

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND SIXTEEN
(FINAL INSTRUCTIONS-4)
[TALE OF THE ROCK]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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.

SHILOPAAKHYAANA/TALE OF THE ROCK

KHYAATI-VAADAAS

Here a new philosophical discussion gets introduced in the name of 'Shilopaakhyaana'.

The topic of discussion is the exact understanding of the word 'Aatman'.

What actually is 'Aatman'?

Though we use the term 'AatmaJnaana' in all our discussions of Vedanta, very few know what actually the term 'Aatman' means.

Aatman literally means – अत्-मनिण् – that which is capable of intelligence; that which understands; also that which breathes (अन्).

Vasishta also mentions in this section the 'KhyaatiVaadaas', the theories of perceptual error, and dismisses them all off as equalling hare's horn.

What is the meaning of the term 'Khyaati' (ख्याति)? The root meaning of the word ख्या is प्रथा (to spread out); 'Khyaati' means to spread out, extend, fame, perception, explain etc.

The prevalent views about the perceptual error are known as 'Khyaati-Vaadaas'.

These theories discuss the 'erroneous perception' only, and never the nature of the subject, the Aatman.

Vasishta discards all these theories on the basis that 'perception itself is not any valid matter of discussion, as it is non-existent and imaginary only'. He deals with the subject only, the Aatman; and explains about the same in his own way, through a description of a Shilaa/a grainy rock.

Here is a brief introduction of those theories on erroneous cognition, which use mainly the 'nacre seen as silver example' to present their viewpoints.

आत्मख्यातिरसत्ख्यातिरख्यातिः ख्यातिरन्यथा तथानिर्वचनीयख्यातिरेतत्ख्यातिपञ्चकम्। - (Shankara)

The five view points prevalent about the erroneous perception are-

AatmaKhyaati; AsatKhyaati; Akhyaati; AnyathaaKhyaati; and AnirvacaneeyaKhyaati

Other than these five above mentioned theories, there are two more as -

VipareetaKhyaati and SadasatKhyaati.

AATMAKHYAATI /SELF-APPREHENSION

This is the theory that belongs to the Yogaacharaa Buddhism (Vijnaanavaada)

According to this theory, consciousness is momentary.

The adherents of this school do not accept the existence of a permanent changeless Self.

Aatmaa, the momentary consciousness alone appears as the external objects, according to them.

According to them, silver and nacre are both non-existent and are only internal ideas.

The error consists in their being perceived as external objects.

ASATKHYAATI/APPREHENSION OF THE NON-EXISTENT

This is the theory that belongs to the Nihilist school of Buddhism (Maadhyamika).

According to this theory, in illusory perception, something non-existent is perceived as existent. Both the nacre (substratum) and the silver (illusion) are non-existent.

AKHYAATI/NON-APPREHENSION

This is the theory that belongs to the Prabhaakara school of Buddhism (Maadhyamika).

According to this theory, all experiences are valid (अनुभूतिः प्रमा)

Experience is to experience validly, and to err is to experience imperfectly, like silver memory is superimposed on nacre and an erroneous experience occurs. Imperfection is in non-discrimination; and not on misapprehension.

ANYATHAAKHYAATI/APPREHENSION BECAUSE OF SOMETHING ELSE

अन्यत् अन्यथा गृह्यते इति अन्यथाख्यातिः

This is the theory that belongs to the Naiyaayikas. According to them, the visual misapprehension of nacre as silver is because of some extra-normal variety of perception.

ANIRVACANEYAKHYAATI/APPREHENSION OF THE INDESCRIBABLE

This is the theory that belongs to the Advaitins.

According to this theory, in the example of nacre and silver, silver has an apparent existence (प्रातिभासिकसत्त्व); distinct from the empirical reality (व्यावहारिकसत्त्व).

Empirical object exists prior to its cognition and afterwards also; illusory object exists only as long as its perception lasts. An illusory object serves no practical purpose. It is not real like the common objects of experience, nor is it unreal like the barren woman's son.

It is indefinable अनिर्वचनीय either as Sat (existent) or Asat (non-existent). It is not both Sat and Asat also.

VIPAREETAKHYAATI/CONTRARY APPREHENSION

This is the theory that belongs to the Bhatta Mimaamsakas. It is similar to the AnyathaaKhyaati of Naiyaayikas. They do not accept anyhow, the extra normal sense relation of Naiyaayikas. According to them, both the shell that is seen in front and the silver that is elsewhere are real.

SADASATKHYAATI/APPREHENSION OF THE REAL AND UNREAL

This is the theory that belongs to the Saamkhya school of Kapila.

According to this theory, the perception is both of the real and the unreal object.

SATKHYAATI (YATAARTHAKHYAATI)/APPREHENSION OF THE REAL

This theory belongs to the Vishishtadvaita School.

According to this theory silver in the nacre is real. There is no illusion in the literal sense.

Because of the presence of a small portion of silver in the nacre, the object of perception as silver is real; but since the silver content is infinitesimal, it has no practical utility; so the cognition is 'Bhrama' or erroneous.

VAASISHTAM

Vasishta brushes off all these theories on perceptual errors, except the one named Anirvacaneeya; and yet he prefers to deal with only the Aatman-term. Why bother about that which is non-existent (unreal)?

His argument rises from the higher level of Chit-state, where nothing called the perceived world exists at all. In order to explain the incomprehensible truth of Aatman, he gives the example of a grainy rock (Shilaa).

AATMAN

What is Aatman?

Whatever is there as anything and everything is the Aatman! All names refer to it; all forms refer to it!

Whatever you see, smell, hear, touch, taste is Aatman; and the one who sees, smells, hears, touches, tastes is also Aatman alone! Even if you deny the very existence of Aatman, that also is the Aatman only!

Is Aatman a state? If it is a state, then is it not a non-state?

Is Aatman conscious? If it is conscious, then is it not the inert?

Is Aatman intelligent? If it is intelligent, then is it not the non-intelligent?

Is Aatman the essence of all? If it is the essence only of all, is it not the all?

Is Aatman all pervading? Then is it something that cannot stop itself from pervading?

