

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER TEN

SAGE BHUSHUNDA, THE CROW (5)  
[INTRODUCTION TO 'PRAANA-CONTEMPLATION']

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 EIGHT  
SAGE BHUSHUNDA, THE CROW (5)

INTRODUCTION TO 'PRAANA-CONTEMPLATION'

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

AATMA-CHINTAA

[AatmaChintaa is the state that is par excellence.]

एकैव केवला दृष्टिर्निरापाया गतभ्रमा विद्यते सर्ववित्त्वेषु सर्वश्रेष्ठा समुन्नता, (24.01)

There is only one state that stands above all other achievements as the most excellent state.

It is completely harmless and will not perish ever. It is free of all delusions.

It is the par excellent achievement that towers above all the rest of achievements that are lauded in the world.

आत्मचिन्ता समस्तानां दुःखानामन्तकारिणी चिरसंभृतदुःस्वप्नसंसारभ्रमहारिणी, (02)

That is the knowledge of the Self-essence (AatmaChintaa).

It ends all the sufferings that one can imagine.

It completely gets rid of the 'delusion of the worldly-existence', which is a nightmare of the dream carried on from the beginning of the time itself (where time itself is a delusion-concept).

निष्कलङ्कमनोमार्गविपुलाङ्गणचारिणी तथा समस्तदुःखानां चिन्तानर्थविनाशिनी, (03)

It paves the path through the taintless state of the mind, and later reveals the 'limitless expanse of the courtyard where lies the real bliss'.

It completely destroys the anxieties connected to all the miseries of the worldly-existence.

ज्योत्स्नयेवान्धकाराणामलमन्तः प्रजायते। (24.04)

It rises within like the pleasant moon-light, and destroys the entire darkness of the mind along with its ghosts of misconceptions.

PRAANA-CHINTAA

सा स्वात्मचिन्ता भगवन्सर्वसंकल्पवर्जिता

That 'contemplative state of the Self (AatmaChintaa)' hey Brahman, is bereft of all types of conceptions.

युष्मदादिषु सुप्राप्ता दुष्प्रापैवास्मदादिषु। (24.04,05)

It has been attained with ease by people like you (through the Vichaara path); but for people like us it is indeed attained with difficulty (by the practice of other methods).

(However, all are not capable of practising Vichaara, like you.)

समस्तकलनातीतं परां कोटिमुपागतं पदमासादयन्त्येतत्कथं सामान्यबुद्धयः। (24.05,06)

How can men of ordinary intellects easily attain that state which is completely free of all faults and transcends everything?

(There are other methods for attaining the AatmaChintaa which can be practised by men of lower intellects, and which are almost equal to the Vichaara-practice.)

आत्मचिन्ताविलासिन्यास्तस्याः सख्यो महामुने किञ्चित्साम्यमुपायाता विज्ञानशशिशीतलाः। (24.06,07)

The companions (other methods of self realization) of the pretty lady named 'Self-Contemplation' hey MahaaMuni, are a little like her, and shine forth cool, because of the moon-light of understanding.

आत्मचिन्तासमानानां विविधानां मुनीश्वर आत्मचिन्तावयस्यानां मध्यादेकतमा मया

सर्वदुःखक्षयकरी सर्वसौभाग्यवर्धिनी कारणं जीवितस्येह प्राणचिन्ता समाश्रिता। (24.07,08,09)

Hey Muneeshvara!

Among all the companions of 'AatmaChintaa',

I have taken shelter in the 'contemplation of the Praana (PraanaChintaa)' (a friend of AatmaChintaa), who destroys all the miseries of worldly-existence

and who increases all the prosperities related to self-knowledge,

and who is the very cause of this prolonged life which I possess.

### वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्युक्तवन्तं विहगं भुशुण्डं पुनरप्यहं जानन्नपीदमव्यग्रः पृष्टवान्क्रीडया मुनिं (09)

सर्वसंशयविच्छेदिन्नत्यन्तचिरजीवितं यथार्थं ब्रूहि मे साधो प्राणचिन्ता किमुच्यते। (24.10)

When Bhushunda spoke like this, though I knew very well what he was talking about, I questioned him playfully without in anyway disregarding him -

“Hey you of long life span! You are capable of clearing all the doubts.

Tell me hey Noble one, what is known as Praana-contemplation’ (PraanaChintaa)?

### भुशुण्ड उवाच

Bhushunda spoke

PRAANA-CHINTAA

सर्ववेदान्तवेत्तासि सर्वसंशयनायकः मामेतत्परिहासार्थं मुने पृच्छसि वायसं,

अथवा भवतामेव भगवन्परिशिक्षितुं पुनः प्रत्युत्तराणीदं का मे क्षतिरुपस्थिता। (24.11,12)

Hey Muni! You know the essence of all the Vedantas (Upanishads)!

You yourself can clear the doubt of any one. You are questioning this crow for amusing yourself, I think! Or, what harm is there for me if I answer your question, and through that ascertain my own understanding, in thine benign presence?

