

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पयोगवासिष्ठः

BRAHADYOGAVASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY FOUR

[STORY OF SHIKHIDHVAJA AND CHUDAALAA -3]
[KUNDALINI, AADHI, VYAADHI]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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.

वसिष्ठोवाच
Vasishta spoke

तदा तथाङ्ग तत्राथ तादृगाशययोस्तयोः ताभिः पार्थिवलीलाभिः कालो बहुतिथौ ययौ। एकदा नित्यतृप्ताया निरिच्छाया अपि स्वयं चूडालाया बभूवेच्छा लीलया खगमागमे। खगमार्गसिद्ध्यर्थमथ सा नृपकन्यका सर्वभोगाननादृत्य समागम्य च निर्जनं एकैकान्तनिरता स्वासनावस्थिताङ्गिका ऊर्ध्वगप्राणपवनचिराभ्यासं चकार ह।

Dear Rama! In this manner, the days passed for them both; with Chudaalaa in the realized state and the king in his ignorant state. Though Chudaalaa had no desires actually, though she was in the completely satisfied state of the Self, once a desire arose in her mind to achieve the Siddhi of 'Moving in the sky', just as a casual want (as a need for her future story-line) to amuse herself. In order to accomplish the Siddhi of flying in the sky, that princess renounced all the pleasures; went to a solitary place; stayed alone; sat in the proper (yogic) posture; and practiced the upward movement of Praana for a long time.

रामोवाच
Rama spoke

यदिदं दृश्यते किञ्चित्स्थावरजंगमं स्पन्दयुतं क्रियानाम्नः कथमित्यनुभूयते कस्य स्पन्दविलासस्य घनाभ्यासस्य मे वद ब्रह्मन्खगमनाद्येतत्फलं यत्रैकशालिनः। आत्मज्ञो वाप्यनात्मज्ञः सिद्ध्यर्थं लीलयाथवा कथं संसाधयत्येतद्यथा तद्वद मे प्रभो।

The perceived world rises at every instant of the Praana-agitation as the non-moving and moving objects; and the world exists as the experience of the Vaasanaa-fields for the ignorant-minds. The Knowers on the other hand, have no desires and they do not experience the world as the perceived, but know it as the Brahman-shine only.

How can such a Knower have a want of something and achieve it through the performance of some prescribed action? Brahman! Since there is no 'I' ego at all as anyone, then who is making an effort in this quivering state of Brahman and achieves the powers of sky-floating etc, tell me!

When nothing is there as any world as such, then how can such prescribed Siddhi-practices get practiced by the ignorant and the Knower alike?

वसिष्ठोवाच
Vasishta spoke

त्रिविधं सम्भवत्यङ्ग साध्यं वस्त्वह सर्वतः उपादेयं च हेयं च तथोपेक्ष्यं च राघव।

(Dear Raaghava! Only the Brahman-vision that is attained through Vichaara must always be the state where you the Rama-mind rises as the perceived field.

That is a 'must-achievement' for every thinking being.

How can one be in the height of insanity as an another imagined identity and be happy?

Jeeva-state as just a succession of desire-fulfillment processes, is inert and identity-less, and is without any control. Ignorant Jeeva is just an inert state of perception, which rises as a body (element-grouping) and ceases as a body (matter) only. On the other hand, a Knower has the realization of how the perceived rises and how it can be brought under his control in some way.

Ignorant mind exists like a straw carried by the flood of information, as an information pattern only.

Knower stays outside of it all as if on the bank, and has the power to control the flood of information to suit his convenience.

Though the perceived is a forest of unpredictable events, a Knower walks with a light in his hand always, and chooses his path of lifefreely, and the ignorant walk like the blind, and are lost.

Both have to live as Jeevas; there is no getting away from the perceived.

You can either exist as your true single self with the knowledge of the truth that nothing exists; or live as an inert helpless illusion-state with no identity.

The ignorant have mind-fields of perception and the Knowers have Sattva-fields of true vision.

The Knowers see the world as a mirage, are outside of it always, and have the power to bring some sort of control in their mirage-life. The ignorant live as the mirage-beings and have no true existence at all.)

Both the ignorant and Knowers strive for achievements in their life-state.

These achievements can be categorized as three types.

The achievement which gives happiness is to be sought for; it is known as 'Upaadeya'

The second type is something that should be rejected, for it may have harmful effects on oneself or others; it is called 'Heya'

The third one belongs to wasteful enterprises which stay in between these two.

It is called 'Upekshya' and gets overlooked by the wise.

(The Knower can also choose some particular achievements or learning that would make his perceived world a better one to live with. He is desireless; but lives a better life than the ignorant because of his learning skills. He has the bliss of both the Truth-vision and the life-excellence.

The ignorant do not actually understand what they have to seek. Since they do not have the knowledge of Brahman, the Reality state, they go after name, fame, wealth and pleasures and get destroyed. Since they do not learn the secret of existing forever (realizing the deathlessness of the Aatman), their achievements all go waste as it were, when their bodies cease to be.

Or they may be repeating their ignorant-lives again and again in looped experiences, getting pushed by the same attachments and same Vaasanaas, and have the same identities. Though the Reality is oozing with all the achievements as probable states, they lose it all by their 'ego-based vision of life'.

A Knower on the other hand can choose what is really helpful to his life as a Jeeva-state, and master it for some future purpose. Since a Knower has no ego-based desires, his want for Siddhis also is a probable state rising from the Brahman only and is not binding.)

आत्मभूतं प्रयत्नेन उपादेयं च साध्यते हेयं संत्यज्यते ज्ञात्वा उपेक्ष्यं मध्यमेतयोः।

Therefore, one should act with discrimination always, and choose his achievements wisely.

Whatever is useful for oneself on a personal level and interest, that should be mastered with effort; what is harmful must be avoided, and what is wasteful should be discarded.

यदाह्लादनकरमादेयं तच्च सन्मते तद्विरुद्धमनादेयमुपेक्ष्यं मध्यमं विदुः।

Rama! You have intelligence proper! Choose what you want to achieve in life.

(With Brahman vision as your real identity without the 'I', you can master any achievement you want to gain with effort. If Bhageeratha could bring Gangaa from heaven to earth, what cannot be possible for a Knower of Brahman? Therefore, use discrimination, and wisely make choices in your life.)

What brings true happiness is to be sought, what is opposite of it should be discarded, and what is just a time-pass and wasteful should be avoided with effort.

सन्मतेर्विदुषो ज्ञस्य सर्वमात्ममयं यदा त्रय एते तदा पक्षाः संभवन्ति न केचन। केवलं सर्वमेवेदं

कदाचिल्लीलया तया उपेक्षापेक्षनिक्षिसमालोकयति वा न वा। ज्ञस्योपेक्षकं नाम मूढस्यादेयतां गतम्।

Now think wisely! For a Knower, what is to be sought, what is to be avoided, and what is to be avoided?

What is there for him to achieve at all any more?

All these three categories do not at all exist for a Knower who in the vision of the undivided Reality state!

He just sees everything as an amusing experience only, and may also feel sportively something to be

discarded, something to be sought, something to be avoided; and may not also see anything as worthwhile

also. Each Knower has his own personal choices as to whether to play the game of life or not, or how to play the game. No one can judge these unique Sattva-states of Brahman referred to by the term 'Knower'.

