

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 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

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 THE EXCELLENT YOGI

भुशुण्ड उवाच

Bhushunda spoke

[How does one practise the Rechaka, Pooraka and Kumbhaka states of PraanaChintaa as suggested by Bhushunda Yogi? Bhushunda explains.]

एषा हि चित्तविश्रान्तिर्मया प्राणसमाधिना क्रमेणानेन संप्राप्ता स्वयमात्मनि निर्मले। (26.01)

This 'restful state of the mind in the taintless Self' has been attained by me through the 'regular practice of PraanaSamaadhi'.

एतां दृष्टिमवष्टभ्य संस्थितोऽस्मि महामुने न चलामि निमेषांशमपि मेरुविचालतः। (26.02)

MahaaMuni! This is the state of quiescent mind I have attained through the path of PraanaSamaadhi, 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.

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा स्वप्नेऽपि न चलत्येष सुसमाधिर्ममात्मनि। (26.03)

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। (26.04)

Even when the world-appearances appear and disappear, I remain stable and remain turned within, in the state of the Self, naturally.

अपि संरुध्यते वायुरपि वा सलिलं गतेः नैतस्मात्सुसमाधानाद्विरुद्धं संस्मराम्यहम्। (26.05)

Even if the wind stops its movement or the water stops its quivering,

I do not ever swerve from this peaceful absorption-state, and never stay as opposed to it.

प्राणापानानुसरणात्परमात्मावलोकनात् अशोकमनुजातोऽस्मि पदमाद्यं महातपः। (26.06)

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। (26.07)

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। (26.08)

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। (26.09)

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

भावाभावमयीं चिन्तामीहितानीहितान्वितां विमृश्यात्मनि तिष्ठामि चिरं जीवाम्यनामयः। (26.10)

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। (26.11)

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.

इदमद्य मया लब्धमिदं प्राप्स्यामि सुन्दरं इति चिन्ता न मे तेन चिरं जीवाम्यनामयः। (26.12)

'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। (26.13)

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। (26.14)

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 जीवितादि मया त्यक्तं तेनाहं शुभमागतः। (26.15)

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। (26.16)

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। (26.17)

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। (26.18)

'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। (26.19)

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 परश्चायं ममायमयमन्यतः इति ब्रह्मन्न जानामि तेन जीवाम्यनामयः। (26.20)

'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। (26.21)

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.

आहरन्विहरंस्तिष्ठन्नुत्तिष्ठच्छवसन्स्वपन् देहोऽहमिति नो वेद्मि तेनास्मि चिरजीवितः। (26.22)

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। (26.223)

I remain as if asleep in the world phenomenon knowing that it is not real.

That is why, I live without afflictions.

यथाकालमुपायातावर्थानर्थौ समौ मम हस्ताविव शरीरस्थौ तेन जीवाम्यनामयः। (26.24)

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। (26.25)

I have the 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। (26.26)

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

यत्करोमि यदश्नामि तत्त्यक्त्वा तद्वतोऽपि मे मनो नैष्कर्म्यमादत्ते तेन जीवाम्यनामयः। (26.27)

Whatever I do, whatever I eat, though engaged in such acts, as one with the body, the mind has discarded the ego-state and remains as a non-doer only.

That is why, I live without afflictions.

यदा यदा मुने किञ्चित्त्विजानामि तदा तदा मतिरायाति नौद्धत्यं तेन जीवाम्यनामयः। (26.28)

Whenever I understand something, my mind does not become impolite (*Na Auddhatyam*).

That is why, I live without afflictions.

करोमीशोऽपि नाक्रान्तिं परितापे न खेदवान् दरिद्रोऽपि न वाञ्छामि तेन जीवाम्यनामयः। (26.29)

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। (26.30)

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.

आशापाशविनुन्नायाश्चित्तवृत्तेः समाहितः संस्पर्शं न ददाम्यन्तस्तेन जीवाम्यनामयः। (26.31)

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। (26.32)

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 क्षथं क्षीणं क्षुब्धं क्षुण्णं क्षयं गतं पश्यामि नववत्सर्वं तेन जीवाम्यनामयः। (26.33)

I see all things as new (as the agitation that rises newly as various 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। (26.34)

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। (26.35)

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। (26.36)

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। (26.37)

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.

घटश्चिच्चित्पटश्चित्खं चिद्वनं शकटं च चित् चित्सर्वमिति मे भावस्तेन जीवाम्यनामयः। (26.38)

Pot is Chit. Cloth is Chit. Sky is Chit. Forest 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। (26.39)

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’.]

ब्रह्मार्णवे विलुलितं त्रिजगत्तरङ्गमुत्पादनाद्यभिभवेन विभिन्नरूपं

आलीनमुन्नमितमाकुलदृश्यदृश्यमालोकयन्प्रकलयन्श्च चिरं स्थितोऽस्मि। (26.40)

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 त्वदाज्ञामात्रसिद्ध्यर्थं धाष्टर्येन ज्ञानपारग। (27.01)

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। (27.02)

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

धन्यास्ते ये महात्मानमत्यन्तचिरजीवनं भवन्तं परिपश्यन्ति द्वितीयमिव पद्मजम्। (27.03)

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

यावदद्य दृशो धन्याः स्वात्मोदन्तमखण्डितं यथावत्पावनं बुद्धेः सर्वं कथितवानसि। (27.04)

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.)

प्रभातं दिक्षु सर्वासु दृष्टा विबुधभूतयः भवानिव जगत्यस्मिन्न महानवलोकितः। (27.05)

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!

