



When you are ready to destroy your mind...

“...then destroying our mind we enter the fourth speed of communication with Him, 100 000 words per minute.” – what does it mean? What paranoid or suicide could have written this? Let him destroy his own mind and forever be away from normal people!

Terms such as manolaya (calming the mind) and manonasha (annihilation of the mind) are indeed present in the teaching of [Advaita Vedanta](#). While the process of manolaya doesn't make us wary the manonasha term for many people looks threatening, unscientific and this requires some clarification. Even if we are talking about some sort of yogi-recluse who stopped communicating with society and immersed in an uncompromising harsh practice of self-improvement, anyway why should he destroy his mind and how can a person exist without mind at all?

It turns out that the destruction and the annihilation of the mind (manonasha) in the context of Advaita Vedanta it is nothing but first and foremost the complete purification of the mind to the state of pure [sattva-guna](#). What remains of the mind after this can't even be called mind. This purified mind differs so much from what is usually and traditionally called the mind.

Sattva-guna known as an integral part of [prakriti](#) (primary matter) and is the subtlest substance, creating purity, intelligence, lightness, clarity, freshness, truthfulness, moderation, patience, justice, discernment, peacefulness, compassion and everything that pertains to the notion of goodness. Sattva-guna is the primary base substance of which our mind is composed and it can be considered the synonym for Pure Knowledge.

For the first time the Vedic term prakriti (primary matter) appears in the description of the [creation](#) when the creation is represented as a stepwise evolution of prakriti, mahat-tattva (great intelligence), tanmatras (subtle substances), bhutas (coarse elements), the World and other things originated from [Brahman](#).

Initially our mind consist of sattva-guna only, pure knowledge. Then it mixes with [rajas-guna](#) and [tamas-guna](#) turning into ordinary mind already familiar to us which is doomed to confuse one thing with another and step by step, more and more forget his original nature which always is pure knowledge. Often the ordinary mind is even called just a mistaken knowledge. In short, rajas-guna gives the mind activity and passion, when tamas-guna gives him inertness and stupidity. It is the rajas- and tamas-gunas, when mixed with sattva-guna, that compel pure knowledge to transform into the world and come to conclusions like “I am the body” and “the world is real”.

Relying on this erroneous conclusions, the mind forgetting about its original pure nature begins to act. In the process of action he acquires merits and demerits because of its own attachments, disgust, anger, envy and desires. As a result of action and the acquisition of merits and demerits the mind accumulates [vasanas](#) (residual impressions) which lead him to death and a new birth.

When the mind gradually disburden of its mistakes thanks to the actions without attachment in many past lives he begins to listen to the teachings of scriptures, thinks about their meanings and meditates on the radiance of [Atman](#). Thus the transformation of the sattvic mind into a world as an aspect of tamas-guna and his vagrancy in this world as an aspect of rajas-guna ceases. When the mind becomes very subtle, calm and immobile, it becomes able to experience the bliss of the Atman.

If you look at how two ice cubes melt on the surface of a mirror you can guess that this is a model of the processes occurring in the mind of a meditating person. Here the mirror is the original and basic for the mind guna, sattva. Ice cubes are rajas- and tamas-gunas with impressions (vasanas) accumulated over many lives. When the mirror of our mind turns towards the Atman and begins to reflect its radiance the “cubes” of rajas- and tamas-guna begins to dissolve. This leads to the fact that the mirror of sattva-guna begins to reflect the pure radiance of the Atman more fully and accurately.

Gradually even the last remnants of vasanas (impressions of this and all past lives) connected with rajas- and tamas-guna evaporate from the mind and in this already subtle mind the bliss of the Atman manifests naturally. Exactly this way with the help of this “smooth surface of the mind” the yogis acquire omniscience. A person who has reached such a stage of purity of mind is considered disengaged already in this life, already free, jivanmukta. The same state is called Brahman without attributes, a one whole universal unchanging spirit.

When even such a subtle mind consisting of the subtlest sattva-guna vasanas is destroyed the experience of bliss as such disappears. One who has attained an eternal continuous state outside of Brahman superior to the mind and speech is called the Videhamukta. The one who reached such a stage sinks and dissolves in the bottomlessness of Ocean of Bliss and does not realize anything extraneous. There is nothing higher than the stage of Videhamukti. This is the end of everything.

The mind power

Why is it sometimes said that from meditation to the meditation the power of the mind increases when in reality it comes to the gradual destruction of the mind?

Not all meditations are aimed at the gradual destruction of the mind. There are such meditations that can strengthen the mind in its qualities of rajas and tamo gunas. But the real power of the mind lies precisely in its tranquility, subtlety and immobility. These are the qualities of sattva-guna. As you meditate on the radiance of Atman these qualities increase and the calm force of mind is growing. He increasingly ceases to be a mind in the conventional sense of the word and becomes an ideal conductor of pure Atman.

Chemical destruction of the mind

It is impossible to destroy the mind with the help of drugs or other chemical substances. These substances destroy only parts of the material body associated with the mind, primarily the brain, but the mind itself does not reach purity and liberation. As it consists of rajas and tamas gunas they only strengthen their power over sattva guna. Thus using chemical preparations makes it impossible to attain the pure bliss of the Atman. The mind harden more and more, acquiring only new powerful attachments and residual impressions which inevitably leads him to new incarnations in more constrained forms of life.

Enlightenment does not exist?

Some teachers say that Enlightenment does not really exist. This is their game, or they really did not go through the process of enlightenment, or their process of enlightenment was stretched for many, many years and therefore there was no abrupt change in the quality of their consciousness. If this is a game of the teacher who himself experienced Enlightenment as an abrupt split second process then the purpose of this game is to relive you of the expectation of some abrupt changes. This inner tension blocks your progress and they want to help you to turn it off. After all in your specific case there can't really be any sudden changes and your progress will be very slow and smooth.

Perception and awareness abrupt changes are possible only with the intervention of the Higher Powers which in a few seconds destroys a huge part of your pollutions of rajas and tamas gunas. At such a moment it seems to a person that he/she is became blind from the Light and received a strong dose of some pure unearthly pleasure mixed with the pain of losing huge part of yourself. Sure, the part that was destroyed by the Higher Powers was only pollutions but it was dear to him/her, it was a part of who he/she really was, he/she got used to it and loved it. A person remembers this event of Divine intervention in his/her life forever. One of the patterns of how split second Enlightenment can occur is described by me in the text "Listening to the

Enlightened.” But most people cleanse their mind very slowly and smoothly, year after year and even decade after decade, avoiding sudden changes and strong shocking experience. To describe the processes of this path we must use different patterns.

Dakshinamurti

dakshinamurti.ru

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