

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

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SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY NINE

[SVAPNA SHATA RUDREEYAM -4]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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.

रामोवाच
Rama spoke

कुतः शतत्वमायातं रुद्राणां मुनिनायक ये गणास्तु ये रुद्रा उत नेति वदाशु मे ।

How is it that there are hundred Rudras and also the Ganas?

Who were Rudras, and who were the Ganas, tell me hey Best of the Munis!

(Hey MuniNaayaka! You mentioned that all the dream-characters of Bhikshu together became hundred Rudras. Then again you said that they all returned after experiencing their lives and remained as Ganas. Who all became Rudras and who all became Ganas actually?)

वसिष्ठोवाच
Vasishta spoke

स्वप्नानां भिक्षुणा दृष्टं शतं शरीरकं सर्वमुद्देशतो ज्ञातं तत उक्तं न तन्मया। य आकाराश्च ते स्वप्ने तत्तद्गणशतं स्मृतं तदेतरुद्रशतकं रुद्रा अपि गणा विधौ ।

The Bhikshu saw hundred dreams with hundred bodies (including his own identity).

The suggested meaning was already known by you. That is why I did not elaborate it.

(Bhikshu had ninety nine dreams. Including his life also, there are hundred forms of Rudras in the end; you know it already. What is there to elaborate it any further?)

The different forms in the dream were referred to as the hundred Ganas. These hundred Rudras also belong only to the category of Ganas. *(When they all discarded the bodies, they were the Ganas; reaching Rudra's city they all became Rudras in the sense that they were all endowed with equal powers, equal riches and equal forms of a Rudra. They were not Ganas in the sense of attendants. Yet they were Ganas or attendants of the main Rudra who was already there in the Creation of this Brahmaa and he alone is actually the controller of their powers, actions and riches.)*

रामोवाच
Rama spoke

एकस्माद्गवञ्चितात्कथं चित्तशतं कृतं तत्स्वप्नकृतरुद्रेण दीपाद्दीपशतं यथा।

Bhagavan! Rudra was a state where only one mind can shine as the Sattva-state.

Once such a state is attained, the previous existences have to dissolve off; and nothing of such mind states can exist at all. How then again other previous minds were recreated by the Rudra who was also a dream-character only? How hundred minds were made from the one mind by that Rudra created in the dream, like one light kindling hundred lights? Actually the Bhikshu should have woken up as the Mukta, and all other dreams must have got destroyed naturally!

वसिष्ठोवाच
Vasishta spoke

निरावरणसद्भावा यद्यथा कल्पयन्ति हि तत्तथानुभवन्त्येव रसावरणसंविदः। सर्वात्मनः सर्वगत्वाद्यद्यथा यत्र भाव्यते तथानुभूयते तत्र तत्तथाज्ञतया धिया।

Rudra was the Bhikshu's dream character, no doubt; but they were all real, by the contemplation power of the Bhikshu. Bhikshu alone was woken up as Rudra. He just wanted to visit all those worlds and give knowledge to all his creations. By his mere wish, all of them turned into real Jeevas and received the knowledge from him. They slowly destroyed their own Vaasanaas in their own worlds, and attained the state of Rudra in the end.

The ignorant cannot achieve what they want actually, since their minds are always in an unstable state, and is in an excited state. The Knowers on the other hand have no such anxiety states; they always are empty of conceptions; so if they do wish for something, then it becomes a real experience for themselves or others. They are Brahman state rising as the perception; so, when the Brahman state is not blocked by the deluded mind, the conception turns out to be real.

Those have the wealth of knowledge are freed of all coverings and are 'Satya-Samkalpas' (capable of conceiving realities). They are only aware of the covering bliss of the Self (Rasa, the self-essence). Whatever they conceive, they experience those conceptions as realities.

Being the essence of all beings; being everywhere as the principle of Chit, the Knower's mind experiences whatever is conceived wherever, as that conceived reality itself, at those places.

रामोवाच

Rama spoke

(The Trinities then must be all powerful! But still, why should Lord Vishnu conceive a human birth and suffer? Why Lord Shiva should conceive a cremation ground for an abode, have a skull garland as his decoration, and act as an extremely wild person?)

कपालमालाभरणो भस्मशाली दिगम्बरः श्मशाननिलयो ब्रह्मन्कामुकश्च किमीश्वरः ।

Brahman! Why should the Supreme Lord of all, wear the garland of skulls, get covered all over the body by ashes, live in the cremation ground, and act extremely wild?

