

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART FIFTEEN

(UDDHAALAKA -3)

(WHAT IS SATTAASAAMAANYA, COMMONNESS OF ESSENCE?)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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.

श्री राम उवाच
Rama spoke

आत्मज्ञानदिनेकार्क मत्संशयतृणानल अज्ञानदाहशीतांशो सत्तासामान्यमीश किम्।

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!

Lord! What is SattaaSaamaanya?

श्री वसिष्ठ उवाच
Vasishtha spoke

SATTAASAAMAANYATA/COMMON ESSENCE PRESENT IN ALL

यदा संक्षीयते चित्तमभावात्यन्तभावनात्चित्सामान्यस्वरूपस्य सत्तासामान्यता तदा।

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 SattaaSaamaanyata, where Chit alone (the awareness alone) is shining as the perception-awareness without the tainted state of the seer and the seen.

(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 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 Uddhaalaka.

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 SattaaSaamaanyata!

Just the commonness alone remains without divisions!)

नूनं चेत्यांशरहिता चिद्यदात्मनि लीयते असद्रूपवदत्यच्छा सत्तासामान्यता तदा ।

(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 SattaaSaamaanyata.) 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 when it stays extremely pure (without the domination of any Guna), then it is known as SattaaSaamaanyata.

(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, Vasishtha and Rama are both reflections in the mirror of Reality, where Reality alone exists as the reflections. Vasishtha reflection is talking from the level of the mirror only with the full understanding of his essence. There is no Vasishtha there, except some appearance called Vasishtha which is talking with the reflection called Rama which does not know it is also actually the mirror only.

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

Mirror-ness is the common-essence here.

The SattaaSaamaanyata of all the reflections is the mirror.

Vasishtha 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 SattaaSaamaanyata, 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.)

यदा सर्वमिदं किञ्चित्सबाह्याभ्यन्तरात्मकं अपल्य्य वसेच्छेतः सत्तासामान्यता तदा।

When the perceiving faculty of Chitta stays denying everything that is inside and outside as Vaasanaas and 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 Realty alone is there without the contamination of the seer-seen delusion. Then it is known as SattaaSaamaanyata.

यदा सर्वाणि दृश्यानि सत्तासामान्यवेदनं स्वरूपेण स्वरूपाभं सत्तासामान्यता तदा ।

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 only as the essence of oneself and as the shine of oneself; 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.)

कूर्मोङ्गानीव दृश्यानि लीयन्ते स्वात्मनात्मनि अभावितान्येव यदा सत्तासामान्यता तदा।

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

दृष्टिरेषा हि परमा सदेहादेहयोः सदा मुक्तयोः संभवत्येव तुर्यातीतपदोपमा।

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 Jaagrat, Svapna and Sushupti).

(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 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.)

व्युत्थितस्य भवत्येषा समाधिस्थस्य चानघ ज्ञस्य केवलमज्ञस्य न भवत्येव बोधजा।

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 god, or through penance or ascetic practices.)

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

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

(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.)

अस्मत्प्रभृतयः सर्वे नारदाद्याश्च राघव ब्रह्मविष्णुशिवराद्याश्च दृष्टावस्यां व्यवस्थिताः।

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

एतामालंब्य पदवीं समस्तभयनाशिनीं उद्धालको असाववसद्यावदिच्छं जगद्गृहे।

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