भुशुण्डजीवितकरं भुशुण्डस्वात्मलाभदं शृणु प्राणसमाधानं वक्ष्यमाणमिदं मया। (24.13)

Listen to the topic of ‘PraanaSamaadhi’ as explained by me which has given this eternal life to Bhushunda and which has made this Bhushunda rest in the Self.

BODY-HOUSE

पश्येदं भगवन्सर्वं देहगेहं मनोरमं

Bhagavan! Observe this body-house which is very beautiful.

त्रिप्रकारमहास्थूणं नवद्वारसमावृतम्। (24.14)

It has three types of huge pillars as support (Vaata, Pitta, Kapha), and nine doors (holes).

पुर्यष्टककलत्रेण तन्मात्रस्वजनेन च अहंकारगृहस्थेन सर्वतः परिपालितम्। (24.15)

It is owned by the owner namely ‘Ahamkaara (ego)’, who has a wife namely ‘Puryashtaka (eightfold city) (eight constituents)’, and relatives namely ‘Tanmaatras (subtle elements)’.

अन्तः पश्यसि,

You are also experiencing the body-house as described by me, from the witness-state.

सत्कर्णशष्कुलीचन्द्रशालिकं, शिरोरुहाच्छादनवद्विपुलाक्षिगवाक्षकं, (16)

It has the two rooms on the terrace where the moon-light falls namely the orifices of the ear; and has a bower of a roof made of hairs, and two large windows of eyes.

आस्यप्रधानसुद्वारं, भुजपार्श्वोपमन्दिरं, दन्तालिकेसरस्रग्भिर्भूषितद्वारकोटरं, (17)

It has a front room equipped with five doors; has two verandas on the side in the form of shoulders; the main door-way is ornamented by the mane of hairs and has the pearly-garland of teeth as its decoration.

अनारतं रूपरसस्पर्शनद्वारपालवत्संकुलालोकवलितं तारालिन्दकृतस्थिति, (18)

Like the door-keepers, the ‘senses’ are always alert and report the presence of any object they are in contact with, as ‘images, tastes, etc’ and, even all over the body (all the nine-holes) as the skin.

It is crowded all around by various sights; and the pupils act as the balcony windows (aalinda).

रक्तमांसवसादिग्धं स्नायुसंततिवेष्टितं, स्थूलास्थिकाष्ठसंबद्धं सुकुड्यं सुसमाहितम्। (24.19)

It is painted on the surface by the paste of blood, flesh and marrows (like the mixture of cow-dung with water and mud); is bound all over by the ropes of nerves; is held together by the sticks of bones; has well-made walls; and is well-built.

PRAANA

इडा च पिङ्गला चास्य देहस्य मुनिनायक सुस्थिते कोमले मध्ये पार्श्वकोष्ठे निमीलिते। (24.20)

Hey chief of Sages! Ida and Pingala are the two hidden soft and stable side-rooms in the centre of the body.  
[Ida and Pingala are the two soft and subtle Naadis situated in the central portion of the body. They are on the left and right sides; and remain concealed; and are evident by the air passing through them; and are highly stable.]

पद्मयुग्मत्रयं यन्त्रमस्थिमांसमयं मृदु ऊर्ध्वाधोनालमन्योन्यमिलत्कोमलसद्गलम्। (24.21)

There are three pairs of lotuses acting as controlling machinery made of bones and flesh; and soft; with stalks running up and down; and the tender petals overlapping each other.

[The word 'Yantra' means something which controls or restrains. There is an organ named 'Pureetat' near the heart, which is the root-place of all the seventy two thousand Naadis supporting all the Praana-powers. It is in the shape of three pairs of closed lotuses having the stalks stuck as one.]

सेकेन विकसत्पदं सकलाकाशचारिणा चलन्ति तस्य पत्राणि मृदु व्याप्तानि वायुना। (24.22)

By the sprinkling of nectar, the petals bloom; the petals move by the tender touch of the Vaayu moving in all the empty places.

[The petals bloom by the sprinkling of nectar by the Apaana Vaayu named Chandra, which moves all over the space of the body from the tip of the nose to the end of the feet. By this Praana-movement, the petals contract a little. That is why, the 'Yantra's petals' slightly contract and expand at every Uccchvaasa and Nishvaasa breaths; being pervaded by the 'Praana Apaana Vaayus' which move tenderly.]

चलत्सु तेषु पत्रेषु स मरुत्परिवर्धते वाताहते लतापत्रजाले बहिरिवाभितः। (24.23)

As it moves among those petals the 'Air' increases all around; and, like when the creeper with leaves is hit by the winds, it fills-up the outside and all around.

[Air enters all the pores in all the Naadis restrained by Pureetat, and expands when moving through them.]

वृद्धिं नीतः स नाडीषु कृत्वा स्थानमनेकधा ऊर्ध्वाधोवर्तमानासु देहेऽस्मिन्प्रसरत्यथ। (24.24)

Expanding like this, it stays in various forms in the Naadis which are above and below, and spreads all over the body.

[After expanding, it becomes five-fold with various functions, and enters all the Naadis and their branches; and spreads, all over the body.]