वसिष्ठोवाच

Vasishta spoke

(Why and how Knowers go through the perceived life, even after knowing the truth? Why they wish for some particular way of life? Why they go through many difficulties also as their life-stories, without sitting quietly in some place unconcerned about the world?

When nothing is there, why do they still choose a particular form and own a particular life-style?

Such questions are common in the students.

Such questions are based on the confusion about Brahman knowledge and the dream-character existence.

A Knower does not vanish off into emptiness; nor does he quietly sit in some emptiness-hole, absorbed in some Samaadhi always. Of course an eternal life can be pushed off in eternal Samaadhi also.

Some do that also! What else is possible?

Shiva and Vishnu are all caretakers of a universe created by a Brahmaa; and do their functions as needed; but they have the freedom to choose any life-style they wish for.

Story of a Knower can be whatever; as he chooses; but the Knower-state does not change by the story of life.

World-dream for ordinary people is something like a life led by the homeless; nothing is stable.

But a Knower is so wealthy that he can wish for any perceived he fancies; and he goes through the dream-worlds like all the others; but is free and knows the game-believe nature of the world.

For example, ignorant are like the video game characters that keep on dying helplessly again and again, and are stuck as it were inside the game-world. They have no existence otherwise, and they cannot get out also from their prison of pixels. But the Knower is like a person who is playing the video game through some digital form inside the video game; he falls, rises, loses, wins, but is never trapped inside.

Life is just an amusing game for the Knower; a nightmare of miseries for the ignorant.)

महेश्वराणां सिद्धानां जीवन्मुक्तशरीरिणां न क्रियानियमोऽस्तीह स ह्यज्ञस्यैव कल्पितः।

The ignorant who believe in the reality of the world are bound by the results of their actions; incur sin or merit by their actions; will worship deities for some gain; and so on. They are bound by the rules ordained by the Creator. But no such rules are set for the actions belonging to great Gods, Siddhas and those who are liberated while still holding bodies. Those rules are functional for only the ignorant.

(The Knowers of the Self are not under the control of any Creator.

'Actions prescribed by the scriptures are auspicious'; 'Actions should always result in the attainment of happiness'; such rules are not for them. They are always in the auspicious and blissful state of the Self.

What more can they want?

What meanings do they have for the perceived phenomena of happiness or sorrow?

What the ignorant consider as auspicious is inauspicious for the Knowers of the Self, because anything other than Self is inauspicious for them. Or rather everything is auspicious for them because Chit (Self) is the essence of all.

Whatever object or event gives pain to the ignorant does not disturb the blissful state of the Knowers. For them, everything is the play of the Self. They stay outside of the delusion-made reality of the world.)

अज्ञः तुदितचित्तत्वात्क्रियानियमनं विना गच्छन्त्यायेन मात्स्येन परं दुःखं प्रयाति हि। सुजास्त्विष्टेष्वनिष्टेषु न निमज्जन्ति वस्तुषु यतेन्द्रियत्वाद्बुद्धत्वान्निर्वासनतया तथा। काकतालीयवद्द्रां क्रियां कुर्वन्ति ते सदा न कुर्वन्त्यपि वै किञ्चिन्नेषां क्वचिदपि ग्रहः।

The ignorant man has a mind torn by various desires and dislikes, and following the 'maxim of the fish' will get into great sufferings, without a restraint on his actions.

The Knowers on the other hand, do not drown in the objects that are liked and disliked, since they have their senses under control, have the proper understanding, and are free of all the Vaasanaas. They just do the regular actions that randomly fall to their lot. Even if they do not do anything, there is no pressure on them.

(The 'maxim of the fish' means eating the weaker ones, not bothering whether they belong to one's own family or others. The worldly man survives usually by taking advantage of the meeker souls. Without control over his actions and prompted by selfish desires, he gets caught in the cycle of births and deaths. The Knower sees nothing as existing at all but the self essence shining as the perceived; so, what can he want or discard? He just conceives a safe world for himself to safeguard himself from these fishes and lives a life as per his fancy.

Though all the Knowers basically are established in the truth of the self, they have to live only as the dream-characters, and as a shine of Brahman state itself. Brahman state can exist only as a dream of the world.

We cannot catch it outside of the dream; but we wake up inside the dream and live as the Brahman awake in the dream. The Knower is a mind that has turned Sattva; but the mind of each Knower is different, making him a unique individual, a fixed star in the expanse of Chit.

That is why Knowers like Shiva, Vishnu and others appear with different forms, different abilities, different life-choices. One cannot expect the Knower to vanish off with realization; he lives, but as an individual identity, as a fixed entity in the world-dream, unlike the inert processes of nature, the identity-less 'I's. He is an oyster turned pearl stored in the Brahman-ocean as Brahman-pearl.

