो याता संविच्छक्तिस्वरूपतां मज्जा प्राक्संनिवेशं स्वं तमेवाप्य समुञ्जती। संविच्छक्त्या तया तत्र ततस्तरलरूपया निज एव समे रूपे दृगित्थं संप्रसारिता।

(The ignorant-state is described here.)

By her very unique nature, she looks as if she has become another fruit (through lack of true knowledge), yet she does not discard her original state (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?)

She is smaller than the smallest atoms; 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).

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

She is extremely young, for she never ages (since she is not a conceived object that is conceived in time).

By the false conception of 'I am this', she imagines herself as another one (in the ignorant state), falsely, and attains the divided state, 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.)

The instant the 'I' conception 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. Gradually like this, she attains the power of the perceiving state, which makes her experience the world-state (as the ignorant); and later she discards it fully by attaining her original undivided fruit-flesh state (as a Knower).

This is how it is! By the power of perception rising as the agitation, the perceived world spreads out like this in her own original equal state (and not outside of her).

इदं व्योम महानन्तमियं कालमयी कला इयं नियतिरित्युक्ता क्रियेयं स्पन्दरूपिणी, अयं संकल्पविस्तारस्त्वयमाशान्तरभ्रमः रागद्वेषस्थितिरियं हेयोपादेयधीरियं, इयं त्वत्ता त्वियं मत्ता तत्तेयं संस्थिता स्वयं ब्रह्माण्डौघोऽयमूर्ध्वस्तः स्वयमङ्गोर्ध्वमप्यधः, अयं पुरः पार्श्वतोऽयं पश्चादाराद्वीयसी इदं भूतं वर्तमानं भविष्यत्त्विदमित्यपि। इदमन्तस्थितानल्पकल्पनाम्भोरुहालयं ब्रह्माण्डमण्डपापीडक्रीडामण्डपमण्डलं, अनन्तकलनातत्त्वपरिपल्लविता हरेः हृदब्जकर्णिका चेयं लोकपद्माक्षमालिका, इयं कीर्णमहारुद्रगणपूरितकोटरा दीर्घाभ्रसरणिभ्रान्तध्वंसनेभ्यः प्रभाविनी, इयं मेरुः ककुभ्यत्र जगत्पङ्कजकर्णिका स्फुरदिन्दुमधूलासलंपटामरषट्पदा, इयमुद्धामसौगन्ध्यस्वर्गश्रीपुष्पमञ्जरी जगज्जरटवृक्षस्य रजोनरकमूलिनः, इयं च ताराकिञ्जल्का ब्रह्मार्णवतटस्थिता अपारापारपर्यन्ता व्योमलीलासरोजिनी, इयं क्रियापरिग्राहा तरङ्गतरलावली सर्गावर्तविधानस्थभूरिभूतपरम्परा, इयन्तया प्रसरिणी क्षणकल्पादिपल्लवा तेजःकेसरिणी कालनलिनी व्योमपङ्कजा, इमा भावविकाराढ्या जरामृतिविषूचिका विद्याविद्याविलासाढ्या इमाः शास्त्रार्थदृष्टयः, इति सा तस्य बिल्वस्य निजमज्जाचमत्कृतिः संकल्पसंनिवेशान्तरेवैव कृतसंस्थितिः।

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

The magic of the fruit-flesh of the Bilva rises as the world, in the form of conception alone, like this; 'this is the empty expanse (Vyoma) that can hold the things, this is the change-factor (Kaala) which brings an end to all; this is the Niyati, which controls the actions and their results; this is action in the form of movement; this is the extended form of conception (as the body and its connected objects); this is the delusion leading to desires; this is the state of attraction and hatred; this is the concept of seeking something, and discarding something; this is mine, this is yours, this belongs to another; and thus she alone exists as all these conceptions as the 'seer, seeing, seen state'. She herself is the hosts of Brahmaandas above, and she herself is the above and below, dear one.

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.)*

This is the house which hoards within it countless lotuses of conceptions (as the Jeevas).

This is the circle of amusing parks with the Brahmaanda-shelters.

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.

She is the garland of world-lotus seeds which is limitless.

She is the cave filled with the groups of Mahaa Rudras (who destroy the creations at will).

She is powerful enough to kick off the pleasure-seekers lost in the cloud-paths (meritorious souls who are in heaven) and make them fall down (as the Niyati).