Is Aatman a liberated state? Is it not then the bound-state?

Is Aatman particularized by that sound 'Aatman'? Do other names do not refer to it?

Is Aatman emptiness? Is it then not the full state?

Is Aatman Knowledge only? Is it not the ignorance?

Is Aatman without parts? Is it not anything that has parts?

All words, all descriptions fail in front of that silence!

Even the word 'silence' misleads, because the silence always is of noise only, for the body-creatures.

Even the word 'empty' misleads, because emptiness is always of objects only!

Even the word 'intelligence' misleads; because intelligence is of some perception only!

Even the word 'Knowledge' misleads, because Knowledge is also of objects only!

Words, words, words...!

How to explain the 'source of all the words' through the words?

Aatman alone shines as all!

How can anything describe it or know of it as another thing?

If it is inert, then a conscious thing can describe it!

If the very Knowledge of consciousness and inertness is what shines as some description, how can it be described as anything?

It is not real; not unreal; not existent; not non-existent; not conscious; not non-conscious; not empty; not not-empty! It is not anything; it is not any 'nothing' also!

What words can describe it whatever be the expertise of words used?! Any word with meaning is mind-made; and mind can never understand anything without a word and its meaning!

Whatever prevalent notions are there about the Aatman and its erroneously perceived state (Khyaati), they are all the grand shine of Chit as 'AatmaKhyaati', 'the very essence of Chit shining as their individual understanding'.

It is Chit itself describing itself through a deluded mind, making a theory of it all! It is similar to a man amusing himself by looking at his misshaped images in varied types of mirrors like concave, convex etc.

What is Aatman?

Say anything; describe it in any way! It is just another form of delusion.

How can the sounds which are differentiated to mean different things, give a meaningful description of the undifferentiated one?

So, is it undifferentiated?

There you go again!

If differentiation is there, then the undifferentiated can be there!

If manifoldness is there, then the oneness can be there!

If beginning and end are there, then the beginningless and endless can be there!

If Avidyaa is there, then Vidyaa can be there!

If ignorance is there, knowledge can be there!

If the described can be there, un-described also can be there!

Since it cannot come into any of these categories, what is it?

Kill all the words! That will help maybe!

How to explain this 'AatmaKhyaati', where Aatman spreads out as the very world?

The truth of this can be understood, if and only the entire word 'AatmaKhyaati with all its varied meanings' is removed off from your mind.

The very action of trying to describe the Aatman as a perceiving entity, by using logic and reason destroys the very purpose of understanding the Reality of Aatman.

वसिष्ठोवाच
Vasishta spoke

[‘This is the amazing feat (Chamatkaara) of Chit that it makes something called Jagat.’
This has been mentioned many times by Vasishta in his course of discussion.
KhyaatiVaada itself is some Chit-Chamatkaara says the wise Master.
What actually is the perceived in connection to the perceiver? Is it erroneous or, real or, not there at all or, is there a different explanation for all this other than what the Khyaati-Vaadins say?
Vasishta begins his explanation by denying all the Khyaati-Vaadaas.]

सार्थकेनात्मशब्देन ख्यातिशब्देन चोद्भ्रितां आत्मख्यातिमिमां विद्धि शिलाजठरनिर्घनाम्।

Removed of the very word ‘Aatman (the perceiving entity) with its meaning’, along with the various words and meanings that describe its perceiving state (as Khyaati-Vaadaas of erroneous perception); understand this alone to be the description of the pervading state of Aatman (AatmaKhyaati) as a 'highly dense state without gaps like that of a rock-belly'.

(The word ‘Khyaati’ means perceptual error, and also spreading out.)

[Rama! There always have been attempts to describe the Aatman and the erroneous perception called the world in various ways, using examples like the silver seen on the conch-shell.
I am telling you now as your teacher, discard off the very word Aatman as a perceiving entity and its various word meanings and descriptions, once and for all.
Let no word or meaning corrupt the purity of the thinking process.
That state Supreme (the common essence in you and all the others which is referred to as Aatman) is something like a huge grainy rock, which is very thick and hard, without any porosity at all.
Do not bring any word into your thinking process; since any word of description will corrupt the truth of the Aatman-state. I can explain it only through some object seen here.
At the most you can say that it is like some hard thick rock that never moves!

Movement is also an illusion only; you as Aatman never move; but patterns around you keep changing to give an illusion of movement! The movement you see inside a mirage city is also a part of the mirage only! Mind alone exists as the movement-experiencer also, and creates the space-delusion for its own movement.

Reality exists as the Praana, the flux-state which exists as the mind-agitation, which in turn exists as the hallucination of the world-perception. A Knower transcends the Praana-state also and exists as the Reality state itself with the mind stabilized in silence.]

आदिसर्गात्प्रभृत्येव चिद्व्योमैवेत्थमाततं कचत्यात्मनि यत्तस्य बुद्ध्वा तेनैव सर्गता।

From the beginning of the Sarga, (starting from the concept of the beginning of a Sarga), the Chit-expanse itself is spread out like this, (as the ‘Knowledge essence’ of all) and shines within itself, understanding itself as the Jagat; and thus raises forth the state of Sarga.

[There is the Bodha-state (Knowledge) variously referred to as Chit-expanse, Brahman, Aatman etc. It is the entire knowledge-essence of all that existed in the past, all that exists at present and all that will exist in the future, of any perception-state anywhere at anytime.

It is the knowledge of the beginning and end also of all the creations.

That Chit alone is everything that gets defined as the perceived.

That ‘knows’; and the world is there as the object of Knowledge, as its very nature.

It is spread out as all. It shines as all.

However, this perceived is not outside of it like ‘something projecting out as something else’. This shine is within itself; since nothing can be outside of it, as an outside.]

न वहन्तीह सरितो, नेहोन्मज्जनमज्जने, व्योम व्योमन्येव चिद्रूपं कचत्येवमनिङ्गितम्।

Rivers do not flow at all; there is no drowning and coming out also.

Chit-principle as the non-material emptiness shines like this in the emptiness, without any action whatsoever.