The Knower discards the entire world-existence itself as something to be rejected; but the ignorant hold on to it and roll about in the stinking fields of desires and body-pleasures.

SIDDHI-ATTAINMENT

हेयं स्फारविरागस्य शृणु सिद्धिक्रमः कथम्। देशकालक्रियाद्रव्यसाधनाः सर्वसिद्धयः जीवमाह्लादयन्तीह वसन्त इव भूतलम्। मध्ये चतुर्णामैवेषां क्रियाप्राधान्यकल्पना सिद्ध्यादिसाधने साधो तन्मयास्ते यतः क्रमाः।

A Knower of excellent dispassion can also master Siddhis, though he disregards any Siddhi as not so valuable. As to how such powers are achieved, listen to me.

Whether a Knower or ignorant, everyone has to make effort to master any Siddhi in the prescribed manner. The Siddhis are accomplished through the particular prescribed practice as attached to some particular place, particular time-span, particular rites, and particular objects, and are practiced under a suitable Guru who is a Master of such Siddhis.

(Nowadays you do not find such Siddhas. Do not fall for tricksters parading as Yogis.)

गुटिकाञ्जनखड्गादिक्रियाक्रमनिरूपणं तत्रासतां च दोषोऽत्र विस्तारः प्रकृतार्थहा।

रत्नौषधितपोमन्त्रक्रियाक्रमनिरूपणं आस्तामेव किलौषोऽपि विस्तारः प्रकृतार्थहा।

श्रीशैले सिद्धदेशे च मेर्वादौ वा निवासतः सिद्धिरित्यपि विस्तारः कृतार्थ प्रकृतार्थहा।

Since some particular places like hills or caves or temples are believed to be suitable for such practices, those places become part of these Siddhi-practices. Some use pills, collirium, sword etc as some magical tools. These topics are not relevant in our knowledge-discussion now, and the details are avoided; since these Siddhis will lead one astray from the knowledge-goal.

There are magical gems, herbs, ascetic practices, chants that bestow Siddhis. Let it be just some information known to you; that is all. These topics are not relevant in our knowledge-discussion now, and the details are avoided; since these Siddhis will lead one astray from the knowledge-goal.

The Siddhis are supposed to be achieved in particular places like ShreeShaila, Meru-mountain and so on. These topics are not relevant in our knowledge-discussion now, and the details are avoided; since these Siddhis will lead one astray from the knowledge-goal.

You are a Krtaartha (one who has attained the fulfillment of his life), Rama! You have no use for these Siddhis!

तस्माच्छिखिध्वजकथाप्रसङ्गपतितामिमां प्राणादिपवनाभ्यासक्रियां सिद्धिफलां शृणु।

Anyhow, as it was mentioned that Chudaalaa attained Siddhis through the control of Praana, let me describe the Siddhis which can be attained by the practice of Praana control only.

(There is nothing else but the Reality state which is divisionless and nameless.

But she exists as the divided state for the deluded minds only.

Delusion is the word synonymous with the word Jagat.

To see something in nothing and experience it is the way of delusion.

For those who are steeped in delusion, Siddhis also are achieved as some Vaasanaa field of experience.

Like the countless probable states that Reality exists as, the Siddhi achievement is also a probable state only.

It belongs to the perceived phenomenon only.

Just like you have texts explaining so many Vidyas (learning), Siddhis also have their own particular texts and instruct some practices to be followed for such achievements.

They have the concept of this Kundalini, the coiled snake version also. It is Praana power that has the potential to bestow any Siddhi, if controlled in the proper manner.

What you want, that alone rises as your perception.

The Siddhi seekers have their own texts and practices based on the belief in the solid physical body inside which lies the coiled snake of Praana-power at the base of the body.

In Bhushunda Yoga, the crow-being attains the Siddhis by always staying in the stable state of Praana.

He is also a BrahmaJnaani.

For ordinary people who cannot attain such heights of Praana-stability, ordinary methods are prescribed with the invented concept of Kundalini.

When any want is there, the necessary ingredients to fulfill those wants rise as logically proved.

A Knower has nothing to do with them, since he does not see any world at all as existing.

He is the Reality state seeing itself as if with a mind. He is the greatest Siddha of all.

What more achievement can be there than the state of Reality as the self?

Then why did Chudaalaa master the Siddhi of sky-travel?

It is her story-part of life; just an achievement like cooking or dancing or singing, which also need some hard practice in mastering them.

She had noticed that the king was more and more into strict ascetic practices and never took time to do any enquiry of the Aatman. He was busy in only rituals and Mantra recitations always.

He never heeded to Chudaalaa's words of wisdom. For him, Brahman-state was not something that can be achieved so easily; it had to be hard-earned through penance only.

Many students get stuck to this failure state only, because they do not understand that Brahman knowledge is just the realization of the truth of existence and nothing more than that.

The more you enquire, the more the truth gets revealed.

But they neglect Vichaara practice and spend their entire life in wasteful penance practices, renounce the family and the world physically, and live a wretched life of nothing achieved.

ShikhiDhvaja was slowly falling into that state; and Chudaalaa had a hint of his future actions.

She knew that he will soon renounce the kingdom and walk away to perform penance in a far away forest. She knew that she had to handle the kingdom and also care for her husband who will be living in some unapproachable jungle. Therefore, she decided that some Siddhis may help her in the future, where she may have to instruct her own husband and lead him towards knowledge; and so she mastered some Siddhis like floating in the sky, changing the image of her body and so on; like mastering some cooking and eating delicious food as a part of the world-existence, well-knowing that nothing called the body exists as such, yet feeding it daily so as to live without ailments.)

अन्तस्था ह्यखिलास्त्यक्त्वा साध्यार्थतरवासनाः गुदादिद्वारसंकोचान्स्थानकादिक्रियाक्रमैः

भोजनासनशुद्ध्या च साधुशास्त्रार्थभावनात् स्वाचारात्सुजनासङ्गत्सर्वत्यागात्सुखासनात्

प्राणायामघनाभ्यासाद्राम कालेन केनचित् कोपलोभादिसंत्यागाद्भोगत्यागाच्च सुव्रत

त्यागादाननिरोधेषु भृशं यान्ति विधेयतां प्राणाः प्रभुत्वात्तत्तस्य पुंसो भृत्या इवाखिलाः

राज्यादिमोक्षपर्यन्ताः समस्ता एव संपदः देहानिलविधेयत्वात्साध्याः सर्वस्य राघव।

(This is how YogaShaastras that contain the various Siddhi practices instruct the Kundalini Vidyaa and its accompanied Tantric practices. These practices belong to those who believe in the reality of the world, and who try to attain Siddhis to obtain what they want as wealth and other magical feats.

Rama! Siddhis are aspired for by the immature minds only.)

A person who desires Siddhis practices, gives up of all the other Vaasanaas other than the one for which one is making effort; gets seated firmly in the correct Yogic posture as mentioned in the YogaShaastra; is strict in eating only pure prescribed food and staying in a pure place; understands well the meanings of the statements of the particular scripture instructing the Siddhi practice; is endowed with proper behavior as prescribed by the particular text; keeps the company of the ascetics of his own type at all times and avoids meeting others; is happy by the renunciation of everything and will not hanker for comforts.

