

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER NINETEEN

[STORY OF UDDAALAKA (4)]

{ATTAINING THE SATTAASAAMAANYATA-STATE}

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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CHAPTER NINETEEN
STORY OF UDDAALAKA (4)

SATTAASAAMAANYATA/COMMON ESSENCE PRESENT IN ALL

[Mind, intellect, senses produce the facade of the seen world and the seeing 'I'.

If by the practice of Vichaara, you understand and realize as an experience that the world is not really there except as a story that is made up by the idiot mind, then you stop believing in the reality of the world and the 'I', like a child realizing that the ghost is not at all there as a real entity. Then what will happen, will the world and you vanish off into some emptiness? No! Everything remains the same; nothing changes in the outside perceived world; you do not shine with a halo around your head, you body with its particular gene characters does not change into a divine beauty, you do not become a superman or god endowed with super powers, you do not get four hands and a crown to adorn you. Your life story continues as before, whatever it was, wherever it was. No one may even know of your realized state, and treat you in a special way. How will other blind people understand the miracle of you not being blind? What do they know of sight even?

But you will stay completely changed, as it happened in the case of Uddaalaka.

Your conceiving mind is dead; and you see the world without the corrupted state of the story and its characters, where you suffered as the hero or heroine of the life-story authored by the insane mind.

You will just be aware; aware of all; but without the 'I' and the story of the 'I'.

You will not be seeing the world in the light of Brahman, but will be the light of Brahman itself.

Light alone; Brahman alone as the shine of all! Nothing to fear from, nothing to jump about in joy, nothing to cry about; but just be the light and its revelation! Brahman alone! Chit alone!

To be the screen alone with the pictures running on the screen, with no one to watch!

To be the Screen alone with the pictures having no meaning at all!

That alone, as all that is as anything. That is 'SattaSaamaanyata'! Just the 'commonness alone remains without divisions'!]

ATTAINING THE SATTAASAAMAANYATA-STATE

श्री राम उवाच

Rama spoke

आत्मज्ञानदिनैकार्क मत्संशयतृणानल अज्ञानदाहशीतांशो सत्तासामान्यमीश किम्। (55.01)

You are the 'Sun' that brings about the 'day of Aatma-Jnaanam'! You are the 'fire' for the 'grass of my doubts'! You are the 'Moon' for the 'scorching heat of ignorance'! Isha! What is 'SattaSaamaanya'?

श्री वसिष्ठ उवाच

Vasishta spoke

[The 'Chit principle' was revealing the world through the taint of the mind till now in the ignorant state, like the sunlight shines as the rainbow when coming out through the water drops. Even when enjoying the beauty of the rainbow, if you understand the unreal nature of the rainbow and see only the sunlight as the source of it all, then it the state of truth.

So also, if even while staying amidst world perceptions, you can see the truth of the Reality alone, and do not get fooled by the conceived facts of the world, then it is known as the state of SattaSaamaanyata.]

यदा संक्षीयते चित्तमभावात्यन्तभावनात् चित्सामान्यस्वरूपस्य सत्तासामान्यता तदा। (55.02)

When the 'Chitta, the perceiving faculty', which produces the unreal world-existence as real, ceases to exist, by the 'realization of the truth of the non-existence of both the world and the perceiving-I', then whatever is left back, even when still the world appears the same with the same people and objects, that is known as 'SattaSaamaanyata', where Chit alone (the awareness alone) is shining as the 'perception-awareness without the tainted state of the seer and the seen'.

[Perceived exists as it is; but the reality sense in it is gone by the practice of Vichaara.

It is like realizing that the reflection is just the mirror, and the bracelet is just the gold; and supported by that realization ignoring the unreal reflection and the unreal bracelet, though seeing them and reacting with them.

For example, Vasishta and Rama are both reflections in the mirror of Reality, where Reality alone exists as the reflections. Vasishta reflection is talking from the level of the mirror only with the full understanding of his essence.

There is no Vasishta there, except some appearance called Vasishta which is talking with the reflection called Rama, which does not know it is also actually the mirror only.

Vasishta sees all reflections as the mirror (Brahman) only.

Mirror-ness is the common-essence here.

The SattaSaamaanyata of all the reflections is the mirror.

Vasishta does not act in the level of the reflection. He acts as a reflection from the level of the mirror.

Rama acts from the level of the reflection and has to understand that he is also the mirror only.

