

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FOURTEEN

SAGE BHUSHUNDA, THE CROW (9)  
[VASISHTA YOGA AND BHUSHUNDA YOGA]

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 FIFTEEN

## VASISHTA YOGA AND BHUSHUNDA YOGA

Vasishta Yoga and Bhushunda Yoga; the first one takes the path of reasoning only, where abstract thoughts are churned again and again, till they turn into one's own natural sight; the other one is for those who find it difficult to reason out the abstract truths.

Both have the same goals but are expressed in different terms.

Vasishta talks the same truth through stories only, where his student is the noble Rama whose level of dispassion is no less than that of Shiva's; whereas Bhushunda is explaining how the contemplation can be joined to Praana-control, so that the same result as that of the Vichaara-practice is obtained with ease, for those of lesser thinking power.

However, the truth is the same for both methods; they both uphold the non-existence of the world; the false state of the ego. They both assert that the mind alone rises as the agitation of the world;

The state of Mukti where the Jeeva stays dissolved in the state of Brahman, and the dispassion-garment which the Mukta wears always as his outer garment, namely the virtues to be maintained by a liberated person; all these are the same, for both the practices.

Nothing can be compromised.

You cannot be a man of the world with attachments and self-conceit, yet practise this Bhushunda Yoga, and be in the Brahman-state as if by the wave of a peacock feather.

You must be highly dispassionate; know the basic truths of the Knowledge-Scriptures; must also be a practitioner of the ordinary Yoga of Praana control, so that you can stay for long without breathing, and stay in the Kumbhaka level where the air is thrown out for a measure of twelve inches from the tip of the nose, and not inhaled back for a long long time, as if in Praana-Samaadhi, the thoughtless state of silence.

When this is achieved to its perfection, then only, you can easily attain the Brahma-Samaadhi state, the Kumbhaka state as prescribed by Bhushunda.

You just add 'contemplation' to the ordinary Praanaayaama practice, instead of practising the breath-control mechanically.

Observe the 'I' as the agitation state of the world, throw it out along with Rechaka, and without inhaling back the air and the world-thoughts, just stay quiet in the thoughtless-state as the self-awareness alone.

Bhushunda Yoga is prescribed for a person who is adept in the Praanaayaama practice, but is yet unable to silence the world-agitation.

Not that, the truth reached by both Yogas in any way is different for each.

Bhushunda of course, uses the Upanishad language of codes, so that this practice can be practised by only those who have understood the Upanishads also (or the basic knowledge of Brahman through words).

For example, the sun and moon paths refer to - the state of the witness (SaaksheeBhaava) and the mind-states.

SaaksheeBhaava of the sun is the rise of knowledge, the understanding of the self-essence.

Moon is the oscillating state of the mind which waxes and wanes as various degrees of joys and sorrows.

Moon is a part of the darkness and very attractive like the mind-created world.

Sun gives no place to darkness, like the knowledge has no place for ignorance.

Waters refers to the flow of experiences, which drowns one inside the Jeeva-state of duality.

Rechaka refers to the state of a BrahmaJnaani where the world stays empty for him except as his own self-shine.

Pooraka refers to the world-state which is your own agitation-state rising as the perceived.

Kumbhaka of a Yogi is the Mukta-state, as referred to by Vasishta.

Bhushunda always exists in the 'Kumbhaka state of the Mukta'.

Even Vasishta stays in same the Kumbhaka-state only. But, Vasishta's mission is to help remove the ignorance of the minds as commanded by his 'Father-creator'.

So, he has to be in the Pooraka state of the world also, and move about in the world like walking through a world of sleeping populace, and try waking some deserving one.

Bhushunda has no such mission.

He just has to stay and live forever, making the Creations as his count of eternity.

Why he has to live long is his personal choice.

Death is a myth connected only to the mind, which is identified with the perceived body, like a fool identifying with the costume he wears.

Long-life is the very nature of every Jeeva, since Jeevas are just the mirror-images of Brahman.

As long as the mind is alive as a mirror, the Jeeva stays as the image only.

Images may change, for they are not real.

When the mirror of the mind is broken, one understands the deathless-state, and stays as the same consciousness and the main memory-store as his private identity, though he is in the state of Brahman.

If you have to live long, knowing very well the false nature of the perceived, you have to choose your own past. You cannot of course carry the mind-relatives along with you, since they are non-existent except as brain-patterns.

You have to be alone; yet live a happy life in the perceived.

You can like Shiva, be away from all, absorbed in the self alone, surrounded a pattern of coldness and impassable mountains, with no concern for the outside, as if alone in a 'cremation ground' where everyone other than the self stays dead and keep hovering around as spirits only.

You can like Naaraayana, live in the most luxurious surroundings, yet keeping the world away by staying in the midst of a turbulent Milk Ocean on a serpent-bed and be absorbed in the self-contemplation with the million-headed Aadishesha on guard.

You can be like Brahmaa, playing around making various types of Brahmaandas, and deleting them off at will.

You can be like Vasishta, wandering about the Creations teaching Brahma-Jnaana to one and all.

You can be a Vishvaamitra engaged in performing Yajnas for the well-being of the world he lives in.

You can like Bali and Prahlada keep ruling the kingdoms forever and ever.

You can be a scientist also and travel all around the galaxies, safely shielded inside your private space-ship.

Bhushunda chose to see the Creations one after the other, some particular pattern of Creation he was familiar with.

Death is never there as a reality. Jeeva cannot die.

Either the Jeeva lives forever as a Vaasanaa-bound mind,  
dreaming new new worlds as different identities,  
with the identity getting born and dying again and again, as a puppet in the hands of the perceived;  
or the Jeeva evolves to the Brahman-state with a pure mind,  
and stays as a single identity with its own choice of the perceived,  
with the perceived under his control always.

Bhushunda is deathless and long-lived. So is every Jeeva!  
How you want to live is your choice!  
Be a blind frog inside the dark hole of a deep dry cave, or fly far above in the sky like a Bhushunda bird.

This is what Bhushunda Yoga teaches;  
to fly like a bird in the sky of Praana only, where the foul air of the mind is got rid off, completely.

‘Salutation to Bhushunda Yogi the noblest bird!’