

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART TWELVE

(SAGE BHUSHUNDA, THE CROW - 7)

[BHUSHUNDA THE EXCELLENT YOGI]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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.

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भुशुण्ड उवाच
Bhushunda spoke

(How does one practice the Rechaka, Pooraka and Kumbhaka states of Praana Chintaa as suggested by Bhushunda Yogi? Bhushunda explains.)

एषा हि चित्तविश्रान्तिर्मया प्राणसमाधिना क्रमेणानेन संप्राप्ता स्वयमात्मनि निर्मले। एतां दृष्टिमवष्टभ्य संस्थितोऽस्मि महामुने न चलामि निमेषांशमपि मेरुविचालतः। गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा स्वप्नेऽपि न चलत्येष सुसमाधिर्ममात्मनि।

This restful state of the mind in the taintless Self has been attained by me through the regular practice of Praana-Samaadhi. MahaaMuni! This is the state of quiescent mind I have attained through the path of Praana-Samaadhi and am in the Self state always. I do not swerve even a little from that state even if the Meru Mountain where I reside shakes a bit. My state of Samaadhi does not waver whether I walk, or stand, or am awake or sleeping or dreaming.

नित्यानित्यासु लोलासु जगत्स्थितिषु सुस्थितः अन्तर्मुखोऽस्मि तिष्ठामि स्वकामेनात्मनात्मनि। अपि संरुध्यते वायुरपि वा सलिलं गतेः नैतस्मात्सुसमाधानाद्विरुद्धं संस्मराम्यहम्।

Even when the world appearances appear and disappear, I remain stable and remain turned within in the state of the Self naturally. Even if the wind stops its movement or the water stops its quivering I do not ever swerve from this peaceful state.

प्राणापानानुसरणात्परमात्मावलोकनात् अशोकमनुजातोऽस्मि पदमाद्यं महातपः।

By following the course of Praana and Apaana and by realizing the Supreme Self, I have attained the original blissful state, hey Sage of great penance.

आमहाप्रलयाद्ब्रह्मन्नुन्मज्जन्ननिमज्जनं अहमद्यापि भूतानां पश्यञ्जीवामि धीरधीः।

Brahman! From the time of the great dissolution, I have been seeing the drowning and rising of beings, and I yet live on bravely (not affected by any event, good or bad).

न भूतं न भविष्यं च चिन्तयामि कदाचन दृष्टिमालम्ब्य तिष्ठामि वर्तमानमिहात्मना।

I never think about the past or the future.

I remain only in the present, always established in the Self-state.

यथा प्राप्तेषु कार्येषु परित्यक्तफलैषणः सुषुप्तसमया बुद्ध्या परितिष्ठामि केवलम्।

Whatever actions are to be performed, I do them without desiring the fruits, and remain as if asleep.

भावाभावमयीमीहितानीहितान्वितां विमृश्यात्मनि तिष्ठामि चिरं जीवाम्यनामयः।

I disregard the ideas of existence and non-existence of objects accompanied by likes and dislikes, and I live continuously without any affliction.

प्राणापानसमायोगसमयं समनुस्मरन् स्वयमात्मनि तुष्यामि चिरं जीवाम्यनामयः।

I am blissful only in the Self. I always contemplate on the equalizing of Praana and Apaana; therefore I live for long, freed of all afflictions.

इदं मया लब्धमिदं प्राप्स्यामि सुन्दरं इति चिन्ता न मे तेन चिरं जीवाम्यनामयः।

'Today I have got this; tomorrow I will get another beautiful thing'; I do not worry like this; therefore I live for long freed of all afflictions.

न स्तौमि न च निन्दामि क्वचित्किञ्चित्कदाचन आत्मनोऽन्यस्य वा साधो तेनाहं शुभमागतः।

I do not praise or blame a little also of anything of anybody else or myself.

That is why I have attained the auspicious state.

न तुष्यति शुभप्राप्तौ नाशुभेष्वपि खिद्यते मनो मम समं नित्यं तेनाहं शुभमागतः।

I do not feel joy when good occurs, and I do not feel worried when bad occurs; my mind is always in equanimity.

That is why I have attained the auspicious state.

परमं त्यागमालम्ब्य सर्वमेव सदैव हि जीवितादिमया त्यक्तं तेनाहं शुभमागतः।

By taking recourse to supreme renunciation (of duality) I have renounced all that is there at all times as connected to the life; that is why I have attained the auspicious state.

प्रशान्तचापलं वीतशोकं स्वस्थं समाहितं मनो मम मुने शान्तं तेन जीवाम्यनामयः।

My mind is no more restless; has no grief. It is controlled and absorbed in the true nature of the Self; and it is composed. That is why I live without afflictions.

