

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 ELEVEN

SAGE BHUSHUNDA, THE CROW (6)
[PRAANA-CONTEMPLATION/PRAANA-CHINTAA]

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 ELEVEN

BHUSHUNDA PRAANA-CHINTAA

This is a section on Praanaayaama proper, but not on the breath-control practised by the ordinary people addicted to the ordinary Yoga methods. This Praanaayaama is for the benefit of those seekers of knowledge who find it difficult to grasp the abstract truths of Brahman-knowledge.

Bhushunda here instructs a method by which the very breath-practice of Yoga can turn into a profound Vichaara-state, which when practised along with the breathing exercise, instantly rises one to the same self-knowledge state attained by the Vichaara practice.

Therefore, this section is not to be read through, as a quick glance through the verses and their surface meaning, and get thrown off saying, 'I have finished reading this; I know what it says'.

This Praanaayaama section has to be memorized well, understood well, and practised daily again and again, till one masters the Bhushunda's 'Kumbhaka of self-state'.

Each verse needs a thorough understanding, and has to be practised daily, along with the regular breathing practice.

Vaasishtam is not a text that bestows liberation, by just reading it like a sacred text.

There is no finishing off the study, till one raises to the level of Rama of the Nirvaana section.

Again and again the verses have to be analyzed and experienced as one's private experience of the self.

Till then, the Praanaayaama practice of Bhushunda also never ends, and the Vichaara process of Vasishta also, never ends.

What is Bhushunda Praanaayaama or PraanaChintaa in essence?

Praanaayaama consists of processes like Rechaka (emptying out) Pooraka (filling in) and Kumbhaka (the suspension of air outside or inside).

However, Bhushunda suggests completely different meanings to these processes of Rechaka etc.

Let us say you are hungry for food.

What do you do when you are hungry?

When you are hungry, the agitation of the hunger is thrown out as Rechaka, the food is consumed as Pooraka, and a satisfying state is reached where hunger and food both exist no more, but a state of fullness and completeness alone is there as 'Kumbhaka'.

Bhushunda instructs-

Throw out the mind-agitation out as Rechaka, keep the inside filled with the self-awareness as Pooraka, and before the world rises again as the food, remain as the complete undivided fullness of the self alone inside and outside, by getting rid of the inside and outside also completely; and practise the Kumbhaka of the quiescent state.

Understand the Bhushunda Praanaayaama instruction, not as some breathing practice, where air is inhaled as Praana (that moves upward in the direction) and exhaled as Apaana (that moves downward in the direction) from the lungs alone. Get rid of the body-concept, and view this practice as the description of the Praana/Apaana paths only.

Praana of Bhushunda rises from the inside the heart-lotus (self-essence), and dissolves at the outside point, from where the Apaana rises; and the Apaana rises from the same point outside, moves in and dissolves in the heart-lotus inside.

Praana-path is the upward path of self-awareness leading to the witness-state of the sun.

Apaana path is the mind-agitation leading towards the sense-created world experience.

Praana also rises from the same central essence of Chit and dissolves there only; Apaana also rises from the same central essence of Chit and dissolves there only.

When Praana dissolves, Apaana rises; when Apaana dissolves, Praana rises.

When the agitation of the mind is destroyed even through desire fulfilment, the Praana state of quietness is experienced by all, at least for a moment-measure of time, before the next agitation rises as the mind, the Apaana-path.

The quietness is experienced when the Praana has dissolved, and the Apaana has not risen yet.

When the world is thrown out from the inside, and has not manifested yet as a solid reality outside, that state of suspension-state is the Kumbhaka of excellent Yogis, where the emptiness of the world is there, the fullness of the self is there; but there is no inside/outside division as connected to the body.

Practise this Praanaayaama, along with the ordinary Praanaayaama, to attain the same Nirvaana-state attained by Rama through his prolonged Vichaara process.

Everyone cannot think like Rama.

For such minds which cannot think abstract, Bhushunda-Praanaayaama suggests an alternative.]

वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्थं स कथयन्पक्षी पृष्ठस्तत्र पुनर्मया कीदृशी प्राणवातस्य गतिरित्येव राघव। (25.01)

Raaghava! When he spoke like this, I asked that bird again, “What sort of a course is followed by the Praana wind (that you are always absorbed in)?”

भुशुण्ड उवाच

Bhushunda spoke

[Praana is not just the air you breathe, or some apparition as a life-streak that is inside your body, like a spirit or ghost. Breathing is just one of the functions connected to the human body and is not the main Praana-force.

Praana is some subtle force of movement that rises as life, and enables the functions of life.

Praana in its true meaning refers to the subtle sound that manifests from the silence of the Reality, as the noise of Jeevatva. Like the continuous murmur of the quivering ocean, the Reality exists as the countless probable states of the Jeeva, the living entity, from that of a worm to a Creator.

This Praana alone supports the body in all its functions that keep it alive, be it that of a human or a Deva, or a nether-land resident. Breathing is a necessary function of the human-bodies only.

Breathing is the life-force of the humans here, and so is referred to as Praana also, and the five basic functions that keep the body alive are known as Pancha-Praanas.

The control of Praana and Apaana winds, as referring to inhaling and exhaling airs is known as Praanaayaama in the popular usage of these terms.

Stretching the expanse of breath is Praanaayaama, as understood by the ordinary Yogis.

Bhushunda is not referring to the ordinary breathing exercise at all, though he uses all the terms connected to Praanaayaama practice like Rechaka (emptying) Pooraka (filling) and Kumbhaka (holding the air like a pot either as empty or full).

What he states is a ‘subtle Vichaara process’ that has to be maintained along with the ordinary Praanaayaama practice, and will make one stay in the vision of the self, similar to the result attained by the ‘Vichaara process of Jnaana’ as explained by Vasishta. Those who are not able to practise the subtle Vichaara process of Jnaana, can try this ‘Bhushunda Vichaara process’ along with the ordinary Praanaayaama practice.]

जानन्नपि मुने सर्वं किं मां पृच्छसि लीलया यथापृष्ठमहं वच्मि शृणु तत्रापि मद्बचः। (25.02)

Though you know everything already, you are questioning me for your own amusement.

Even then, I will answer your questions as per my ability. Listen.

