

**BRAHMAN KNOWLEDGE
BRAHMA JNAANAM**

FROM

JNAANA-VAASISHTAM

OF

VAALMIKI MAHARSHI

‘Simplified’

by

Narayanalakshmi

BOOK THREE

MORE GEMS FROM VAASISHTAM

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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 in 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.

THE ETERNAL ONES WHO KNOW NO DEATH

Can any one be eternal and deathless?
Of course! Every one is eternal for that matter!
So says Vasishtha, when explaining death to Rama.

A life cannot end.
Life means to understand something; life means experience; life is 'waters' say the Upanishads.
These waters never stop flowing. These waters are beginning less and endless.

'YO VAA APAAM AAYATANAM VEDA AAYATANAVAAN BHAVATI' - MantraPushpam
'He who knows the foundation of the waters, he becomes well-founded' declare the Upanishads.

This 'understanding-nature' is known as Aatman, the essence of life.
The experiencing-state is known as Jeeva.
Aatman cannot die. Jeeva also cannot die.
Aatman is the essence of every Jeeva and is the 'knowing state' of any experience.
Aatman is the understanding power; and it exists as the understanding or knowing the objects of the world as an 'I'.

'I' of course, is some data collected by the mind.
Mind of course, is the process that collects and stores the data as the 'I' and its experiences.
Mind also is a part of the data it stores.

Experience alone is the life; is the world; and it never ends.
And, experience is based on the likes and dislikes.

Aatman can exist as some perceived experience only, as some Jeeva-state with an 'I'.
Whatever you see and experience is the 'knowing state of Aatman' 'knowing something through the mind-screen'.
Now a room, now a road, now a mountain, now a family gathering, now a dog wagging its tail, now an idiot shouting at you! Aatman exists as all these scenes and objects.

Aatman exists as the every 'I' with its perception circle or field.
Jeeva is the entire perceived field centered on the body image.
The whole of what you know as experience, is the 'you'.
You are the family, office, people, animals, bacteria ..everything that belongs to your knowing-field.
You are all that.
You are the Aatman - the common essence of all.

The 'I' and its data of the world surrounding you, is like the halo surrounding the head of a god.
Aatman cannot exist without some world data or other, like a reader cannot exist without a book, or an artist cannot exist without his painting brush and canvas, or a sculptor cannot exist without his chisel and stone.
Aatman exists as you me and all as the knowing-essence, and paints the pictures of what we see.
It produces whatever we want; and we get whatever we want as our perceived-scene.
Our own emotions create the good or bad worlds we perceive and experience.

Perception cannot be removed from the Aatman.
 You can never reach an empty perception-less state, like reaching a heaven beyond.
 You can only know the unreal nature of the perceived and be free of it.
 That is Moksha.

Like the ghost which sits on your head is your own imagination!
 And, you get freed of it by knowing its non-existence.
 And, reasoning helps in this process.
 No god can kill your own stupidity of believing in the reality of the world.
 That means there is no escape for you from this perceived world of yours.
 Never ever, not even by the imagination of death!

For example, if you are in too much in love with your family; do not worry, you will be getting the same copies of your family members again and again as a life lived; again and again for million and billion and trillion times; but stories will keep changing as per your likes and dislikes newly formed.
 You may evolve slowly and be in a better story; or devolve and be in a worst story.
 That is Brahman.
 Do not ask 'Why me O God!'
 Analyze and get rid of all your likes and dislikes, and get rid of the story.
 Blame yourself for what you are!

Life-copies never end.
 It is like watching the same movie again and again and again, non-stop.
 Whatever life-movie you want to watch, will be there always as a repeat movie of your life.
 The same copies of the people you loved, the same deities and Gurus you are addicted to, the same people who hated you; all will be there in the next copy also, in the next next copy also, and be there as forever.

If you are a doctor of medicine and you love it; then you will live again and again as a doctor-hero only, of your millions and billions of life-movies.
 If an actor an actor forever, if an idiot an idiot forever, if a saint a saint forever, and if a seeker of Moksha a seeker forever till you do not want Moksha also.

You never die; even if the previous life-film ends with a dead body, you will never know of it, but will continue in another similar movie and forget your previous life. The previous movie family members may be crying and lamenting for your death, but you of the new life will be absorbed in seeing the same family members and be happily eating dinner with them. You actually need not get born again and again; but can just be anywhere in the middle of your life-movie and think that you were born.

You are eternal as the Aatman, and cannot but see a life again and again.
 If you have compassion as your main trait, you will end up seeing lives where wretched ones need your compassion.
 If you have hatred as your main trait, you will end up seeing violence and murders again and again.
 If you have passion, those worlds will open up; if you have dispassion, then those worlds will open up.
 If devoted to a deity, your mind will create a world of that deity and you will happily get trapped in that world of your own making.
 If you are fond of ghosts, ghosts also can get produced in the next movie of life that you will have.

Like a grass piece caught in the floods, you will be tossed from one life experience to the other without getting born and without dying ever.

If you like something also, you get the same; if you dislike something also, you get the same thing. Like a magical vessel which never gets empty, your life experiences do not stop appearing at all. Even if the sun becomes a dwarf and dies in your universe, you will again start the evolution of the life the same way in the same way. If you are fond of seeing the sun dying, your life will repeat that way also, and you will see millions of sun-deaths also, again and again.

The people around you; those whom you love and those whom you hate, are your companions for ever. The Aatman-machine keeps xeroxing whatever you want, again and again, tirelessly.

And do you ever feel bored of everything and everybody? Why wouldn't you? They may be your 987th copy or the 56098th of the same life you are stuck with. There is no escape from perception ever.

The unmanifest can stay, only as the manifest; and you are the magical box (Jeeva) where you get the manifest life of the unmanifest likes and dislikes, again and again; like being cursed to be in one dream-world after another; forgetting the previous one in the present one; enjoying the same things, as if new. That is the AatmaPuraana (always ancient but new).

Like a child pushes the tiny toy-car from one corner to another again and again, your life-story also repeats again and again based on your attachments and hatreds, pushed by the Aatman child. You are eternal! You can never die! That is the curse of ignorance; not to be anybody but a toy in the hands of Aatman. To escape this perpetual torture machine of life, you have to destroy the toy-car. You have to keep the Aatman-child quiet. You must get rid of all your likes and dislikes, without a trace. Love the family; but do not be attached to them. See them as the Aatman-shine only. Do not carry the luggage of life-stories forever and ever, as incarnations of the donkey-ness again and again. Reason out the unreal nature of everything. Do not entertain the least agitation of the mind. See the nothingness behind all the somethings. That is realization; the acquiring of knowledge-eyes. And after realization? The perceived cannot go off. Aatman can exist, only as the 'knowing something' state. After the body falls off in this story, you will still exist as the 'knowing' only; but out of the movie, like a soap-character thrown out of the TV box! Either you create some emptiness around you and stay seeing nothing like some Rishis do; or create a world of your own like Shiva, Vishnu or Vasishta and Vishvaamitra, or Bhushunda the crow-sage. Creating a world is not difficult; you do not need Siddhis. Just want it; and it will be instantly there.

Wanting without likes and dislikes is the power of the realized.

You become eternal not as the different dream-identities of life stories like a fool, but will continue as the single knowing-state of the Aatman as a story-less story. And, you will belong to the world of Knowers who are out of the stories, the eternal ones who know no death.

Mind-boggling?

'Are the copies of the people in the life stories real or fake?' asks Rama.

Vasishta answers: They are new Jeevas with their own likes and dislikes and will have your copy in their next lives.

