

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
[PART ONE]

CHAPTER THIRTY NINE  
[SVAPNA SHATA RUDREEYAM (4)]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

1

**DEDICATED**

**TO**

**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

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.

## CHAPTER THIRTY NINE

## SVAPNA-SHATA-RUDREEYAM (4)

रामोवाच

Rama spoke

कुतः शतत्वमायातं रुद्राणां मुनिनायक ये गणास्तु ये रुद्रा उत नेति वदाशु मे। (69.01)

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

Who were the 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 the Ganas.*

*Who all became Rudras and who all became Ganas actually?)*

वसिष्ठोवाच

Vasishta spoke

*(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?)*

स्वप्नानां भिक्षुणा दृष्टं शतं शरीरकं, सर्वमुद्देशतो ज्ञातं, तत उक्तं न तन्मया। (69.02)

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.

य आकाराश्च ते स्वप्ने तत्तद्रणशतं स्मृतं, तदेतद्बुद्धशतकं रुद्रा अपि गणा विधौ। (69.03)

The different forms in the dream were referred to as the hundred Ganas.

These hundred Rudras also belong, only to the category of Ganas only.

*(When they all discarded their respective body-identities, 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

*(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 none of such mind-states can exist at all.*

*How then again other previous minds were recreated by the Rudra who was also another dream-character only?)*

एकस्माद्भगवन्श्चित्तात्कथं चित्तशतं कृतं तत्स्वप्नकृतरुद्रेण दीपादीपशतं यथा। (69.04)

Bhagavan! How hundred minds were made from the one mind, by that Rudra who was also 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

[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 the 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.]

निरावरणसद्भावा यद्यथा कल्पयन्ति हि तत्तथानुभवन्त्येव रसावरणसंविदः। (69.05)

Those who have the wealth of knowledge, are freed of all the coverings (mind-sheath etc) 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.

सर्वात्मनः सर्वगत्वाद्यथा यत्र भाव्यते तथानुभूयते तत्र तत्तथा ज्ञतया धिया। (69.06)

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। (69.07)

Brahman! Why should Ishvara wear the garland of skulls, get covered all over the body by the ashes, wear the directions alone as his cloth, 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, remaining 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-state always. Of course an eternal life can be pushed off in some eternal Samaadhi-state also.

Some do that also! What else is possible?

Shiva and Vishnu are all care-takers 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.

The personal 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 scenario, 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; but a 'nightmare of miseries' for the ignorant.]

*(The ignorant who believe in the reality of the world are bound by the results of their actions - KriyaaNiyama - and incur sin or gain merit by their actions; will worship deities for some gain; and so on; they are bound by the rules ordained by the Creator).*

महेश्वराणां सिद्धानां जीवन्मुक्तशरीरिणां न क्रियानियमोऽस्तीह स ह्यज्ञस्यैव कल्पितः। (69.08)

The 'KriyaaNiyama rules' are not set for the actions belonging to the Great Gods, Siddhas and those who are liberated while still holding bodies; but are ordained for the ignorant alone.

[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?

The happiness or sorrow of the fictitious life-stories have no meaning for them.

What the ignorant consider as auspicious, is inauspicious for the Knowers of the Self, because anything other than the 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 दितचित्तत्वात्क्रियानियमनं विना गच्छन्न्यायेन मात्स्येन परं दुःखं प्रयाति हि। (69.09)

The ignorant man has a mind torn (dita) (limited, bound) by various desires and dislikes, and by following the 'maxim of the fish', will get into great sufferings, without the ordained rules that control his actions.

[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.]

सुज्ञास्त्विष्टेष्वनिष्टेषु न निमज्जन्ति वस्तुषु यतेन्द्रियत्वाद्बुद्धत्वान्निर्वासनतया तथा। (69.10)

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.

[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, the 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 that is stored in the Brahman-ocean as a Brahman-pearl.

He has the choice to create his own world that he fancies.

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 in a world beyond the reach of the ordinary people, along with his friends, the other six Rishis of his group.

That is why, Valmiki 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 a world 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.]

काकतालीयवद्गूढां क्रियां कुर्वन्ति ते सदा न कुर्वन्त्यपि वै किञ्चिन्नैषां क्वचिदपि ग्रहः। (69.11)

They just do the regular actions that randomly fall to their lot as shown in the 'Kaakataaliya maxim'.