He has the choice to create his own world.

That is why Prahlada, Bali and others still live as kings in the nether world, in their own mind-created worlds. That is why Vasishtha lives along with his friends, the other six Rishis of his group.

That is why Vaalmiki sings poetry, and Vasishtha teaches knowledge.

Each Knower is a different entity, but established in the knowledge of the self.

Learning more of the world, mastering Siddhis, expertise in science (technology) all make a Knower differ from the other Knower; but basically all are aware of the essence of Reality.

The Bhikshu turned Rudra conceived that all his dream-persons should turn real; went to their worlds and made them real; allowed them to realize the self through their own individual practices; made them reach the state of Rudra-form; and therefore there were hundred Rudra forms now; each lived as an attendant for the main Rudra of the Brahmaa-creation. Each created worlds of his own, and people rose up there also as their creations. Who can count the worlds of all these?

We are also one of them, since all are from Brahman only.

Why the ascetic chose to be a Rudra, and not a Vishnu? It is his choice; may be because of some lurking admiration for Rudra in his deeper mind.

Minds differ; but Knowers do not differ in knowledge.

Countless worlds of the ignorant exist as Vaasanaa-made dream-states.

Similarly countless worlds of the Knowers also exist as self-made worlds.

We know of just a few as belonging to our world-state.)

काकतालीयतो विष्णुरेवं कर्मोदितः पुरा एवंकर्मा त्रिनयन एवंकर्माम्बुजोद्भवः। न निन्द्यमस्ति नानिन्द्यं नोपादेयं न हेयता न चात्मीयं न च परं कर्म जविषयं क्वचित्।

From the beginning of this Creation, Vishnu does his protection-work in his own ways, Shiva does his job in his own way, and Brahmaa also does his work as per his fancy.

Why they act one particular way and not the other, is just their choice of life randomly chosen from a Vaasanaa-less mind, like the Taala leaf falling when the crow sits on the tree.

There is no particular reason for their choices.

No work is lowly or high for these Knowers since they always stay as the witness state only for that actions of the mind and the body; and see nothing but the auspicious Brahman alone as all.

There is nothing that they have to gain since they are complete in themselves; there is nothing that have to discard since everything is Brahman-shine only. There is nothing that they have to do own for themselves since what is the perceived but some probable state rising out of emptiness, made of emptiness alone! There is nothing they have to do for others, since there is no 'other' at all in their vision.

(Knowers are Siddhas in the highest state of realization.

'Vishaya' is that which binds. Nothing binds a Knower.

ज्ञाः सिद्धाः, तान्विषिणोति बध्नातीति विषयः)

अग्न्यादीनां यथौष्ण्यादि सर्गादौ रूढिमागतं हरादीनां तथा कर्म द्विजातीनां च जातयः,सर्गे प्ररूढिमायाते संकेतवशतं पृथक् अनुभूतिफलाश्चर्याः कल्पिताः कल्पिताः स्वयं विदेहमुक्तविषयं तुर्यमौनमतो मया नोक्तं तव परं मौनं सदेहस्य रघूद्वह। खादप्यतितरामच्छमात्माकाशं चिदात्मकं तत्ताप्राप्तिः परं श्रेयः सा कथं प्राप्यते तथा शृणु।

The fire rites offered to the Devas, the various duties of the Brahmins, the functions of the Trinities like Hara, the caste system based on the Guna-predominance, were just made part of the Creation by the Creator which brought about the controlled behavior of all the people. Other than these ordained duties, the people started inventing many more actions like worship and meditation techniques accompanied by results of various types, as per their needs and fancies.

Of all the philosophical view-points, Yoga and Saamkhya stand out as different.

I explained the Turyaa-silence of the body-less Knowers.

Best of Raghus! I have not told you about other types of silences practiced by those with body-identities.

The Self- expanse is extremely purer than the space and is Chit-reality in essence.

The attainment of that state is the Supreme good. Listen as to how it is attained in other methods.