काष्ठं विलासिनीं शैलं तृणमग्निं हिमं नभः समं सर्वत्र पश्यामि तेन जीवाम्यनामयः।

I see a wooden log, a pretty girl, a hill, a grass piece, a snow-flake, and the sky as the same everywhere (as just patterns rising from Apaana). That is why I live without afflictions.

किमद्य मम संपन्नं प्रातर्वा भविता पुनः इति चिन्ताज्वरो नास्ति तेन जीवाम्यनामयः।

‘What I got today? What will I get in the morning?’

Such feverish thoughts do not harass me. That is why I live without afflictions.

जरामरणदुःखेषु राज्यलाभसुखेषु च न बिभेमि न हृष्यामि तेन जीवाम्यनामयः।

I do not feel anxious about the pains like old age and death, or joys like attainment of kingdoms. That is why I live without afflictions.

अयं बन्धुः परश्रायं ममायमयमन्यतः इति ब्रह्मन्न जानामि तेन जीवाम्यनामयः।

‘This one is a relative. This one is not. This one is mine. This belongs to the other.’

I do not know of such differentiations hey Brahman. That is why I live without afflictions.

सर्वं सर्वपदाभासमनाद्यन्तमनामयं अहं चिदिति जानामि तेन जीवाम्यनामयः।

I know that I am the Chit which is beginning less, without afflictions and which shines forth as all and which is all. That is why I live without afflictions.

आहरन्विहरन्तिष्ठन्नुत्तिष्ठञ्छवसन्स्वपन् देहोऽहमिति नो वेद्मि तेनास्मि चिरजीवितः।

I do not know me as the body whether I carry, or wander, or stand, or get up, or breathe, or sleep. That is why I live long.

इमं सांसारमारम्भं सुषुप्तपदवत्स्थितः असन्तमिव जानामि तेन जीवाम्यनामयः।

I remain as if asleep in the world phenomenon knowing that it is not real. That is why I live without afflictions.

यथाकालमुपायातावर्धानर्थौ समौ मम हस्ताविव शरीरस्थौ तेन जीवाम्यनामयः।

Good and bad met by me are seen by me as equal like the two hands of the body. That is why I live without afflictions.

अपरिचलया शक्त्या सुदृशा स्निग्धमुग्धया ऋजु पश्यामि सर्वत्र तेन जीवाम्यनामयः।

I have stabilized power of the mind in the vision of the Reality, and see everything anywhere as it is only, without the misconception of conception. That is why I live without afflictions.

आपादमस्तकान्तेऽस्मिन्न देहे ममता मम त्यक्ताहङ्कारपङ्कस्य तेन जीवाम्यनामयः।

I have no mine-ness towards this body from the head to the foot. I have fully escaped from the mire of the ego. That is why I live without afflictions.

यत्करोमि यदश्रामि तत्त्यक्त्वा तद्गतोऽपि मे मनो नैष्कर्म्यमादत्ते तेन जीवाम्यनामयः।

Whatever I do, whatever I eat, though engaged in such acts, I renounce the ego-state and remain as a non-doer. That is why I live without afflictions.

यदा यदा मुने किञ्चित्जानामि तदा तदा मतिरायाति नौदृत्यं तेन जीवाम्यनामयः।

Whenever I understand something, my mind does not become impolite. That is why I live without afflictions.

करोमीशोऽपि नाक्रान्तिं परितापे न खेदवान् दरिद्रोऽपि न वाञ्छामि तेन जीवाम्यनामयः।

Even if I can control others as a king, I do not harass others; nor do I bother if anyone tries to hurt me. Even if I own nothing, I do not want anything. That is why I live without afflictions.

पश्यद्रूपे शरीरेऽस्मिन्भूतस्थात्मा चिदास्पदः भूतवृन्दमहं साम्यात्तेन जीवाम्यनामयः।

As I see my own form as the Chit which is all, I am present in all equally, and see all the beings as my own body. That is why I live without afflictions.

आशापाशविनुत्रायाश्चित्तवृत्तेः समाहितः संस्पर्शं न ददाम्यन्तस्तेन जीवाम्यनामयः।

Being controlled, I do not allow the thoughts bound by desires to touch me.
That is why I live without afflictions.

असत्तां जगतः सत्तामात्मनः करबिल्ववत् सुप्तः प्रबुद्धः पश्यामि तेनास्मि चिरजीवितः।

Whether asleep or awake I see the world as unreal, and the Self as real, very clearly like a Bilva leaf held in my hand.
That is why I live long.