Even if they do not do anything, there is no pressure on them.

*(Why they act one particular way and not the other, is just their choice of life, that is 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.)*

काकतालीयतो विष्णुरेवं कर्मोदितः पुरा एवकर्म त्रिनयन एवकर्माम्बुजोद्भवः। (69.12)

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

न निन्द्यमस्ति नानिन्द्यं, नोपादेयं न हेयता, न चात्मीयं न च परं कर्म ज्ञविषयं क्वचित्। (69.13)

No work is lowly or high for these Knowers (since they always stay as the witness-state only, for the 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 they have to discard (since everything is Brahman-shine only).

There is nothing that they have to own for themselves (since whatever is the perceived is just 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).

Nothing is there that can bind these Siddhas.

(‘ज्ञविषयं’ - ज्ञाः सिद्धाः - तान् विषिणोति बध्नाति इति विषयः - तथाविधं न क्वचित्।)

(Jna-Vishaya -Knowers are Siddhas in the highest state of realization. ‘Vishaya’ is that which binds. Nothing binds a Knower.)

[The duties for all the four categories of people like the Brahmins etc rose up naturally as per the Guna-dominance only.

The duties of the Brahmins as the rites and rituals were ordained as their natural way of life, and the fruits of hell and heaven kept them bound to their ordained duties; whereas others who were not Brahmins, experienced the results based on the goodness or wickedness of their regular actions of life.]

अग्न्यादीनां यथौष्ण्यादि सर्गादौ रूढिमागतं

The heat in the fire and other hot objects have become deep-rooted as natural phenomena in the Creation;

हरादीनां तथा कर्म द्विजातीनां च जातयः सर्गे प्ररूढिमायाते,

similarly, since the ‘actions of Hara and other Devas, and the particular duties ordained for the Brahmins as per their birth-category based on their learning and proficiency in Mantra-recitation’, have become established as belonging to the Creation naturally;

संकेतवशतः पृथक् अनुभूतिफलाश्रयाः कल्पिताः कल्पिताः स्वयम्। (69.14,15)

the duties of other castes other than that of the Brahmins also have been stipulated as per their talents and position in life based on their day-to-day actions;

and the fruits of those actions came into vogue by themselves, as a natural state of existence.

[The Fire-rites offered to the Devas, the various duties of the Brahmins, the functions of the Trinities like Hara and other Devas, the caste system based on the Guna-predominance, were just made part of the Creation by the Creator, for bringing about the controlled behaviour 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.]

विदेहमुक्तविषयं तुर्यमौनमतो मया नोक्तं तव परं मौनं सदेहस्य रघूद्वह। (69.16)

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

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

खादप्यतितरामच्छमात्माकाशं चिदात्मकं, तत्ताप्राप्तिः परं श्रेयः, सा कथं प्राप्यते तथा शृणु। (69.17)

The Aatman-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। (69.18)

Those who attain the Knowledge through numbering the principles, and by taking recourse to the correct knowledge and contemplation of the Self, are known as the SaamkhyaYogins.

प्राणायनिलसंशान्तौ युक्त्या ये पदमागताः अनामयमनाद्यन्तं ते स्मृता योगयोगिनः। (69.19)

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’ (Praana-control), are known as YogaYogins.

उपादेयं तु सर्वेषां शान्तं पदमकृत्रिमं तत्केचित्संख्यया प्राप्ताः केचिद्योगेन देहतः। (69.20)

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

एकं सांख्यं च योगं च यः पश्यति स पश्यति, यत्सांख्यैः प्राप्यते स्थानं परं योगैस्तदेव हि। (69.21)

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 the Correct Knowledge alone as his goal. However, the other disciplines like dispassion, disinterest in the world-objects are to be practised by one and all. Some practices are slow but steady, but reach the same goal in the end, as practised by a JnaanaYogin. In any practice you take to, understand that Vaasanaa-destruction is the main discipline that has to be followed as a 'must'.)*

यत्र प्राणमनोवृत्तिरत्यन्तं नोपलभ्यते वासनावागुरोत्क्रान्ता तद्विद्धि परमं पदम्। (69.22)

Know that alone as the Supreme state, which is completely freed of the Vaasanaa-snare, and where the agitations of the mind and the Praana are not detected at all.

वासनां चित्तमेवाहुः कारणं संसृतेः, तदकारणतामेति विलीयोभयकर्मसु। (69.23)

'Vaasanaa' is said to be the Chitta-state (mind-process which conceives the reality of the world, 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.