सम्यग्ज्ञानावबोधेन नित्यमेकसमाधिना संख्ययैवावबुद्धा ये ते स्मृताः सांख्ययोगिनः। प्राणायनिलसंशान्तौ युक्त्या ये पदमागताः अनामयमनाद्यन्तं ते स्मृता योगयोगिनः। उपादेयं तु सर्वेषां शान्तं पदमकृत्रिमं तत्केचित्संख्यया प्राप्ताः केचियोगेन देहतः। एकं सांख्यं च योगं च यः पश्यति स पश्यति। यत्सांख्यैः प्राप्यते स्थानं परं योगैस्तदेव हि यत्र प्राणमनोवृत्तिरत्यन्तं नोपलभ्यते।

Those who attain knowledge through numbering the principles, and by taking recourse to the correct knowledge and contemplation of the Self, are known as Saamkhya yogins. Those who attain the 'state of Brahman' which is without afflictions, which is without beginning or end, by subduing the Praana winds and by following proper disciplines of 'Yoga' (like Bhushunda), are known as Yoga Yogins.

Only the Supreme natural state has to be attained by everyone, by practicing various methods by connected to this body only. Some attain it through Saamkhya; some through Yoga.

He who understands the Saamkhya method and the Yoga method are not different, he alone has their true understanding. That state which is attained by Saamkhya followers is attained by the Yoga followers also, where the Praana and mind vibrations are completely silenced,

Whatever suits one's intellectual capacity, a person can follow that with sincerity, with knowledge alone as his goal. However the other disciplines like dispassion, disinterest in the world-objects are to be practiced by one and all. Some practices are slow but steady, but reach the same goal in the end as practiced by a Jnaana Yogin. In any practice you take to, understand that Vaasanaa-destruction is the main discipline that has to be followed as a 'must'.

वासनावागुरोत्क्रान्ता तद्विद्धि परमं पदम्। वासनां चित्तमेवाहुः कारणं संसृतेः तदकारणतामेति विलीयोभयकर्मसु।

That alone is the Supreme state which is free of the Vaasanaa snare.

What is the Vaasanaa? Vaasanaa is said to be the Chitta-state (mind-process which produces the reality of the world) which is stuck to the reality of the world, and is tossed by various attachments and wants.

The mind filled with Vaasanaas alone is known as the cause of this worldly existence. Therefore one has to destroy the cause first; and this is achieved by either of these practices (Saamkhya or Yoga) and stops being the cause (by getting freed of the Vaasanaas.)

मनः पश्यति वै देहं बालो वेतालकं यथा। स्वात्मानं विलयं नीत्वा न भूयस्तं प्रपश्यति। मनो मुधैवाभ्युदितं असदेवानवेक्षणात्। स्वप्ने स्वमरणाकारं प्रेक्ष्यमाणं न विद्यते। मनोभवस्तु संसारः। क्व ममाहं क्व संसृतिः उपदेश्योपदेशादिबन्धमोक्षौ च तत्कृतः। एकतत्त्वघनाभ्यासः प्राणानां विलयस्तथा मनोविनिग्रहश्चेति मोक्षशब्दार्थसंग्रहः।

Mind alone sees the body like an idiot child seeing a ghost. When it dissolves off by itself, it does not see the body as its identity.

What is the mind?

Mind has risen falsely. Mind is an imagined term invented to explain the world-perception.

When the world is not at all existent, except as the 'imagined Bodha' of the mind, what reality is there in the mind? Reality of the world and the mind both exist as a single intertwined unit; if one is gone, the other is gone too. Mind is proved as non-existent when ignored like the ghost-image that seems to exist, but really is not there. It is like the death of oneself seen in the dream. If you are seeing your own death, then who died?

The world is such an imagined state only; and when analyzed, it dissolves off along with the mind.

This worldly existence is just a construe of the mind.

Where is the 'I', and 'mine', where is the worldly existence at all when analyzed?

What is to be taught to whom, who is bound and who needs to be liberated?

All these terms belong to the mind-kingdom only.

When it is killed by the control of Praana or mind through Yoga, or intellectual analysis through Saamkhya, what can be left back as the mind or the world?

Any practice has to end in Vaasanaa-destruction only, and one must do Vichaara as much as possible at all times. Then the truth stays naturally revealed.

The summarized meaning of the word 'Moksha' is the intense practice of the Vichaara of the Aatman that stays as the 'know' state always as you the real one; this Vichaara practice should be accompanied by the Praana control, and also the complete subjugation of the mind.

If only the Praana is controlled or Yoga alone is practiced, without the subjugation of the mind in the form of Vaasanaas, and accompanied by the proper inquiry of the self, then the so-called Moksha can never be achieved. Intellectual comprehension of any philosophy, and the control of the physical body and Praana, are alone not enough to attain the Moksha, namely knowledge of the Supreme.

रामोवाच

Rama spoke

यदि हि प्राणविलयो मुने मोक्षस्य कारणं मृता एव विमुच्यन्ते तन्मन्ये सर्वजन्तवः।

Hey Sage! You mentioned that Praana-cessation is liberation; if Praana-cessation results in liberation, then all the dead people also get liberated, I think!

