

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER THIRTEEN

SAGE BHUSHUNDA, THE CROW (8)
[BHUSHUNDA PRAANAAYAAMA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**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 TWELVE

BHUSHUNDA PRAANAAYAAMA

‘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 subtle explanation, so that, even 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 steadfast the 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 the truths of the 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 terms and methods that are 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 filled with self-conceit and 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 inside 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, the state of a Jeeva that is longing for liberation, the Knowledge of Reality. Do not confuse it with the Praana-wind of the ordinary Praanaayaama.

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 making full effort, and finally gets out of it, if it remains steadfast in its effort.

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, the Reality-state 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 be bitten by it too. Such is your power!

You are Brahman; you can wish for a god to save you also, and you will 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 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 alone 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 said.
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 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' (or 'I') 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 off 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 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.

Mind-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 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 also, who is steadfast in this 'Contemplation-Praanaayaama', can do it, assures the great Yogi!