He sincerely practices Praanaayaama regularly; completely casts away anger, greed etc, and keeps the mind concentrated only on the practice of Siddhi and remains patient; renounces all the sense pleasures and takes to any discomfort of body or place as prescribed. Through the practice of Tyaaga, Aadaana and Nirodha (renunciation, withdrawal from the world of senses and controlling the mind of all thoughts; or, Rechaka, Pooraka and Kumbhaka), all the Praanas become obedient like slaves of that man who practices the right way of controlling the Praanas, as he is the Master of all Praanas. All types of wealth from the ownership of a kingdom to the state of liberation are possible by the practice of controlling the Praanas within the body.

परिमण्डलिताकारा मर्मस्थानं समाश्रिता आन्त्रवेष्टनिका नाम नाडी नाडीशताश्रिता वीणावर्तसदृशी

सलिलावर्तसंनिभा लिप्यार्धोकारसंस्थाना कुण्डलावर्तसंस्थिता। देवासुरमनुष्येषु मृगनक्रखगादिषु

कीटादिष्वब्जजान्तेषु सर्वेषु प्राणिषूदिता शीतार्तसुसभोगीन्द्रभोगवद्धमण्डला सिता कल्पाग्निविगलदिन्दुववत्

बद्धकुण्डली ऊरोर्भूमध्यरन्ध्राणि स्पृशन्ती वृत्तिचञ्चला अनारते च सस्पन्दा पवमानेन तिष्ठति। तस्यास्तु

अभ्यन्तरे तस्मिन्कदलीकोशकोमले या परा शक्तिः स्फुरति वीणावेगलसद्रतिः सा चोक्ता कुण्डलीनाम्ना

कुण्डलाकारवाहिनी प्राणिनां परमा शक्तिः सर्वशक्तिजवप्रदा अनिशं निःश्वसद्रूपा रुषितेव भुजङ्गमी संस्थिता

ऊर्ध्वीकृतमुखी स्पन्दनाहेतुतां गता।

There is this Sushumna Naadi also known as AntraVeshtikaa from which all (seventy two thousand) Naadis (channels of the energy flow) spread out. Sushumna starts from the 'Moolaadhaaraa' up to 'Brahma-Randhra', through the 'seven chakras'. It remains as a coiled form of three and a half coils. It is the storehouse of all energies. It is like the curled up string form at the front portion of the Veenaa; or the circular pattern of the water; or like the half of the Omkaara when written; it remains as a coiled curvature. It rises in all the men, Asuras and Devas, in the terrestrial animals, aquatic animals, birds, and the worms, up to the level of Brahmaa. It remains coiled like the hood of a serpent which is sleeping curved up to keep itself warm.

It is white in hue (pure and taintless). It is coiled up like the circular moon melting in the dissolution fire. (It can also mean -'Chandra' of YogaShaastra which melts by the belly-fire (Kalpa), spreads to the Moolaadhaaraa, is in the dense state and remains coiled). From the place in between the back of the thighs to the center place between the eye-brows, she moves through all the holes; is restless inside by the mind vibrations and also keeps vibrating by the touch of Praanas outside. Inside that Moolaadhaaraa, in that hollow of the tender plantain; in that source of strings of Veenaa, that Supreme power moves rhythmically among the strings. She is known by the name of Kundalee and holds the coiled shape. She is the Supreme power of all beings who empowers all other powers. She always keeps sighing heavily like an angry serpent with her face turned upward, and she causes the vibration of the Praana, throwing it upwards and again pulling it towards herself.

(Praana cannot be seen like some coiled serpent inside yourself.

Praana is just the energy-flux. It is that which empowers Jeeva to see a world and experience it.

It alone exists as all the sentient and inert objects.

It is that which acts as a connecting point of the Reality and the perceived.

It is like a Veena that is ready to start its music; is like the circular patterns of water rising fast to overlap each other as the mind-agitations.

It is the half expressed unmanifest Brahman as half-written Omkaara, that is ready to manifest.

It contains the entire ocean of Bhava, the sliding patterns of the world as its coiled form.

In ordinary Yoga books which refer to ordinary Praanaayaama, they lead the Praana-force upwards and have the concept of seven chakras that the Praana passes through.

A Knower for example who is in the canvas state itself as the self-state like Bhushunda, does not travel through a road painted on the canvas; he is at once everywhere like Bhushunda. Ordinary people who are just painted pictures on the canvas, go through the ordinary path of seven chakra levels painted on the canvas. What you conceive, that becomes your experience.

This Kundalini Vidyaa and Praana control belong to the world of Rishis; ordinary people cannot master them; and of course unfortunately, the homosapien bodies of this planet can never master this Kundalini vidyaa of the Yogis of the yore. Better stick to knowledge path only and reach the canvas state only, instead of falling for tricksters and fake Yogis.)

यदा प्राणानिलो याति हृदि कुण्डलिनीपदं तदा संविदुदेतत्यन्तः भूततन्मात्रबीजभूः। यथा कुण्डलिनी देहे स्फुरत्यब्ज इवालिनी तथा संविदुदेतयन्तमृदुस्पर्शवशोदया। स्पर्शनं मृदुनान्योन्यालिङ्गिका तत्र यन्त्रयोः यथा संविदुदेत्युच्चैस्तथा कुण्डलिनी जवात्। समस्ताः संबद्धा नाड्यो हृदयकोशगाः उत्पद्यन्ते विलीयन्ते महार्णव इवापगाः। नित्यं पातोत्सुकतया प्रवेशोन्मुखया तथा सा सर्वसंविदां बीजं ह्येका सामान्युदाहृता।

When the Praana-wind reaches the Kundalini-point in the heart in its downward path of Apaana (delusion state as previous explained in Bhushunda chapter), then the revelation-state of the perceived, as a seer-seen state rises as the seed of the subtle element state (as countless possible states of perception).

When the Kundalini rises in the body like a bee in the lotus, then the revelation-state of the perceived rises as the objects and their attraction at once as the seen-seer states.

The Kundalini rises fast and produces the subtle smooth state of contact with the perceived, which in turn produces the embraced state of the seer and seen state as one with each other, as a togetherness of the object and its perceiver; and the concepts of causality, action bound by results etc rise up as a natural state of that togetherness. All the Naadis are bound to her in the place of the heart; and they rise up from and dissolve into it like the rivers in the ocean.

As the Praana, she rises upwards and as the Apaana moves downwards.

She is the seed of all perceptions. She is one; and is the common essence of everything.

रामोवाच

Rama spoke

आकल्पादनवच्छिन्ना चित्संवित्सर्वमस्ति हि, तस्मात्कुण्डलिनीकोशात्केनार्थनोदयः स्फुटः।

From the beginning of the creation, Chit alone is the entire conscious phenomenon, undivided by space or time. Why is she said to rise from the Kundalini alone?

(What is this Kundalini? Is it really there as a part of the body, like a coiled snake of a subtle form?)