वसिष्ठोवाच

Vasishta spoke

(Jeeva is that which can not stop living; how can it cease its function of life ever?)

Life cannot stop living! Death is just a myth that is connected to the motionless matter as a dead body.

When we see a body lying on the ground as dead, then we see just the picture of the motion-less physical body, a mere matter heap that is not any more preserved by the Praana-force.

Death is a code used by Nature to inform us that, that particular Jeeva-state which was functioning through that body will no more be in contact with us in our world.

What happens to any Jeeva that is endowed with a mind, when death occurs?

The so-called dead Jeeva will not experience any death at all; but will be in another perceived state, forgetting its previous existence here, like Jeevata forgetting his Bhikshu-life.

After the death-forgetfulness, the subtle mind-entity with its Vaasanaa left-overs, and other cravings will be still alive and will produce another world for its experience with the support of the same Praana.

Suppose all the death scenes were erased, and all the bodies disappeared after the Vaasanaa-fulfillment phase was over, then it would just result in chaos and confusion.

Imagine if instead of the dead body picture, the people just vanished into thin air?

What a shock it would be, and what confusions will cloud your mind!

The sight of the dead body at least tells you that, that person is not in contact any more, so that you will not search for him or her elsewhere!

The dead person is not in this stage of the world, but is elsewhere acting the same Vaasanaa-bound life.

Peep inside that world like Leelaa, he or she will not even recognize you!

For whom are you crying wastefully when the body lies dead? That person is not even bothered about you; and will have another copy of you in his next life, if he so needs!

He has forgotten you in that change of stage called death, though he was dear to you here!

Why cry for the one who does not even know you now?

Accept the Nature's verdict that the dead one has moved off to another world to enact another life, and be quiet! The dead body is actually a symbol-code of the Nature to announce to all of us that, that dead body is no more functional as a tool of perception; and so we do not have any more connection with that body in our present existence. That is all!

Death is an announcement by Nature that the mind-entity has dropped off that body, and is busy in another perceived world with a different body in a different world (made of the same people-copies like that of Vidooratha, or different copies as in the case of Brahmin Gaadhi's after death experience.

Matter can dissipate; and if a human is in the level of cow or dog only and lives an instinct-based life, then his death, is just the death of matter; and he is no more there as anything; he was flesh that was kept alive by Praana; and just a piece of flesh that rots after death. But if there is a thinking entity that was acting through that body, then that mind-entity cannot vanish off into nothingness)

त्रिष्वेतेषु प्रयोगेषु मनःप्रशमनं वरं साध्यं विद्धि तदेवाशु यथा भवति तच्छिवम्।

(Three methods were mentioned by me, namely the intense practice of the contemplation of the Self; subduing of Praanas; and complete control of the mind. Actually mind-destruction alone results in liberation.) Of all the three practices I mentioned, mind-controlling is the best.

Through that method alone, the auspicious state (of the Self) gets attained soon.

यदा निर्वाणनं प्राणास्त्यजन्तीदं शरीरकं तदानुभूय तन्मात्रैर्यान्ति व्योमनि संगमम्। वासनासात्मकान्येव विद्धि तन्मात्रकाणि वै तदात्मकैर्मनोवद्धिः प्राणैः श्लिष्यन्ति नेतरैः। सवासनास्तूत्पद्यन्ते प्राणा मुञ्चन्ति देहं कं तद्व्योमवायुसंक्षेपं यान्ति दुःखाय गन्धवत्। मनः साम्बुरिवाम्भोधौ न शाम्यति स्ववासनं नामनस्काः संभवन्ति प्राणाः सूर्य इव त्विषः।

When the Praanas leave the body which is making (वण) gurgling and heavy breathing noises on the death bed, they unite with the subtle elements in the space experiencing the new body that will arise.

Understand that the subtle elements are Vaasanaas (of the Jeeva) in essence.

They join only those Praanas and the mind, that are connected to those Vaasanaas, and not the other Praanas (in other bodies). Praanas rise up along with the particular dominant Vaasanaas when they leave the (dead) body. Then they mix up with the winds in the heart-sky (of the next body) like the fragrance, leading towards more suffering (cycle of births and deaths).

(Death is not there as any real occurrence; life cannot die; and the perception state is unbroken and endless; even if you desire the cessation of life, you as a mind-entity can never die ever.

Ignorant keep on seeing worlds produced by Vaasanaas, as different 'I's; the Knower sees a Vaasanaa-less world produced by his own will and knowledge level, as the same 'I'-shadow.)