[There is no 'perceived' at all! What can be there as erroneous perception at all?
That (Chit) alone is! It does not perceive; but is itself all that you define as the perceived.
There do not flow the rivers of life, where Jeevas sink and come out again and again.
There is only the emptiness. No Jeevas, no experiences, no objects, no perception; nothing at all!
Nothing moves; nothing perceives! No one is there at all!
No knowledge; no perception, no understanding, no misunderstanding; no Aatman, no Brahman; no Chit;
nothing exists as anything that we can imagine it as; but just emptiness empty of even the emptiness that we
are familiar with.
This world? Is it real or not?
Do you still see the world? Then, know that also to be just the 'emptiness'!]

कचनोक्त्या तु रहितां समग्रेणास्तकल्पनां विनोत्तरपदार्थेन त्वात्मख्यातिमिमां विदुः।

Bereft of the word 'shine' (as an action) and without any word invented for its description (Khyaati);
removed of the meaning for the second half of the word (Khyaati/perceptual error), the learned understand
the word AatmaKhyaati (as to what it truly is).

['Chit alone shines like this...!'] Even this is not the correct statement.
There is nothing that shines; and no act of shining also occurs as such!
There is no shine also; not even some sort of 'Khyaati', the spreading out!
Even that much as a shining act cannot be attributed to that state.

Do not think of any thing coming out or going in; do not think of inside and outside; do not think of one
shining as the other, like the conch shell appearing as the silver; or the rope appearing as snake, or any such
perceptual error examples.

There is no Avidyaa, no Vidyaa, no bondage, no liberation, nothing and nothing at all; not even the word
'nothing'.

Any word you can invent for describing the Aatman cannot even vaguely refer to that state.
Keep your mind free of all the words and meanings.
Forget all the theories you have read; forget all the philosophies you have mastered; and keep the mind
completely empty of all the words and meanings.
Just listen to my explanation of this, with a completely word-less mind.

The word 'AatmaKhyaati' is made of two words; 'Aatman' and 'Khyaati'.
Discard the word 'Khyaati' which means erroneous perception. What is left out? 'Aatman'!
What is the 'Khyaati' (understanding) of the Aatman-state (as self-awareness), that alone the true Knower is
interested in.]

आत्मैवेदं जगत्सर्वं ख्यातिर्यत्र न किंचन अख्यातो नाम न ख्यात्या कदाचित्ख्यापितः क्वचित्।

Everything that is there as the Jagat, is this Aatman only.
There is no Khyaati (perceptual error) as connected to the Aatman shining as something else erroneously.
That which is not erroneously perceived (Akhyaata), can never be erroneously perceived and proved as
erroneous perception.

[There is only 'That'; call it the Aatman; call it the Jagat; it makes no difference; but there is never an
erroneous perception at all!
When Aatman alone is, where comes the question of something seen as something else?
What you see as Jagat is Aatman alone; and nothing else!
There is no non-perception, no right perception; no erroneous perception; no extraordinary perception;
nothing at all.]

ख्यातिरख्यातिरित्यत्र वाचोयुक्तिरवास्तवी किं तत्र ख्यापनं नाम स्याद्वाप्यख्यापनं च किम्।

Divided views like Khyaati and Akhyaati, (that which is perceptual error and that which is not perceptual
error) prove the eloquence of speech and have no validity as such.
What is there as the erroneous perception, or what is there as 'not the erroneous perception'?

[The meaning of root-sound 'Khyaa' is 'Prathaa' – 'to spread out'.

The very meaning of the suffix is its essence.

That which has the essence of 'Khyaa' is the meaning of a word made out of 'Khyaa-root'. Therefore 'Khyaati' is that which spreads out.

Rather 'Khyaati' means - 'something' is there that spreads out.

How can you say 'Akhyaati' (No-Khyaati) and negate the very existence of something that is erroneously perceived?

'Khyaati/Akhyati'; are just terms used in the word-games played by scholars.

The word 'Khyaati' itself contains within it the existence of something which is seen as error. If the word 'Akhyati' means 'that which is not erroneously perceived'; even then it needs a second person to prove it.

If the Jagat is some inert thing, then another conscious entity can state that it is erroneously perceived, or not erroneously perceived. When the Self-shining Aatman is alone the perceived world, then what is there as a second thing to perceive it erroneously or not erroneously?]

अख्यातिरन्यथाख्यातिरसत्ख्यातिरितीतरा दश्याश्चिन्मात्ररूपस्य भासश्चित्त्वचमत्कृताः।

Akhyati, AnyathaaKhyati, AsatKhyati and other descriptions are just the lustrous shine of the ChinMaatram; the miracle of Chit-state alone.

यथा यथा यदा ये ये चिन्मात्रव्योमभास्वतः चिदंशवः कचन्त्यच्छास्तदा ते ते तथा तथा।

However and whenever whatever rays of Chit, shine forth in the Chit-expanse, they exactly shine there in that manner only (even as these mind-made theories).

आत्मख्यातिरसत्ख्यातिः ख्यातिरन्यथा इत्येताश्चित्त्वचमत्कृत्या आत्मख्यातेर्विभूतयः।

AatmaKhyati or AsatKhyati, and AnyathaaKhyati are all just the grandeur of AatmaKhyati (Self-shining state of Aatman), as the miracle of Chit only.

[What is not the Chit?

All the Khyati theories are also the shine of the Knowledge-essence of Chit.

Anything and everything is the shine of Chit!

All the names and forms are Chit alone! All the words are Chit alone!

All the theories of erroneous perception are also the shine of Chit alone!

Every object with name and form, every sound, every smell, every touch, every taste, every thought, every word, is the shine of Chit!

Chit alone is all that is there as the world! You, I, all are the shine of Chit!

All the theories, philosophies, arguments, debates are all the shine of Chit alone.

Chit alone shines as knowledge in any mind.]

आत्मख्यातिपदस्यार्थ आत्मख्यातिपदोऽङ्गितः अनाद्यन्तो निरुल्लेखः सोऽयमेकघनः स्थितः।

The 'meaning alone' of the word AatmaKhyati (Self-shining state of Aatman), stays as one dense state without any beginning and end, and beyond the words that can describe anything; without any trace of even the word 'AatmaKhyati'.