जीर्णं भिन्नं श्लथं क्षीणं क्षुब्धं क्षुण्णं क्षयं गतं पश्यामि नववत्सर्वं तेन जीवाम्यनामयः।

I see all things as new (as the agitation that rises newly as objects at every wink of the eye), whether they are worn out, or broken, or shattered, or wasted, or disturbed, or decreased, or destroyed.
That is why I live without afflictions.

सुखितोऽस्मि सुखापन्ने दुःखितो दुःखिते जने सर्वस्य प्रियमित्रं च तेन जीवाम्यनामयः।

I act happy with those who are happy; act sad with those who are unhappy.
I am a good friend of all. That is why I live without afflictions.

आपद्यचलधीरोऽस्मि जगन्मित्रं च संपदि भावाभावेषु नैवास्मि तेन जीवाम्यनामयः।

When met with difficulties, I face them bravely. When riches are there I share the wealth with all, and am a friend of all (and understand their state of minds). I do not get involved with the presence and absence of objects (and am always without attachment to any object living or inert).
That is why I live without afflictions.

नाहमस्मि नाचान्यो मे नाहमन्यस्य कस्यचित् इति मे भावितं चित्तं तेन जीवाम्यनामयः।

I am not there (as any Jeeva-entity). No one belongs to me. I belong to no one.
Thus my mind has the ascertained thought. So I live without any affliction.

अहं जगदहं व्योम देशकालक्रमावहं अहं क्रियेति मे बुद्धिस्तेन जीवाम्यनामयः।

I (as the self) am this world. I am the sky. I am the time and space phenomenon.
I am the action. I have such an ascertainment in the intellect. So I live without any affliction.

घटश्चित्पटश्चित्खं चित्द्वन्द्वं शकटं च चित् चित्सर्वमिति मे भावस्तेन जीवाम्यनामयः।

Pot is Chit. Cloth is Chit. Sky is Chit. Money is Chit. Cart is Chit. Chit is everything.
Such an ascertainment I maintain always. So I live without any affliction.

इत्यहं मुनिशार्दूल त्रिलोककमलालिकः भुशुण्डो नाम काकोलः कथितश्चिरजीवितः।

Hey Best of Sages! That is how this crow named Bhushunda, a mere bee hovering above the tri-world lotus, is said to be long-lived.
(Bhushunda is comparing himself to a bee because he is black in hue and stays on top edge of the golden Meru with its red peak, like hovering above the pericarp of the golden lotus.)

ब्रह्माण्वे विलुलितं त्रिजगत्तरङ्गमुत्पादनाद्यभिभवेन विभिन्नरूपं आलीनमुन्नमितमाकुलदृश्यदृश्यमालोकयन्प्रकलयन्श्च चिरं स्थितोऽस्मि।

The wave of the tri-world rises in the Brahman-ocean in various manners again and again, dissolving and rising again and again with all its varied scenes; I keep seeing them and counting them as my memories of eternity, and so have been living for long.

एतत्ते कथितं ब्रह्मन्यथास्मि यदिहास्मि च त्वदाज्ञामात्रसिद्धयर्थं धार्ष्ट्येन ज्ञानपारग।

Brahman! You are a person who has crossed the boundaries of Knowledge!
I had the audacity to explain to you (who are so great) as to how I am living for so long and what I am, just to fulfil your command only. (Please take no offence.)

वसिष्ठोवाच

(Vasishta spoke to Bhushunda)

अहो नु चित्रं भगवन्भवता भूषणं श्रुतेः आत्मोदन्तः प्रकथितः परं विस्मयकरणम्। धन्यास्ते ये महात्मानमत्यन्तचिरजीविनं भवन्तं परिपश्यन्ति द्वितीयमिव पद्मजम्। यावदद्य दृशो धन्याः स्वात्मोदन्तमखण्डितं यथावत्पावनं बुद्धेः सर्वं कथितवानसि। प्रभातं दिक्षु सर्वासु दृष्टा विबुधभूतयः भवानिव जगत्यस्मिन्न महानवलोकितः। कथंचित्प्राप्यते कश्चित्भ्रान्त्वेव हि महाजनः न भवानिव भव्यात्मा सुलभो जगति क्वचित्। वंशखण्डे हि कस्मिंश्चज्जायते मौक्तिकं यथा जगत्खण्डे हि कस्मिन्श्चिद्दृश्यते त्वादृशस्तथा। मया तो सुमहत्कार्यमद्य संपादितं शुभं पुण्यदेहविमुक्तात्मा यद्भवानवलोकितः। तदस्तु तव कल्याणं प्रविशात्मगुहां शुभां मध्याह्नसमयो यन्मे व्रजामि सुरमन्दिरम्।

Aha! Your story is an ornament to the ear. It greatly amazes me.