Praanas and mind are always together and do not get destroyed when the body dies. The mind filled with Vaasanaas does not dissolve off like a closed pot of water does not melt off in the ocean.

The Praanas are never without the mind, like the Sun cannot be there without the light.

(Praana vibration alone rises as the mind-agitation and the consequent picture of the world. The worlds appear different for the different minds, because of the difference in learning, belief, Vaasanaas, the body and the brain states, and the delusion levels.

Where the Praana is, the mind is; when the body is not needed, it is discarded and another body is chosen of the same form or other; and the life continues as before as per the dominance of whichever Vaasanaa. However the mind-dead Yogins are liberated and are not bound by the Vaasanaas.)

ज्ञानादवासनीभावं स्वनाशं प्राप्नुयान्मनः प्राणात्स्पंदं च नादत्ते ततः शान्तिर्हि शिष्यते।

Through the attainment of knowledge by the practice of Vichaara, the mind will become Vaasanaa-less and die by itself. It does not even vibrate by the contact of the Praana. Only the quiescent state remains. This is the state of the Knower.

ज्ञानात्सर्वपदार्थानामसत्त्वं समुदेत्यलं, ततोऽङ्ग वासनानाशाद्वियोगः प्राणचेतसोः, ततो न पश्यति मनः प्रशान्तं देहतां पुनः, स्वनाशेन पदं प्राप्तं वासनैव मनो विदुः, चेतो हि वासनामात्रं, तदभावे परं पदं, तत्त्वं सम्पद्यते ज्ञानं, ज्ञानमाहुर्विचारणम्।

Through knowledge, the truth of the unreality of all objects is realized; and such a vision becomes the natural state of the Knower. Like the ignorant seeing the world as real through delusion, a Knower sees the world as unreal, as it is. Dear Rama, when the truth is realized as one's natural state, then all the Vaasanaas get destroyed; and the Praana and the mind get separated, and Praana alone remains in its pure state; and the mind which is quiescent does not perceive the body again as the 'I'.

By the mind causing its own destruction, the Supreme state gets attained.

Vaasanaa alone is known as the mind. Mind alone is the Vaasanaa.

When it is not existent, then the Supreme state alone remains.

The state of the Self is attained through knowledge. Knowledge is known as Vichaara only.

इत्यस्याः संसृतेः राम पर्यन्तः संप्रवर्तते स्वयं विवेकमात्रेण रज्जुसर्पभ्रमाकृतेः।

Rama! This sliding pattern of the world is like the snake seen in the rope through delusion, and reaches its end by the use of the discriminating power only; this alone is the essence of all the practices.

एकार्थाभ्यसनप्राणरोधचेतःपरिक्षयाः एकस्मिन्नेव संसिद्धे संसिद्ध्यन्ति परस्परम्। तालवृन्तस्य सस्पन्दे शान्ते, शान्तो यथानिलः, प्राणानिलसस्पन्दे शान्ते शान्तं तथा मनः।

In either of the two practices, Praana-control or the Mind-control, if one is accomplished, the other also gets accomplished, since both are interwoven as one only. When the Taala-fan stops moving, the wind also stops instantly; so also when the Praana wind is controlled in the Yoga method, the mind also becomes quiet.

प्राणः शरीरविलये प्रयाति व्योमवायुतां यथा वासितमेवेदं सर्वं पश्यति तत्र वा। यथा विदेहाः पश्यन्ति प्राणा व्योमनि देहकं समनस्कास्तथाचारं सर्वं चानुभवन्ति ते। शान्ते वातपरिस्पन्दे यथा गन्धः परिशाम्यति तथा शान्ते मनस्पन्दे शाम्यन्ति प्राणवायवः। अविनाभाविनी नित्यं जन्तूनां प्राणचेतसी कुसुमामोदवन्मिश्रे तिलतैल इव स्थिते। मनसः स्पन्दनं प्राणः प्राणस्य स्पन्दनं मनः एतौ विहरतो नित्यमन्योन्यं रथसारथी। आधाराधेयवत् चैतावेकाभावे विनश्यतः कुरुतश्च स्वनाशेन कार्यं मोक्षाख्यमुत्तमम्। एकतत्त्वाभ्यासघनाभ्यासाच्छान्तं शाम्यत्यलं मनः तल्लीनत्वात्स्वभावस्य तेन प्राणोऽपि शाम्यति। विचार्य यदनन्तात्मतत्त्वं तन्मयतां नय मनः ततस्तल्लयेन तदेव भवति स्थिरम्। यदेवातितरां श्रेयोऽनुपलम्भोपलम्भयोः द्वयोरप्यसतोस्तत्र शेषे वापि स्थिरो भव।

The Praana cessation at the time of the body-death is different; if the body dies, then the Praana just becomes one with the emptiness of the air in the sky expanse, and sees another world-perception with another body there itself.