(Praana and Apaana mentioned here do not refer to the atmospheric air that you breathe in and breathe out.)

प्राणोऽयमनिशं ब्रह्मन्स्पन्दशक्तिः सदागतिः सबाह्याभ्यन्तरे देहे प्राणोऽयमुपरि स्थितः। (25.03)

अपानोऽप्यनिशं ब्रह्मन्स्पन्दशक्तिः सदागतिः सबाह्याभ्यन्तरे देहे त्वपानोऽयमवाक्स्थितः। (25.04)

Brahman! This Praana is the quivering power of Brahman, is always moving inside and outside in the body, and is facing upward.

Brahman! This Apaana is the quivering power of Brahman, is always moving inside and outside in the body, and is facing downward.

जाग्रतः स्वपतश्चैव प्राणायामोऽयमुत्तमः प्रवर्तते यतस्तज्ज्ञ तत्तावच्छ्रेयसे शृणु। (25.05)

This Praanaayaama which I explain now is an excellent process that is prevalent while awake or asleep.

PRAANA AND APAANA PATHS

[‘Deha’, is not just the physical body, but the very state of a Jeeva which is a ‘plastered state of a deteriorating house’ as explained by Bhushunda previously; and includes the entire world-structure based on the ego.

The entire agitation of Jagat of a particular Jeeva, rises and dissolves in Chit, at each and every agitation of the mind.

‘Praana and Apaana’ are not the inhaling and exhaling breaths, but the entire world-structure as the perceived, that rise from the Chit and dissolve into it.

The self is always clouded by the agitation of Praana, the quivering nature of Chit.

Praana here refers to the quivering nature of Brahman which manifests as so many Creation-Vaasanaas that exists as so many worlds that are beyond the numbering-measure itself.

This main Praana exists as two states, one as the Praana that moves up and inward, and another as the Apaana which moves down and outward. Ordinary Praanaayaama calls one as inhalation path of the wind (Praana) and the other as the exhalation path of the wind (Apaana).

Bhushunda does not talk about these winds when referring to the words Praana and Apaana.

According to Bhushunda, Praana is the witness-state, and Apaana is the mind-state.

The heart-lotus, the Brahman that is the central essence of each and every Jeeva, is the source of both the Praana and Apaana; one is the self-state of witness as the pure Praana, and the other is the quiver of Praana as the mind, the Apaana. Witness-state is the state of the sun as connected to the world; and the mind is the state of the waxing and waning moon that sheds the cool light inside the darkness of ignorance. Sun burns everything off into nothing; moon freezes everything as solid and real.

Chit is the source of the same state of awareness which stays as the witness-state in the Mukta, and the mind-state in the ignorant.

Praana state is always looking upward (pure and taintless), and the Apaana state is always looking downward (as agitation only). There is no difference in the Praana and Apaana paths except for the direction in which they move along.

The awareness that is turned towards the self is Praana, and the awareness that is turned towards the world is Apaana. In the Muktas, this Praana, the power of Brahman as Praana, exists as the Brahman-awareness which fills all the inside and outside without division.

In the ignorant, this Praana, the power of Brahman as Apaana exists as the Brahman-forgetfulness which fills all the inside and outside as conceptions and their fields of experience.

Therefore, there is actually no moving at all, there is no outside or inside at all, there is no time-measure of the Praanaayaama practice also. Yet, there is the Praana that moves out, and the Apaana that moves in.

The agitation of the world has to be thrown out as Rechaka, and fill the inside as emptiness only, as Pooraka; and later, one should not inhale the world-agitation back again; but keep the outside also empty before the world starts appearing as the moving patterns of names and forms.

Then there remains only the emptiness inside and outside which is actually full inside and outside, without the division of the inside and outside, and gets experienced as the Kumbhaka of the self-state.]

THE ESSENCE OF THE PRAANA-CHINTAA OF BHUSHUNDA YOGI

[When you turn towards the truth of the self-state namely the 'Chit-alone', then it is the Praana path moving upward towards the self as the witness-state, the sun that burns everything with its heat of knowledge.

When you turn towards the reality of the world-state believing it to be real, then it is the path of the Apaana, the downward movement from the Chit-state, the moon which is cool and attractive but is surrounded by the darkness of ignorance.

Praana and Apaana are not different, but are like the two sides of the same coin.

You have to be either this way or that way.

Brahman-being has only two states; knowing the world, or knowing the self.

Brahman has to evolve as the knowing state of itself, and stay as that always.

'Brahman-devolved' is the state of a Jeeva, which suffers at all times without any identity, and keeps moving from one life-experience to another, like an insane man who does not know who he is, and who moves from one country to another without purpose, and keeps on experiencing a wretched existence.

How does the world rise up in this Apaana path?

The Chit rising as the taint of agitations of various sorts moves downward; is filled with the idea of duality helped by the ten senses (the dvaadasha- 'dva and dasha' - measure of breath as twelve inches, but actually the duality concept supported by the ten senses), and starts from the agitation-noise of name and form (Naasaagra/tip of the nose) including the concept of the body. ('Naasa' - to sound)

This is the Apaana path of the mind-state like the Apaana wind-path that moves up to the tip of the nose, and then moves downward to the twelve inch measure in the emptiness and dissolves off.

At the end of the Apaana path of the mind, the world rises as a reality made of objects with names.

As Vasishtha many times explains, there is a tiny gap between one agitation dissolving and the next one rising; and that is the Chit-state one has to contemplate upon; which is the same as, when the Apaana is thrown out, there exists a silent state before it rises as the world of names and forms.

To stay quiet in that world-less state is the Kumbhaka state achieved by this Praanaayaama.

This emptying of the trash from the inside to rise as the world that fills the outside is the Rechaka, that goes on and on in every Jeeva, whether sleeping or awake. That which is Rechaka (trash) inside, is the Pooraka outside.

The agitation within alone is the world outside that you see and experience.

This is what is going on as the real process of breathing in every Jeeva (and not just the inhalation and exhalation of the atmospheric air).

That which is inside as the agitation state of the mind, rises as the Pooraka state of the world.

The process does not stop at that.

That which fills the outside is again inhaled back, and fills the inside as the ascertainment of the world-reality.