Here in the northern direction of Meru, is the pericarp of the Jagat-lotus where the bees in the form of heavenly beings are drinking the honey of pleasures greedily. 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 in the end.

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 end of the Brahmaa-ocean; this is the 'crocodile of action (with result) in that ocean turbulent with the waves of days and seasons, with countless species filling it by producing more and more of their kind.

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.

She alone stays as the conceptions of various emotions that bind the Jeevas, and as the conceptions of 'this is the fatal virus of aging and death; this is Vidyaa and this is Avidyaa that Jeevas should decorated with; and these are the scriptures which instruct the truth'; and so on.

शान्ता स्वस्था निराबाधा सौम्या भावनयोञ्जिता कर्तृत्वमप्यकर्तृत्वं कृत्वाऽकृत्वैव संस्थिता। एषैकिकैव विविधेव विभाव्यमाना नैकात्मिका न विविधा ननु सैव सैव, सत्यास्थिता सकलशान्तिसमैकरूपा सर्वात्मिकातिमहती चितिरूपशक्तिः।

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

She is one and one alone without a second, but shines forth as many; but she is not a single entity or many entities; but she is just what she is (since she transcends the concepts of numbers as one, two or many). 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; is the greatest state ever, and is denoted by the sound-structure as Brahman; is the huge state which keeps on expanding and evolving as the Knowledge-state; 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 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। चिन्मज्जारूपमखिलमहंतादीदमाततं न मनागपि भेदोऽस्ति द्वैतैक्यकलनात्मकः।

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.

All this that is spread out here as 'I' 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 flesh of the Bilva fruit is alone the world-appearance, the 'knowing' shining as the 'known'.

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 itself as the ignorant in the form of countless worms. The joy experienced in the world through 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 in 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 any one 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 is the state of the Knower.)

वसिष्ठोवाच
Vasishta spoke

यथा ब्रह्माण्डकूश्माण्डमज्जामेर्वादिसंस्थितिः तथा चिद्धिल्वमज्जेयं ब्रह्माण्डादिजगत्स्थितिः।

(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.)

Just like the existence of Meru etc is the flesh part of the pumpkin of Brahmaanda, the existence of the worlds in the form of countless Cosmic eggs, is the flesh-part of this Chit-Bilva!

सृष्टिचिद्विल्वमज्जा स्यात्स्वाधारान्यत्वसंभवे विनाशः सर्वगस्यास्य न चैतत्संभवत्यलम्।

(Why Chit-state as the perceived cannot perish ever?)

If the flesh of the Chit-Bilva namely the creation is dependent on a different thing as its support, 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 never stops; and, some world or other will be always somewhere at some time.

This tasting 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. 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.

Ignorant are one with the perceived and identify with the worm-state; Knower on the other hand ignores the perceived, and sees beyond it at the truth only.

Tasting herself is the Jeeva-state which tastes itself as another; and is just a nightmare-state of Chit. When the dream of ignorance ends through Vichaara, when the tasting herself stops as it were, then she stays as the taste alone, as the Knower state of Sattva.

Either way, perception does not end ever.

The 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 the ignorant also; and for the Knower also.

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

चित्तेर्मरीचबीजस्य जगदाख्या चमत्कृतिः स्थिता सौषुप्तसौम्यान्तः शिलान्तःसंनिवेशवत्।

The Chit-seed is tiny like the pepper-seed, yet produces this magic of the thing called the limitless 'Jagat' of limitless boundaries. This spectacular magic called 'Jagat' is the quiet dormant state of sleep within the Chit, like the imagination of a sculptor that rises in him at the sight of a huge rock.

(How solid are the worlds that are produced as the perceived patterns called Jagat?)

There is just nothing there as any world, except as an imagination superimposed on it.

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 a solid structure.

Each mind seeped in delusion is a sculptor imagining its own world-scene on the emptiness of Chit as per its wants and needs. Countless Jeeva states as the ignorant states 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 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। स्निग्धा स्पष्टा मृदुस्पर्शा महाविस्तारशालिनी निबिडा नित्यमक्षुब्धा क्वचिदस्ति महाशिला।

InduVadana (one with moon like pleasant face)! Listen to another unique short tale narrated by me, which is indeed strange and amazing.

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 (like 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 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.)