[What is AatmaKhyati?

World is Aatman's shine only. Even that word 'AatmaKhyati' cannot exist in the Aatman-state.

Throw off the word AatmaKhyati also. Do not be trapped by the words with meanings.

Understand the meaning only, without the interference of a word!

How can the mind understand something without its description through words?

How can you describe something which cannot come under any description?

Any language of any world, with the finest vocabulary cannot ever describe that Aatman and express it as anything at all!

Every sound which takes the form of a word is pervaded by that only!

How can any word describe that from which it rises as a word?

Can you know yourself as an object of knowledge as outside of you?

How can you describe that which is the very basis of all understanding?

You cannot talk about that at all!

That state has not even a name called Aatman, Chit, or Brahman!

It is also not some 'state of existence' also!

How to say it, with what words? Words cannot refer to it; and we, as the mind-mechanisms know everything through the medium of words only. If we use any word to explain, it spoils the very purpose of explaining that Supreme state.

How to explain? Any explanation fulfils the only purpose of dragging us away from its understanding.

Aatman is not the thing with the name of Aatman! And the 'Khyaati' is never there for it!

It is not erroneously perceived; nor does it spread out as anything.

It cannot be described through words with meanings.

It is just some denseness beyond explanation.

Let me give you an example to make you understand this.]

तत्रेदं महदाख्यानं शृणु श्रवणभूषणं दूषणं द्वैतदृष्टीनां योतनं बोधस्वभावतः।

Listen now to this tale which is an ornament to the ears.

It opposes all views of duality; gives enlightenment through the correct Knowledge.

TALE OF SHILAA, 'ROCK-SHE'

[The word 'Shilaa' is a feminine gender word in Sanskrit.

The translation will refer to the Shilaa (rock) as 'she' only, so as to not lessen the poetic charm of Vaalmiki.

You can imagine a woman shaped statue also as a rock.

Here is a given a simplified version of the dialogue between Vasishtha and Rama, before the translated verses get explained.

Vasishtha says:

Imagine a Shilaa, a rock that is without any shape.

(You can imagine it as carved statue of a woman, for convenience).

She covers a huge amount of space.

She is made of very hard rock. There are no pores at all in her rocky body.

The body is grainy all over.

Her body is very dark; no shine at all.

The body is taintless also; no flaw anywhere.

She is well-made with ample rock-limbs.

She is not made of joining various rock-pieces.

She cannot be chiseled at all; so hard the rock-body is!

Nobody could make her using tools of any sort.

She is so huge; spreading across whatever space that is there as space.

She has been there from long; even before 'Time' came into being!

Her body is dense with heaps of Kalpas (creations), and she is imperishable.

She is so beautiful and attractive.

She is so smooth-bodied, she is like the space itself!

No one can clearly state, as to which class (of womanhood) she belongs to!

No one knows from where she came, how she came to be, and when she will be there.

Her central essence, her heart is not made of any elements. She is not made of any elements.

She is of a very hard and firm body; she cannot move at all!

She cannot be broken to pieces; she never can cease to exist also.

Her body contains so many lines. They look like designs of lotuses, mace, discus, conch etc.

She is the sacred 'Saaligaama Shilaa' as it were!

She has kept names for all the lines that are inside her rock-body.

She calls some lines as Jeevas; some as earth, some as air, some as Aakaasha, some as lustre, and some as water (elements).

She is not inert; otherwise, how can she keep names? She is not conscious; she does not move at all!

She stays like an inert rock only; but has kept names for all the lines that are in her body.

No one knows what she is!

Rama asks:

Who made those lines inside her? Who chiselled her?

Vasishta says:

She cannot be broken at all Rama!

No one is there who can even make a small dent in her!

Yet, there are so many lines inside her like cities, mountains, trees, gods, demons etc.

These lines are subtle and cannot be seen as such.

All these are formless; yet are as if with forms, like tiny statues.

There is one line which spreads all over her; she calls it the Aakaasha.

There are some small lines; she calls them the suns and moons.

Rama asks:

Who has seen them all? Who can go inside her to see it all?

Vasishta says:

I have seen them! If you so want, you can also see them!

Rama asks:

When she is so hard-bodied like a diamond, how could you go inside her?

How could you have seen inside her?

Vasishta says:

Because I am inside her! That is why I could see all that was inside her!

Who can break and go inside her? Impossible!

I stay inside her; that is why I could see inside her!

Rama says:

Explain all this for better my understanding.

Vasishta says:

That essence Supreme alone was referred to by me by the name of Shilaa.

We are all the flesh which fills her completely. We tightly fill her without a gap.

All the elements are the grains that fill her all over.

All the minds, all the intellects, all the egos are the grains that fill her all over.

We all are one only as that huge Shilaa; but we imagine ourselves as different.

That Shilaa is the Chit-expanse only. What is there other than her?

It is the dense state of Chit alone, the Knowledge-essence!

Every grain of this Shilaa of Knowledge-essence is an object that is imagined with a name and form. Every grain is a Jagat imagined by her only.

All that is perceived is the imagined forms on the formless lines of her body.

(Noise, movement, everything is just a mind-imagination, mind-superimposition on the silent dense state which never moves.)

WHAT IS THE ESSENCE OF THIS DIALOGUE?

Shilaa is just a rock; but it is as if with a form, for the imagination.

Actually it is formless; yet the mind sees a form in it; rather creates a form in it.

That is what the Reality of Chit is!

It is formless; unbroken; and firm, without any sort of movement.

It is made of grains only, which are all just imagination-points.

These grains are each a potential world-maker; capable of seeing a world in emptiness.

Shilaa is these grains only, like the sun is its rays only.

Each grain imagines a separation; and also imagines forms with names in all the lines that are in the Shilaa.

Since there is no separate grain, but only the Shilaa which is formless; there is no division at all.

Since there is no division at all, no one perceives anything.

Yet the very nature of Shilaa is to appear as with form.

It is something which exists as a thing to be imagined.
Since there is nothing outside of it, it itself imagines the elements, mountains, cities, Jeevas in itself.

What example can illustrate this wonderful amazing state of Aatman?

