

# YOGA VASISTHA IN POEM

---

## CHAPTER VI



## CONTENTS

5. The Story of the Wood-Apple
6. The Story of the Rock

**Swami Suryadevananda**

Edited by Sivananda-Usha

[www.suryadevananda.org](http://www.suryadevananda.org)

## 5. The Story of the Wood-Apple

### THE WOOD-APPLE

There is a wood-apple, immeasurably large  
Existing for eons, it does not perish or decay  
It is the source and support of immortality  
Most ancient, ever new—just like the moon

The center and heart of the universe  
Immovable and indestructible it is  
Even cosmic dissolution cannot shake it  
Immeasurably large—source of all creation

Even when ripe, it does not fall  
Forever ripe, it never over-ripens  
Even gods know not its origin  
None have seen the tree—its source

Beginningless, without middle or end  
All that can be said is—it does exist  
Changeless and without modification  
Without any diversity within itself

Completely full without emptiness  
Fountain-source of joy and delight  
It is none other than the manifestation  
Of energy in infinite consciousness

**IT IS ENERGY OF INFINITE CONSCIOUSNESS**

This energy of infinite consciousness  
Manifests as this vast creation you see

Without ever abandoning its true nature  
Merely by willing in its own intelligence

Even 'willing' is not really the truth at all  
As willing implies existing ego-sense  
From it has come all the elements  
Subjective senses and the objects

It itself is space, time and natural order  
Expansion of thought and 'I'-ness too  
Attraction and repulsion, above and below  
The firmament and stars it alone is

Knowledge, ignorance—all, whatever is  
All that was and all that will ever be  
All and everything is energy only  
Energy of infinite consciousness

Though it is conceived of as being diverse  
It is neither one nor many, this 'it'  
It is nature of supreme all-inclusive peace  
It is the one immeasurable infinite self

## **6. The Story of the Rock**

(Nature of Consciousness)

### **THE GREAT ROCK**

There is a great rock though most tender  
Affectionate, omnipresent and eternal  
Within it countless lotuses blossom  
With countless petals seen and unseen

Sometimes the petals touch each other  
Sometimes they face each other as well  
Sometimes facing upwards or downwards  
Some with roots entwined, some rootless

All things exist in it though they do not  
This rock is indeed cosmic consciousness  
It appears rock-like in its homogeneity  
Harboring within universes of diversity

As one conceives different forms in a rock  
So do galaxies and universes exist in it  
Sculpting does not change the rock's substance  
World-appearance does not change consciousness

The rock has infinite form potential  
A sculptor sees all these in a rock  
So does all appear in consciousness  
Infinite expressions within consciousness

Carved or uncarved—rock remains rock  
So also consciousness remains itself  
World-appearance is an empty expression  
The substance is pure consciousness only

All manifestations are Brahman only  
Cosmic consciousness appears as all  
Appearing modified though unmodified  
How can it change when it alone is

The seed contains the seed only  
Flowers are seed's blossoming

The seed expressing itself as flower  
The cause expressing itself as effect

So with pure infinite consciousness  
It gives rise to itself within itself  
Duality ceases when this is realized  
Consciousness always remains itself

What appears as a form—modification  
Is consciousness itself, naught other  
All this is Brahman the absolute  
Second to Brahman none exists

Time, space and other such factors  
These too are pure consciousness  
Self is indivisible, infinite existence  
Unity expressing diversity within itself

Numerous lotuses exist in one stone  
But all in relation to the stone only  
Many forms appear in mirages  
But all in relation to water only

Brahman and world are synonyms  
There is no essential difference  
See all with the eye that is wisdom  
Behold consciousness as all these forms

As water seen is hydrogen and oxygen  
Even so the world is Brahman only  
The apparently diverse is non-dual  
The substratum of all is unity

Infinite consciousness pervades all  
All exists in infinite consciousness  
Diversity appears in non-duality  
Without modifying existing unity

Appearance appears as reality  
Though uncreated it appears real  
When duality's illusion is abandoned  
All this is seen as consciousness only

#### **MUST BE ATTAINED BY DIRECT EXPERIENCE**

Sages are active but they are not fooled  
They are firmly rooted in the unchanging  
They work with minds that do not move  
Having abandoned conceptualizing completely

By little movement of thought they function  
Their consciousness is purified of all concepts  
Existing here as pure consciousness only  
This must be attained by direct experience

That alone exists, naught else  
No body, senses, life-force or mind  
Freed from all these—experience it  
As the self in all that is ever seen

Without beginning, without end  
Unaffected and free from change  
It is mistaken for something else  
Because it alone is everywhere

This self is everywhere, inside and out  
In all and as all bodies it alone exists  
Unaffected while individuals act different  
Though the infinite stays ever the same