After this knowledge dawns, he also acts from the level of the mirror only, the rest of his life.

When the mind dies, there is only the Brahman-ness left back as the SattaSaamaanyata, the common essence of all.

Chitta exists even for a Knower, but as a tool only for communication with others.

Since the mirror cannot communicate with others directly (since it does not have a second, and since it does not have a mind or form), it rises as the Knowers and communicates with others.

Knowers act from the unreal state of Chitta; ignorant act as the real state of the Chitta.

Knower knows the common essence of all, and sees no divisions; yet acts as if seeing divisions; it is a made-up delusion temporarily self-invented. The ignorant do not know of the common essence, and they act in the level of division only, and exist as divided from the others.]

नूनं चेत्यांशरहिता चिद्यदात्मनि लीयते असद्रूपवदत्यच्छा सत्तासामान्यता तदा। (55.03)

When the ‘Chit, which reveals the world-phenomenon’ is completely rid of its conceiving nature (of seeing the mere sense-patterns as real objects, and of seeing the body as oneself etc); when the perceived (along with the ‘I-ness’) is understood as non-existent, though perceived; when the Chit stays dissolved in the Reality essence, and stays extremely pure (without the domination of any Guna), then it is known as ‘SattaaSaamaanyata’.

यदा सर्वमिदं किञ्चित्सबाह्याभ्यन्तरात्मकं अपलप्य वसेचेतः सत्तासामान्यता तदा। (55.04)

When the ‘perceiving faculty of Chitta’ stays denying everything that is inside and outside, as the Vaasanaas and the Vaasanaa-fields (along with the imagined conceptions of the inside and outside), by the dawn of ‘Knowledge of the Truth’, then the vision of the Reality alone is there, without the contamination of the seer-seen delusion. Then it is known as SattaaSaamaanyata.

[When the reflection understands its mirror-essence and is always in the constant awareness of its being the mirror, then it sees all the other objects living and non-living also as the mirror only.

It is the mirror only actually seeing itself as all, through a Knower’s dead mind.

There is no Knower or a Mukta; but the mirror only is there aware of itself as all.

Mirror knows itself as all. This is SattaaSaamaanyata.

Mirror which has no mind sees itself through a pure mind-state of a Knower.

Mirror sees itself reflected in the ‘mirror-like purity’ of a Knower’s mind.

To be a mirror for the mirror is ‘SattaaSaamaanyata’.]

यदा सर्वाणि दृश्यानि सत्तासामान्यवेदनं स्वरूपेण स्वरूपाभं सत्तासामान्यता तदा। (55.05)

When, whatever is seen as the world-perception (people and objects and stories of life) is understood instantly as having the ‘common essence of Reality alone’ as the ‘essence of oneself’ and as the ‘shine of oneself’; then it is known as ‘SattaaSaamaanyata’.

[The tortoise without any effort as such, naturally withdraws its limbs when any outside agitation is sensed; it is its natural character. For the Knower also, the perceived world is instantly seen as the Reality only without divisions, as a natural vision, and the perceived gets withdrawn in the self instantly. He does not have to do any contemplation or go into Samaadhi state in the lotus-posture to attain such a vision. Like the ignorant see the world as divided and real with the mind-eye, the Knower sees the world as the self with the mind-less eye of knowledge. Unreal vision is natural for the ignorant; Truth-vision is natural for the Knower.]

कूर्माङ्गानीव दृश्यानि लीयन्ते स्वात्मनात्मनि अभावितान्येव यदा सत्तासामान्यता तदा। (55.06)

When the ‘entire perceived phenomenon’ is withdrawn into the ‘self-essence by the self itself’, ‘without any effort of contemplation’, like the tortoise withdrawing its limbs within, then it is known as ‘SattaaSaamaanyata’.

[The Knower always has his third eye of knowledge open, and sees the commonness of undivided reality only at all times, and knows the unreal nature of the perceived at all times. He is the Reality itself acting as a pure-mind with the full awareness of itself. He is not affected by the Jaagrata, or Sushupti or Svapna, and always stays in the Turyaa state only.

Words like ‘body’ or ‘no-body’ have no meaning for him, for he is always the formless state of Reality whether he dons the costume of a body or not.]