BRAHMAN IS NOT ETERNAL

Eternity means to live long.

You have to have a life, and also the count of time.

Trees and animals also have long life; they do not know of it; but we can measure their lives.

Trees do not have mind-memories, but have physical markings as their counting of years.

What decides a person as having a long life?

Memories only!

Not the memory of every plate of meal you enjoyed, or every thorn that pricked you; but the memory of events.

Usually, man is a memory-store only!

Remove the memories; he becomes a living vegetable only!

Even the 'I' you have stored as a memory, is also vulnerable only.

One hit on the head, and you die for yourself; though you may breathe and live as a living person!

Memory-store is just an information-store.

Mostly, all have worthless data alone as their data-store, and that too mostly of their own life-story as imagined by themselves.

Memory should be valuable and valid; like a dictionary is more valuable than a fiction-story.

An eternal person should be capable of storing valuable information as his 'eternity counting points'.

Who is eternal?

A mosquito which lives just for a week or two, if it can think, will think of a human as an eternal being.

A human on the other hand may think of a god as an eternal being.

For the king of gods Indra, whose post is always in danger of being snatched, a Vishnu or Shiva may look eternal.

Eternity is in the mind, and belongs to the mind.

The capacity to hold countless events as memories, is a sign of eternity.

Can you courageously face the disappearance of all those around you, and still live along?

Can you be all alone, just watching the events go on and on, one by one?

Can you watch the suns and earths, crumble into pieces again and again?

The more you store events as memories, you are that much eternal.

If you can watch the creations and star-deaths occurring as your moment to moment scenes, then you are more eternal than those beings who live inside that star.

(We belong to the sun-family, and it is a star that will die after some long long time, the measure of which the earth beings cannot even imagine in their seventy to eighty years of tiny life-span.)

The more your mind expands as space, and the more you can know of the events, the more eternal you can be.

If your mind was as vast as the universe-space itself, and if you can watch all the events of all the suns of all the galaxies all at once, as a momentary perception, then you are indeed an eternal being.

We all belong to just a dust-particle like planet, floating in one such tiny universe.

You can call this universe as a Cosmic egg or as a Brahmaanda, the egg-shaped creation of a Brahmaa (or some such one).

If you can watch cosmic eggs themselves roll like dust particles in a dust storm, and see the Brahmaas rising like foam-bubbles on the ocean-surface, then you are more eternal than the word 'eternal' can denote.

If from the tiny house-level, and family level, country level, god-level and even universe-level, you can expand your mind to be the space-level itself, then you must be the most eternal long-lived being.

Is Brahman eternal by the way?

Brahman is not eternal; it cannot think with a mind.

It is not a person or a god-entity with a mind.

It is just a state of probabilities.

It is just a state of evolving continuously from nothing to something.

'To know itself', it needs a mind which can be as big as itself, where time and space have no limit at all.

Realization is to evolve to stay as a Brahman like this.

To know itself as all and be huge, yet formless and nameless, is known as 'eternity' in the evolved Brahman-state of a Knower (Jnaani).

To know oneself as the huge limitless space and time, you need to love your self (not the body and name please). You must love the self so much, that everything becomes the self itself!

So selfish, that no 'another' should be there at all!

To just be, and be eternal, is the feat accomplished by a Knower.

You want to be eternal and deathless; don't you?

However, have you really the courage and strength to bear the state of eternity?

The 'lie of many' is so soothing!

The truth of being all alone is blissful, if and only you have the Vision of Truth, and dissolve off your imagined self of name and form.

If you still believe in you, as an entity living a life-story, can you be eternal as that story-character itself? How can you?

It is like asking a mirage-river to quench your thirst!

You are born; so you believe; then surely you must die also!

What you believe, that is what you will experience!

You the Brahman who is deathless and birth-less, have to die if you believe that you are born as a body.

Because your wish is your own command! You are Brahman!

You are a wish-fulfilling tree yourself!

What you wish, that is your life!

The wish for eternity itself is based on the belief that you will die soon.

The problem is, the imagined self which is imagined as born, has to die as per the rules of the imagination-world.

Only the true self, which rises only at the death of the imagined self, stays always as eternal, for it is not eternal, but is beyond the eternity itself!

You a body-self, with your family and possessions cannot live eternally, because you are not the self, but are just a pattern among many patterns that keep on appearing and disappearing in the emptiness of space. A pattern cannot be eternal; it has a beginning and end, like you the body-self.

And do you still cherish the idea of being eternal, and are in search of any magic potion?

Do you think being eternal is as joyous as your cup of coffee in the morning?

Eternity is palatable if and only you have no attachment towards objects and people.

Eternity is to stay nonchalant and watch all the events as just the changing patterns of nothingness.

Suppose still you want to be the eternal body-self and not die...!

Do you know how boring the eternity is, if you do not have the thinking capacity?

Can you imagine you living along with your family for years and years, watching the grand children of grandchildren of grand children and all living together?

They will be sick of you, for sure!

Even if you wish that you and your spouse alone should be eternal, as great lovers and always young, still can you believe that you will not be bored of each other?

Can you live without TVs, without malls, without restaurants, and just keep on living on the same earth, alone and together? How will you pass the time? How will you spend the time?

After all, your life here is just a time-pass only!

You just pass the days as a time-pass only; and dread even a few minutes of silence and solitude!

You are bored to be alone!

If everything and everyone is dying, and you alone are eternal and living always, how will you pass the time?

Eternity is also a fragile state only! Eternity does not allow any agitation nearby.

One small mind-agitation as a desire or some sadness, you will die instantly!

Can you live eternally in the same earth, without participating mentally also in its varied events?

The moment you get involved, your eternity will be lost.

If you fall in love with some being of some creation also, your eternity will be lost.

If you cry for some being of some creation also, your eternity will be lost.

Can you just watch all the events to increase the memory store only, and not be bothered by whatever you see? And eternity is only possible, if you have no desires at all of any sort, not even of long life!

Is there any person who can boast of such eternity?

Vaalmiki in his second Raamaayana (JnaanaVaasishtam/ BrhatYogaVaasishtam) mentions about an eternal being called Bhushunda. He was a crow born out of a swan-mother in some Brahmaa's world, and attained the Supreme Knowledge under the tutoring of Goddess Braahmi, the spouse of Brahmaa.

And he became an eternal being; and keeps watching creations after creations rising like waves and disappearing. He lives inside a nest on the Kalpa-tree, and is a part of all the creations, but never dies when the creations perish.

He may be watching this creation also, as a time-pass, like watching an idiotic soap thing in the TV. He is a BrahmaJnaani of the excellent sort.

Brahman is not eternal, for it is not in time, and has no memory-store.

BrahmaJnaani can be eternal, if he expands his mind-space to Brahman-space itself.

Imagine being the conscious sky, that is spread out everywhere holding all the stars in its folds.

What you cannot see and store as memory! That is eternity!

Imagine being the space of Brahman itself as the sky that holds everything that is there as past present and future. What can you not see and store as a memory! That is real eternity!

To be Brahman, and know it as the self is the excellent state of eternity!

It is the most courageous state that can be achieved ever!

The body-selves just pass the time!

The Brahman selves play with the time!

BHUSHUNDA YOGI

Bhushunda was a great Yogi.

Bhushunda means the height of intoxication.

His intoxication was his awareness of the self (not the form and name, mind you).

He has no death. He is a Chiranjeevi; long-lived.

He can live long with a mind only; he of course cannot delete off the memory of his birth, childhood etc, if he has to live long.

He has to hold on to the same identity of his birth, see all others die, yet live forever.