Conch shell/silver, rope/snake, gold/bangle; all are just ordinary examples of the world, which cannot in any manner reveal the true state of Aatman (or Chit).

Only the Knowers who are in the state of the Shilaa itself, who appear as if with form, though formless, know the truth of this state.

For the ignorant ones, who stay in the level of a grain only, the Shilaa is never visible!

The Knowers exist as the Shilaa, the formless firm rock. The ignorant ones exist as the 'imagination-forms' which see the worlds in that unbroken mass of denseness!]

TALE OF THE ROCK

अस्ति योजनकोटीनां सहस्राणि प्रमाणतः आनीलकुड्यकठिना विमला विपुला शिला।

There is a huge taintless rock (Shilaa) completely dark, extremely hard and solid, covering thousands of crores of Yojanas in size.

[The rock is very huge and covers great distances.

Distance is a concept that rises out of that Unknowable state.

However much the distance can be imagined by any mind; that much distance it spreads out as; and is ready even to extend beyond that! The end can never be reached; and there is no beginning also.

The rock covers enormous distances as such.

It is very dark. Light and darkness are concepts that rise out of it. How can it be lustrous?

No one is there to see it other than itself; so it needs no light. It is light-less; bright-less.

It is very hard. It cannot be broken, or made a crack into. It is one hard mass without divisions.

It is taintless. No taint called the world (delusion) is in it.

It is the purest of the pure, if such words can be used to taint it a little through such description.

How big is it? As much as the thoughts can conceive!

What is not within it that is not ready to be seen as something at some time at some place?

If all the worlds of all the times at all the places in all the minds can be pictured as a rock; well that is how big it is; and bigger than that also.

There is no measure for its size; for the very concept of measure rises out of it only.]

न संधिबन्धा निबिडा वज्रसारा विसारिणी अत्यन्तपुष्टकठिनजठराकाशनिर्मला।

There are no joints that bind her as pieces.

She is very dense (and gap-less); hard like the diamond; and spreads across (without limits).

She is taintless like the sky which is very full; and she is extremely old and hard.

[This huge rock is not made huge by joining the pieces of rocks.

Chit is not a totality mass of all the divided Jeevas joined together.

It is thick; so thick, that it cannot be thought off as broken at all.

It is the wholeness without divisions. It is without limbs.

It is as hard as the diamond. It is imperishable.

No thought can chisel it to break it into two.

It spreads far and wide; as much as the minds can extend forth.

It is filled up and swelled as the fields of experience for all the wants that exist as the Jeeva-states.

It is very firm; it cannot shake even a little.

It is old; as old as a mind can think back to; as old as the birth of time itself.

It is taintless; no dirt of the world is in it at all!]

असंख्यकल्पनिचयमविनाशा घनाङ्गिका कान्ताङ्गी निर्मलत्वेन व्योमरूपैव लक्ष्यते।

She is very thick bodied; is imperishable with countless heaps of Kalpas.

She has attractive limbs. She is so taintless that she looks like the empty sky.

[The rock is very huge; is dense with countless Kalpas heaped inside it; and keeps on swelling up more and more with more and more Kalpas. It never ends ever!
It is very attractive; and loves itself as it were.
Who does not love the Self? Is not Aatman the most attractive thing for all?
It is so taintless and pure that it looks as if pure empty expanse of space itself has become the smooth structure of the rock.]

जातिस्तु ज्ञायते तस्या विशिष्टा नैव केनचित्कथं कुत्र कदा चेति न विज्ञाता सदैव सा।
There is nothing special known about as to which class she belongs to.
It is never known how, where, when she is.

[Is the rock inert or conscious? It is not known!
Why she is there? It is not known! She is causeless!
Where she is? Nowhere! There is no space where she exists.
What is she, a conscious powerful Godhead, or an inert immeasurable physical state?
Who can ever know what it is! Only it can know of itself!
It is inert because it does not think; does not move; does not act; does not perceive!
It is conscious because it thinks; moves; acts; perceives (as it were)!
Unless one 'knows' it, he cannot classify it in any way; but it is not known to exist in any place; in any time.
It has no form. It cannot be perceived. It cannot be measured.
So we are helpless! We cannot describe it ever!
You can only stay as 'That' to understand 'That'!]

WHAT IS SHE MADE OF?

अन्तस्तस्यास्तु हृदये भूतधातुविवर्जिते निबिडानन्तकठिना वज्रसाराऽविनाशिनी
लेखामयानि विद्यन्ते स्वाङ्गभूतानि भूरिशः पद्मजालानि शङ्खाश्च गदाश्चक्रादयस्तथा
खं वायुः सलिलं तेजो वसुधेत्यभिधा कृता नासीत्तत्र स्वलेखानां जीव इत्येव वै तथा।
Within her heart (central essence), which is without the elements (not material), which is tightly dense (not divided), endless (no beginning or end), and very hard (immovable), like the hardness equalling diamond (not breakable), which is imperishable (never ceases to be); abundant grains (granular texture) all over exist as her limbs; as varied lotus designs, conches, maces and discus-wheels.
Sky, air, lustre, earth actually are not there at all; but are the names made by her on those grains within her, as also the name Jeeva.

[This rock is granular in structure; and not porous. (Not even air can pass through it.)
These grains and lines look like various designs.
For whom? For itself when it looks at itself; and it names them as, lotuses, maces etc!
It can imagine beautifully! So also, it names one line as Aakaasha; another as Vaayu and so on.
Some grains, it names as Jeevas also.
But are they really there? Not at all!
How can anything separately exist in this dense, hard firm mass of a rock?
But this rock is a thinking rock; a Knowledge rock. It just imagines the lines to be this or that.
It imagines them as moving, talking, smelling, tasting, seeing and so on.
It imagines them as bound, and also imagines them as liberated. But actually no one is there; nothing is there, except the hard single unbroken mass of the rock!
It is all alone!]

रामोवाच
Rama spoke

शिलासौ चेतनं तस्याः कुत इत्युच्यतां मम अचेतना शिला नाम कथं नाम करोति च।
Tell me how this rock can act conscious.
Since she is an inert rock, how can she keep any name (for any line)?