It stops becoming the cause, by destroying the Vaasanaas through either of the practices.

मनः पश्यति वै देहं बालो वेतालकं यथा, स्वात्मानं विलयं नीत्वा न भूयस्तं प्रपश्यति। (69.24)

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.

मनो मुधैवाभ्युदितं असदेवानवेक्षणात्, स्वप्ने स्वमरणाकारं प्रेक्ष्यमाणं न विद्यते। (69.25)

Mind has risen, as a wasteful function, falsely, because of non-analysis.

The death of oneself seen in the dream, does not exist at all, when analysed.

[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.]

मनोभवस्तु संसारः। क्व ममाहं क्व संसृतिः, उपदेशोपदेशादिबन्धमोक्षौ च तत्कुतः। (69.26)

The Samsaara is just the produce 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 namely, 'Moksha, Bandha, Yoga etc' belong to the mind-kingdom only.

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

Any practice has to end in Vaasanaa-destruction only, and one must practise Vichaara, as much as possible at all times.

Then, the truth stays as naturally revealed.]

एकतत्त्वघनाभ्यासः प्राणानां विलयस्तथा मनोविनिग्रहश्चेति मोक्षशब्दार्थसंग्रहः। (69.27)

Intellectual comprehension of any philosophy, the dissolving of the Praana-agitation, the complete control of the mind;

all these comprise the meaning of the word Moksha.



### रामोवाच

Rama spoke

यदि हि प्राणविलयो मुने मोक्षस्य कारणं मृता एव विमुच्यन्ते तन्मन्ये सर्वजन्तवः। (69.28)

Hey Muni! If 'Praana-cessation' is the cause of liberation, then all the dead people also get liberated, I believe!

### 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 present 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-fulfilment-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 out the same Vaasanaa-bound life.

If you peep inside that world like Leelaa, 'that he' or 'that 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.]

*(Three methods were mentioned by me, namely the intense practice of the contemplation of the Self; subduing of the Praanas; and the complete control of the mind. Actually, mind-destruction alone, results in liberation.)*

त्रिष्वेतेषु प्रयोगेषु मनःप्रशमनं वरं साध्यं विद्धि तदेवाशु यथा भवति तच्छिवम्। (69.29)

Understand that - of all the three practices I mentioned, 'mind-controlling' is the best path towards success. Through that method alone, the auspicious state (of the Self) gets attained soon.

यदा निर्वाणनं प्राणास्त्यजन्तीदं शरीरकं तदानुभूय तन्मात्रैर्यान्ति व्योमनि संगमम्। (69.30)

When the Praanas leave the body after its gurgling and heavy breathing noises on the death cease to be, then they unite with the subtle elements in the space, experiencing the new body that will arise.

(वण - gurgling noises of the body on death-bed)

वासनासात्मकान्येव विद्धि तन्मात्रकाणि वै तदात्मकैर्मनोवद्भिः प्राणैः श्लिष्यन्ति नेतरैः। (69.31)

Understand that the subtle elements are the 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).

[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 their dominant 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.]

सवासनास्तूत्पद्यन्ते प्राणा मुञ्चन्ति देहकं तद्व्योमवायुसंश्लेषं यान्ति दुःखाय गन्धवत्। (69.32)

'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 (as the cycle of births and deaths).

मनः साम्बुरिवाम्भोधौ न शाम्यति स्ववासनं नामनस्काः संभवन्ति प्राणाः सूर्य इव त्विषः। (69.33)

'Praanas and the 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.]

न जहाति मनः प्राणान्विना ज्ञानेन कर्हिचित्पृणान्तरेणैव विना तृणाङ्गमिव तित्तिरिः। (69.34)

Without the attainment of Knowledge, the mind never discards the Praanas, like the Tittiri bird does not discard the part of the grass it is pulling without the portion attached to it in the ground.

THE POWER OF KNOWLEDGE

ज्ञानादवासनीभावं स्वनाशं प्राप्नुयान्मनः

Through the attainment of Knowledge by the practice of Vichaara, the mind will become Vaasanaa-less and die by itself.

प्राणात्स्पंदं च नादते

It does not even vibrate by the contact of the Praana.

ततः शान्तिर्हि शिष्यते। (69.35)

Only the quiescent state alone remains left back. (This is the state of the Knower).