दृष्टिरेषा हि परमा सदेहादेहयोः सदा मुक्तयोः संभवत्येव तुर्यातीतपदोपमा। (55.07)

This is the ‘Supreme-vision’ experienced by the liberated ones at all times, with or without the body. It is equal to the state of Turyaa (the fourth transcendental state that supports the other three states of Jaagrata, Svapna and Sushupti).

व्युत्थितस्य भवत्येषा समाधिस्थस्य चानघ ज्ञस्य केवलमज्ञस्य न भवत्येव बोधजा। (55.08)

Hey Taintless Rama! This state is possible for only the ‘Knower, who has reached the highest (the seventh level of knowledge); and also for him who experiences the natural Samaadhi state (fifth and sixth levels of Knowledge) at all times as his natural state, even while engaged in the duties of the life.

The ignorant never ever can understand or experience this state, which rises out of knowledge alone (and not through recitation of Mantras, or through the boons, or through the magical touch of a Guru, or the vision of a deity, or through penance or ascetic practices).

[Even though the world (not just the planet earth) abounds in such mirrors of Brahman (excellent Knowers), they are not easily seen and are never approachable for the ignorant lot.]

अस्यां दृशि स्थिताः सर्वे जीवन्मुक्ता महाशयाः सिद्धा रसा इव भुवि व्योमवीथ्यामिवानिलाः। (55.09)

All those great ones, the liberated remain in this state of vision, unaffected like the minerals concealed in the ground, or the winds concealed in the sky-expanse.

अस्मत्प्रभृतयः सर्वे नारदाद्याश्च राघव ब्रह्मविष्णुवीश्वराद्याश्च दृष्टावस्यां व्यवस्थिताः। (55.10)

All of us like Naarada and others; even Devas like Brahma, Vishnu and Ishvara; remain in this state alone, hey Raaghava.

एतामालम्ब्य पदवीं समस्तभयनाशिनीं उद्दालको असाववसद्यावदिच्छं जगद्रूहे। (55.11)

Remaining in this state, which destroys all the fears and doubts once and for all, this Uddaalaka also lived in this 'world-house' as long as he wished for.

UDDAALAKA MELTS OFF IN THE SELF

[After the life is over and the body dies as per the story conceived by the mind, the Mukta is freed of the mind that revealed to him only a tiny perceived field as his life-story.

No change occurs in his state as such. His body was already dead for him; now others see the body as dead, and he has no need to communicate with them any more. He is out of their dream-world.

He was always awake, and dream or no dream makes no difference to his state of existence as the Mukta.

In Uddhaalaka's story, we find that he was an ascetic proficient in Yoga; and so he discards the body through the Yogic method. Everybody need not go through it.

Body knows actually how to die, as per the story-context.

A Mukta has no fixed life-span and can discard the body at will!]

अथ कालेन बहुना बुद्धिस्तस्य बभूव ह विदेहमुक्तस्तिष्ठामि देहं त्यक्त्वेति निश्चला। (55.12)

After a long time, he (Uddaalaka) had a firm thought of discarding the body, and remaining as a formless existence.

एवं चिन्तितवानद्रेर्गुहायां पल्लवासने बद्धपद्मासनस्तस्थावर्धोन्मीलितलोचनः। (55.13)

Rama! Having thought like this, he sat on the lotus posture on a seat made of leaves, in that cave of the mountain, and stayed with half-closed eyes.

संयम्य गुदसंरोधाद्द्वाराणि नव चेतसः मात्रास्पर्शान्विचिन्वानो भावितस्वाङ्गचिद्धनः

संरुद्धप्राणपवनः समसंस्थानककन्धरः तालुमूलतलालग्नजिह्वामूलो लसन्मुखः

न बहिर्नान्तरे नाधो नोर्ध्वं नार्थं न शून्यके संयोजितमनोदृष्टिर्दन्तैर्दन्तानसंस्पृशन्

प्राणप्रवाहसंरोधसमः स्वच्छाननच्छविः अङ्ग चित्संविदुत्तानरोमकण्टकिताङ्गभूः

अङ्गचित्संविदाभ्यासाच्चित्सामान्यमुपाददे। तदभ्यासादवाप अन्तरानन्दस्पन्दमुत्तमम्। (55.14 to 18)

Dear Rama (Anga)! He brought under control, the nine holes of the body, through the Yogic method, withdrew all the senses by absorbing them in the self, controlled the breath, kept his neck in the equal position, his face held up by placing the tip of his tongue under the palate through the Yoga-method, keeping the mind not in any outside or inside or below or above or any object or emptiness also, not touching the teeth with the teeth, keeping the air-flow balanced, with his face shining without any pain or suffering, the hair on his body in horripilation by the contemplation of the self, and by prolonged contemplation of dissolving the parts, attained oneness with the Chit-state.