He cannot delete off his form-identity also.

He was not beautiful and handsome like a Deva. He was just a bird; an ugly black bird.

He was a crow born to a crow-father and a swan mother.

He had no other option but to live amongst his crow relatives and crow-brothers.

He was just a crow whom all Devas looked down upon.

Yet he surpassed all, by conquering death!

People talked of him as Death's son, for death never harmed him.

He has made a house on top of a Kalpa tree, on the peak of a golden Mountain and lives alone in his huge nest. He is very huge; he can cover this whole sky of our tiny earth planet with the tip of his foot! Maybe he cannot fly here at all! So small our sky is, compared to his hugeness!

And he is Yogi!

'Can such a person really exist', you can raise a doubt; since you are supposed to be the most intelligent human-thing in the entire universe!

For you, the chemically operated robot creature, no other world exists except this tiny earth-planet; even when you are aware of the black dark sky covered with countless galaxies with their millions and millions of solar systems with millions of earths like ours, and which are floating in the sky like small dust storms seen on the muddy grounds!

Why not? Why not there be a Bhushunda? If you have the right to exist, why not he?
 Because he is a crow, and the crows of your planet cannot talk and think like you?
 Do not forget that you are evolved now to be like this now here at this time of evolution; but before
 you were born, millions and millions of years ago, this earth was a planet of the apes only!
 Do not be like the fish under the water which denies all other existences but its own as the fish-form;
 and gets caught by a human outside the waters and dies a miserable death!

This Bhushunda Yogi is able to escape death, because of his unique Praanaayaama practice!
 No! Not the breathing exercises of the earth, for heaven's sake!
 Breathing is an evolved quality of the humans here, and is not vogue in all the other universes!
 For higher category of beings like Devas, breathing is not their life-sustenance, but the nose and other
 organs are used as senses only. They do not own physical flesh bodies like that of the earth-planet.

What is Bhushunda Praanaayaama?

Most of the people who practise the Praanaayaama, do not even know the meaning of the terms used in
 the Praanaayaama practice. They do it, because it is the fashion of the day.
 The saffron-robe nowadays is a means for acquiring wealth; and Yoga and Praanaayaama are now
 the means of earning good money for anyone and everyone.

The breath-control practised nowadays, is not at all the Yoga of the Yogis of the yore!
 Yoga is a means to acquire intellectual sharpness so that you can understand texts like Upanishads.
 That is what Patanjali says!
 Yoga is not the end in all!
 Controlling the breath, at the most makes you remain thoughtless for a few moments; that is all!
 It does not purify your mind in any manner.
 The ordinary breath-control is like closing the leak in the broken tap for few minutes forcefully; but later
 the waters rush more forcefully out, with more vigour; and you cannot control the flood of thoughts at all!
 Bhushunda does not talk about this ordinary breath-control.
 Of course, you can do ordinary breath-control for your own thought-control practice; no harm!

What is Praanaayaama? Praana is what?

Praana is the quiver in the Reality-state, like the movement is in the air.
 So you can imagine, for now.
 Air can be understood to exist, only by its movement.

Its movement is also not directly seen, but you can know of the air, only when you feel its touch, or
 when you see the waves rising in the pond, or when the trees and plants dance in the wind, or when
 the doors bang shut, or whatever!

Like air, Praana is understood as existing because of the movement-factor in the world.
 Movement alone is the essence of the world we see.
 World is a constant state of flux alone!
 World is just a sliding state; that is why it is known as 'Samsaara' that which slides non-stop!
 You cannot hold on to anything, time or space or objects or people!
 Everything moves! The atoms also are also some fluctuation of some energy-form only!

Praana is understood to exist because of the mind-existence.
 Mind is understood as existing because of the world-existence.
 World is understood as existing because the mind says so.
 The mind is there because the world is there!!!

Anyhow, if the mind is thrown out, the world also gets thrown out.
 If the movement or quiver of Reality is crossed over, you can experience the Reality.

In Bhushunda's Praanaayaama, you throw out the mind itself as the outgoing breath, and do not inhale it back again, and stay back as the empty-state of the world.
 The Praana remains suspended.
 The Quiver of Reality is made to stop; like making the ocean freeze.
 The air is experienced without movement, and is frozen.

The movement or agitation or is thrown out as 'Rechaka',
 and you fill the emptiness as 'Pooraka' without inhaling back the air you threw out,
 and later stay forever in the 'Kumbhaka state' of the self-awareness only.

BHUSHUNDA PRAANA- CHINTAA

What is Praana?

Praana is the quiver of the Brahman that exists as this world-reality.
 According to Bhushunda Yogi, this Praana either moves downward or upward.
 It is not the winds that are referred to by the terms Praana and Apaana, but the two states of a Jeeva.
 The upward path of Praana is known as Praana, and the downward path of Praana is known as Apaana.
 The upward path leads towards the Knowledge of the self, and the downward path leads towards the delusion state of the world-existence.
 Either you evolve or devolve.

Now we come to the practice of Praanaayaama as suggested by Bhushunda.
 This Praanaayaama can be practised at anytime anywhere, or rather at all times in all the places.
 You are now in the Praana path that moves upward towards the self-knowledge; do not forget that.
 In this path, how to mix Praanaayaama with contemplation, and attain self-realization?
 First you have to understand, how the world comes into existence by this vibration state of Praana.
 We all believe that we exist as the bodies only, and there is an outside for this body and an inside also.
 What is inside us apart from the flesh, blood etc? Some agitation that is later translated as thoughts.
 What agitation does anyone have?
 The mind!

Praana's other counterpart is the mind. Mind is another name for agitation.
 Each mind has its own measure and content of agitation.

Analyze first, and probe your inside to know what is the agitation-content you have.
 Your agitation is your personal property, like the dirty gunny bag of garbage you own as yours,
 with a name and form labelled on, as 'you'.
 Analyze and find out what this agitation is that is parading as 'you' in the world.

Find out what attachments you have, what unfulfilled desires you still have, what fears you still sweat at, what you will miss if you as a body die the next moment, what fake-ness is in you, what learning stays as your essence, what you like, what you do not like, what are you attached to, which object or person you cannot live without, and so on.

Just observe what is the agitation-measure that makes you a 'you'.

Now take a full breath and fill the inside as this observation of yourself.

After knowing this agitation-self as you, now you have to throw it out as Rechaka (the emptying of the inside).

The air you throw out in the ordinary Praanaayaama moves to your head first and then to the tip of the nose and then downward to a distance of twelve inches (Dvaadasha), and then dissolves off.

In Bhushunda Praanaayaama, the agitation moves up towards the consciousness that has the power to understand the world that will rise now;

then it moves to the tip of nose or 'Naasaagra', (the sound of the 'I'),

then down the path as a measure of 'Dvaadasha' (the duality-sense added to the ten sensing devices) and dissolves off like the clay mixed with water and placed on a rotating wheel.

The pot is 'ready to take shape'.

The agitation that you saw as you, is now ready to become the world you see around you as the solid-structure shaped by your mind.

Do not let it become the world-structure.

Imagine the 'you' as agitation thrown out far far away; and imagine the emptiness without the agitation.

In the accompanying breathing process, you have thrown out the air to a distance of twelve inches, and have not inhaled it back. So, you have done the Rechaka of the air and also the Rechaka of the agitation at the same time. Now, do not inhale back the air and the agitation.

The thoughts stop naturally since the breath is held in a suspension state.

There is only the quietness and agitation-less state.

This is the Kumbhaka practised by excellent Yogis.

In this emptiness of everything, there is just the awareness of the self-existence, without the agitation.