The Praanas which are not connected to the previous body, see a new body in the empty expanse itself; and being endowed with the mind-function, see and experience a world as per their Vaasanaa content.

It is not that the Praana with the mind ever ceases from its perception state.

As long as the mind is there, the Praana will agitate as the Vaasanaa-filled mind and will see a world of its own. Unless the mind is destroyed, there is no way out of this dream-trap of the world.

If the wind stops blowing, the fragrance also stops; so also, if the mind is quietened, the Praana-winds also quieten down. The Praana and the mind-process that support the Jeeva-entity, each cannot exist without the other; and stay one with each other like the flower and its fragrance, or like the oil seed and its oil.

Praana is the mind's agitation; mind is Praana's agitation; They move together always like a chariot and the charioteer. Each is the support of the other like the fire and its heat; when one is gone, they both perish and produce the state called Moksha.

Through the non-stop probing of the self-state through Vichaara, the mind becomes quiet, and slowly dissolves off; and remains absorbed in the natural state of the self, by which Praana also quietens down. Analyze the principle of Self which is endless and become identified with it; the mind then dissolves off in it and becomes stabilized as that only.

Whatever good is believed to be there as the end-result of ignorance or knowledge, both are unreal only; and through Praana-control or the mind-control, stay stabilized in that what is left over.

एकस्मिन्सुदृढे तत्त्वे तावद्भावं विभावयेत् भावोऽभावत्वमायाति स्वभ्यासाद्यावदाततम्। प्रत्याहारवतां चेतः स्वयं भोग्यक्षयादिव विलीयते स प्राणैः परमेवावशिष्यते। यदेकतानं भवति चेतस्तद्भवति क्षणात् शान्ताशेषविशेषौघं चिराभ्यासस्वभावतः।

One should constantly be engaged in the effort of understanding the self without swerving from the quest for the truth, till the thoughts about the self stop off by themselves and the silent state emerges by itself.

The starved mind along with the Praanas dissolves off by not getting attracted to the objects, like the body by the cessation of food; the Supreme alone gets left over. When the mind is fully concentrated on anything, it turns into that; and when engaged in the thoughts of the self alone, in trying to grasp the subtler state of the self, it stays as the self alone; and all the hosts of object-oriented thoughts get silenced, if practiced for long.

अविद्येयं तु नास्तीति बुद्ध्वा युक्तियुतं धिया ज्ञानादेव परावाप्तिस्तदभ्यासस्ततःपरम्।

All the practices whether Yoga or Saamkhya have to be practiced only for knowing that Avidyaa is not at all there in the self-state of the Supreme. To think that you are caught by Avidyaa itself is a part of Avidyaa only, and any practice of Vichaara supported by Saamkhya and Yoga process of mind-control, result in that knowledge only to know that nothing called Avidyaa exists at all.

All the terms, words, explanations of any philosophy are all part of Avidyaa only, and will vanish as meaningless when the self state of silence dawns. No practice is harmful if it is directed at mind-control and Vaasanaa-destruction. Devotion to any deity prescribed by any scripture also aims at that only. A deity also is a part of Avidyaa only; and dissolves off into nothingness when the Supreme vision of the divisionless Reality rises. Otherwise any practice, be it Yoga or Saamkhya or devotion, if they do not result in Vaasanaa-destruction accompanied by Vichaara, then such practices make the seeker drown in denser Avidyaa state of self-conceit and absurd view points based on the reality of the world.

Therefore, keeping the body and the mind controlled through Yoga, and understanding the world-existence also like Saamkhya, one should engage fully in the analysis of the self alone to the exclusion of all other achievements. And those who are like Shuka can engage in the direct Vichaara process, will attain the same state of the Supreme; or like Rama they can just grasp the truths instructed by Vasishtha, analyze them and attain the same self-state.

Any practice is useful, if and only it results in the Vaasanaa-destruction and Vichaara-culmination.