प्राणापानसमानाद्यैस्ततः स हृदयानिलः संकेतैः प्रोच्यते तज्ज्ञैर्विचित्राचारचेष्टितैः। (24.25)

That wind of the heart is designated various names like Praana, Apaana, Samaana etc, by the learned, as per its various functions.

हृत्पद्मयन्त्रत्रितये समस्ताः प्राणशक्तयः ऊर्ध्वाधः प्रसृता देहे चन्द्रबिम्बादिवांशवः। (24.26)

All the Praana-powers spread out, above and below, from the three pairs of the 'Heart-Lotus-Machine', like the rays shining forth from the Moon.

यान्त्यायान्ति विकर्षन्ति हरन्ति विहरन्ति च उत्पतन्ति पतन्त्याशु ता एताः प्राणशक्तयः। (24.27)

These Praana-powers go; come; pull; carry; wander; jump; and fall.

स एष हृत्पद्मगतः प्राण इत्युच्यते बुधैः। (24.28)

That which is in the Heart-lotus is known as Praana (Subtle power of vibration).

अस्य काचिन्मुने शक्तिः प्रस्पन्दयति लोचने काचित्स्पर्शमुपादत्ते काचिद्वहति नासया

काचिदन्नं जरयति काचिद्वक्ति वचांसि च। (24.29)

Hey Muni! Some of its power throbs in the eye; some of it takes on the function of contact; some moves through the nose; some digests the food; some speaks out the words.

बहुनात्र किमुक्तेन सर्वमेव शरीरके करोति भगवान्वायुर्यन्त्रेहामिव यान्त्रिकः। (24.30)

What is there to say much Bhagavan?

'Vaayu' does everything in the body, like a mechanic (machine-controller) makes all the parts function in various ways in his machine.

PRAANA AND APAANA VAAYUS

तत्रोर्ध्वाधोद्विसंकेतौ प्रसृतावनिलौ मुने प्राणापानाविति ख्यातौ प्रकटौ द्वौ वरानिलौ

तयोरनुसरन्नित्यं मुने गतिमहं स्थितः। (24.31,32)

Hey Muni! There are two prominent winds which are evident by the movement upwards and downwards; well-known as Praana and Apaana. I remain following their courses always.

PRAANA AND APAANA WINDS, THE HORSES OF THE 'AHAMKAARA KING'

शीतोष्णवपुषोर्नित्यं नित्यमम्बरपान्थयोः कलेवरमहायन्त्रवाहयोः श्रमहीनयोः (32,33)

(Inside me) they both are of cold and hot natures; they always move in the body space; they move the great machine called the body; they are free of tiredness;

हृदाकाशार्कशशिनोस्त्वग्नीषोमस्वरूपयोः शरीरपुरपालस्य मनसो रथचक्रयोः (33,34)

they are the Sun and Moon shining in the Heart-sky; they are of the nature of Agni and Soma; they are the chariot-wheels for the Mind which rules the city of the body;

अहंकारनृपस्यास्य प्रशस्येष्टतुरङ्गयोः तयोर्ममानुसरतः प्राणापानाभिधानयोः (34,35)

they are the prominent horses favoured by King Ahamkaara; are named Praana and Apaana; with me following their courses always;

गतिं शरीरमरुतोराशरीरमरुद्भयोः जाग्रत्स्वप्नसुषुप्तेषु सदैव समरूपयोः (35,36)

they are the two wind-horses moving in the body; they never cease their movement as long as the body remains; these are of equal nature (twelve inches and sixteen of moving space externally and internally through practice) in the waking, dream and deep sleep states;

सुषुप्तसंस्थितस्येव ब्रह्मन् गच्छन्ति वासराः। (24.36)

hey Brahman, (with me following their courses always), the days pass away for me as if I am in the 'Deep sleep state' (as the Self).

सहस्रविनिक्ताङ्गाद्विसतन्तुलवादपि दुर्लक्ष्या विद्यमानापि गतिः सूक्ष्मतराऽनयोः। (24.37)

Their movement though is there always, it is subtler than a tiny piece of lotus stalk cut into thousand pieces, and not visible.

अविरतगतयोर्गतिं विदित्वा हृदि मरुतोरनुसृत्य चोदितां तां

न पुनरिह हि जायते महात्मन्मुदितमनाः पुरुषः प्रणष्टपाशः। (24.38)

Hey Mahaatman! That 'embodied person', who 'knows' (understands) (through the study of various Scriptures), and follows the paths of these winds which rise from the heart and which never stop, gets rid of the binding of death; remains blissful and never ever is born again. [Any action even subtle is an invitation for death. All actions of the senses are to be stopped as they contact sense-objects. Even speech etc is to be stopped as they are also tainted by the sense objects. Praana is just the movement in the mouth and nose by nature. It is not tainted by the contact of sense-perceptions. It is not considered as an action or effort. Death does not grasp the Praana. A person who identifies with only the Praana, conquers death.]

[(तस्मादेकमेव व्रतं चरेत्प्राण्याच्चैवापान्याच्च नेत्पाप्मा मृत्युराप्नुवत् -Brhadaraanyaka Upanishat]

[Through this Praana-control method suggested by Bhushunda, one attains Knowledge, and is liberated.]