BHUSHUNDA-CONTEMPLATION OF PRAANA

Bhushunda Praanaayaama is the Praanaayaama accompanied by contemplation.

What you do mechanically as Rechaka Pooraka and Kumbhaka as connected to inhalation and exhalation breaths is given some meaning, so that as you practise these mechanical breath-functions, you will naturally fall into the self-state through such a contemplation as prescribed by Bhushunda Yogi.

But of course, you have to maintain other qualities that are necessary for liberation as previously mentioned by Vasishta like dispassion, discrimination, disinterest in the sense objects based on reason, the understanding of the worthless nature of the world like Rama, the desirelessness state where liberation also is not desired, the longing only for the vision of truth that will shatter the worldly existence into nothingness, have no likes and dislikes, neither act attached or detached towards people or objects, the non-stop daily study of the scriptures, and maintaining 'self-realization' alone as the life's one and only goal that you are after.

With such a purified mind, and the intellect busy in churning out the truths of scriptures, you can turn the ordinary Praanaayaama practice into a contemplation practice, where instantly you will be freed of the world-existence, if you try hard.

So how to go about it?

Already you must be familiar with the words used in Praanaayaama like Rechaka, Pooraka and Kumbhaka, the twelve inch measure of breath-distance, the Praana directed towards the head-region and then to the nose-tip and then downward etc etc.

Forget the mere bodily Yoga practised by one and all, which is helpful, only in making one get filled with self-conceit and have a healthy body.

Body itself is to be dissolved in this Bhushunda Yoga; so be prepared to be without it, after you realize your goal of truth-vision. And maintain the 'Dheerataa', the courage born of reason, so that you will dissolve off the world, the people, the objects and everything but yourself (as a nobody but Brahman-body), like Bhushunda.

In Bhushunda Yoga, Praana is not the winds that go in and out, but are the state of Brahman that can either be downwards, or upwards. The downward one is known as Apaana, and do not confuse it with the Apaana-wind of the ordinary Praanaayaama.

The downward is the state of a Jeeva that is stuck in the reality of the world, like getting stuck in a mirage city as real. The mirage here is not just the city, but also the fool who is stuck inside the mirage-world as its resident, namely you who are acting as the physical body with a name and a shape, and have a story of life.

The upward state is known as Praana, and do not confuse it with the Praana-wind of the ordinary Praanaayaama. The upward state is the state of a Jeeva that is longing for liberation, the Knowledge of Reality.

The Reality can exist as only two states, Apaana or Praana; either as a fish living happily inside the net of the fisherman, or as the fish which understands the trap and tries to get out of it, by making full effort, and finally gets out of it, if it is steadfast.

Do you want to be Brahman with a pure mind which knows itself, or Brahman with an impure mind which knows only the world as real? The choice is yours!

You are free to be an idiot or intelligent!

Brahman is free to do whatever it wants to do.

You are Brahman!

You are Brahman that can be whatever it wants to be, to exist as a lie inside a lie, or be the truth and be in the vision of the truth!

You are Brahman; if you believe the rope to be a snake, you will indeed have a snake and get bitten by it too. Such is your power!

You are Brahman; you can wish for a god to save you also, and you will indeed get your god to save you! That is a good snake that you imagined! No harm! But still it is also a snake in the rope only!

You are Brahman! Believe the world as real; it stays real!

You are Brahman! Believe the death as real; death is your reward!

You are Brahman! Believe that you are bound; you will be bound and then get liberated!

You are Brahman! You have the power to create countless snakes of any type; good or bad!
And you have all the freedom to ignore the rope and live inside a snake-world of your own.

You do not have the snake-power (Kundalini) coiled within you; but you are living inside a house made of snakes only, for sure!

Getting rid of all these snakes is the purpose of Bhushunda Praanaayaama.

The ignorant Jeeva is always doing Praanaayaama of the world.

He throws out Apaana, fills the outside with Apaana and inhales the same Apaana.

He throws out his mind-concepts, beliefs, attachments, desires etc as the foul air out; it is Rechaka for him.

He fills the outside also with foul air for twelve inch (Dvaadasha) distance as Pooraka.

(Dvaadasha is the duality concept supported by the ten senses.)

And then this foul air fills him inside and outside, as the reality of the world experience.

This is his Kumbhaka, suspended state of Apaana filling the inside and outside of the Jeeva, the idiot Brahman!

His body also is a part of this Apaana only, and he feels it all over, and feels it as himself.

The ignorant Jeeva is always doing these three processes day in and day out, without any conscious effort.

That is why he lives, as a Jeeva endowed with the nine-holed stinking costume.

Whether awake or asleep, this Praana in the form of Apaana acts as his life support.

Shake a little of his world, or take any object or person from him; he collapses almost dead!

So fragile the Jeeva-state is!

Jeeva lives as the pattern of Apaana only, and is supported by the world-pattern only.

The lie of the world is the truth of his existence!

How to change this Praanaayaama of Jeeva into the Praanaayaama of liberation is what Bhushunda talks about.

Start this Praanaayaama practice like this.

First inhale the air fully to the maximum within.

The Praana rises from the heart-lotus; it is the Praanaayaama accompanied by contemplation.

Praana is the conscious-understanding.

Now, just observe the wind within as the agitation of the mind.

Analyze what is you, what makes you a 'you'. Analyze each and every desire, like, dislike, learning, want, doubt, attachment etc etc that makes you a 'you'. Now consciously bundle all these agitations as a single agitation called 'I', and fully throw it out as 'Rechaka'.

The air travels from the heart-lotus to the nose tip to the twelve inch distance.

Know the nose tip as the self-conceit or ego.

(‘Naasa’ is something that makes noise, and ‘Naasaagra’, the tip of the nose is the ego-concept that you have about you.)

Know the twelve inch measure as the duality sense nurtured by the ten senses.

Throw the whole thing out and dissolve it in the emptiness outside (as the contemplation-practice).

Now, the inside is empty, and the outside is full.

And now, the Apaana, the same agitation you threw out is ready to rise back and fill you again as the world reality.

Consciousness called Praana is still in the dissolved condition after passing through the ego-sense and duality concept.

It is about to rise, like a pot inside the clay; it is world that has not yet formed.

Keep it that way; do not inhale back the world, and stay in the quietness of Kumbhaka where the Apaana has not risen as the world-reality.

When there is no air within, the mind stops functioning, and a natural thoughtless state is achieved.

Consciously know of the existence of the self alone and hold on to it, which is not an agitation.

There is no knowing the self as a second object (as a memory of yourself); but there is the quietness of just existing, as if awake in the sleep.

It is natural self-state, and you do not have to remember it with effort.

If you remain thoughtless, naturally your existence alone is left back, where you do not remember yourself as the ego-based Jeeva.

This is the Kumbhaka practised by the excellent Yogis who stay as the self alone, which does not cease to be ever. Their life extends forever, without stop as the Kumbhaka-state only.

Day in and day out, practise this Praanaayaama with every breath you inhale and throw out.

Stay always in the Kumbhaka state of Bhushunda Yogi, where the agitation called ‘you’ does not rise as the world-reality. Even if you see the world with the senses, know it as non-existent, and be always in the ‘Kumbhaka state of self-awareness’.

Then, at all times you will be the sun of Praana shining as the world-shine.

The mind-moon of darkness will never ever rise again for you.

There will be only the undivided state of truth-vision, like that of a Shiva.

And the body...? Where is it?

Praana-Sun rises within, by moving outwards from that point in the Heart-lotus where the Apaana wind sets. When Apaana sets, Praana rises from the Heart-Lotus, like the Sunlight appearing when the shadow is removed.