वसिष्ठोवाच
Vasishta spoke

*(Rama! Reality-state alone is there as some unfathomable emptiness; but there is also the experience of this world which is completely different from that Reality state.
How 'that' became 'this' is a mystery that haunts any reasoning mind.
'That' never is 'this' and never changes into this; then why 'this' is here?
Since 'this' is experienced as real, we have to find the cause for 'this'.
Let us invent a junction point for this and call it the Kundalini, the coiled snake.
Snake is a term synonymous with delusion, as shown in the example where the rope that moves is mistaken as a snake. Each being of any type from a worm to a Brahmaa has this delusion-state as the coiled snake within them. The ignorant stay as delusion states, the Knowers live through the delusion states.
This snake-symbol is the power of Reality, the nature of Reality, the point of Reality which can rise as any perception. It is the point from which all perceptions rise as experience-fields from the lowest to the highest. Perceptions rise from it as the seer and seen states, from the worm to a Brahmaa.
This 'point which is nowhere in no time' alone exists as the countless experience states, in the form of Jagat. 'This' does not change into the world as another thing. It is just a ready to form state only.
That is why it is coiled and hissing, ready to rise up as any perception.
This Kundalini alone is seen as the experiences of you, me and all the others anywhere and everywhere.
Nothing at all is there, but an experience that rises as body and its experience-field.
This state is referred to by the term Kundalini in Vedanta-Shaastras.
It is the delusion-state that is ready to rise as countless perception-experiences.
It alone rises as the mirage of the perceived, which is real as a mirage, but unreal in nature.
This ghost-city of perception made only of the ghostly images is produced by the Kundalini power, and is non-existent in truth. Nothing exists at all, but the experience-state as if real.
This is the power of the Kundalini, the snake-illusion.
Even this term is another term invented like Brahman and Aatman etc; and has nothing to do with the Reality state. As long as we see the reality of the world, the question will remain as to how the emptiness became filled up like this; but for a Knower who sees no world, there is no need of any explanation, and this word Kundalini also has no meaning for him.)*

सर्वत्र सर्वदा सर्वं चित्संविद्धिद्यतेऽनघ, किंत्वस्या भूततन्मात्रवशादभ्युदयः क्वचित्।

Hey Anagha! Of course, Chit exists as the entire perceived phenomenon as all, at all times, at all places; but, being bound by the subtle elements as a delusion state, she is particularized, as at somewhere at sometime.

*(Chit is the source of any information of any type which alone is given the name 'perceived world of objects and people.' Chit is not an information and cannot be known; but it exists as all the information of all the time and place frames. Chit is not any 'something' that is in a place; it cannot be attained in time like visiting a holy shrine. It is not something at all, as Chudaalaa quoted; yet is the only something.
When it exists as some information, it exists as the information-receiver too.
This is known as the seer-seen state, or the observer-observed state in modern vocabulary.
This information state of seer and seen state keeps changing always; and that gives rise to the concept of time, and also some place-measure as connected to that information.)*

(What is a Jeeva?

*A Jeeva is just the mistaken notion (is not an individual-entity but just a set of false information). Jeeva is a misconception probability, and is referred to as the seer-seen state and is misconceived as an individual; this confused state identifies with the body-information and this alone gives rise to the ghostly 'I'.
This mistaken notion when dissolved through Vichaara, the Chit remains as it is as self-awareness only; not as a Knower of information, but as just the quiescence-point that watches all information.
This is known as Mukti; the no-information receiving state, and the information watching state.
The misconception called the Jeeva rises as an 'information that is connected to a body-image information' at all times, giving rise to the next misconception of 'I am the body'.
Once this misconception is deep rooted, the perceived rises as a huge panorama of a world-appearance, around this misconception called Jeeva.)*

सर्वत्र विद्यमानापि देहेषु तरलायते सर्वगोऽप्यातपः सौरो भित्त्यादौ वै विजृम्भते। क्वचिन्नष्टं क्वचित्स्पष्टं
क्वचिदुच्छन्नतां गतं वस्तु वस्तुनि दृष्टं तत्तत्सद्भावेर्विजृम्भितम्। एतत्भूयः क्रमेणाहं शृणु वक्ष्यामि तेऽनघ देहे
स्वे च यथोदेति भृशं संविन्मयक्रमः।

Though existing everywhere as an undivided state, Chit quivers as it were as in the bodies; the sunlight fills the entire sky, yet it gets reflected in the polished surfaces like the water and looks as if divided as many.

(Sunlight spreads out as one stretch of luster; but yet is blocked somewhere and produces darkness; reflects somewhere and looks like another sun. The sun gets reflected in countless water drops and looks like so many suns spread out on water. Chit also exists as all the probable states of information at once, yet appears divided as many because of the misconceived state of Jeeva.)

Though it is the same everywhere, yet somewhere it is absent as it were in the objects, fully functional as it were in evolved beings like Devas and other sentient beings, sometimes cut off from itself like the trees and plants. There is actually nothing absent or present or cut off. It is just Reality shining as itself as all probable states at once like a canvas shining forth as all the pictures on itself, as varieties of shapes, some as men, some as trees, some as mountains, some as clouds, some as rocks and so on.

It is not the ordinary canvas where pictures get painted on it by someone else; it is the canvas of nothingness shining as the patterns of information; some information appears as the sentient information-receiver, some as the information of inertness as objects, some as the information of just living inert objects.

Where is the canvas absent ever? Delusion is when you do not see the Reality-canvas, but believe in the information alone to be real and absolute.

Reality is seen in reality; and stays unobstructed; but is seen as different. I will again explain this to you in detail hey Rama, as to how the consciousness rises as perception inside the body.

चेतनाचेतनं भूतजातं व्योम तथाखिलं सर्वं चिन्मात्रसन्मात्रं शून्यमात्रं यथा नभः।

The division of sentient and inert belong to the perceived world only; and here all the objects, both the sentient and inert are made of elements only; but in actuality everything is a picture seen on the emptiness only. Everything is just the Reality state alone which appears real because of the essence of Reality that is in all. Like the sky is nothing but the emptiness, the Reality is nothing but the ready to form probable states. All that is divided as conscious and inert is made of empty expanse only that appears as the grouped elements; everything is made of Chit alone, like the sky is made of emptiness.

तद्धि चिन्मात्रसन्मात्रविकारं स्वनामयं क्वचित्स्थितं संविदेव भूततन्मात्रपञ्चकम्।

What are the elements, but again some information as a probable state of Reality?

Reality is never affected by what information it rises as.

How can the source of information be affected by any information?

The five subtle elements are also are a form of Bodha only; that the Reality rises as.

तत्पञ्चधा गतं द्वित्वं लक्षसे त्वं स्वसंविदं अन्तर्भूतविकारादि दीपाद्दीपशतं यथा।

(The Self is not you; for you cannot exist as you in the self; but you alone create the word 'self' also.

You a misconception called the Jeeva invent the word Aatman also as your essence.

You a misconception called Jeeva see the world as real, and add up more misconceptions like 'the world is there as a solid reality; I am a resident there; I am a physical body that is sentient; rest of the objects are inert and non-sentient; the world has a past and beginning, and may have a creator as a cause also.'

You then analyze your state of an ego also, and invent words like the mind, intellect etc.)

You, a misconceived information rising as a seer of the seen, see yourself as endowed with a body.

You invent more information-sets which explain your Jeeva-state, and you alone produce the five divisions of Praana, mind, intellect, organs of knowledge, organs of action, which alone rise as the duality of Jeeva and Brahman; and then see reality in the varieties of element groupings, like a single light lighting up hundred more lights.

You a misconceived information have produced countless misinformation to prove your own realness, like a lie proving itself with many more lies.