This is one sort of Pooraka, like breathing out smoke, and again inhaling more smoke inside.

The Apaana moves towards its twelve inch measure of duality; and the Praana has to start and fill the inside as the world-ascertainment. If it is not inhaled back and kept outside only, then it becomes the Kumbhaka state of silence, which is experienced by the Yogis.

In the ignorant, the Apaana path stays as the inside-agitation thrown out (Rechaka); the world-state filling the outside as the outside (Pooraka); and the suspension state of the ascertainment of world-reality (Kumbhaka); and this is based only on the duality concept made of division, and is the wretched state of the ailing Jeeva who breaths in and out, the foul air only.

The mind-agitation is thrown out and it alone rises as the world reality.

In-between these two states, there is a tiny measure of pure Chit-state.

The world is ready to rise up, but it has not risen up yet, like a pot that is still inside the clay.

The formation of the world alone is known as the Kumbhaka state of Apaana path namely the mind.

It happens in two levels; the agitation state and the duality state of sense-perception (heart-lotus to Naasaagra and from Naasaagra to twelve inch measure).

The Yogi throws out the agitation as Apaana, throws it out as the 'to be world'; but before it becomes the world, he remains in the Kumbhaka of agitation-less state.

The ignorant one is filling the outside with the world-reality as his mind-agitation; but the Yogi is filling up the no-world as his state of Chit-alone. In him, the witness-state alone moves out as the Praana.

When the Apaana state has not risen yet for him as the mind-concept of the world, then it is the wholeness of Kumbhaka, of the equal-ness without division.

That which is turned inward and where the Apaana has not begun as the world-ascertainment, then it is known as external Rechaka, the emptiness outside.

That state which rises by the end of the duality concept and the sense-created world reality, and one stays as the expanded state of Brahman alone, then it is also known as Pooraka, the filled up state.]

RECHAKA OF ALL THE JEEVAS

बाह्योन्मुखत्वं प्राणानां यद्दृढम्बुजकोटरात्स्वरसेनास्तयत्नानां तं धीरा रेचकं विदुः। (25.06)

That state of Praanas rising from the heart-lotus, and which is turned outward through one's own essence, without effort, is known as 'Rechaka' by the wise.

[Rechaka in the ordinary sense means the emptying of the air from the inside. Through the forceful exhalation of the air from the lungs, you throw out the air up to the measure of twelve inches in the downward path from the nose-tip.

What is Bhushunda-Rechaka?

The heart-lotus is the central essence of Chit that rises as a mind-experience for any Jeeva.

All the Jeevas rise from the single source of this heart-lotus and exist as different minds, like the single sun existing as the many suns reflected in the many ponds of water.

When the 'perceiving limited consciousness' of a Jeeva along with the 'winds of Praana and Apaana of life sustenance', is turned towards the outside, it is known as Rechaka experienced by the ignorant.

What is inside the Jeeva?

The Vaasanaas, the desires unfulfilled, the beliefs, the ideas, the learning, the ego-sense, the attachments, the likes and dislikes etc are filling the inside as the dusty air.

This air along with the consciousness is directed outward and is thrown out.

This thrown-out dusty-wind alone rises as the world outside for each mind.

You are emptying what is inside, and this is Rechaka; and it naturally occurs without any conscious effort as the Jeeva-state.

You breathe out your agitation as Rechaka and then fill in more world-agitation as Pooraka, and stay in the Kumbhaka state of the reality of the world-ascertainment. Again, with the firm belief in the world ascertainment, you breathe out more agitation; and you inhale back the thicker smoke of world-ascertainment.

This keeps happening without stop, and you live as a diseased person only, coughing and struggling for breath all throughout your life. The ignorant Jeevatva is a cursed state, like living inside a smoky room, always breathing foul air in and out, and believing that alone to be the joyous state.]

POORAKA OF THE IGNORANT

द्वादशाङ्गुलपर्यन्तं बाह्यमाक्रमतामधः प्राणानामङ्गसंस्पर्शो यः स पूरक उच्यते। (25.07)

When the Praanas within the body, flow downward, occupying the outside space for a length of twelve inches, and are felt in all the parts of the body, it is called 'Pooraka'.

[Dvaadasha means two added to ten; in Bhushunda-language it refers to the duality concept added to the ten senses.

'Naasa is that which makes sound' and refers to the agitation of the Vikalpa, the name and form rising as the world, and not to the sense-code of sound.

The dusty-mind, as the perceiving consciousness, fills the outside as the duality state of the world, and moves downward from the level of Chit-self, and has the experience of a body and its senses, and oneself as a part of the world.

This is the Pooraka state where the mind outside rises as a filled-up state of a world.]

बाह्यात्परापतत्यन्तरपाने यत्नवर्जितः योऽयं प्रपूरणः स्पर्शो विदुस्तमपि पूरकम्। (25.08)

When from the outside, the Apaana enters effortlessly inside, and fills completely and felt within, that is also known as Pooraka, since it fills the inside.

[The outside world shaped by the mind enters easily without effort, and fills the inside with more conceptions and wrong beliefs. This is also known as Pooraka.]

KUMBHAKA OF THE YOGIS

अपानेऽस्तङ्गते प्राणो यावन्नभ्युदितो हृदि तावत्सा कुम्भकावस्था योगिभिर्यानुभूयते। (25.09)

When the Apaana path ends, and the Praana-path has not risen in the heart, then that state is known as the 'state of Kumbhaka' experienced by the Yogis.

[Yogis experience a different state of Kumbhaka, and not just the suspension of breath.

When the Apaana path of the mind is kept outside and is not taken inside, then it is a suspended state where the world-existence is nil. This is the Kumbhaka state of the Yogis.]

THESE THREE PROCESSES ARE ALWAYS THERE IN EVERY JEEVA

रेचकः कुम्भकश्चैव पूरकश्च त्रिधा स्थितः अपानस्योदयस्थाने द्वादशान्तादधो बहिः। (25.10)

Rechaka, Kumbhaka and Pooraka are the three states existing at the origin place of Apaana, twelve inches downward, outside.

(The Apaana mind state of Praana-power rises as the three levels of above-mentioned Rechaka, Kumbhaka and Pooraka, in the source state of Chit itself, is downward as away from the Chit, is tainted by the duality concept, and is seen as the outside state of the body and the world.)