It is said that Praana rises from the Heart-lotus and dissolves at a distance from where Apaana rises; and Apaana dissolves at the same point where Praana rises.

Sun sets; and moon rises from that point only. Moon sets; and the Sun rises from that point only.

If they both are the same Praana-power facing downward or upward, and they both rise and dissolve at the same point, how can the body be there at all, creating an inside and outside?

Body is just a ghostly apparition that is seen by a deluded mind.

It is just the closest and constant object of senses that stays as the centre of all perceptions, like a car or a bike stays as the constant close perceived object when travelling in a road.

Just because it is closest and constant, a vehicle cannot be the 'you'.
 Body is non-existent as a solid reality with an inside and outside.
 There is no inside or outside.
 Body is just a line, a shape drawn by the Apaana state of the mind.
 Therefore, there is no inside or outside.

Turn the Apaana into Praana, and then be without both.
 Turn the mind which believes in the reality of the world into the witness-state (Saakshi) of the world first, and then be without both, since there need not be a witness state also when the world is completely non-existent.

Witness-state is the Sun.
 Mind-state is the moon.
 Witness-state is just present, and the world just remains lighted up.
 Min- state is the moon with the taint of delusion, living on the borrowed light of the sun only.
 Mind is the moon that waxes and wanes, from the joyous state to depression state repeatedly.
 Mind is seen in the darkness of delusion only. It fades away at the rise of the sun.

A Yogi of the excellent type is far above the sun and moon states of a Jeeva.
 He exists as the very expanse of Brahman with a mind of the purest form, and experiences the full bliss of his taintless self.

Bhushunda is such a Yogi; death is dead for him!
 Bhushunda killed the death through this Yoga only!
 And anyone else, who is steadfast in this 'Contemplation-Praanaayaama' also can do it, assures the Great Yogi!

BHUSHUNDA-YOGA PRACTICE

Can everyone practise Bhushunda Yoga?
 How can all practise it?
 There are qualifications to be mastered before you even try to understand what Bhushunda says in his mysterious code-language to Vasishta.
 This secret Yoga was given to Vasishta who was a Brahmarshi of the excellent sort.
 Brahmarshi is the one who is always in the Brahman state only, and is never identified with the form and name.
 Vasishta was Brahman-state with a mind, and Bhushunda was another mind in the Brahman-state.
 They talked like friends of the same level, and this Yoga was given in a code-language to Vasishta by Bhushunda, directly.
 This knowledge was given to Rama by Vasishta.
 When?
 After Rama had bombarded him with questions after questions, doubts after doubts, and had discussed Reality in all its levels of -
 space itself existing as objects, parallel universes of a person's Vaasanaas existing all at once in different time modes, the dilation of time and space, virtual reality of a mind created world, etc etc -
 that equal or rather are more abstract than today's Physics theoretical concepts.

After at last, after the end of the fifth Prakarana, when Rama is in the realized state of the self, then this Bhushunda Yoga was explained to him (in the Nirvaana Prakarana).

Rama immediately was lost in the 'Samaadhi (absorption into self-state)' (not the trance state of hopping Babas and floating god-men, or the brain intoxication states induced by drugs).

He was instantly in the same Reality state of Vasishta and Bhushunda, as the Brahman, where his mind had dissolved off completely.

Rama was not any more, Rama the son of Dasharatha or Naaraayana the trinity who had descended down to earth, but was the Raama, the blissful state of Reality. This Raama is woken up and forced into the life-story of Rama by Vasishta, by waking him up with his penance-power.

Rama's story in the other Ramayana is just a mirage-story in a mirage-world!

To practice Bhushunda Yoga -

you must have attained the highest level of dispassion through reasoning-process like Rama,
developed the virtues prescribed for a seeker like Rama,
understood thoroughly all the first five Prakaranas like Rama,
experience the abstract truths as your very nature like Rama,
get all the doubts fully cleared like Rama,
see the world dissolving off into nothingness like Rama,
and dissolve off the 'I' also in that process like Rama,
and then understand the Bhushunda Yoga like Rama,
and experience the pure state of Brahman like Rama.

Why then know about Bhushunda Yoga?

If it is not everybody's cup of tea, why then mention it?

Already Patanjali Yoga has become a money earning strategy for many.

Patanjali invented his Yoga for making one fit for the study of scriptures like JnaanaVaasishtam.

But the goal is completely lost.

Yoga is now used for making the body alone fit.

It is a circus tactics now for increasing the beauty of the body, or used as a disease-curing technique.

No one knows even the proper meanings of the terms used in Patanjali Yoga.

Bhushunda yoga is to be practised, only after the thorough study of the Knowledge scriptures.

Unless the emptiness itself is emptied, how to do Rechaka of emptiness?

Just know that such Yoga is also there as mentioned in the Scriptures.

Even if you can never visit some Antarctica or South Africa forest land, no harm in just having the information.

Only when you have the information, can you try to reach for it!

I just gave you the information of Bhushunda Yogi as told by Vasishta to Rama.

To understand his yoga, master first all the knowledge that was mastered by Rama when discussing with Vasishta.

Then the Yoga will reveal itself to you.

It is revealed only; not attained!

It has to come to you; you cannot grasp for it, like the (body) yoga of the modern class rooms!

BHUSHUNDA WAKE-UP CALL

Bhushunda is a crow, a realized crow, a huge crow and it is caw cawing from the top of the far far Kalpa tree, and trying to wake up the sleeping ones on this earth.

What is it saying?

“Wake up, wake up, this world is a dream, wake up wake up; stop sleeping the sleep of foolishness, wake up wake up, caw caw!”

Yes! This world you are seeing is a dream.

Somewhat like the REM sleep, but more stable and coherent; so it feels, even in the REM dream; anyhow, this world we see here looks more logical and more proper.

At least, the house does not turn into the African elephant, as in the REM sleep.

Bust some similarities are there between the REM sleep and this world-sleep.

In the REM sleep we believe what we experience as logical and proper at the time of dreaming; here also it is the same. However, if some red rain suddenly pours from the skies, we have to explain it as some chemical mumbo jumbo or some curse of the heaven!

Some explanation we manage to do, somehow in some way.

If the explanation is non-personal, then it is scientific, and can be proved through maths.

And our world has been proved to be real by our own maths, like a cartoon world is true for the cartoon characters in their own maths.

Maths is of course true and never lies; but it only explains this dream-world conceived by our minds only; and that much alone it can do.

Maths is just a tool to explain things in a proper way.

If you are dreaming, and a dream-world alone is there for a long long time, like say as what happened to Rip van winkle (who slept for twenty years and might have been living in another dream-world for that long), then the maths in his dream-world will explain the dream-world only, and prove it as real.

Maths is not there to prove this world as real or false, but is there to prove the facts of this world in a flaw-less manner.

The world is your creation! The world you see is your mind-creation, your private dream.

Suppose you are sleeping elsewhere in another world; and you are lost in a dream, a prolonged dream of many many years....!

What happened maybe?

You were in your real world; suddenly you fell asleep, and then...?

You are awake in a new world (dream) and are seeing some one as your mummy, some one else as your papa, some one as your sister or brother, some school you have to attend wearing a uniform, and so many people, so many roads, so many events, so many fights, so many gods....!

Wow! The reality of it all swallows you completely, like a crocodile waiting for its prey.

You start living there happily, awake to that world only.

You love your dream parents, dream-spouse, dream-learning, dream-everything.