वसिष्ठोवाच
Vasishta spoke

न चेतना न च जडा सा शिला विपुलोज्ज्वला जातिं जानाति कस्तस्याः कस्तत्रान्यश्च विद्यते।
That Shilaa is not conscious, not inert, yet she is highly glowing.
Who knows what class she belongs to? Who exists as another there?

रामोवाच
Rama spoke

तस्याः पश्यति ता लेखाः कः कथं जठरस्थिताः कथं वा केन सा भग्ना कदा नामेति मे वद।
Those grains seen inside her, how they came to be inside that belly?
How and who made those carvings and when, tell me that!

वसिष्ठोवाच
Vasishta spoke

न भेतुं युज्यते सोग्रा न च भेत्ता च विद्यते तथैवापारपर्यन्तदेहिन्या सर्वमावृतम्।
She is so hard-bodied that she cannot be broken in any way. There exists no one who can break her also.
Everything (all those designs) is pervaded by her with her body extending from that end to this end (without any limit), in this way only.

लेखामयानि विद्यन्ते तत्रानन्तानि कोठरे वृक्षपर्वतजालानि नगराणि पुराणि च।
Countless grains exist in her inside as the hosts of trees, mountains, cities and towns.

तत्र लेखामयाः सन्ति देवदानवनामकाः सूक्ष्मासूक्ष्मा निराकाराः साकारा इव पुत्रिकाः।
Grains stay inside with the names of Devas, and demons.
There lines are subtler than the subtle, and formless; yet are like statuettes with forms.

आकाशनाम्नी तत्रासि लेखा वैपुल्यशालिनी उपलेखाश्च सन्तयस्या मध्ये चन्द्रार्कनामिकाः।
There is a profuse line named Aakaasha.
There are also secondary lines in the intermittent regions as moons and suns.

रामोवाच
Rama spoke

केन दृष्टा वद ब्रह्मन्लेखास्तास्तत्र किम्विधाः कथं वा वद दृश्यन्ते निपिण्डोपलकोशगाः।
Who has seen those lines, tell me Brahman! What are they made up of?
How do these get seen inside the thick solid mass of the rock?

वसिष्ठोवाच
Vasishta spoke

मया राघव ता दृष्टास्तादृश्यस्तत्र लेखिकाः तवापीच्छा यदि भवेत्तास्त्वमपि पश्यसि।
Raaghava! I have seen those lines which were described like that. If you so desire, you can also see them.

रामोवाच
Rama spoke

तादृशी वज्रसारा सा शिला भङ्गुं न युज्यते तथापि भवता दृष्टा लेखास्तत्कोशगाः कथम्।
It is not possible to break that rock which is so hard. How were you able to see the grains inside it?

वसिष्ठोवाच
Vasishta spoke

एतस्ता जठरे राम लेखाहं जठरे स्थितः तेन पश्यामि तत्रस्थो लेखाजालं तदक्षतम्।
Rama! Inside its belly, I stay as a grain inside its belly.
Staying there, I see the entire texture of grains which are imperishable.

कोऽसौ शक्तोऽन्यथा भङ्गुं तां शिलामहमन्तरे तत्सर्वं दृष्टवांस्तस्या अहं तत्रान्तरस्थितः।
Who at all is capable of breaking that Shilaa? (since no second is there)
Inside her, I see all that, staying inside her only (as one with the rock).

रामोवाच
Rama spoke

कासौ शिला कश्च त्वं वद मे क्वासि संस्थितः किमेतद्वदसि ब्रूहि किमेतद्दृष्टवानसि।
Who is that Shilaa? Who are you? Tell me where you are inside her.
What are you talking about? What are you seeing actually?

वसिष्ठोवाच
Vasishta spoke

परमात्ममहासत्ता कथितैषा मया तव अनयैव वचोभङ्ग्या न त्वैषा न विपुला शिला।
I explained to you just the great reality of the Supreme Self, using these amusing words.
It is not actually a huge Shilaa (like a solid rock seen somewhere).

परमात्ममहासत्ताशिलाया जठरे वयं तच्छिलामाम्समेवेमे सौषिर्यपरिवर्जिते।
Inside the rock of the great reality of the Supreme Self, we are all like the flesh of that Shilaa bereft of all emptiness.

तच्छिलाङ्गं नभो विद्धि तच्छिलाङ्गं सदागतिः तच्छिलाङ्गं क्रियाशब्दा वासना कालकल्पना।
Know the (the spread out phenomenon as the emptiness of the) sky as her limb.
Wind (the constant movement-factor which exists as the world phenomenon) is also her limb.
The word Kriyaa (which means some action bound with a particular result) is her limb; so are the Vaasanaas (the force that produces some experience), and the concept of time (Kaala) (as the constant change-factor observed by the Self).
(These limbs do not exist as separated from the Reality. It is how it is, as it is, as the undivided 'Poornatva'!)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च अहंकारं इतीदं तत्तच्छिलान्दमुदाहृतम्।
Bhoomi (field of experience), water (experience), fire (the experiencing state as Jeeva), air (the contact that connects all Jeevas to the experiences), sky (the expanse that supports the existence of objects), mind (the information processor), intellect (the concluding factor), Ahamkaara (the fixed point of the Self that is nowhere and in no time); all these are said to be her limbs.

परमात्ममहासत्ता शिला माम्समिमे वयं सर्व एव ततोऽन्येऽप्यन्ये त्विति च विद्महे।

The great reality of the Supreme Self is the Shilaa. All of us are its flesh.

Though all of us are spread out without divisions, we think of us as different from each other.

चिन्मात्रैकात्मिका येयं किलातिमहती शिला एतस्या व्यतिरेकेण क्व तदस्ति किमुच्यताम्।

This enormous Shilaa is made of Chit-expanse alone (that which understands itself as the seen-world of the 'I' in the ignorant level, and that which understands itself as itself in the Knowledge level).

Tell me, what is there other than her?

[You cannot catch it separately like some heavenly state elsewhere; it is now here around you, as you, and as all that can ever exist as the 'known', including your imagined identity.

Drop all; there is only the awareness pure and untainted that is left back.

What blocks you from staying as this state though you are really 'that' only?