स्वभावाः कालस्थाः सम्यग्यत्नविवर्जिताः ये प्रोक्ताः स्फारमतिभिस्ताञ्छुणु त्वं महामते। (25.11)

They are naturally like that by their very nature and are there at all times and without any effort; so say the learned. Hey Wise one, listen to this knowledge now.

(This is the natural state of every Jeeva, that goes on without stop.)

THE STATE BEFORE THE POT IS MADE

द्वादशाङ्गुलपर्यन्ताद्वाह्यादभ्युदितः प्रभो यो वातस्तस्य तत्रैव स्वभावात्पूरकादयः

मृदन्तरस्थानिष्पन्नघटवद्या स्थितिः बहिः। (25.12,13)

Prabhu! That place, where the wind which rises from the end of the twelve inch measure from the outside, there itself exist the three states of Rechaka, Pooraka, Kumbhaka, like the 'state of the pot inside the clay, which has not yet taken form'.

[The mind as the Apaana path has moved out and has filled up as the outside and the outside-world, as the duality concept and the agitation state; and is like the clay-lump which has not yet become the pot, where the world-state has not yet taken shape; this alone rises as the world-state of Pooraka later, was thrown out as Rechaka previously, the mind-agitation, and stays the suspended state of pure emptiness before the world- appearance.]

KUMBHAKA

द्वादशाङ्गुलपर्यन्ते नासाग्रसमसंमुखे व्योम्नि नित्यमपानस्य तं विदुः कुम्भकं बुधाः। (25.13,14)

The wise know that the path of Apaana as the Kumbhaka which is the end of the twelve inch measure straight downward from the tip of the nose, in the emptiness.

[This path of the mind is the Apaana-wind which ends at the peak of the duality concept as the 'to be' appearance of shapes with names and the particularities in the emptiness of Chit itself and stays as the Kumbhaka, the suspended state before the world- appearance.]

THE OUTSIDE POORAKA

बाह्योन्मुखस्य वायोर्या नासिकाग्रावधिर्गतिः तं बाह्यपूरकं त्वाद्यं विदुर्योगविदो जनाः। (25.14,15)

The path of the Apaana wind, namely the mind which is moving outward as the sense-created knowledge, till the tip of the nose, before the names and forms rise up, is the first part of this Pooraka state of the world rising outside.

नासाग्रादपि निर्गत्य द्वादशान्तावधिर्गतिः या वायोस्तं विदुर्धोरा अपरं बाह्यपूरकम्। (25.15,16)

From the tip of the nose namely the conception of the ego attached to the name and form, added to the duality-sense of the world outside, is the next part of the outside Pooraka namely the world.

THE DIFFERENT STATES OF PRAANAAYAAMA OF YOGIS

THE OUTSIDE KUMBHAKA OF THE YOGIS

बहिरस्तङ्गते प्राणे यावन्नापान उद्गतः तावत्पूर्णं समावस्थं बहिष्ठं कुम्भकं विदुः। (25.16,17)

The Praana is set outside, and the Apaana has not yet risen; then it is the wholeness of the quiescent self alone, that is experienced as the Kumbhaka of the outside.

THE OUTSIDE RECHAKA OF THE YOGIS

यत्तदन्तर्मुखत्वं स्यादपानस्योदयं विना तं बाह्यरेचकं विद्याच्चिन्त्यमानं विमुक्तिदम्। (25.17,18)

That which is turned inward and upward without the rise of the Apaana of the mind is known as the emptiness outside, which when realized bestows liberation.

THE OUTSIDE POORAKA OF THE YOGIS

द्वादशान्ताद्यदुत्थाय रूपपीवरता परा अपानस्य बहिष्ठं तमपरं पूरकं विदुः। (25.18,19)

That which rises as different after the end of the duality-concept as the twelve inches of measure, and rises as one's own wholeness of existence, that is another type of Pooraka of fullness.

बाह्यानाभ्यन्तरांश्चैतान्कुम्भकादीननारतं प्राणापानस्वभावांस्तान्बुद्ध्वा भूयो न जायते। (25.19,20)

One who knows the Kumbhaka etc which are always there outside and inside; and (who knows) the nature of Praana and Apaana; does not take birth again.

THIS IS THE PRAANAAYAAMA THAT BESTOWS MUKTI

अष्टावेते महाबुद्धे रात्रिदिवसमनुस्मृताः

The eight (ten in general) methods are to be practised day and night.

स्वभावा देहवायूनां कथिता मुक्तिदा मया। (25.20,21)

I have discoursed about the (true) winds in the body which will bestow liberation.

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा एते निरोधमायान्ति प्रकृत्याऽतिचलानिलाः। (25.21,22)

These extremely vibrating winds (either facing upward or downward) get controlled whether moving, or standing, waking or sleeping.

यत्करोति यदश्नाति बुद्ध्यैवालमनुस्मरन् कुम्भकादीन्नरः स्वान्तस्तत्र कर्ता न किञ्चन। (25.22,23)

Whatever one does or consumes, one should remember these Kumbhaka etc and practise them.

He has no doer-ship. (It becomes his natural state.)

अव्यग्रमस्मिन्व्यापारे बाह्यं परिजहन्नमनः दिनैः कतिपयैरेव पदमाप्नोति केवलम्। (25.23,24)

Renouncing the outside world in the mind, when one practises the control of Praana; he will attain the Supreme state within a few days itself.

एतदभ्यसतः पुंसो बाह्ये विषयवृत्तिषु न बध्नाति रतिं चेतः श्रद्धतौ ब्राह्मणो यथा। (25.24,25)

A man who practises Praana-control in this manner, does not get attracted to the sense objects outside, like a Brahmin despising the milk kept inside a dog's skin.

एतां दृष्टिमवष्टभ्य ये स्थिताः कृतबुद्धयः प्राप्तप्राप्तव्यमखिलं तैरखिन्नास्त एव हि। (25.25,26)

Those of fulfilled intellects, who stay with this vision of truth, have attained all that which is to be attained; and they indeed are without any mental ailment.