Sun rises and sets; morning comes and goes; years follow years, and life goes on and on, and at last you die in the dream. But, you do not wake up from the dream at all to the reality of your self.

You continue in another dream.

In the last dream you were always longing to become - say - a scientist, or a dancer, or a rich person, or a poor person, or a compassionate nun, or a girl or a boy or a king or a politician or whatever, or even an alien landing from Mars...!

Your dream will rise up as another 'you', as that favoured character with the right settings, and right props. And the dream ends; and another dream starts.

Again some people and objects, and a life that goes from day to day, year to year and the 'dying'. Why die?

Because, you have decided that you will die.

What you want alone will be the content of your dream!

The agitation-measure inside, is the world you see outside, says Bhushunda.

May be the entire dream-sets of your life-dramas of all times and spaces are existing at once, and all that you see as others are 'you only' as those dream characters of your own dream-successions.

Is that you smiling as your father to yourself as a child?

Is that dream and this dream co-existing?

Think! Think!

'Are all dreams of mine co-existing?

Is everything 'me' only?

Who am I?

Let me throw out all dreams and wake up as the real me!

The crow is cawing!

It is the real morning of my real world.

Let me throw the blanket of foolishness and wake up.'

Bhushunda crow is cawing from so long.

He tells you to wake up. He is cawing like this from millions and millions of creation-spans.

No one hears him, for everyone is fast asleep, and lost in their own life-dreams.

'Be very very careful'; warns Shankara.

Do not have any wants; the wants will rise up as your dream-world again and again.

Do not have attachments, or even hatred; the same people whom you love and hate will rise as your dream-world characters.

Do not dream at all.

For that no-dream state to arise, you have to wake up first.

You must empty the inside, and stay without any of these agitations of life-stories, and get rid of yourself also, as its hero or heroine.

Then what is left back?

Nothing!

This nothingness is the 'Kumbhaka state of the excellent Yogis'; not the air-Kumbhaka.

Hear the caws of the crow from far off!

Can you hear it..?

Caw caw ...wake up wake up!

Come on wake up!

Wake up before another dreams starts!

In this dream, at least you are hearing the harsh cry of that giant crow!
 Lucky you are!
 In the next dream you may forget this crow also!
 Quick, hurry, wake up before this dream stops by itself.
 Stop the dream forcefully through reasoning, and wake up now here!
 No time to waste!
 Time is very very precious! More valuable than dollars!
 Do not waste the time dreaming the stories of life. Get rid of the dream.
 That is Bhushunda Yoga for you!
 To wake up from the dream!

LORD SHIVA ON DEITY-WORSHIP

‘Deva’ is the term used for God in the ancient books.
 Devas are not Gods actually, but are some higher life beings, with different type of biology, physics and chemistry, and have bodies made of dense luster (Div)only, and so, are known as ‘Devas’.

‘God’ the English word used for the almighty, is known as Devaru. Kadavul, Deva etc in various languages. Visiting temples, worshipping statues, prayers, hymns, all are considered as god-worship today.

Who is this God?

Nobody knows who is he or what he is doing, but he is supposed to answer our prayers and take care of our problems, by magically solving them.

God is another word for miracle-maker, in religion.

Let us use the right word Deva instead of God, and continue the discussion.

‘Devaarchana’ means the worship or the propitiation of a Deva -the lustrous form of a deity.

Deity is not the same for all; but is different for different mind-sets.

Who is this God?

Does he (or she or it) have a world of his own?

What other thing does he do in his life other than listening to the prayers of his devotees?

Can we visit him at his palatial accommodation?

Does his house overflow with all the gold and diamonds that we can imagine?

Does he always stand at one place with a benevolent smile, and keep a watch over his devotees?

Is he the author of our life-stories?

Does he get pleased, if we bathe in cold waters and recite his name?

Does he get propitiated, if we walk on blazing embers, or do the fasting in his name?

Is he a fool enough to ignore all our conceited actions and be easily pleased by the worship done in front of his statues?

Who is he? Where is he? Above, or below, or beyond?

Has anyone seen him or her (not in hallucination-like visions in religious frenzy), but really in person?

No one knows this god; but are habituated into believing in a god, from childhood.

It feels nice to be on the good side of the society by believing in a god and visiting temples now and then, though no one knows who this god is or where he is; yet you go to the temple or Poojaa room and pray to the images there, believing that some god will surely make good things happen to you magically.

If anyone questions all this, he is condemned as a Satanic incarnation.

You can kill other living things in the name of food, be rude to others, seek pleasures of any sort, and live a life in anyway you like; but still expect that god you worship to give you whatever you pray for.

What a hypocrisy!

Where did this God-idea rise up from?

Long long ago in Bhaarata, only the Rishis (recluses who wear no saffron) were engaged in solving the mysteries of creation and spent their time in analyzing and discussing the abstract truths of Reality with each other, living in deep dark forests. There was no god at all, at that time.

Of course, others who lived in the cities as householders, performed fire-rites to please the other-world dwellers called Devas.

These Devas all lived in a heaven, which is another world like ours but more beautiful and more luxurious. These Devas have bodies made of lustre only, and so were called Devas ('Div' - to shine).

Indra (the king of Devas) was the post attained by hard work, and any Rishi or king could become an Indra by performing some particular hundred Yajnas (hence Indra has the name 'Shatakratu', one who has performed hundred Yajnas).

These Devas were ruled by Trinities - 'Brahmaa Vishnu and Maheshvara' - 'the creator, the care-taker and the destroyer.

Some Rishis worshipped these three Devas through penance (no temple, no hymns, no prayers; but penance, a state where you spent years in contemplation only, living just on water or air, or not even that). These Rishis, after a long time of hundreds and hundreds of years, met in person these Trinities or Indra or whoever they wanted, and could ask for some wish-fulfilment.

*(Can you do all that hard work and meet those Devas in person? Do you want to?
Not with these fragile bodies that cannot stand even the bite of an ant.)*

Later, much much later, in the recent times, when the Upanishads were not understood in the right way and when the brains were becoming stagnant without much thinking-exercise, the blind religion took roots, and the worship of a deity with the chosen form came into being.

Some chose Shiva; some chose Vishnu; some chose Krishna; some chose Rama; some chose Shiva's sons and Shiva's wife, some chose Vishnu's wife.

Anyone chose anything as their favoured deity from a tree onward to a crawling snake.

Even a tree that oozed milk became a deity.

Battles were fought in the name of religion.

Blood flowed to save the honour of their favoured deities.

Saints were born again and again to tell the meaninglessness of it all.

No one listened; those teachers themselves were worshipped as deities, with suitable hymns.

Leave that all alone!

Let us see what Lord Shiva has to say about all these worships and deities!

This is an extract from JnaanaVaasishtam text...

Once Vasishtha met Shiva in person and asked him as to which deity worship (Deva Archana) was the best; and Shiva answered him thus:

“For those of immature intellects, and for those who are too emotional and weak like little children, for such people only, the worship of carved statue (or no-statue) with the use of material ingredients and prayers has been suggested and shown as the Devaarchana practice.

Only when the agitation-less calm state of the mind and the proper understanding of the higher truths are not possible; then these people who are of restless nature, worship the forms of deities as conceived (or imagined) by them, by offering flowers etc, which are falsely imagined as the necessary ingredients of worship.

Having performed the worship methodically with great care, as conceived by their own minds, the immature childish minds feel happy by offering flowers, incense etc (and feel that they have pleased their favoured deity).

(These people are akin to the children who invent new games with their own set of rules as imagined by them. They themselves imagine the form of deities, imagine the method of worship and imagine the fruits also of such worships.)