It is the attachment you have for the images and shapes that surround you as sense-patterned information.

You are always turned towards the outside only and are engaged only in catching the sense patterns, as the objects, people, gods etc.

But, how can you catch any sense-pattern and own it at all?

It always evades you like the gold at the rainbow's end!

You can only 'know' the information; can never own it ever!

Nothing belongs to you; nothing exists also as any solid thing.

You as a form are just an apparition living inside a ghost-house called the world, and are deluded that you own other ghostly apparitions also. You are just a shape drawn on the empty sky as it were!

You expect Brahman also to be a sensed pattern like a deity; you believe that the Aatman is a streak of light which exist inside you. You seek to be eternal as a dream-character only with all the dream objects intact.

With such misconceptions, how can you remain still as the deep silence of the Rock, even if a million Vasisthas descend down to the earth to teach you the profound science of the Aatman!]

शुद्धं वेदनमेवेदं घटावटपटादिकं यथा स्वप्ने तथा भाति जलमूर्मितया यथा।

'Pure understanding consciousness' alone is the phenomenon of the objects like the pots, trees, and clothes etc (just processed sense-information), similar to how it gets seen in the Svapna state (that is made out of emptiness), and similar to the waves in the ocean (rising newly at every moment and disappearing immediately).

इदं ब्रह्म घनं सर्वं चिन्मात्रघनमाततं परमार्थघनं शान्तं सर्वमेकघनं विदुः।

All this is the dense state of Brahman (the understanding state of Reality that expands as the Bodha state of the world). It is the spread out denseness of consciousness.

(What can exist bereft of this understanding state?)

It is the dense state of reality that is tranquil (that appears as the disturbed state of the world).

Everything is said to be just 'denseness' by the learned.

(The world is just the dense gap-less state of information only.)

एकं महाचित्ति शिलोदरमेव सर्वं सौषिर्यवर्जितमपारमनादिमध्यं

तेनात्मनैव कलिता कलनात्मनेयं सर्गो जगद्भुवनमित्यपि दृश्यनाम्नी।

Everything is just the dense rock-like state of the great consciousness.

It is completely without porosity. It is boundless; without beginning or end.

'This perceived phenomenon that is named as Sarga, Jagat, Bhuvana etc' has been conceived by its conceiving power, by itself.

['That alone' 'is' 'as it is'; and everything exists as 'that alone'!

Why it has to be like this? We have no answer.

We are just the grains of that rock, named by it!

We have only two options; to believe that we are separate from the rock and suffer through the various formations of grains; or just remain as the rock itself, though existing as a grain.

The grain which believes that it is a grain that is separate from the rock has to suffer through its limitations; the grain which is one with the rock rests in the silent lap of the rock, as the rock itself.]

CHIT AND THE SHILAA

Can you imagine something, which is not even a measure of a tiniest point, which cannot be anything at all but emptiness, yet contains within it vast distances spread out within it?
Difficult, since it is not inside space also! It does not have any 'within' also!

Any word with meaning cannot describe it in any manner. So, how to imagine it?
Let us start with what we perceive only.
Let all the perceived be just a huge rock!
Let the spread out space filled with countless worlds be a huge solid rock structure.
Let us analyze this rock and describe it first.
And, Vasishtha describes this rock in detail.

This rock which has been described in such a detail by Vasishtha; does not exist anywhere in anytime; but exists for sure! Otherwise, I and you cannot exist at all!
It cannot be seen (perceived) like the other rocks that get to be seen.
It itself can see, of course! Otherwise, I and you cannot see at all!
It sees itself; and that is what the world is!
It has no form; no name; yet it sees in its own lines and grains, all the manifold cities, mountains, gods, demons and whatever!

Actually there is no rock; no grain or line; but if there was a rock that never moved, was firm, dark, and dense, well that would be somewhat how this Chit could be described as.
Actually there is no outside or inside of this 'Chit-Shilaa'.
'Inside' and 'outside' are its limbs as its imaginations only.

Every Jeeva, every tri-world is its imagination only.
Every bit of perception is its limb that is imagined within itself.
Is it a 'person' who imagines? No!
Is it conscious? No! It imagines consciousness also!
Is it inert? No! It imagines inertness also.
It is in no space at all as anything; but all the space is inside it as imagination.
Since there is no inside also, and since it is not a person also, what is it, and where is the world as such?
We cannot ever know of it whatever it is; because we are what it has imagined!
How can the imagination ever know the one who imagined it?

We and the Jagat with all its manifoldness are all within it, we can say; because we can see only the space marked as inside and outside. We can never understand what it is to be outside of space itself!

'Space' tells us that there is something that is not in space.
'Time' tells us that there is something that is not bound by time.
The 'beginning and end of our worlds' tell us about the beginningless, endless something.
'Movement' here tells us that there is something that does not move at all.
'Names and forms' of our world tell us about something which has no name or form.

We can only imagine what it could be like, by constructing a structure made of words like beginningless, endless, formless, nameless etc; but these words never can tell us what the Reality is actually.
Our intellects are not made to grasp that 'something'!
Our minds can only perceive space and time and the objects framed inside the space and time.
We can never imagine 'that something' which has imagined all of us.

Now you have understood the rock, described by Vasishtha.
You can think of Chit as something like this rock. But wait! It is not over yet!
Now think of this huge rock as just emptiness without anything at all.
All the worlds, all the people, all the mountains, rivers, cities, and everything exist within that something which is subtler than the tiniest atom particle! It is so subtle that it is nothing at all! Yet all 'this' is 'that' only! This is the 'Chamatkaara', the amazing nature of this emptiness called Chit!

Why it is there? What for all this is here?
 We can never know! It is causeless!
 What would it be if it was also not there?
 Such a question itself is meaningless; as something needs to be there to question also!
 We are there for sure; for we are real as the imaginations of that Reality.
 That Reality exists as us, like the rock alone exists as the grains and lines.

To understand this Chit-Shilaa, we have to forget all the names, all the forms, all the worlds, all the words, all the meanings, all the thought processes, and just not do any action at all; not even a single thought production also.