स्वसत्तामात्रकेणैव संकल्पलवरूपिणा पञ्चकानि व्रजन्तीह देहत्वं तानि कानिचित्। कानिचित्तिर्यगादित्वं हेमादित्वं न कानिचित् कानिचिद्देशतादित्वं द्रव्यादित्वं च कानिचित्। एवं हि पञ्चकस्पन्दमात्रं जगदिति स्थितं चित्संविदत्र सर्वत्र विद्यते रघुनन्दन।

There is only the Reality as the essence of this misconception.

Information is true because it is the shine of Reality; but information is a lie because it is not the Reality as such, since Reality is just a 'witness' state of information, and is not an information.

Reality stays as the various possible states of conceptions (or measures), and the five elements group together in manifold ways; and bodies are also the result of some such grouping only.

Some grouping of elements appears like worms etc; some as the metals like gold etc, some as the places of various types, some as objects of various types.

In this manner, the five agitations of elements stay as the appearance of this world.

But this world does not exist by itself; something has to know its existence.

Something that is not an information must witness the information-set called the world.

RaghuNandana! World is nothing but constantly changing patterns of information, and exists because there is something that knows this information, and that alone is the support of all information; and that alone is known as Chit.

An information can exist if and only some thing can know that information; and that alone is the essence of the Jeeva which sees its life as a flow of varieties of information as the body, body-based ego and all the people and objects around it.

केवलं पञ्चकवशाद्देहादौ चेतनाभिधा जडस्पन्दाभिधा क्वापि स्थावरादौ जडाभिधा।

Why then something is sentient and something is inert, if Chit alone is the essence of all?

Everything is inert only; or everything is sentient only!

There is no difference as such between the sentient and the inert.

Sentient and inert stay as one unit of experience; something seeing something.

This entire 'seer seeing seen' is Chit existing as that probable state.

Each experience of the world is made up of the seer and the seen only.

Because of the functions of the five-fold tools of perception, the experience gets divided as the sentient and inert, and the inert thing does not have the perceiving tools.

Plants etc are also inert because though alive, they do not have these perceiving tools.

यथा स्तब्धः स्थितो वीचिरिव स्थलमिवास्थितः पञ्चकेषु तथैतच्चिल्लोलरूपा जडान्विता।

इतः सौम्य इतो लोलः किमब्धिरिति नो यथा विकल्पादौ तथैवैतत्पञ्चकं हि जडाजडम्।

देहादिपञ्चकं जीवः स्पन्दः शैलादिकं जडं स्थावराद्यनिलस्पन्दि स्वभाववशतोऽनघ।

Chit shining forth as the 'information state of five elements' is like an ocean which can rise as any wave.

The ocean though the same all over, looks different at different levels.

When it is too cold, the waves are frozen solid, are spraying water when windy, calm elsewhere.

You cannot deny that they are also the variations of the same ocean.

Chit in its lowest evolved state is frozen as inert as it were; somewhere it is more evolved as human entity, and still more evolved as a Deva entity (and in highest level as the Knower).

The information (Bodha) of subtle elements (matter) is the building block of the universe, and exists both as the sentient and inert things.

After all who produces this information also?

Everything starts from the misconception called Jeeva; and the Jeeva conceives the elements as the basic structure of the universe; and divides the groups of elements as sentient and inert.

Jeeva-thing feels that it is better than the other inert bodies since it alone has the tools of perception.

But its ignorance makes it identify with an inert object (body) and so the ego-thing that is based on the body-identity gets produced; and in this delusion state, within an instant, the entire world-information rises as a full-formed delusion state.

The inert body with its perception tools is known as the Jeeva; and the mountain etc are considered as inert.

(Jeeva sees the mountain; mountain does not see the Jeeva; but yet the Jeeva has to exist as mountain-seer only, or has no existence at all. Jeeva is a continuous process of seeing objects as information, and exists only because of the information it knows. If Jeeva stops seeing information, then it is no more a Jeeva; but a Mukta, the Reality itself.)

वाचः पर्यनुयोक्तव्याः स्वभावाद्गुणन्दन शीतोष्णादि हिमाग्न्यादि वाक्वेति परिदृश्यते।

RaghuNandana! Analyze all the sound-forms that refer to the objects and appear as different from oneself. When the information of cold is grasped, the object-information rises as the snow; and when the information of heat is received, the object-information rises as the fire.

Qualities when experienced become the objects which are nothing but groups of elements.

Objects are nothing but the sounds you refer to some experience as connected to some group of elements.

गृहीतवासनांशानां पुष्टाभावविकारिणां स्थितयः पञ्चकानां हि योज्याः पर्यनुयोजने।

वासनास्तु विपर्यस्ता इतो नेतुमितश्च ताः पुंसा प्राज्ञेन शक्यन्ते सुखं पर्यनुयोजितुम्।

अशुभे वापि शुभे वापि तेन पर्यनुयोज्यते प्रबुद्धवासनं चान्यत्पञ्चकं सुसवासनम्।

यत्र पर्यनुयोगस्य फलं समनुभूयते तत्र तं संप्रयुञ्जीत नाकाशं मुष्टिभिः क्षिपेत्।

तृणाग्रनिष्ठा मेर्वाद्याः पञ्चकानां हि राशयः विवेकनिष्ठाः कीटाद्या एते स्थावरजङ्गमाः।

प्रसुप्तवासनाः केचिद्यथा स्थावरजातयः प्रबुद्धवासनाः केचिद्यथा नरसुरादयः

सवासनाविलाः केचिद्यथैते तिर्यगादयः प्रक्षिप्तवासनाः केचिद्यथैते मोक्षगामिनः।

Analyze again and question why the wants rise in a Jeeva.

These qualities which are superimposed on objects, produce the attraction for some information and aversion for some information. These attractions and repulsions become dense when repeated, and become Vaasanaas, namely addictions. Some information as the object gives joy when present, and produces grief when absent. Enquire again! What actually is present or absent is but some grouping of elements only, that you name as something.

(Some information of cold or heat or whatever, produces the name for the object that is made of the five elements; and you like some and dislike some; and become addicted or averse; to what, but some elements grouped together which you only named and defined as something having some particular qualities?

And in the extremity of delusion you name some objects as joyful and some as painful!

Analyze this mountain of misconception; and kill the root cause of it all, the Jeeva-state of 'I'.)

Vaasanaas lead the ignorant Jeeva, here and there and away from the truth of the essence.

A man of wisdom can reach the quiet state of the Reality (his original state) through proper inquiry and by the questioning of everything, so that all the Vaasanaas are seen as supported by misconceptions only.

He will enquire the truth in all the objects whether considered inauspicious or auspicious and conclude that the object made of elements is experienced as a Vaasanaa-fulfillment state only, and what is not experienced is because of the dormant state of the Vaasanaas only.

(Objects do not refer to just the sense objects; but analyze everything, everybody, including yourself with a name and form. Why you are bound to people, why some objects are precious, why affection for some people rises, why you are averse to some one and so on.

Break each and every information you receive with the sword of enquiry.)

The enquiry should be made to arrive at the truth sincerely, and not for just argument sake; the empty sky should not be punched hard with verbal debates only.

Once the truth is arrived at that there is nothing at all but changing information patterns made of emptiness, what is there to like or dislike?