तिष्ठता गच्छता नित्यं स्वपता जाग्रता तथा एषा चेत्प्रेक्ष्यते दृष्टिस्तन्न बन्धनमाप्यते। (25.26,27)

Whether one stays at one place, or moves from place to place, or is asleep or awake, if a person always maintains this vision, then he never gets bound by the delusion-state.

प्राणापानानुसरणप्राप्तबोधवतामलं संशान्तमलमोहेन स्वस्थेनान्तरिहोष्यते। (25.27,28)

For those who practise the Praanaayaama, when the realization of the truth rises by following the paths of Praana and Apaana properly at all times, the dust of delusion subsides and they live established in the self-state.

सर्वारम्भान्सदा स्वच्छः कुर्वन्वापि बुधो जनः प्राणापानगतिं प्राप्य सुस्वस्थः सुखमेधते। (25.28,29)

Purified in the mind, even when a man does all the actions belonging to the world, he remains happy and attains the blissful state, if he knows the movement of Praana and Apaana.

[The Entire life is a Praanaayaama only, since the world we see is the stretched out state of Praana.

If the Praana rises as the reality of the world, then it is in the downward path of Apaana.

If the Praana rises as the reality of the self (Brahman) alone, then it is the upward path of Praana.

If the duality-sense is there as accompanied by the sensory inputs (Dvaadasha) and the sense of the limited ego (Naasaagra), then the world alone is there as your Kumbhaka-state filling you inside and outside, since the emptied agitation (Rechaka) of your dusty mind fills (Pooraka) the outside and the inside, with the dust-storm of the world- appearance only, conceiving an inside and outside also.

Is there really an outside and inside, asks Bhushunda Yogi.]

PRAANA AND APAANA , THE SUN AND THE MOON

प्राणस्याभ्युदयो ब्रह्मन्पद्मपत्राद्बुद्धि स्थितात्द्वादशाङ्गुलपर्यन्ते प्राणोऽस्तं यात्ययं बहिः। (25.29,30)

Brahman! Praana which rises from the lotus petals of the heart, sets outside, at twelve inches from the tip of the nose.

अपानस्योदयो बाह्याद्द्वादशान्तान्महामुने अस्तंगतिरथाम्भोजमध्ये हृदयसंस्थिते। (25.30,31)

MahaaMuni! Apaana rises from the same twelve inch distance outside and dissolves in the lotus situated in the heart.

प्राणो यत्र समायाति द्वादशान्ते नभःपदे पदात्तस्मादपानोऽयं खादेति समनन्तरम्। (25.31,32)

When Praana reaches the end of the twelve inch, in the outside space,
Apaana immediately rises from that very point in the outside space.

[Praana, the witness-state rises from the Self-essence; and with the duality-sense and the agitation of the ego - sets or vanishes off, where the mind starts its movement and proceeds towards the heart-lotus and rises as the Jeeva-state.

‘That’ become ‘this’, at the delusion-state of duality.

Forget the body, outside, inside etc; and see the Praana Apaana paths only.

Both rise at the same point and dissolve off also at the same point.

When tainted by duality, the difference of outside and inside also rises up as the experience.

The upward movement is the Praana that rises from the heart; the downward movement of Apaana rises when the upward movement is not there.

Praana tainted by duality is Apaana. Chit tainted by delusion is Jagat.]

बाह्याकाशोन्मुखः प्राणो वहत्यग्निशिखा यथा हृदाकाशोन्मुखोऽपानो निम्ने वहति वारिवत्। (25.32,33)

Praana turned towards the external space moves like the fire-flame.

Apaana turned towards the heart-space flows downward like water.

[The witness-state of Praana is like the fire that burns all the names and forms on its path.

The duality-state of the mind rushes fast towards the self-essence and fills it all over as the flood of experiences.]

अपानश्चन्द्रमा देहमप्याययति बाह्यतः प्राणः सूर्योऽग्निरथवा पचत्यन्तरिदं वपुः। (25.33,34)

Apaana-Moon enters the body from the outside, filling all over.

Praana is the fire or the Sun which burns this body.

[The Apaana-state of the mind is the waxing and waning state like the moon.

Rising as the delusion state of the world, it enters the self connected to the name and form, and fills all over, as the misconception called the world.

The witness-state is the sun which burns off the body through the knowledge.]

प्राणो हि हृदयाकाशं तापयित्वा प्रतिक्षणं मुखाग्रगगनं पश्चात्तापयत्युत्तमो रविः। (25.34,35)

अपानेन्दुर्मुखाग्रं तु प्लावयित्वा हृदम्बरं पश्चादप्याययत्येष निमेषसमनन्तरम्। (25.35,36)

Praana heats up the heart-space at every moment, and heats up the space in front of the face, like the excellent sun that is not covered by the clouds.

Apaana-Moon cools the space in front of the face, and floods the Heart-space in a measure of a wink.

[The witness-state as the knowledge of the self, burns within fiercely like a blazing lustre without a moment's gap, and burns away all the objects, and covers everything with its lustre.

The truth gets revealed as it is; and the delusion vanishes off completely, like the darkness at the rise of the sun.

The Apaana as the mind with its hosts of objects and delusions moves as the waters of experience in front of the ego, and rushing towards the heart-space of the self, drowns it fully within a wink of the eye.]

अपानशशिनोऽन्तस्था कला प्राणविवस्वता यत्र ग्रस्ता तदासाद्य पदं भूयो न शोच्यते। (25.36,37)

A person never suffers again after reaching that (Brahman) state,
where the Praana-Sun catches the edge (taint) of the Apaana-Moon.

प्राणार्कस्य तथान्तस्था यत्रापानसितांशुना ग्रस्ता तत्पदमासाद्य पदं भूयो जन्मभाङ्नरः। (25.37,38)

Similarly, a person never takes birth again reaching that (Brahman) state,
when the Apaana-Moon catches the essence of the Praana-Sun.

[Whether the sun catches the moon through the Praanaayama method as taught by Bhushunda, or whether the mind catches the sun through Vichaara, the self-state gets attained without fail.]

(Praana the quivering nature of Chit is itself, the two paths of Praana and Apaana.)