Be actively engaged in natural activities  
Free from the sense of I-ness and 'mine'  
Whatever is seen is Brahman only  
Eternal, peaceful and utterly quiescent

#### **UNMODIFIED, APPEARING MODIFIED**

True modification is real transformation  
The substance itself must have changed  
Such is not the case with Brahman  
Which stays unchanged through dissolution

Before and after creation's appearance  
It was and continues to be pure consciousness  
The momentary disturbance seen in the middle  
Is not modification as nothing really changes

#### **THE DIFFICULTY IN INSTRUCTION**

What is said to be momentary disturbance  
Is not really disturbance—just mere words  
There is no other way to give instruction  
Try to see what is intended through these

Earlier I urged you to make inquiry  
Into the nature of this ignorance  
Earlier, you were not fully awakened  
That was necessary to bring awakening

If one declared 'All this is Brahman'  
To one who has not awakened as yet  
It is like asking a tree for relief  
From suffering he is creating himself

Now that you are awakened I do declare  
You, I and the universe is Brahman only  
Whatever you do try to realize this  
The truth is Brahman's omnipresence

Self alone is the reality in all beings  
As clay is the reality in all pots seen  
Inner movement of energy gives rise to  
Apparent diversity in consciousness

What is to be known, what is to be seen  
Brahman alone fills all and everything  
Fullness is filled with fullness—its own self  
This fullness is established in fullness only

Sense organs are present in all beings  
But the dead do not experience sensations  
While alive the same senses experience  
What is not possible when death arrives

#### **ALL IS INFINITE CONSCIOUSNESS ONLY**

Birth, death, senses and the mind  
We use these terms to communicate  
All is infinite consciousness only  
Appearing and functioning differently

The nature and senses in a person  
The inner instrument and subtle body  
The inner reflections of objects seen  
All these are pure consciousness only

Though free from all modifications  
The notion 'I am' arises in it  
Localized it is known as the individual  
Ego-sense, thoughts and mind arise

Intellect, senses and the body  
All appear as the notion strengthens  
By persistent pondering on these notions  
Of 'I am' localized as an individual

This 'I am' sees other formations  
They too feel the same 'I am'  
Localized formations in consciousness  
Thus 'you are' and 'they are' do arise

All forms asserting in delusion  
Separateness based on initial errors  
Of feeling 'I am' as a separate form  
From other forms though notions only

Similar bodies and substance are all  
Still because the 'I am' feels localized  
They feel differences and separation  
From each other though they are all one

Experience requires contact in some way  
Contact requires separation similarly

Localized forms of the same substance  
Separate and contact—called experience

But the individual or localized form  
Is but a notion in its own mind  
Persistent feelings of separateness  
Make notions appear as reality

Whatever the individual conceives of  
He strengthens by persistently pondering it  
Nothing is actually created as such  
One experiences one's own persistence

When you observe something very keenly  
You will see that these notions try to interfere  
Keep observing without being distracted  
And see how these notions soon disappear

Seeing continues without notions  
Only then you can try to discover  
What it is that appears to be seen  
Without interference of memory

Infinite consciousness alone assumes  
All forms including the individual  
But all these are notions within itself  
Nothing is really created or assumed

Knowledge is inherent in consciousness  
Consciousness mistakes its own knowledge  
For an object limited by space and time  
And experiences division in the indivisible

## A GREAT POWER

Great is the power of infinite consciousness  
It cannot be challenged by anyone at all  
When the individual surrenders individuality  
Consciousness realizes itself as consciousness

As long as the individual feels separate  
Distinct from others—protecting his own  
He will continue to experience separation  
And reap the harvest of his own sowing

All through this delusional experience  
Consciousness stays unchanged, ever pure  
Just as gold remains gold in any form  
Be it a bracelet or ring—gold ever stays gold

Just as one dreams he has travelled far  
And seen different sights in his own mind  
So also does one travel in different births  
To different conditions all within himself

## IT CAN BE OVERCOME

But an error yesterday can be corrected  
If we resolve rightly today, this moment  
So also the habit of separative existence  
Can be abolished by attaining liberation

'I am this body' is a notion in consciousness  
This has taken seed deep within by repetition  
Constantly dwelling and taking deep interest  
In it and all associations that result therefrom

Confusion is the interference of conditioning  
What appears with how you would like it to be  
Delusion is feeling you are an individual  
Separate from all that is seen and experienced

The same self has assumed all forms  
The forms feel separate in delusion  
They then act and strengthen ignorance  
Experience adds confusion to delusion

All throughout this truth remains unchanged  
Brahman alone exists—there is naught else  
The bondage of illusion can be overcome  
By abandoning conditioning—attaining freedom

All forms differ in levels of conditioning  
But enough of perception of division  
The whole universe is a manifestation  
Of the energy of infinite consciousness