If we remain so silent that even silence is not there as any word with meaning, then we exist as that reality without the imaginations.
 All the divisions disappear; all the names and forms vanish off; all the words become meaningless; and we stay as 'that undivided, motionless, beginningless, endless, formless, nameless, something' only.
 There is no perceived; and no perceptual error also.
 There is no within, no without, no inside, no outside; but just some unique bliss which alone remains as one's true essence.

You have seen a small rubber balloon expanding, when the air is filled inside it.
 It expands outside from a tiny thing to a huge thing.
 This we can understand; but can you imagine a 'no-point emptiness' bloated up inside itself, as an enormous solid thing?
 Vasishta gives the example of dust-motes floating in sunlight, and mentions each dust-mote as containing three worlds within it.
 Can you imagine some nothingness which is bloated up as this Jagat within it, when it has no inside also?
 What can nothingness bloat up as? Nothingness only!

Just 'some thing' 'which is nothing', and 'which exists as any perceived-state as a Known', is 'that nameless formless something'!

Something so hard and unbreakable like a rock, which is not anything in space; is not a person; is not conscious; is not inert; is not in time, is causeless and incomprehensible, stays as this imagination (Jagat), as the random perceived-fields with built-in perceivers.
 What is erroneous here? How can error be ever there in that empty expanse of Chit which alone exists as all this emptiness called the world?

RETURN BACK TO HOME

To return home; from the imagined Jeeva-state to the no imagination nothingness-state, just withdraw within, where no within is there. It is rather a reverse process of deflating a balloon.

You do not withdraw the world into yourself (Self) from outside; but it is something like you turn yourself inside out! You withdraw the entire space of the perceived from inside out as it were; and stay as the 'nothing-something' which is not limited by the measures of time and place.
 It is a unique state! So beautiful! So pleasant! So wonderful!
 That is how Vasishta is able to see the inside of the rock, without making an effort to break it through the intellect-chisel.

When we again return back to the imagination once we were as a name and form, (bloat up as the solid Jagat from the nothingness-state) we get branded by the name of JeevanMuktas!
 Another amusing imagination rising from that reality!
 That Shilaa itself is fully peeping through that particular 'Jeevan Mukta-grain', as it were!
 What liberation, what bondage, and what JeevanMukti?
 All are just meaningless words; the extended forms of delusion only!
 The Shilaa itself is the JeevanMukti state also, and shines with a mind as a Shiva or Vasishta! Such states are very rare to find indeed!

Vasishta, Shiva and such other Knowers are not 'persons' who are in the Turyaateeta state (transcending the Turyaa state) with names and forms; but they are the Shilaa itself imagining itself as a Shiva and a Vasishta, the pure ones who see her (Shilaa) only as the Jagat. We cannot even worship these great ones as some entities with forms; for they are one with the rock itself, which is without a second.

We have to dissolve as the grains and exist only as the rock!

That is the greatest worship offered to Aatman (as all); says Shiva in his ShivaGeetaa!

वसिष्ठोवाच

Vasishta spoke

आत्मख्यातिरसत्ख्यातिः ख्यातिरख्यातिरन्यथा शब्दार्थदृष्टयस्तज्ज्ञं प्रत्येताः शशशृङ्गवत्।

कदाचनापि नामाङ्ग संभवन्ति न काश्चन।

AatmaKhyaati, AsatKhyaati, Akhyaati, Khyaati of other types are also just some words with meanings only, referring to some view points of some thinkers. For a knower, such things do not have validity at all, like the mention of the hare's horn; and are not possible at all.

शान्तमव्यपदेश्यात्मा ज्ञ आस्तेऽस्तङ्गतेङ्गनः।

Dear Rama! The Knower stays quiet without any descriptions and without the slightest of movement.

एता उद्यन्ति चिन्मात्रादात्मख्यात्यादिका दृशः तच्च शुद्धतरं व्योम तन्मय्येव च दृश्यते।

These views of AatmaKhyaati rise from the Chit itself.

That is the purest form of emptiness. I see those views also as that Chit-expanse only.

अयमात्मा त्वियं ख्यातिरित्यन्तःकलनाभ्रमः न संभवत्यतश्चैनं शब्दं त्यक्त्वा भवार्थभाक्।

'This is Aatman; this can be described'; this itself is a delusion rising from the misunderstanding within. Such a description is never possible at all.

Therefore discard all the words with meanings, and remain only as the innermost essence.

गच्छंस्तिष्ठन्नददपि सर्वं शान्तमतो जगत् आकाशमौनमेवाच्छमच्छिन्नं वाऽप्रवृत्तिमत्।

All that is there as moving, staying, eating, is just a tranquil state. Jagat is just a silent state of empty expanse; is extremely pure; unbroken; and without any sort of projection outward.

नानामहाशब्दमपि शिलामौनमवस्थितं अनारतं गच्छदपि व्योमवच्छैलवत्स्थितम्।

Though filled with varied types of great sounds, it is silent like the rock.

Though continuous movement is there, it stays like the sky, like the rock.

नानाविधारम्भमपि महाशून्यमनङ्कितं पञ्चभूतात्मकमपि खमिवालब्धपञ्चकम्।

Though made of five elements (as Jagat), it is like the emptiness that has no elements as such within.

Though filled with the objects, it is empty and is just awareness.

पदार्थसंकुलमपि शून्यं संवित्तिमात्रकं स्वप्ने महापुरमिव दृष्टमप्यच्छचिन्मयम्।

Like a huge city seen in the Svapna, it is pure consciousness though perceived.

Though with beginning, it is without beginning, like a city that is imagined.

सारम्भमप्यनारम्भं संकल्पनगरं यथा आकाशमात्रं भ्रान्त्यात्म स्वप्नस्त्रीसंगमोपमम्।

It is just emptiness that reveals all, is of the nature of illusion, is like the company of a girl in a dream.

अनुभूतमपि व्यर्थं प्रतिबिम्बाङ्गनासमं नानानुभवनिर्माणं वस्तु शून्यं तु वस्तुतः।

Though experienced, it is wasteful, like a reflection of a girl inside a mirror.

It is made of manifold experiences only. It is actually bereft of all actuality.