प्राण एवार्कतां याति सबाह्याभ्यन्तरेऽम्बरे आप्यायनकरीं पश्चात्शशितामधितिष्ठति। (25.38,39)

‘Praana’ the awareness-agitation as the perceiving power (Chidaakaasha) acts as the Sun in the space inside (Chittaakaasha), and outside the body (element Aakaasha).

Later, it alone attains the state of the Moon (mind), and fills up the body as the Jeeva-state.

प्राण एव इन्दुतां त्यक्त्वा शरीराप्यायकारिणीं क्षणादायाति सूर्यत्वं संशोषणकरं पदम्। (25.39,40)

‘Praana’ alone discards its moon-like nature (of ignorance and delusion) which cools the body (and makes it appear real and solid by freezing it); and instantly becomes Sun-like and dries up the body (as just a concept maintained by the mind) when this Praanaayaama is practised.

अर्कतां संपरित्यज्य न यावच्चन्द्रतां गतः प्राणस्तावद्विचार्यान्तेऽदेशकाले न शोच्यते। (25.40,41)

Till the Praana (the perceiving consciousness of Jeeva) stops becoming the Moon state (of the mind), by virtue of discarding the Sun state (of witness-state),

one analyzes the nature of Praana and Apaana;

and after attaining the sun-state, he does not suffer the reality of the body bound by the non-existent place and time measures.

हृदि चन्द्रार्कयोर्जात्वा नित्यमस्तमयोदयं आत्मनो निजमाधारं न भूयो जायते मनः। (25.41,42)

The mind does not rise up again as a deluded-state,

after the ‘stabilized understanding’ of -

the ‘rise and setting’ of the the ‘Moon and the Sun (the mind-state of agitation and the stabilized state of witness as the knowledge of the self)’

which alone form the pillars for its existence (either as a foolish state of world-reality or the knowledge state of the self).

सोदयास्तमयं सेन्दुं सरश्मिं सगमागमं हृदये भास्करं देवं यः पश्यति स पश्यति। (25.42,43)

He alone sees the truth, who sees the Self in the heart as the Praana-Sun (witness of experiences)

rising and setting along with the Moon (Apaana) (of world reality) along with the rays (varied functions) appearing and disappearing.

न क्षीणं नापरिक्षीणं बहिष्ठं सिद्धये तमः हार्दं तु क्षपयेद्ध्वान्तं यत्क्षये सिद्धिरुत्तमा। (25.43,44)

The outside darkness whether is destroyed or not destroyed does not lead towards the goal of the Self-state. The darkness that is in the heart should be destroyed.

When that is destroyed, the excellent state gets gained.

[The goal is not the destruction of the world as emptiness, or running away from the darkness-state called the world.

When the perceived is realized as the shine of Brahman, the perceived also becomes the shine of Brahman only.

The darkness namely the reality of the world-state is destroyed once and for all, by the rise of the sun of knowledge, which never sets.

If the sun of Praana is always moving upward, the waters of the mind as varied experiences of good and bad, cannot rise up at all; and stay destroyed always.

Only if the Praana sets at the end of the twelve inch measure moving downward from the nose, as previously explained, can the Apaana rise up instantly filling the inside and outside as the inside and outside. If the Apaana is not allowed to rise at all, and the Kumbhaka of the empty world-state of the self is maintained, then there is no chance of any darkness appearing with its tainted moon.]

बाह्ये तमसि संक्षीणो लोका लोकः प्रजायते हार्दं तु तमसि क्षीणे स्वालोको जायते मुने। (25.44,45)

(लोक्यत इति लोको)

If the external darkness is removed (by running away from it and seeking the trance-state of escape), the vision of objects remain in tact and the concept of the outside and inside remain without getting destroyed. If the darkness in the heart is destroyed (and the awareness of the self is realized as a stable state), then the vision of the Self alone is gained, hey Muni, and it never subsides.

हार्दान्धकारक्षयदं परिज्ञातं विमुक्तिदं सोदयास्तमयं यत्प्राणार्कमवलोकयेत्। (25.45,46)

One should observe (analyze) the Praana-Sun along with its rising and setting -

(along with the ordinary Praanaayaama-practice),

which when understood, destroys the darkness of the heart, and bestows liberation.

(Mind, the agitation called the world dies - means, the witness-state shines by itself.)

अपानेन्दुः प्रयात्यस्तं यत्र हृत्पद्मकोटरे पदातस्मादुदेत्यन्तः प्राणार्को बहिरुन्मुखः। (25.46,47)

अपानेऽस्तंगते प्राणः सुमुदेति हृदाम्बुजात् छायायां गलिताङ्गायां तत्रैवाशु यथातपः। (25.47,48)

Praana-Sun rises within, by moving outwards from that point in the heart-lotus where the Apaana-wind sets. When the Apaana sets, Praana (Sun) rises from the Heart-Lotus, like the Sunlight appearing when the shadow is removed.

प्राणे त्वस्तङ्गते बाह्यादपानः प्रोदितः क्षणात् आतपे परितो नष्टे छायेवानुपदं तथा। (25.48,49)

When the Praana sets, the Apaana rises up instantly from the outside; as when the sunlight is removed all around, the shadow appears immediately.

प्राणजन्मावनौ नष्टमपानं विद्धि सन्मते, अपानजन्मभूमौ च प्राणं नष्टमवेहि हि। (25.49,50)

Understand hey you of purified intellect, that at the point where Praana (sun of self-knowledge) rises, Apaana (mind that is seeped in delusion) disappears; and know that at the point where the Apaana rises (as the deluded state of ego-identity), Praana (the vision of the true self) disappears.

अस्तंगतवति प्राणे त्वपानेऽभ्युदयोन्मुखे बहिः कुम्भकमालम्ब्य चिरं भूयो न शोच्यते। (25.50,51)

When Praana (Knowledge of the self) sets and Apaana (reality of the world) is about to rise up, then one should practise 'External Kumbhaka' (where the Apaana-agitation called the world is thrown out and remains suspended without manifesting as the appearance of the world).

He never ever suffers (when this is practised).

अपानेऽस्तंगते प्राणे किञ्चिदभ्युदयोन्मुखे अन्तःकुम्भकमालम्ब्य चिरं भूयो न शोच्यते। (25.51,52)

When Apaana sets and Praana is slightly about to rise (as the perceiving consciousness), then one should practice 'Internal Kumbhaka' (by holding on to the self-state alone within, as the suspension state). He never ever suffers (when this is practised).