The golden Meru mountain itself will look a like a tiny dust-particle sitting on top of some worthless grass! What is there but heaps of elements that are named; and liked and disliked as joyful and painful!

All the objects inert and sentient are just the sounds referring to shapes that are made of elements as worms, plants, sentient things etc.

Some group of elements have dormant Vaasanaas that are yet not manifest like the plant-life, some have manifest Vaasanaas like the humans and Suras, some have just misty type of unformed Vaasanaas like the worms etc, some discard off the Vaasanaas like those who are after liberation.

अथ स्वास्वेव संवित्सु मनोबुद्ध्यादिकाः कृताः हस्तपादादिसंयुक्तैः संज्ञाः पञ्चकराशिभिः।

तिर्यगादिभिरप्यन्यैरन्यान्याः संविदः कृताः स्थावरादिभिरप्यन्यैरन्यान्याः संविदः कृताः।

From where do these elements made of manifold Vaasanaa-states rise up?

Reality is just there bereft of any Vaasanaa. It is just a source of all probable states. It is nowhere in time. It is the potential to know anything.

One of its probable state is misconception namely the Jeeva, the delusion of life; and when this Jeeva-misconception state changes the 'misconception state to the right understanding state', then it is the 'liberation probability state' which ends all other probable states.

The 'Jeeva-misconception' itself sees itself as bound, sees elements as the objects, sees itself as a body made of elements, sees itself as the matter-state which is produced and destroyed, and suffers trapped in its own delusions. When explaining the matter-self, it invents terms like mind, intellect, senses of knowledge and action and so on; it also invents terms to explain the world that traps it; it feels bound and seeks freedom and strives for liberation which also is a state of delusion only. When this misconception called Jeeva dissolves off, then there is only the Reality-state left back with the vision of truth.

There is no individual Jeeva who attains liberation; there are only the states of misconception and right knowledge; nothing else!

You have the freedom to choose which probable state you want to rise as.

Misconception called Jeeva is just a source for countless Vaasanaas, or the want of more and more information as the world. When it blocks the information with dispassion, then it stays as the Reality state of witness only.

Humans produce their own information set of objects and stay trapped inside it; so do the Devas; so do the worms; so do the plants.

Each Jeeva perceives the world in its own information-coding manner, and sees that alone as the world.

What you see as the world, or rather what information you are capable of decoding with your brain, is your private world rising from you alone. World is the Bodha that surrounds you as your Vaasanaa-field.

(There are no objects, no lands, no time, no space, no worlds; but only the information-sets rising from misconception, like ghosts from a ghostly Pandora box. There is only the quiet state of reality! Just the nothingness of it all!)

इति साधो स्फुरन्तीमे चित्राः पञ्चकराशयः रूपैराद्यन्तमध्येषु चलाचलजडाजडैः।

Hey good one! In this manner, the manifold groupings of elements are conceived as objects, divided as sentient and inert things, with shapes labeled with names, with the beginning as birth, the end as death, and a stretched out delusion state (information processing) as life.

WORLDS, THE TREES MADE OF EMPTINESS

एषामेकोऽभिसंकल्पः परमाणुर्महीपते बीजमाकाशवृक्षाणां सर्गाणां तेष्विमानि तु इन्द्रियाणि च पुष्पादि विषयामोदवर्ति हि इच्छाभ्रमर्यो राजन्त्यो मञ्जर्यश्चञ्चलक्रियाः लोकान्तराणि स्वच्छानि गुल्मा मूलं समेरवः पल्लवा नीलजलदा लता लोला दिशो दश वर्तमानानि भूतानि भविष्यन्ति च यानि तत् जयन्ति तान्यसंख्यानि फलानि रघुनन्दन।

Hey ruler of the world! The entire world is a conception state only in various probable states.

All these countless conceptions made from the countless misconception states (Jeevas) is a single supreme atom, which alone is seen as all this. It is the seed from which all this has grown.

It is the seed for the countless worlds namely the trees of emptiness (AakaashaVrksha).

How does this AakaashaVrksha look like?

It is a huge tree that grows limitless reaching far above the sky and cannot be measured at all.

The senses are its flowers with the fragrance of sense pleasures; the desires are the bees hovering around them; the restless actions are the clusters of blossoms. The other worlds like heaven etc are the bushes that cover it. The mountains with the Meru as the center are its roots. The dark clouds are its leaves. The ten directions are the creepers that envelop it.

The beings which were in the past, are there now and will be in the future, are the countless fruits that fill it, hey RaghuNandana!

पञ्चबीजास्त एते हि राम पञ्चकपादपाः स्वयं स्वभावाज्जायन्ते स्वयं नश्यन्ति कालतः स्वयं नानात्वमायान्ति चिरं जाड्यात्स्फुरन्ति च स्वविविक्ताः शमं यान्ति तरडा इव वारिधौ। इतो यान्ति समुत्सेधमितो यान्ति शमं स्वयं एते जाड्यविवेकाभ्यां तरङ्ग इव तोयधौ।

The five seeds of elements rise as the trees of Jeevas made of five-fold trunks of mind, intellect etc. These trees of Jeevas and their worlds made of misconception and false information, rise by one's own lack of knowledge, and perish identified with the matter made bodies that are trapped in time; they grow by themselves as many by reproducing their kind, and rise as inert patterns again and again for long; but when observed through discrimination (as from outside) they dissolve off like the waves in the ocean. And there is not even anyone called Mukta left back, since the ocean alone is left back actually. Here they swell up as huge turbulent waves of delusion as the Jeevas, here they dissolve off through discrimination like the ever rising and dissolving waves of the ocean.
(Analyze which type of wave you are, and choose the one you want to be; either live forever as a changing matter-self, or dissolve off and just be the ocean, which alone is.)

ये विवेकवशमालयं गता राम पञ्चकविलासराशयः ते न भूय इह यान्ति संस्थितिं प्रभ्रमन्ति जगतीतरे मुहुः।
Jeevas are identified with the bodies made of five elements, and are endowed with the five-fold perception tools of mind, intellect etc; and are nothing but heaps of elements that talk and walk. If they somehow take shelter at the home of Viveka (discrimination endowed with dispassion), and patiently hold on to Vichaara till all the Vaasanaas dissolve off, then they do not get caught here again as the misconceived Jeeva states; others will keep on rolling in the winds of Vaasanaas like the dust-particles.

एतत्पञ्चकबीजं तु कुण्डलिन्यां तदन्तरे प्राणमरुतरूपेण तस्यां स्फुरति सर्वदा।
सान्तःकुण्डलिनीस्पन्दस्पर्शसंवित्कलामला कलोक्ता कलनेनाशु कथिता चेतनेन चित्
जीवनाज्जीवतां याता मननाच्च मनःस्थिता संकल्पाच्चैव संकल्पा बोधाद्बुद्धिरिति स्मृता
अहम्कारात्मतां याता सैषा पुर्यष्टकाभिधा स्थिता कुण्डलिनी देहे जीवशक्तिरनुत्तमा।

Where is the seed for this AakaashaVrksha?

The seed is the delusion or misconception called the body made of five elements endowed with the five tools of perception with the support of five Praanas is inside the Kundalini.

This seed of delusion rises from inside this Kundalini and keeps rising up as its breath always.