They do the Devaarchana as per their own conceived rules and wasteful actions (movement of Karmendriyas/organs of action) with imagined fruits, and get the fruits also in imagination only, (and feel satisfied) – says Vasishtha.

Then, which Deva is to be worshipped by the mature minds, according to Shiva?

Shiva says:

“That Reality-essence called variously as Aatman, Brahman, Chit and so on, which is the knowing-state in all the beings and the Trinities also; that state has to be worshipped with the flowers of self-control and the light of Vichaara (rational analysis of Reality).

That worship is free of all artificial actions; is desire-less, and instantly destroys all the delusions of the mind. That Deva is the real Shiva (the most auspicious state that is beyond both auspiciousness and inauspiciousness); and this Shiva (the auspicious form of Shiva) also worships him only, by staying in self-awareness at all times.”

Are you going to condemn this Shiva also as satanic?

Are you going to criticize Vasishtha for teaching this to Rama?

Are you going to blame Vaalmiki for composing this great Upanishad which condemns form-worship?

Seek the real Deva.

He is very easy to catch; he is within you, as your own essence of existence.

Start thinking; this real Deva will reveal himself to you.

That is all the worship, he needs!

And of course, no god is going to get angry and curse you (he will feel very happy instead), if you drop him like a hot potato and seek this other real god of all gods, the self-state of Reality!

‘NO-WANTS’ DISSOLVE THE WORLD

Desire alone is the cause of suffering.

Wants alone act as the cause of the world.

Latent needs (Vaasanaas) alone rise as the field of experience.

So on and on, every saint and Jnaani talks of reducing the desires alone.

In what way do the desires create the world, and how do they destroy the world by their cessation?
Let us analyze.

Our wants are many; some are good, some are bad, some are wasteful, some are harmful and so on..!

If you do not have wants, you cannot live at all!

Life, which is a mind-fiction, becomes meaningful, if and only, if you have some wants.

But if the wants alone become your essence, you are doomed indeed.

Like a monkey jumping from on branch to another branch, your mind will be jumping from one desire to another non-stop; and you fall again and again, get injured, break your limbs, yet keep limping from desire to desire, till the body itself becomes disgusted with you and collapses on the ground lifeless.

‘WANTS’ ARE THE WORLD-MAKERS!

What you want is what you see as your perceived world; and of course the term ‘want’ includes its invisible partner ‘do not want’ also.

The world you see is what you want and what you do not want.

So, for god-sake do not blame poor non-existent god, for all that you suffer.

What you suffer or enjoy is your own creation.

You are the Brahmaa with ‘no four-faces’, who is responsible for the world you experience.

Look around you. Observe the objects and people around you.

The world you directly see exists as the network of wants (likes) and don’t-wants (dislikes) that belong to you and also to those people, who are stuck to you as gene-connections or friends or contacts.

The objects that are there as your house and possessions (and family-members) are there because you wanted them, or some one else wanted them; and these objects (inert or alive) alone exist as the joy-fountains for you when you want them, and also become the sadness-lava when they turn into the don’t-wants.

Joys turn as obsessions and addictions and diseases; sorrows turn as hatreds, ailments and diseases.

Why blame the poor god, and cry ‘why me?’

You are yourself the god who produced all this; and you alone can set right all these things, before it is too late.

Like a movie director editing the scenes of the movie, by cutting, adding, changing and rectifying the scenes, you can also change the movie of your life-story.

Usually the remedy for all this is suggested as ‘running away from it all’.

And immature people do run away from all this, like running away from an imagined ghost; and become the prey for the fake god-men who embrace them with the affectionate smile of a father, but yet conceal a predator inside, and employ them as unpaid workers in their Ashrams.

These slaves are kept trance-happy through the drugs offered in the name of ‘Prasaad’ (divine offering as food), thus fooling them into believing, that alone to be the god-bliss.

Beware of these ignorant blind men who will lead you towards chasms so deep that you will never be able to get out of it ever. And never run away from the world ever; the world always follows you as your ‘wants and do not wants’, even if you hide inside the Himalayan caves.

So, how else to change the movie of life without walking out of it?

How to keep seeing the movie of life, yet not see it?

Running away is not the solution because the body has to be in some world-scene or other; for it needs food, shelter and clothing and also protection from predators that parade as human-shapes outside. Home is the safest place for you which will provide you with the basic comfort, and will keep you protected.

Gene-group also is bearable, since the same genes grouped together, do offer protection to each other, and keep you safe and sound.

The renunciation of the outside world is useless and not advisable.

Inner renunciation alone can delete the world of outside.

First of all; analyze your own life-story.

How did the story come to be about? Is a life-story that haunts you day and night, really there?

Analyze.

Have you ever observed a movie-story and analyzed it ever?

Some one writes the story; some one else creates the settings; some one else writes the dialogue; some one else sings the songs penned by some one else; some actors who get paid for their fake-ness create some fake emotions on their face for a few minutes in front of a Camera; and we see a story on the screen, as if real, which of course never exists anywhere in any universe.

It is just an imagined story of connected scenes that are presented to us by the clever Director.

The movie-story is an illusion only; so is our life-story.

Mind writes the story; mind connects the sense perceptions; mind produces the appropriate emotions as per the chemical command; mind stores the memories that have happened and not happened; mind collects the information of all sorts and makes up its own story of an ego-entity and a world-structure that is private to each person; and the mind also narrates a life-story like a grandma tale of a prince who was never born, who lived in a city that was never there, who married a girl who was not at all there, and lived happily forever nowhere; and we do believe its narratives like the foolish child.

Mind is to be killed; for it survives on 'wants and don't-wants' like a cockroach surviving on any dirt.

Even if the world is destroyed, the cockroach will be the only one which can survive in the end they say; so also, even if everything is renounced outwardly, the mind will still survive as the 'I' and 'mine'.

So, first get rid of the 'wants and don't-wants' inside.

See the life-movie and enjoy it; but know always that it never happened at all, similar to the movie you see on the screen.

Inside, get rid of the dirt; outside, lead a normal life, like a talented actor.

Analyze again and again, and remove the cockroach of want, and smash it up without mercy.

First of all, be out of the gene-slavery.

Remove all the genes mentally; understand that the people connected to you as family, will love you, if and only you share the same genetic matter. Even if you change your regular face-structure that gets coded by their brains, and stand in front of them with another face, they may reject you outright.

'A beloved wife also fears the dead body of yours', says Shankara.

'Even if alive, she will love you, if and only you earn for her sustenance'; says the same Shankara.

If paralysed and diseased, and you are a burden to be borne with, how much love and care can you expect from your family members?

Renounce the genes and stay gene-less in the mind. All the relatives get destroyed instantly.

All the life-scenes that you see along with them become worthless like the scenes filmed in front of a Movie camera. See the life-movie and live it; but know within that it is all fake (mind-created attachments) like a movie presented on the screen.

Remove the wants and destroy the world.

How?

Remove the want of food; the restaurants and hotels disappear and the kitchen also becomes less-used. Treat the body like a pet dog, and feed it only the minimum food that nourishes it and keeps it disease-free. Remove the want of movies; all the theatres disappear.

Remove the want of (extra) clothing; garment-shops disappear.

Remove the want of brainless religion; temples and fake god-men disappear.

Remove the want of gene propagation; genes lose control over you.

Remove the want of travel; all the countries disappear.

Remove the want of money; anxieties vanish off.

Remove the want of sweets; sweet shops stop existing for you.

Remove the fascination for music; all music vanishes.

(Music just soothes the brain; is not a path to realization.)