चित्ते शान्ते शाम्यतीयं संसारमृगतृष्णिका जरामुपगते मेघे मिहिका तन्मयी यथा। चित्तमात्रमविद्येति कुरु तेनैव तत्क्षयं तद्रूपं राम चित्तत्मा नाभावो हि परं पदम्।

If the Chitta is under control, and is not functioning as a desire-fulfillment process only, then this world-mirage river also stops looking real, like the mist also vanishing off along with the clouds in the Autumn season. This belief in the reality of the world and ego-self alone is the Chitta-state; understand that alone is termed as Avidyaa. By the very Chitta understanding of its oneness with Aatman through Vichaara, it gets destroyed itself, like the mind seeing the ghost vanishes along with the ghost when the ghost is analyzed. The destruction of Chitta is the Chitta realizing its oneness with the self and staying as that.

Chitta of the tainted form stays as the taint of the world; Chitta of the reasoning ability stays as the true self alone in the end. Later the world shines as only a direct shine of the self, with the Chitta acting just as a controlled channel for the self-shine.

‘Shoonyataa’, void-state is not the result gained by the Chitta-destruction.

Everything does not go off leaving emptiness alone as the reality, when the truth is realized.

The Supreme state is not emptiness.

A pure state of awareness which is already there in all as ‘knowing’ and which forms the support for the ego-knowing the world, is left back with the world shattered to pieces as nothingness.

मुहूर्तमेव निर्वाणं यदि चेतः परे पदे तत्परिणतं विद्धि तत्रैवास्वादमागतम्। यदि सांख्येन विश्रान्तं चेतो योगेन वापि ते क्षणं तत्सत्त्वतां यातं न भूय इह जायते। चेतो विगलिताविद्यं सत्त्वशब्देन कथ्यते दग्धसंसारबीजं तन्न ददात्यन्तरं पुनः। कश्चिद्विगलिताविद्यः सत्त्वस्थः शान्तवासनः परं शून्योपमं सद्यो ज्योतिः पश्यति शाम्यति।

If even for a second you are able to grasp this self-principle with the intellect, and understand it; at that very instant you are in the self-state only, because at that instance of understanding the self, the Chitta has dissolved off by staying as the self alone. If more and more Vichaara is done again and again, the taste of that self-state becomes continuous. Once the taste of that self-state is experienced even for a minute second, the mind will keep running towards it only. Vichaara reveals the taste of the quiescent state for the mind, and the mind later on dissolves off itself to stay as that taste always.

Be it through Saamkhya or through Yoga, if the mind rests in the quiescent state and dissolves off for you, it instantly becomes the pure state of Sattva, like the copper turning into gold, and does not again get birth as the ego in this perceived world.

When the mind is dissolved of all its Avidyaa taints, then it is referred to by the term Sattva.

The Samsaara-seed stays burnt only. The separateness of the true self will be no more there.

Some rare person who has destroyed Avidyaa with effort stays as the Sattva state of the mind, who is freed of all the Vaasanaas, instantly sees the bright luster of the self (not the ordinary light), and dissolves off in the quiet state; but this state is equal to only some emptiness for the ignorant.

The ignorant cannot even bear the thought that the world is not real, and will not let go of it, even if Shiva should instruct them!

विगलितात्मपदं विगलन्मनः सुभग सत्त्वमितीह कथ्यते, न पुनरेति कलामलिनं पदं कनकतामिव ताम्रमुपागतम्।

Dear Rama! By following the three above mentioned methods, the limitations of the Self namely waking, dream and sleep states dissolve away; and the mind also dissolves off.

The mind-state is known then by the name of Sattva.

The copper which has turned into gold by the contact of the ‘SparshaMani’ (philosopher’s stone), does not attain the state of copper-ness again. So also, the mind does not get tainted again by attachment and hatred since the Vaasanaa-seed has been burnt off completely.

जीवोऽजीवो भवत्याशु याति चित्तमचित्तां विचारादित्यविद्यान्तो मोक्ष इत्यभिधीयते। मृगतृष्णाजलमिव मनोऽहंतादि दृश्यते असदेव मनागेव तद्विचारात्प्रविलीयते।

Jeeva is that which lives; but a Knower of self is not a Jeeva; he does not ‘live’, he exists; he is the Reality-shine which transcends existence and non-existence.

When one follows the method of mind-control through ‘Vichaara’ (rational enquiry), Jeeva becomes a non-Jeeva (free of limitations); mind attains the state of non-mind (Sattva-state); and Avidyaa ends once for all. That alone is termed as ‘Liberation’.

The mind, ego-state etc are all perceived like the unreal waters of the mirage. Through even the slightest reasoning process, this mirage dissolves off.

स्वप्नशतरुद्रीयं समाप्तम्

THE STORY OF THE HUNDRED RUDRAS OF THE HUNDRED DREAMS IS COMPLETE