By practice, he attained the 'excellent state of the blissful state of the self'.

तदास्वादनतो लीनचित्सामान्यदशाक्रमं विश्वंभरमनन्तात्म सत्तासामान्यमाययौ। (55.19)

तस्थौ समसमाभोगः परां विश्रान्तिमागतः अनानन्दसमानन्दमुग्धमुग्धमुखद्युतिः। (55.20)

Through that experience, he got absorbed fully in the commonness of the Chit, and attained the commonness of essence that fills the entire perceived. He remained in the 'equal state of all', and was established in the supreme rest, and remained sunk in the unique bliss which can never equal any joy of the world; and his face shone with a unique beauty.

संशान्तानन्दपुलकः पदं प्राप्यामलं गतः चिरकालपरिक्षीणमननादिभवभ्रमः। (55.21)

बभूव स महासत्त्वो लिपिकर्मापितोपमः समः कलावपूर्णं शरदच्छाम्बरेन्दुना। (55.22)

His horripilation stopped slowly; and he had reached the taintless state, with the prolonged delusion of the mind fully gone. That noble one stayed motionless like a painted picture, and shone like the Full-moon in the taintless autumn sky.

उपशशाम शनैर्दिवसैरसौ कतिपयैः स्वपदे विमलात्मनि

तरुरसः शरदन्त इवामले रविकरौजसि जन्मदशातिगः। (55.23)

After a few days, he dissolved off in the ‘essence of the taintless self transcending the state of births and deaths’, like the moisture of the tree dissolves in the Sun’s lustrous rays at the end of the autumn.

गतसकलविकल्पो निर्विकारोऽभिरामः सकलमलविलासोपाधिनिर्मुक्तमूर्तिः

विगलितसुखमाद्यं तत्सुखं प्राप यस्मिंस्तृणमिव जलराशावूह्यते शक्रलक्ष्मीः। (55.24)

With all the agitations gone, feeling no disturbance of any sort, with all superimposition-states of various perceived-taints removed off, with all the joys of Dvaita proved worthless, he attained ‘that unique state of indescribable bliss of quiescence’, where even the wealth of Indra get carried off as worthless grass-piece in the ‘flooding silence of all mundane joys’.

अपरिमितनभोन्तर्व्यापिदिग्व्यापि पूर्णं भुवनभरणशीलं भूरिभव्योपसेव्यं

कथनगुणमतीतं सत्यमानन्दमाद्यं परमसुखमनन्तं ब्राह्मणोऽसौ बभूव। (55.25)

The Brahmin became that ‘endless state of supreme bliss’ - which was the source of all joys, which was the true bliss unblemished, which was beyond the description of words with meanings, which was sought by all noble men in quest of the self, which supported all the worlds anywhere and everywhere, which was the complete wholeness of existence with want of nothing, which spread in all the directions in the expanse of the limitless perceived.

गतवति पदमाद्यं चेतसि स्वच्छभावं द्विजतनुरथ मासैः सोपविष्टैव षड्भिः

रविकरपरितप्ता वातभांकाररम्या तनुतरुभुजतन्त्री शैलवीणा बभूव। (55.26)

His mind dissolved off completely in the ‘supreme source of all’ that was extremely pure without perturbations; and the body of that Brahmin, even as he was seated motionless in Samaadhi, within a few months itself, turned into a ‘Veenaa instrument of the hill’, by getting dried-up in the hot Sun, by making melodious noise in the stormy winds, and the body-log with its tender shoulders acting as the stringed body.

[This description as to what happened to Uddhaalaka’s body is given here to give a poetic end to the story of the Brahmin. It means that even the discarded body-image of a realized Yogi carries its sanctity, being in association with a Mukta state, and so is used by the Great Goddess (the power of Brahman) herself to adorn her head.]