You are highly noble; you have lived for so long and are like another Creator!

They indeed are blessed who are able to have your vision; for you have fully related your story which sanctifies the intellect. (You have disclosed the secret of your long life.)

We have seen many heavenly beings and many learned ones radiant with all the glory of knowledge and wealth and know about all their wealth and knowledge also; but such a wonderful person like you has not been seen in this world! Maybe some unique personality could be seen if one searches for long, wandering all over the world; but a magnificent person like you cannot be easily seen.

Pearl is found only rarely in some bamboo plant. In this world-bamboo also, persons like you are very rarely found. Today I have achieved great fulfilment because I have seen you who are of a meritorious form and who stay liberated always.

May auspiciousness be yours. Enter into your auspicious cave of the Self.

It is middle of the day and I will return to the heaven (the abode of Seven Sages).

वसिष्ठोवाच

(Vasishta spoke to Bhushunda)

इत्याकर्ण्य भुशुण्डोऽसौ जग्राहोत्थाय पादपात् संकल्पिताभ्यां हस्ताभ्यामुपात्तं देहपल्लवं कल्पवृक्षलतापुष्पकेसरेण हिमत्विषा तत्पात्रं मौक्तिकार्घ्येण पूरयामास पूर्णधीः। तेनार्घ्यपाद्यपुष्पेण त्रिनेत्रमिव मामसौ आपादमस्कं भक्त्या पूजयामास पूर्वजः। अनुव्रज्याकदर्शेन खगेन्द्रालमिति ब्रुवन् विष्टरादहमुत्थाय ततः खगवदाप्लुतः। व्योम्नि योजनमात्रं तु मम अनुव्रज्यया गतः करं करेणावष्टभ्य बलात्संरोधितः खगः। मयि याते क्षणेनैव गगनाध्वन्यदृश्यतां निवृत्तोऽसौ विहगेन्द्रो, दुस्त्यजा संगतिः सताम्। अन्योन्यमपि कस्मिन्श्चित्तरङ्गक इवाम्बुधौ व्योमन्यदृश्यतां यातो खगस्मृत्या मुनीनहं सप्तर्षिमण्डलं प्राप्य जायया परिपूजितः। याते कृतयुगस्यादौ पुरा वर्षशतद्वये संगतोऽहं भुशुण्डेन मेरोः शृङ्गद्वयेऽभवम्। अद्य राम कृते क्षीणे त्रेता संप्रति वर्तते, मध्ये त्रेतायुगस्यास्य जातस्त्वं रिपुमर्दन, पुनरद्याष्टमे वर्षे तत्रैवोपरि भूभृतः मिलितोऽहं भूद्भुशुण्डो मे तथैवाजरूपवान्। इति संकथितं चित्रं भुशुण्डोदन्तमुत्तमं, श्रुत्वा विचार्य चैवान्तर्यदुक्तं तत्समाचर।

Hearing my words, Bhushunda jumped out of his branch. He conceived two hands holding a golden leaf filled with the cool pollen of the flowers of the creeper growing on the Kalpa tree. He filled that leafy bowl with pearl like water to be offered as Arghya to me. That elderly one then offered Arghya, Paadya, flowers and devotedly worshipped me from top to bottom as if I was Shiva.

“Enough! Hey bird-king. Do not tire yourself by following me.”

So saying I got up from the seat and flew in the sky like a bird.

But he followed me for one Yojana holding my hand in his hand.

I forcefully stopped the bird after that distance.

The moment I was gone, the king of birds vanished from sight.

It is indeed very difficult to take leave of good people!

Though so close, we both vanished in the sky like waves in the ocean.

I returned to my abode thinking about the bird.

I reached the abode of seven Sages and was worshipped by my wife.

I had seen the bird at the Meru’s peak at the beginning of Krta Yuga when only two hundred years had passed. Now the Krta Yuga has ended and Tretaa is running.

You have been born in the middle of Tretaa.

I again saw the bird on top of the Mountain in the eighth year of Tretaa.

He was looking the same as before without ageing.

I have now related to you the excellent story of Bhushunda.

Analyze well within your mind and do the needful.

श्री वाल्मिकिरुवाच

Vaalmiki spoke

इति सुमतिभुशुण्डसत्कथां यो विमलमतिः प्रविचारिष्यतीह भवभयबहुलाकुलास्थितां स प्रसभमसत्सरितं तरिष्यतीति।

The taintless one who analyzes and understands the story of the wise Bhushunda in this world, will surely cross over the river of ‘untruth’ where the miserable Jeevas tormented by the fear of worldly existence are stuck.