ज्ञानात्सर्वपदार्थानामसत्त्वं समुदेत्यलं,

Through knowledge, the truth of the unreality of all objects gets realized.

(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.)

ततोऽङ्गं वासनानाशाद्वियोगः प्राणचेतसोः (69.36)

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 left back in its pure state).

ततो न पश्यति मनः प्रशान्तं देहतां पुनः,

Then, the mind which is quiescent does not perceive the body again as the 'I'.

स्वनाशेन पदं प्राप्तं,

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

वासनैव मनो विदुः। (69.37)

Vaasanaa alone is known as the mind.

चेतो हि वासनामात्रं, तदभावे परं पदं,

Mind alone is the Vaasanaa. When it is not existent, then the Supreme state alone remains left back.

तत्त्वं सम्पद्यते ज्ञानं, ज्ञानमाहुर्विचारणम्। (69.38)

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

इत्यस्याः संसृतेः राम पर्यन्तः संप्रवर्तते स्वयं विवेकमात्रेण रज्जुसर्पभ्रमाकृतेः। (69.39)

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.

#### PRAANA CONTROL AND MIND-CONTROL

एकार्थाभ्यसनप्राणरोधचेतःपरिक्षयाः एकस्मिन्नेव संसिद्धे संसिद्ध्यन्ति परस्परम्। (69.40)

In either of the two practices, the Praana-control or the Mind-control, if one is accomplished, the other also gets accomplished, since both are interwoven as one only.

तालवृन्तस्य सस्पन्दे शान्ते, शान्तो यथानिलः, प्राणानिलसस्पन्दे शान्ते, शान्तं तथा मनः। (69.41)

When the Taala-fan stops moving, the wind also stops instantly; so also, when the Praana wind is controlled through the Yoga method, the mind also becomes quiet.

*(The Praana-cessation at the time of the body-death is different.)*

प्राणः शरीरविलये प्रयाति व्योमवायुतां यथा वासितमेवेदं सर्वं पश्यति तत्र वा। (69.42)

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 (since the mind is alive with its Vaasanaas).

*(Praana entwined with the mind, never 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.)*

यथा विदेहाः पश्यन्ति प्राणा व्योमनि देहकं समनस्कास्तथाचारं सर्वं चानुभवन्ति ते। (69.43)

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.

*(Unless the mind is destroyed, there is no way out of this dream-trap of the world.)*

शान्ते वातपरिस्पन्दे यथा गन्धः परिशाम्यति तथा शान्ते मनस्पन्दे शाम्यन्ति प्राणवायवः। (69.44)

If the wind stops blowing, the fragrance also subsides; so also, if the mind is quietened, the Praana-winds also quieten down.

अविनाभावित्वा नित्यं जन्तूनां प्राणचेतसी कुसुमामोदवन्मिश्रे तिलतैले इव स्थिते। (69.45)

The Praana and the mind-process that support the Jeeva-entity, each cannot exist without the other; and stay as one with each other, like the flower and its fragrance, or like the sesame seed and its oil.

मनसः स्पन्दनं प्राणः प्राणस्य स्पन्दनं मनः एतौ विहरतो नित्यमन्योन्यं रथसारथी। (69.46)

Praana is the mind's agitation; mind is the Praana's agitation; they move together always, like a chariot and the charioteer.

आधाराधेयवत् चैतावेकाभावे विनश्यतः कुरुतश्च स्वनाशेन कार्यं मोक्षाख्यमुत्तमम्। (69.47)

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.

एकतत्त्वघनाभ्यासाच्छान्तं शाम्यत्यलं मनः तल्ललीनत्वात्स्वभावस्य तेन प्राणोऽपि शाम्यति। (69.48)

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.

विचार्य यदनन्तात्मतत्त्वं तन्मयतां नय, मनः ततस्तल्लयेन तदेव भवति स्थिरम्। (69.49)

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.

यदेवातितरां श्रेयोऽनुपलम्भोपलम्भयोः द्वयोरप्यसतोस्तत्र शेषे वापि स्थिरो भव। (69.50)

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। (69.51)

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.

प्रत्याहारवतां चेतः स्वयं भोग्यक्षयादिव विलीयते स प्राणैः परमेवावशिष्यते। (69.52)

The starved mind along with the Praanas dissolves off by not getting attracted to the objects, like the body by the cessation of food; then the Supreme alone gets left over.