प्राणरेचकमालम्ब्य अपानादूरकोटिगं स्वच्छं कुम्भकमभ्यस्य न भूयः परितप्यते। (25.52,53)

By practising the 'Rechaka of Praana' when the Apaana from its rising place of twelve inches distance is pushed further away to its very end (and vanishes off for ever), one should practise Kumbhaka (of the self-state) which is pure (because no foul air is left back). He never ever suffers (when this is practised).

अपाने रेचकाधारं प्राणपूरान्तरास्थितं स्वसंस्थं पूरकं दृष्ट्वा न भूयो जायते नरः। (25.53,54)

As Apaana moves inside (as the purified state of Sattva) (through the nose) (with the duality sense lost) supported by (external) Rechaka (the world agitation emptied) (which is pure) with the Praana complete (as the rise of the self-awareness) within, then one sees (practises) the Pooraka within himself (as the quiescent state of the self); and that man never again takes birth.

प्राणापानावुभावन्तर्यत्रैतौ विलयं गतौ तदालम्ब्य पदं शान्तमात्मानं नानुत्पद्यते। (25.54,55)

By taking shelter in that quiescent state of the Self, where both Praana and Apaana dissolve off (with no division of the self or the witness-state of the world also), one does not suffer again.

PRAANA AND APAANA, THE OPPOSING PATHS

[The Apaana is always trying to overcome Praana. Praana always tries to overcome Apaana.

Where one dissolves, the other rises instantly; both cannot exist together.

Either it is the Kumbhaka of the world-reality, or the Kumbhaka of the self-state.

You have to choose what you want. If you do not want to suffer through the countless Vaasanaa-fields, then you have to analyze the nature of Praana and Apaana paths.

When Praana dissolves at the twelve inch measure straight downward the tip of the nose, the Apaana is ready to rise forth by swallowing the Praana. When it is not allowed to rise, then both stay dissolved; and the source and end-point become one. Nothing rises; nothing dissolves; no source, no end; just the silence of spaceless timeless awareness state is left back as the Kumbhaka. Never ever swerve from this state. You will never suffer any more.]

[Praana rises from the heart-lotus and ends up at the twelve inch measure; and Apaana rises instantly at the same point.

Apaana swallows up Praana and ends up at the heart-lotus, where Praana is ready to move up.

Praana is the Praana turned upward. Apaana is the Praana turned downward.

Both are Praana only that either moves upward or downward.

If it is downward, there is only the experience of the world reality.

If it is downward, there is no awareness of the self; but only the identity with the body.

When the body alone is understood as the self, then there appear the concepts of inside and outside.

There also appears the concept of the space measure and time measure as connected to the Praanaayaama practice.

The heart-lotus is understood as existing inside where the Praana rises and moves upward and dissolves at the outside point at twelve inches measure from the tip of the nose. Apaana rises from the dissolving point of the Praana, outside. When Praana alone is rising as the upward or downward path, how can there be two different Praanas that rise and dissolve at different places?

That means, the Praana alone which dissolves off, rises as the Apaana also.

Apaana itself rises as the Praana also.

They both rise from the same point and dissolve there only.

If both are rising and dissolving at the same point, then where is the question of two points as the one inside and the other outside?

Then, where is the distance at all where the paths move up and down differently?

Where is the body also having the inside and the outside?

Where is the space, and where is the time factor as connected to any Praanaayaama practice?

There is only the Chit-state with its quiver, which moves upwards and downwards at once.

This quiver when downward, rises as the world-reality.

The very same quiver when upward rises as the self-state.

Actually, there is no upward or downward also.

Praana alone is there as the pure quiver of the Chit-ocean.

Praana also is a name invented by the Apaana-followers only.

There is no Praana or Apaana also.

There is only 'That' as the changeless quiescent state.

The Yogis stay established in that state where is no Praana or Apaana, where is no inside and outside, where there are no space and time measures.

The very term 'Praanaayaama' loses its meaning in such a state.]

प्राणभक्षोन्मुखेऽपाने देशं कालं च निष्कलं विचार्य बहिरन्तर्वा न भूयः परिशोच्यते। (25.55,56)

When the Praana dissolves off at the end of its path at the twelve inch measure, Apaana is ready to swallow it off, at the same point of place and at the same point of time, which is the taintless state of the self. One who analyzes this thought well as to which is outside and which is inside never again grieves about anything.

अपानेऽस्तंगते प्राणे किंचिदभ्युदयोन्मुखे अन्तःकुम्भकमात्म्यं चिरं भूयो न शोच्यते। (25.56,57)

When the Apaana dissolves off at the end of its path, Praana is ready to rise up,

at the same point of place and at the same point of time,

which is the taintless state of the self (which is not in any place or time).

Then one should stay established in the Kumbhaka (of the division-less self-state).

He will never grieve any more.

अपानभक्षणपरे प्राणे हृदि तथा बहिः देशं कालं च संप्रेक्ष्य न भूयो जायते मनः। (25.57,58)

When the Praana is ready to swallow off the Apaana in the heart-lotus, then one should analyse the outside, and the time-factor also. His mind never rises again.

[Praana moves upward from the heart-lotus inside and ends at the point outside, and Apaana rises from that point outside, ready to swallow of that Praana, and ends up in the heart-lotus.

How can Apaana rise from the outside, if it has dissolved off in the inside?

How can Praana rise from the inside, if it has dissolved off in the outside?

That proves that both the Praana and Apaana paths should rise and dissolve at the same point.

There is no time factor also of one moving towards the outside and another moving towards the inside.

It is at once the Chit-state alone that looks as if it is downward and upward at once.

There is no inside or outside; there is no upward or downward paths; there is no space division or time division.

There is no body also. There is no Praanaayaama also. There is no quiver also.

There is just the silent state of the self. 'Just That'!]

यत्र प्राणो ह्यपानेन प्राणेनापान एव च निगीर्णो बहिरन्तश्च देशकालौ च पश्य तौ। (25.58,59)

Where the Praana is devoured by Apaana and the Apaana by Praana,

observe that the time and place and the outside and inside, dissolve away.