तस्यामन्तः प्रफुल्लानि पद्मानि सुबहून्यपि सरस्यामिव रम्याणि तान्यनन्तानि सन्ति वै, अन्योन्यप्रोतपत्राणि मिथो विघटितानि च, मिथश्चोपनिगूढानि गूढानि प्रकटानि च, अधोमुखान्यूर्ध्वमुखान्यपि तिर्यङ्मुखानि च, मिथोमिलितमूलानि मिथःप्रोतमुखान्यपि, कर्णिकाजालमूलानि मूलान्तःकर्णिकानि च, ऊर्ध्वमूलान्यधोमूलान्यमूलानीतराणि च।

(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.)

Inside this rock, there exist plentiful blossoms of lotus flowers like countless beautiful flowers blooming inside a lake. (Chit divided as so many minds rises as the intertwined conceptions called the Jagat.)

(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.)

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 (like all see the same 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 conceptions like many sculptors seeing their own lotuses on the rock. Analyze how even the small earth also is just only 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 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 like a tiny lotus grove in comparison to the size of the Chit rock. Who can count the probable states of the lotus groves, that can be seen on the Chit-rock?)

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 also in various levels and various stages and in various directions.)

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.

(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!)

All their stalks and roots are all intertwined and mixed together; their faces are also fall over each other and overlap. All the lotuses are mixed up and heaped up in a haphazard manner, are upside down and all their pericarp areas and roots are all mixed up so much that the pericarps are seen near the root-region and the roots are seen along with the pericarps. Roots are above, roots are below, some have no roots at all.

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

तेषां च निकटे सन्ति शङ्खाः शतसहस्रशः चक्रौघाश्च महाकाराः पद्मवत्संनिवेशिनः।

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।

Such stones 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 in the 'ShaalaGraamaKshetra'.

वसिष्ठोवाच
Vasishtha spoke

एवमेतद्विजानासि दृष्टवानसि तां शिलां यो यश्च तत्र वै प्राणः समस्ताद्गनन्तरः। मया त्वियमपूर्वैव शिलेह कथिता तव यस्यामन्तर्महाकुक्षौ सर्वमस्ति च नास्ति च। चिच्छिलैषा मयोक्ता ते यस्यामन्तर्जगन्ति वै घनत्वैकात्मकत्वादिवशादेष्टा शिलैव चित्। अप्यत्यन्तघनाङ्गायाः सुनीरन्धाकृतेरपि विद्यतेऽन्तर्जगद्द्वन्द्वं व्योम्नीव विपुलानिलः। द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः सन्ति तस्यां शिलायां च सुषिरं न मनागपि। अस्यामेव घनाङ्गात्म जगदपद्मं विजृम्भते एतस्माद्दस्तुतो नान्यदन्यच्छुद्धात्मकं च वा।

Yes, you know that and also have seen that stone; you also know now the Chit-state illustrated by this example. Chit is also of the same characteristics; is also dense (as the knowing state) without any gap; is equally present all over; and is the 'life-force' of the life force itself, of all.

However, I am talking about a unique stone here, inside the huge belly of which, all these (lotuses conches etc) 'exist' and yet 'exist not'. I was describing this Chit-stone only, inside which exist all the worlds whatsoever. Because of the denseness, and its singleness, this Chit is like a stone. Though it is densely packed and tough, and is completely without gaps, the entire assemblage of worlds exist inside this Chit-stone, like the sky is fully filled with the abundance of air. Heaven, Earth, air, sky, mountains, rivers, directions, all remain inside that stone; there is no emptiness in the least.

In this densely packed stone alone, shines forth the lotus-grove of the world.

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, तथास्ति तत्र तत्सर्वं संस्थानं वस्तुतो यथा, उपलान्तः संनिवेशो नानात्माप्येकपिण्डतां यथादत्ते तथैषा चित्पिण्डाकारैकिकां घनाम्। यथा पद्मः शिलाकोशादभिन्नस्तद्गुण्यः तथा सर्गश्चितो रूपादभिन्नोऽपि वपुर्मयः।

Just like so many shapes like the conch, lotus etc are superimposed 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).

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.)

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.

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।

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 rise as the world-scene, when the 'I' is present).