Because of manifesting as all this, she is known as the perceived world of divisions.

Being conscious as a connecting principle of perception, she is called Chit.

The quiver of Reality is the Kundalini, the ready to manifest state of Reality, the delusion of the snake (in the rope); she is taintless since it is the very nature of the Reality to appear as a state of misconception.

The Kundalini (the term is feminine gender) is the delusion-state called Jeeva that is ready to rise as perception state, always restless and hissing as the Praana force, which in turn rises as the conceiving state called the mind, which again appears as the perceived world filled with the objects and people.

It is always coiled and ready to spring up as a state of perception (seer seen state).

The very world you see around you including yourself is the Kundalini power, the power of deluding yourself. This delusion alone rises as a hissing power of misconception and the visions of worlds.

She agitates and is known as the agitation state.

She knows information (Bodha); so she is known as the perceiving consciousness.

When she is the living state of experiences unfolded in time, she is known as the Jeeva-state.

When she is agitation as the wants and actions, she is known as Manas.

When she conceives false information as objects and people, she is known as Samkalpa.

When she understands and arrives at conclusions, she is known as Buddhi.

When she becomes the ego-entity, then she is known as the Puryashtaka, the eight-fold city.

She is the par excellence power known as Kundalini, the misconception power of Jeeva which is the misconception state made of ignorance; and she alone rises as limitless information called the perception.

वसिष्ठोवाच

Vasishta spoke

अपानतामुपागत्य सततं प्रवहत्यधः समाना नाभिमध्यस्था उदानाख्योपरि स्थिता
अधस्त्वपानरूपैव मध्ये सौम्यैव सर्वदा पुष्टाप्युदानरूपैव पुंसः सम्स्थैव तिष्ठति
सर्वयत्नमधो याति यदि यत्नान्न धार्यते तत्पुमान्मृतिमायाति तथा निर्गतया बलात्
सर्वथात्मनि तिष्ठच्चेत्यक्त्वोर्ध्वाधोगमागमौ तज्जन्तोर्हीयते व्याधिरन्तर्मारुतरोधतः।

She flows downward in the Apaana path always; she stays in the middle at the navel; and as Udaana stays upward. If these three paths of Praana functions as downward Apaana, the middle Samaana, and the swelled up Udaana at the top, are in their correct paths (balanced well), a man stays healthy.

(In Vaasishtam, understand these Praana-connected terms on the basis of Bhushunda Yoga only.)

If the Apaana flow (attachment to the objects of the world) is without control and is not held back, then that man dies, by her going away forcefully (and a man rolls in the cycles of birth and death without stop).

(Stop the conceiving and absorbing processes of the world.)

If one stays always in the Aatman-awareness at all times, by renouncing the upward and lower paths then the ailments stop for the living creature by controlling the Praana within.

सामान्यनाडीवैधुर्यात्सामान्यव्याधिसंभवः प्रधाननाडीवैधुर्यात्प्रधानव्याधिसंभवः।

When the ordinary Naadis (branches) get affected, ordinary ailments get experienced; when the prominent Naadis (hundreds in number) get affected, serious ailments (endless life-experiences with various identities) result.

(Naadi is some path through which something moves like the liquid in a tube.

Our wants and repulsions rise as countless Naadis, and form the world-perception.

When the ordinary physical nerves get affected, there may be a cure from the medical science; but when the main Naadis(mind-naadis) get affected, there is no other treatment effective other than Vichaara.)

रामोवाच

Rama spoke

किंविनाशः किमुत्पादाः शरीरेऽस्मिन्मुनीश्वर आशयो व्याधयश्चैव यथावत्कथयाशु मे।

How do the physical and mental afflictions rise and how do they get destroyed? Explain it to me clearly.

वसिष्ठोवाच

Vasishta spoke

आधयो व्याधयश्चैव द्वयं दुःखस्य कारणं तन्नवृत्तिः सुखं विद्यात्तत्क्षयो मोक्ष उच्यते।

Both physical (Vyaadhi) and mental afflictions (Aadhi) cause misery.

Freedom from them is happiness. When they are completely destroyed, it is called liberation.

(The main mental infection is ignorance, and the body itself is an ailment caused by that; when these two are destroyed, liberation is attained.)

मिथः कदाचिज्जायेते कदाचित्सममेव च पर्यायेण कदाचिच्च आधिव्याधी शरीरके।

Sometimes the physical and mental afflictions are the cause for each other; sometimes they rise together;

sometimes they rise alternately. *(Ignorance leads to the attachment to the body; attachment to the body leads to ignorance also; or both exist together.)*

देहदुःखं विदुर्याधिमाध्याख्यं वासनामयं मौर्ख्यमूले हि ते विद्यात्तत्त्वज्ञाने परिक्षयः।

The affliction namely the body-identity is known as Vyaadhi.

Aadhi is the mental affliction and is of the nature of Vaasanaas.

They both rise because of foolishness (ignorance). They both get destroyed by the knowledge of the Truth.

अतत्त्वज्ञानवशतः स्वेन्द्रियक्रमणं विना हृदि तानवमुत्सृज्य रागद्वेषेष्वनारतं इदं प्राप्तं इदं नेति जाइयाद्वा

घनमोहदाः आधयः सम्प्रवर्तन्ते वर्षासु मिहिका इव।

Because of the ignorance of the Truth, because of the lack of control over the senses, because of maintaining the dense agitations of attachment and hatred by discarding the balanced state of the mind, because of being always worried about what is gained and what is lost, the mental afflictions manifest like the mist of the monsoon darkening everything.

भृशं स्फुरन्तीष्विच्छासु मौर्ख्ये चेतस्यनिर्जिते दुरन्नाभ्यवहारेण दुर्देशाक्रमणेन च दुष्कालव्यवहारेण दुष्क्रियास्फुरणेन च दुर्जनासङ्गदोषेण दुर्भावोद्भावनेन च क्षीणत्वाद्वा प्रपूर्णत्वान्नाडीनां रन्ध्रसन्ततौ प्राणे विधुरतां याते काये तु विकलीकृते दौःस्थित्यकारणं दोषाद्व्याधिर्देहे प्रवर्तते नद्याः प्रावृष्णिदाघाभ्यामिव आकारविपर्ययः।

When the mind is not under control, when desires overtake reason, through consuming improper food (based on taste only), staying in improper places (crowd of people driven by vices) or unclean places (of unclean minds), eating and sleeping at improper times (wasting time in worthless enterprises), by keeping the company of the non-intelligent crowd, due to paranoid apprehensions (of death and diseases), by feeling anxious about even small things, by the overly thinning out of Naadis (by the essence of food not entering them) or overly fattened Naadis (by the absorption of Vaata, etc) (by neglecting physical health through meaningless austerities), when (the body is unhealthy due to imbalance of three ingredients and) the Praana is affected by Kapha, etc, and when the body is injured in some way, the body loses its natural balanced state and it becomes prone to illness, and the form of the body changes (thins out or swells up) like the river thinning out in summer and swelling up in summer.

प्राक्तनी चैहिकी वापि शुभा वाप्यशुभा मतिः यैवाधिका सैव तथा तस्मिन्योजयति क्रमे।

Why one engages in improper ways of life?