यदेकतानं भवति चेतस्तद्भवति क्षणात्

When the mind is fully concentrated on anything, it turns into that immediately;

(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);

शान्ताशेषविशेषौघं चिराभ्यासस्वभावतः। (69.53)

and all the hosts of object-oriented thoughts get silenced, if practised for long.

अविद्येयं तु नास्तीति बुद्ध्वा युक्तियुतं धिया ज्ञानादेव परावसिस्तदभ्यासस्ततःपरम्। (69.54)

Understanding through the proper intellectual analysis of the Scriptural statements,

that Avidyaa is not at all there as anything to be tackled with,

and that the Supreme state can be attained only through the analytical path of Knowledge,

one should then absorb oneself in the Supreme Self through sincere practice.

[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 the understanding that nothing called Avidyaa exists at all.

All the terms, words, explanations of any philosophical view-point are all part of Avidyaa only, and will vanish off as meaningless prattles, 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 division-less 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, and will attain the same state of the Supreme; or like Rama they can just grasp the truths instructed by Vasishta, 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। (69.55)

(जरा-अपक्षयं उपगते मेघे)

If the Chitta is under control and is not functioning as the desire-fulfilment process only,

then this 'Samsaara mirage river' also stops looking real,

like the mist vanishing off when the clouds in the autumn season start thinning out.

चित्तमात्रमविद्येति कुरु

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 by itself, like the mind that is seeing the ghost vanishes along with the ghost when the ghost is analyzed.)

तेनैव तत्क्षयं तद्रूपं राम चित्तात्मा

Rama! By that only, the Chitta gets destroyed;

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 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.)

नाभावो हि परं पदम्। (69.56)

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

*(Everything does not go off, or vanish off, by 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 the ‘knowing’, and which forms the support for the ego to know the world - ‘that alone’ is left back with the world-reality shattered to pieces as nothingness.)*

[ज्ञानामृतरसो येन सकृदास्वादितो भवेत्, विहाय सर्वकार्याणि मनस्तत्रैव धावति।

Even if one tastes the nectar of this Knowledge (self-state), then the mind discards all other works and runs there itself.]

मुहूर्तमेव निर्वाणं यदि चेतः परे पदे तत्तत्परिणतं विद्धि तत्रैवास्वादमागतम्। (69.57)

Understand that, if even for a second, the Chitta is able to grasp this self-principle, then it dissolves off at that very instant, and remains as ‘That only’ tasting the bliss (not wanting to come out of it).

*(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.)*

SATTVA-STATE

यदि सांख्येन विश्रान्तं चेतो योगेन वापि ते क्षणं तत्सत्त्वतां यातं न भूय इह जायते। (69.58)

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.

*(The term ‘Sattva’ used here is not SattvaGuna, but the state of the mind which is completely agitation-less, and is some indescribable state that transcends the Gunas, it is the Gunaateeta state.)*

चेतो विगलिताविद्यं सत्त्वशब्देन कथ्यते दग्धसंसारबीजं तन्न ददात्यन्तरं पुनः। (69.59)

When the mind is dissolved off 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.

कश्चिद्विगलिताविद्यः सत्त्वस्थः शान्तवासनः परं शून्योपमं सद्यो ज्योतिः पश्यति शाम्यति। (69.60)

Some rare person who has destroyed Avidyaa with effort, stays as the ‘Sattva state of the mind’, is freed of all the Vaasanaas, is like some extreme state of pure emptiness, and instantly is aware of bright lustre of the self (not the ordinary light, but as the revealing nature of the Self), and dissolves off in the quiet state.

विगलितात्मपदं विगलन्मनः सुभग सत्त्वमितीह कथ्यते,

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.

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

न पुनरेति कलामलिनं पदं कनकतामिव ताम्रमुपागतम्। (69.61)

The mind (Sattva-state) does not get tainted again by attachment and hatred (since the Vaasanaa-seed has been burnt off completely); like 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.

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

जीवोऽजीवो भवत्याशु याति चित्तमचित्तां विचारादित्यविद्यान्तो मोक्ष इत्यभिधीयते। (70.01)

When one follows the method of mind-control through ‘Vichaara’ (rational enquiry), the 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’.

मृगतृष्णाजलमिव मनोऽहंतादि दृश्यते असदेव मनागेव तद्विचारात्प्रविलीयते। (70.02)

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