Analyze your mind again and again, find out the lurking wants like searching for hidden cockroaches in the dark corners, and kill them ruthlessly.

The world is what you want it to be; and of course you make a mess of it with good wants also.

Even the want to be kind has to produce only the suffering ones for you.

GOODNESS ALSO IS A BONDAGE, IF IT IS STUCK TO THE WORLD.

All this removal should happen inside the mind only; and in the outside live a controlled life.

All the time, do all the actions without the want rising in you.

When tasting any delicacy, be alert to the fact that the brain alone is translating some chemical oozing as 'taste'. So it is with every joy you and sorrow you encounter in the world.

Be always alert, and understand your actions as connected to the brain-chemicals only.

You eat, reproduce, and have emotions because of the chemicals that ooze in the brain only.

Even the words that come out of you, are chemically activated.

Why does your mind melt at the sight of a child?

All in the evolution programming.

Why do old people irritate you?

Genes know!

Every action of yours is controlled by genes and you are never the master of yourself.

All your 'wants and don't-wants' are gene-based and chemically induced.

And wants alone shine forth as the co-joined world-scenes of countless minds.

There is no solid world as a round solid stone kept inside a hollow.

World is not diamond-hard, as Vasishta says.

You can melt it off by having no wants.

Have the single want of knowing the truth alone.

Be courageous like Vivekananda who stood before Shiva and shouted, if you are a lie, please go off and reveal only the truth of it all. Can you be courageous like him and hold on to truth alone?

Dissolve the world yourself; no need to wait for 'Pralaya', the dissolution time.

No need of floods and fires; just Reason is enough; it falls to pieces like a city made of sand-particles standing against the wind. Rather it is apt to compare the world to a mirage city which looks very real, but is not there at all really.

Destroy the wants; the world will collapse like a pillar of cards.

And if the world is gone, what will you do?

Nothing; enjoy the magic show of the world, well-aware of the mind's tricks.

Just be blissful; it is bliss of the man who unravels the mystery of the magician, and never gets fooled again. This alone is known as realization of the truth; the unravelling of the magical rainbow called the world.

A WORLD REALLY OUT THERE, ASKS VASISHTA

What is the world you see?

Analyze! First thing that makes the world come into existence is the eye; not just the physical eye, but the brain extending as the eye.

As soon as the eye opens, an amazing thing happens!

As soon as the eye-lids move off, an entire panorama of colours and shapes instantly rises up like magic.

It is as if a sorcerer has moved his bunch of feathers and a magical world is instantly in front of you.

It is a pity that no one is aware of this great magical feat of the eye and miss the beauty of it all.

The eye opens; and the world of images and colours rises up; the eyes close, and the world of images and colours is gone. Such a wonder!

Every time you wink, the world vanishes and reappears again!

Again and again the world is created as a copy of the previous one (using the stored up memory of the mind), and we never ever know of the dissolution of the world when we closed the eyes!

(And we worry about the end of the world where the sun is going to burn off and die, after millions and millions of years!)

How can it happen? How can we produce and destroy the world at every wink of the eye?

Why not?

The images are produced, only when the retina in the eyes are hit by the photons of the light source.

Where are these images produced?

In the emptiness crowded by the smashing dashing chaotic atoms which are nothing but some fluctuating charges made of emptiness only.

So that is all that is there! Whizzing charges on which images get written by the brain-machine.

The eyes are inert; the brain is also inert; no one is there; yet as soon as the eyes open up, the world of relations and emotions rises up instantly.

Which is real, the inertness of nothingness or the conscious sight of the world of loved and hated ones?

There is nothing called consciousness in the sight you produce.

It is just a mechanical process.

Eyes, the light and the images; all three are just some part of the physical phenomena only!

Images are just a feat of Physics; and the world is just a gimmick of the brain.

Brain works for the genes; mind you!

Emotions, love, likes, dislikes all are just some chemical-levels of the brain, some neuron-patterns that rise up as a reaction to the outside, for the sake of survival, as willed by the genes!

Yet we think that we cry, laugh, lament, jump in joy, all by ourselves, as some special creation of a special god! Our conceit about our special nature makes us invent a god who is special enough to create us, the superior species of humans! What a height of stupidity and conceit!

We are not there at all as anybody! This is the truth!

You also get created by the eyes alone!

The eyes alone create the image of the body too!

When you close the eyes, the body image that you love also is gone.

To make sure that it is in tact, you have to look into the mirror again and again, or keep on taking selfies like mad; so that you can assure yourself of your existence, rather the body's existence!

If you do not see, the body is not there at all!

Eyes open up to create themselves also!

Before opening the eyes, where were the eyes?

Brain keeps dancing the neuron-dance to produce itself also!

Where was the brain before it started its dance?

No one knows! No one bothers!

We are satisfied with the laws of Physics, Chemistry and Biology, or happy with the god who lives above the clouds and gets created as a slave to take care of us only!

What a conceit that a 'nobody' has!

Yes! No one is there but the inert process of the eyes producing images by the contact of light!

Eye has its other assistants too, which it produces as images again and again!

Extend the hand, the images turn solid!

Extend the nose, the molecules hit you as the smell!

Extend the tongue, the brain codes something as taste!

Extend the ear, the air-waves hit you as sound!

Move the hands and feet, the space appears from nowhere!

And time accompanies the space!

And the wonder of wonders is that all your sense organs of knowledge, eyes, nose, ears etc are never seen by you (except as images in the mirror), but still you believe in their existence as solid structures.

Others see you as some image which solidifies at their touch!

You see the others as images that solidify at your touch!

You draw them and they draw you; and each one exists or believes that he or she exists, by holding on to each other as real!

The world is just a creation of the inert eye.

The world is just a crowd of images drawn on the emptiness of atoms!

Images are actually not images, but are like lines drawn all over the canvas, in all possible manners!

We manage to name each divided space as a name and object; and we love and hate these spaces in-between the lines thinking of them as objects and people!

This foolishness is known as Avidyaa (Absence of Knowledge)!

Seeing some imagined thing where nothing is there, is Avidyaa.

Suppose..

You remove all these lines drawn by the brain, or suppose the brain loses its capacity to draw lines on the emptiness of atoms...?

All people and objects are gone!

You can no more create space to reach them, nor solidify them with your touch!

All will be a chaotic mixture of atoms whizzing past each other!

If you lose the delusion, you yourself will be no more!

Delusion indeed is very pleasing!

It is better to believe in an unreal world, than see the truth of nothingness!

Dreams are always better to live in, than the waking world!

That is why, no one wants to think, lest the world vanish off with all their gods and Gurus, their mothers and wives and husbands and children!

Even those great minds which discover that the world is just an emptiness gallery, hold on to their bodies and desires, lest the world vanish off by the rise of truth!

Even great philosophers would try to explain the existence of the world, and not bother to see the emptiness of it all, for they do fear the cessation of their egos!

Remove all images; all the objects are gone (including your body)!

Remove all numbers; all the money is gone!

Remove all measures of space and time; world is gone!

Remove the genes; the family and affection is gone!

Remove the brain; emotions and delusions are gone!

Remove all the senses; everything gone!

And even if everything is gone; if you are there to know it, and still stay as some thinking emptiness, what harm is there?

To exist as real without the support of the delusion is 'self-realization'!

Needs a lot of courage and intelligence!

'Do you have it?!' - asks Vasishta to Rama!

And, Rama (in his sixteenth year) shed the world at that instant and remained as a 'thinking emptiness' only!

And, must be laughing his heart out looking at those who are stuck to his image and his imagined story!