कथंचित्प्राप्यते कश्चित्भ्रान्त्वेव हि महाजनः न भवानिव भव्यात्मा सुलभो जगति क्वचित्। (27.06)

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.

वंशखण्डे हि कस्मिंश्चिज्जायते मौक्तिकं यथा जगत्खण्डे हि कस्मिंश्चिद्दृश्यते त्वादृशस्तथा। (27.07)

Pearl is found only rarely in some bamboo plant.

In this world-bamboo also, persons like you are very rarely found.

मया तो सुमहत्कार्यमद्य संपादितं शुभं पुण्यदेहविमुक्तात्मा यद्भवानवलोकितः। (27.08)

Today I have achieved great fulfilment, because I have seen you who are of a meritorious form and who stay liberated always.

तदस्तु तव कल्याणं प्रविशात्मगुहां शुभां मध्याह्नसमयो यन्मे व्रजामि सुरमन्दिरम्। (27.09)

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

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

वसिष्ठोवाच

Vasishta spoke to Rama

इत्याकर्ण्य भुशुण्डोऽसौ जग्राहोत्थाय पादपात् संकल्पिताभ्यां हस्ताभ्यामुपातं हेमपल्लवं

कल्पवृक्षलतापुष्पकेसरेण हिमत्विषा तत्पात्रं मौक्तिकाघर्येण पूरयामास पूर्णधीः। (27.10,11)

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.

तेनार्घ्यपाद्यपुष्पेण त्रिनेत्रमिव मामसौ आपादमस्तकं भक्त्या पूजयामास पूर्वजः। (27.12)

That elderly one then offered Arghya, Paadya, flowers and devotedly worshipped me from top to bottom, as if I was Shiva.

अनुव्रज्याकदर्थेन खगेन्द्रालमिति ब्रुवन् विष्टरादहमुत्थाय ततः खगवदाप्लुतः। (27.13)

“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.

व्योम्नि योजनमात्रं तु मम अनुव्रज्यया गतः करं करेणावष्टभ्य बलात्संरोधितः खगः। (27.14)

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

I forcefully stopped the bird, after that distance.

मयि याते क्षणेनैव गगनाध्वन्यदृश्यतां निवृत्तोऽसौ विहगेन्द्रो, दुस्त्यजा संगतिः सताम्। (27.15)

The moment I was gone, the ‘King of birds’ vanished from sight.

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

अन्योन्यमपि कस्मिंश्चित्तरङ्गक इवाम्बुधौ व्योमन्यदृश्यतां यातो खगस्मृत्या

मुनीनहं ससर्षिमण्डलं प्राप्य जायया परिपूजितः। (27.16,17)

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

I returned to my abode thinking about the bird; and reached the abode of seven Sages, and was worshipped by my wife.

याते कृतयुगस्यादौ पुरा वर्षशतद्वये संगतोऽहं भुशुण्डेन मेरोः शृङ्गद्रुमेऽभवम्। (27.17,18)

I had seen the bird at the Meru's peak at the beginning of Krta Yuga, when only two hundred years had passed.

अथ राम कृते क्षीणे त्रेता संप्रति वर्तते, मध्ये त्रेतायुगस्यास्य जातस्त्वं रिपुमर्दन,

पुनरद्याष्टमे वर्षे तत्रैवोपरि भूभृतः मिलितोऽभूद्भुशुण्डो मे तथैवाजरूपवान्। (27.18,19)

Now the Krta Yuga has ended and Tretaa is running, hey Rama.

You have been born in the middle of Tretaa, hey Destroyer of enemies.

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.

इति संकथितं चित्रं भुशुण्डोदन्तमुत्तमं, श्रुत्वा विचार्य चैवान्तर्यदुक्तं तत्समाचर। (27.20)

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

Analyze well within your mind and do the needful.

वाल्मीकिरूवाच

Vaalmiki spoke

इति सुमतिभुशुण्डसत्कथां यो विमलमतिः प्रविचारिष्यतीह

भवभयबहुलाकुलास्थितां स प्रसभमसत्सरितं तरिष्यतीति। (27.21)

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.

वसिष्ठोवाच

Vasishta spoke

एवं भुशुण्डवृत्तान्तः कथितस्ते मयानघ अनया प्रज्ञया तीर्णो भुशुण्डो मोहसंकटात्। (28.01)

Thus I have related to you the story of Bhushunda, hey Anagha!

With this understanding alone, Bhushunda crossed over the misery of delusion.

एतां दृष्टिमवष्टभ्य स्वप्राणाभ्यासपूर्विकां भुशुण्डवन्महाबाहो भव तीर्णमहार्णवः। (28.02)

You also can practise the control of the Praana of yours; attain such an understanding like Bhushunda and cross over the huge ocean of worldly-existence.

यथा ज्ञानेन योगेन संतताभ्यासजन्मना भुशुण्डः प्राप्तवान्प्राप्यं तथासादय तत्पदम्। (28.03)

Just like Bhushunda who practised Yoga incessantly and attained the Supreme state, you also attain that state the same way.

असक्तबुद्धयः सर्वे भुशुण्डवदवस्थितिं प्राप्नुवन्ति परे तत्त्वे प्राणापानावलोकिनः। (28.04)

All those who have rid themselves of attachments will observe the paths of Praana and Apaana, and reach the Supreme state.

एता विचित्रा भवता श्रुता विज्ञानदृष्टयः, इदानीं धियमालम्ब्य यथेच्छसि तथा कुरु। (28.05)

You have heard the different methods leading towards the Supreme state (of Vichaara, and of Praana/Apaana control).

Use your intellect, and do whatever you deem fit.

(Choose the method that suits you; or follow both the methods at the same time.)