अथ बहुतरकालेनैतदद्रेर्भुवं तामुपययुरगकन्यासंयुता मातरः खात्

अभिमतफलसिद्ध्यै संयुता एव सर्वा अनलमिव शिखानां पङ्क्तयः पिङ्ककेश्यः। (55.27)

After a long time, the ‘Mother Goddesses’ along with their mountain daughters, descended down from the sky to that mountain-cave to offer him the required boon. As they all crowded together around him, they looked like the flames of the blazing fire because of their yellowish brown hair.

दिनकरकरशुष्कं विप्रकंकालकं तज्झटिति मुकुटकोटौ खड्गखट्वाङ्गमध्ये

सकलविबुधवन्द्या खिंखिनी देवदेवी निशि नगरवृत्ता कान्तकान्तिं चकार। (55.28)

Goddess Khinkhini (Chaamundi) who is worshipped by all the Devas and also the Trinities, who appeared as a new beautiful form at every instant (as a fresh perceived scene for every Jeeva at every instant), instantly placed the skeleton of that Brahmin that had dried by the heat of the Sun, as an adornment on the edge of her crown that shone between the sword and her skull-staff.

इत्युद्दालकदेहकं सुविलसन्मायूरबर्ह्रजव्यालोलाब्दलवे नवैर्विवलिते मन्दारमालागणैः

शेते खिंखिनिका महाभगवती लीलाललामे लताजाले भृङ्ग इवान्तपुष्पपटले पश्चादुपागच्छति। (55.29)

Uddaalaka’s body now shone in the ‘freshly bloomed Mandaara flower garland that adorned the head of the great Goddess Khinkhinikaa’ which shook along with the array of rain clouds that shook the

peacock crowds; later it will slip along the hair and rest like a bee in the flowers that adorned her hair. [Inside a group of perceived fields interwoven as a world, some rare person aspires for the realization, tries hard and attains the knowledge supreme. He is a rare flower that adorns the crest of ParaaShakti, the perception power of Brahman. He is revered by all the Devas when he lives, and even the dust of his dead body is sacred enough to be chosen by the Great goddess as a flower to adorn her lovely hair.]

एषोद्दालकचित्तवृत्तिकलनावल्ली विवेकस्फुरत्स्वानन्दप्रविकासभासिकुसुमा हृत्कानने विस्तृता

रूढा यस्य कदाचिदेव विहरन्नप्येव सच्छायया नासावेति वियोगमेति सफलेनोच्चैस्तरां संगमम्। (55.30)

This is the ‘creeper of Uddaalaka’s thought creeper’ with its flowers blooming as the bliss of the self through the ‘sprinkling of Viveka’; when it spreads out in the heart-forest and becomes firmly rooted, it will never go away, and will give the cool shade of quiescence and yield the most excellent fruit of liberation.

[This ends the answer to the question asked by Rama at the beginning of Uddaalaka’s story.]

क्रमेणानेन विहरन्विचार्यात्मानमात्मना विश्रान्तिमेहि वितते पदे पद्मदलेक्षणम्। (56.01)

Rama with lotus petal eyes! Following the method depicted in Uddaalaka’s story, attain the restful state in the Supreme knowledge, through Vichaara-process.

शास्त्रार्थगुरुचेतोभिस्तावन्नावद्विचार्यते सर्वदृश्यक्षयाभ्यासाद्यावदासाद्यते पदम्। (56.02)

Till ‘that state’ is reached through the ‘practice of seeing the unreal nature of the perceived’, one should continue the ‘Vichaara practice’ as guided by the instructions given in the Scriptures (like Vaasishtam) and a realized Knower chosen as the Guru, accompanied by one’s own independent thinking.

वैराग्याभ्यासशास्त्रार्थप्रज्ञागुरुयमक्रमैः पदमासाद्यते पुण्यं प्रज्ञयैवैकयाथवा। (56.03)

Through the ‘practice of dispassion, sincere study of the Scriptures, capability of understanding the abstract truths with the guidance of a Knower as a Guru, and the practice of discipline of the mind and the body’, the ‘state of Truth’ gets realized slowly in a gradual way; or even by just thinking and analyzing by oneself.

संप्रबोधवती तीक्ष्णा कलङ्करहिता मतिः सर्वसामग्र्यहीनापि पदं प्राप्नोति शाश्वतम्। (56.04)

If one has a sharp intellect which is capable of understanding the abstract truths, and is taintless without prejudices, preconceived notions and beliefs, then one attains that state of realization, even without practising the above mentioned methods (like Shuka).

UDDAALAKA’S STORY IS COMPLETE