क्षणमस्तंगतप्राणमपानोदयवर्जितं अयत्नसिद्धबाह्यन्तस्थं कुम्भकं तत्पदं विदुः। (25.59,60)

अयत्नसिद्धो ह्यन्तस्थकुम्भकः परमं पदम्। (25.59)

The minuscule interval where the Praana is set and Apaana has not risen, there the 'Internal Kumbhaka' occurs without effort. It is known as the Supreme state.

That 'internal Kumbhaka' which is attained without any effort is the Supreme state.

एतत्तदात्मनो रूपं शुद्धैषा परमैव चित् एतत्तत्सदाभासमेतत्प्राप्य न शोच्यते। (25.60)

This is the state of the Self. It is pure; the Supreme Chit.

It is the shine of the Self. One does not grieve after attaining that state.

CHIT-SELF, THE POINT BETWEEN PRAANA AND APAANA

THAT WHICH IS IN PRAANA AND IN APAANA, IS CHIT-STATE

पुष्पस्यन्तरिवामोदः प्राणस्यान्तरवस्थितं न स प्राणं न वाऽपानं चिदात्मानमुपास्महे। (25.61)

We worship the Chit-Self -

which is neither the Praana nor the Apaana;

which is established inside the Praana like the fragrance in the flower.

जलस्यान्तरिवास्वादमपानस्यान्तरस्थितं न स प्राणं न वाऽपानं चिदात्मानमुपास्महे। (25.62)

We worship the Chit-Self -

which is neither the Praana nor the Apaana;

which is established inside the Apaana like the taste inside the water.

THAT WHICH ALONE 'IS' WHEN PRAANA AND APAANA 'ARE NOT'

प्राणक्षयस्योपान्तस्थमपानक्षयकोटिगं अपानप्राणयोर्मध्यं चिदात्मानमुपास्महे। (25.63)

We worship the Chit-Self -

which is in-between the Apaana and the Praana,

which is where Praana is moving towards its end, and where Apaana is moving towards its end.

CHIT IS THE SUPPORT OF ALL

प्राणस्य प्राणनं प्रोच्यैः परं जीवस्य जीवनं देहस्य धारणं धुर्यं चिदात्मानमुपास्महे। (25.64)

We worship the Chit-Self -

which is the very Praana of the Praana; which is the very life of the life;

which is the main support of the body.

मनसो मननं सत्यं बुद्धेरेकावबोधनं अहंकृतेरहम्कारं चिदात्मानमुपास्महे। (25.65)

We worship the Chit-Self -

which is the very mind of the mind; which is the enlightenment of the intellect; which is the ego of the ego.

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्यच्च सर्वमयं नित्यं तच्चित्तत्त्वमुपास्महे। (25.66)

We worship the principle of Chit-Self -

in which everything is; from which everything rises; which is everything; which is in everything;

which is the essence of all; which is eternal.

आलोकालोकनं पुण्यं सर्वपावनपावनं न च भावनमन्नूनं तच्चित्तत्त्वमुपास्महे। (25.67)

We worship the principle of Chit-Self -

which is the sight of the sight, which is sacred; which purifies all pure objects;

which cannot be thought off; which cannot decrease.

THE TAINTELESS CHIT

अपानोऽस्तं गतो यत्र प्राणो नाभ्युदितः क्षणं कलाकलङ्करहितं तच्चित्तत्त्वमुपास्महे। (25.68)

We worship the principle of Chit-Self -

which is at the interval where the Apaana sets and the Praana has not risen;

which is without any taint of movement.

नापानोभ्युदितो यत्र प्राणश्चान्तमुपागतः नासाग्रगगनावर्तं तच्चित्तत्त्वमुपास्महे। (25.69)

We worship the principle of Chit-Self -

which is at the point where Praana has dissolved and Apaana has not risen; which exists as the whirlpool (dissolving point) in the space (of twelve inches), in front of the tip of the nose;

यत्र प्राणोऽस्तमायाति यत्रापानोऽस्तमेति च यत्र द्वाप्यनुत्पन्नौ तच्चित्तत्त्वमुपास्महे। (25.69)

We worship the principle of Chit-Self -

where Praana has set and Apaana also has set; where both have not risen.

प्राणापानोद्भवस्थाने बाह्याभ्यन्तरमास्थिते ये द्वे योगिपदाधारस्तच्चित्तत्वमुपास्महे। (25.70)

We worship the principle of Chit in the origin point of Praana and Apaana, in the outside and inside, which two points are the support of the state, the Yogis take shelter in.

प्राणापानरथारूढं प्राणापानमनाततं यच्छक्तिरूपं शक्तीनां तच्चित्तत्वमुपास्महे। (25.71)

We worship the principle of Chit -

which rides the chariot of Praana and Apaana; which is not in the Praana and Apaana; which is the power of powers.

हृत्प्राणकुम्भकं देवं बहिष्प्राणकुम्भकं पूरकांशविसृष्टं यत्तच्चित्तत्वमुपास्महे। (25.72)

We worship the principle of Chit -

which is the divinity in the Praana Kumbhaka in the heart, and the Apaana Kumbhaka outside; and which appears as the Pooraka.

प्राणापानपरामर्शं सत्ताबोधं विरूपकं यत्प्राप्यं प्राणमननातच्चित्तत्वमुपास्महे। (25.73)

We worship the principle of Chit -

which is the analysis of Praana and Apaana, which awakens one to the Truth, which is formless, which is attained by contemplating on the Praana.

यत्प्राणपवनस्पन्दो यत्स्पन्दानन्दकारकं कारणं कारणानां यत्तच्चित्तत्वमुपास्महे। (25.74)

We worship the principle of Chit -

which is the vibration of the Praana-wind; which gives the joy of contact of sense objects; which is the cause of all causes.

यदखिलकलनाकलङ्कहीनं परिवर्तितं च सदा कलागणेन
स्वनुभवविभवं पदं तदग्र्यं सकलसुरप्रणतं परं प्रपद्ये। (25.75)

I take shelter in the Supreme state -

and which is completely without any sort of taint,
which is surrounded by the divided state of the mind, intellect etc,
which is known only by one's own experience,
which is the foremost of all,
which is sought by all the Devas.