शिलान्तः पद्मलेखाली मरिचान्तश्चमत्कृतिः नोदेति नास्तमायाति यथा सर्गस्तथा चितौ। यथा पुरन्ध्यां मर्त्योऽन्तर्मज्जा वा बिल्वगा यथा तथाऽनन्तविकाराढ्या चितौ ब्रह्माण्डमण्डली।

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

The drawings on the stone or the wonder inside the astringent fruit never rise, never set; similar is the perceived phenomenon in the world. Like the husband's image in the mind of a loyal wife, like the tasty flesh within the Bilva fruit, the collection of cosmic eggs stay with countless differentiation inside the Chit alone.

(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.)

विकारादि तदेवेति मुधैवोक्तिरनर्थिका तत्तां समुपयात्याशु जलबिन्दुरिवाम्भसि। अनन्तत्वाच्चितेरेतद्विकारादि चितेरिति उक्त्या संपद्यते यच्च तल्लयेन विलीयते।

(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.)

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. 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 only as the names allotted to shapes (like conches seen on the ShaalaGraama stone), dissolves off by dissolving off in the Chit-state.

ब्रह्मैवेदं विकारादि विकाराद्यर्थवर्जितं वर्जनाऽवर्जनेऽर्थस्य ब्रह्मैवानन्ततावशात्। ब्रह्म स्थितं विकारादि ब्रह्मैवोत्पादितं क्रमादत्रान्यार्थमिदं विद्धि मृगतृष्णांभसा समम्।

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

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

'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.

(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.)

बीजं पुष्पफलान्तस्थं बीजान्तर्नान्यदात्मकं यादृशी बीजसत्ता सा भवन्ती यात्यथोत्तरम्।

(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 in time; it instantly is the seed and the tree both.)

A seed is the end-result of flowers and fruits.

There is nothing else other than the seed here.

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).

चिद्धने चिद्धनत्वं यत्स एव त्रिजगत्क्रमः, एकत्वमेतयोर्द्वित्वमेकाभावे द्वयोः क्षतिः।

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

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

(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.)

जगदन्यभवोद्भूतिर्नकदाचित्तदीदृशं चिदचिन्न कदाचिच्च द्वयमन्तर्मिथोऽद्वयम्।

The theory that Chit becomes something else like a seed becoming a different thing, cannot be valid ever. The seed is just an inert object of the world, bound by the rules of the world, and grows in time.

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

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

महाशिलान्तरे भेदो लेखात्मास्ति यतो बहु तदन्यानन्यमज्जादि चिद्धने त्रिजगत्तथा। रेखोपरेखावलिता यथैका पीवरी शिला तथा त्रैलोक्यवलितं ब्रह्मैकमिति दृश्यते।

The huge rock, which looks filled with haphazard lines, appears as the heap of lotuses in the imagination only; and these lotuses are not different from the rock, but are actually the lines on the rock; they do not divide the rock also, which is like the undivided flesh in the Bilva fruit, the dense state of flesh without gap.

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

एतच्छिलान्तरब्जादि यथा नित्यं सुषुप्तकं नास्तमेति नोदेति तथाऽहंता जगद्गतिः।

(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.)

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 शिलान्तरात्तत्सारत्वाज्जगत्कर्तृ कर्तृत्वादिजगच्चितिः।

The lines seen in the rock are not different from the inside of the stone, and are of the nature of rock alone. The maker of the world, and the world that is created are also the state of Chit only, and do not differ from it.

यथा शिलान्तरब्जानां स्पन्दास्पन्दभवाभवाः विषयत्वं न गच्छन्ति कर्तारो जगतस्तथा।नेदं कदाचित्क्रियते न कदाचन नश्यति
अद्रिवत्प्रभवोऽल्लासविलासावेदनात्मकम् ।

(Who creates the world?)

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!

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

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

(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.)

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

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').

भूरिभावविकाराढ्यो योऽयं जगदुरुभ्रमः सुषुप्तमेव तद्विद्धि शिलान्तःपङ्कजादिवत्।

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.

(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.)

नित्यं सुषुप्तपदमेवजगद्विलासः सम्यक्प्रशान्तसमचिद्धनखात्मकत्वात्पद्माः शिलान्तरिवसर्गदशास्त्वसारा दृष्टा न देहमुपयान्ति कदाचिदेव।

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.

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.

(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 not look real.

For a few moments, contemplate on the concept of what you have studied till now, close your eyes and see the body, 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!)