It is because a Jeeva state is made of Vaasanaas that get carried forth as various life forms, and so the dominant Vaasanaas push one towards actions forcefully. That which is lingering from past (as many life-states), or which has newly arrived, good or bad, the Vaasanaa which dominates will push one towards the actions, like a puppeteer moves the puppet through the strings.

आधयो व्याधयश्चैव जायन्ते भूतपञ्चके कथं शृणु विनश्यन्ति राघवाणां कुलोद्धह।

द्विविधो व्याधिरस्तीह सामान्यः सार एव च व्यवहारस्तु सामान्यः सारो जन्ममयः स्मृतः।

Hey Rama! Listen as to how the mental and physical afflictions rise up in the body made of five elements and how they perish.

There are two types of ailments, the ordinary and the dense. (Saamaanya and Saara)

(Saamaanya, is the common ailment faced by the worldly people as connected to the physical bodies and their anxiety-prone states. Saara is the essence, the dense state a Jeeva is made of, like Vaasanaas.)

That which is seen in the normal day to day affairs is 'Saamaanya' (hunger, thirst, affection for woman, son, and others and the consequent sufferings). 'Saara' leads to successive births throwing one into various identities and various body-shapes, without control.

प्राप्तेनाभिमतैनैव नश्यन्ति व्यवहारिकाः आधिक्षयेणाधिभवाः क्षीयन्ते व्याधयोऽप्यलम्।

The ordinary day to day ailments and anxieties(Saamaanya) vanish by getting what one wants.

If the mental afflictions cease, the physical afflictions that are caused by the mind ailments also cease to be. *(Life for the ignorant is like that of a tortoise in the shore which is beaten by the waves again and again; they withdraw into grief and illness when tragedy strikes; feel overly joyed and dance about, if simple desires also get fulfilled and get into ailments by joys also. They just go through life like a grass piece thrown inside the floods, tossing and turning without control; no respite ever! Their brain and bodies together aid each other in getting diseases or getting cured.)*

आत्मज्ञानं विना सारो नाधिर्नश्यति राघव भूयो रज्ज्ववबोधेन रज्जुसर्पो हि नश्यति।

आधिव्याधिविलासानां राम साराधिसंक्षयः सर्वेषां मूलहा प्रावृष्णदीव तटवीरुधाम्।

Without the knowledge of the Aatman, the mental affliction, the 'Saara' does not perish, Raaghava!

Only by the knowledge of the rope can the serpent in the rope can perish.

The destruction of the 'Saara' destroys all the mental and physical diseases like the monsoon floods destroying the trees on the bank.

अनाधिजा व्याधयस्तु द्रव्यमन्त्रशुभक्रमैः चिकित्साकादिशास्त्रोक्तैर्नश्यन्त्यन्यैरिहाथवा स्नानमन्त्रौषधोपाया वक्तुश्चाधिगतानि च त्वया चिकित्साशास्त्राणि किमन्यदुपदिश्यते।

Ordinary diseases which are not caused by the mental affliction get treated through appropriate medicine-intake, and recitation of chants, other auspicious methods, by following the methods advised by medicine texts, or some bathing techniques, chants, herbal medicines and some particular treatments as advised by experienced elders; you already know all that; what else is there to say anymore about this topic?

रामोवाच

Rama spoke

आधेः कथं भवेत्त्व्याधिः कथं च स विनश्यति द्रव्यादितरया युक्त्या मन्त्रपुण्यादिरूपया।
How does the mental affliction turn into physical affliction? How does it get treated?
Is there any medicine or chants or meritorious acts that help?

वसिष्ठोवाच

Vasishta spoke

चित्ते विद्वुरिते देहः संक्षोभमनुभवत्यलं तथा हि रुषितो जन्तुरग्रमेव न पश्यति,
अनवेक्ष्य पुरो मार्गममार्गमनुधावति प्रकृतं मार्गमुत्सृज्य शरार्तो हरिणो यथा।
संक्षोभात्साम्यमुत्सृज्य वहन्ति प्राणवायवः देहे गजप्रविष्टेन पयांसीव सरित्ते।
असमं वहति प्राणे नाद्यो यान्ति विसंस्थितिं असम्यक्संस्थिते भूपे यथा वर्णाश्रमक्रमाः।
काश्चिन्नाड्यः प्रपूर्णत्वं यान्ति कश्चिचरिक्तां प्राणाऽऽविधुरिते देहे सर्वतः सरितो यथा।
कुजीर्णत्वमजीर्णत्वमतिजीर्णत्वमेव वा दोषायैव प्रयात्यन्नं प्राणसंचारदुष्क्रमात्।
यथा काष्ठानि नयति प्राचीदेशं सररिद्रयः तथान्नानि नयन्त्यन्तः प्राणवातः स्वमाश्रयम्।
यान्यन्नानि निरोधेन तिष्ठन्त्यन्तःशरीरके तान्येव व्याधितां यान्ति परिणामस्वभावतः।
एवमेवाधेर्भवद्व्याधिस्तस्याभावाच्च नश्यति।

If the mind is agitated, then the body naturally becomes ill.

When the mind is unable to reason out or think properly, it is blinded and cannot bring forth the right actions. Panic and fear push it into madness and improper actions.

For example, an angry animal does not see anything that is in its front.

It does not see what is in front, but rushes here and there, dashes against rocks and trees, falls into pits, runs through thorny bushes and gets injured more.

A man also when injured or hurt loses his reason and makes wrong decisions, like a deer hit by an arrow.

Because of the agitated state, the Praana winds lose their balanced state in the body; like when a mad elephant enters the serene lake waters, the waters spray all over, and the lake becomes muddy all over.

If the Praana-functions are not balanced, the entire body suffers in all its limbs inner and outer.

Then the Naadis also get disturbed. Some become thin, some become fat.

The food that is eaten will have ill effects, or not get digested, or excessively get digested, when the Praana winds are affected. The undigested food leads to the rise of various diseases.

That is how 'Aadhi' ends up as 'Vyaadhi'. When 'Aadhi' is absent, the disease ceases to be.

By always serving the noble and doing good actions, the mind gets purified (remains calm and faces the life courageously) and so the mind becomes pleasant. Then the Praana winds flow in balance. The food gets digested properly and diseases perish.

यथा मन्त्रैर्विनश्यन्ति व्याधयः तत्क्रमं शृणु।यथा विरेकं कुर्वन्ति हरीतक्यः स्वभावतः भावनावशतः कार्यं तथा यरलवादयः। शुद्धया पुण्यया साधो क्रियया साधुसेवया मनः प्रयाति नैर्मल्यं निकषेणव काञ्चनम्। आनन्दो वर्धते देहे शुद्धे चेतसि राघव पूर्णेन्द्रावुदिते ह्यत्र नैर्मल्यं भुवने यथा। सत्त्वशुद्ध्या वहन्त्येते क्रमेण प्राणवायवः जरयन्ति तथान्नानि व्याधिस्तेन विनश्यति।

Listen as to how the diseases get cured through chants.

Green vegetables, herbs, and fruits when consumed keep the digestive system in tact; the Beeja Mantras also act the same way when uttered by competitive experts trained in that science.

(Such experts were there at Rama's time; not now. Here the bodies are made of chemicals only, and will get cured by proper medicines only that are suited to this age.)

Anyhow, like the gold by the touch stone, mind becomes purified by performing auspicious acts, service of the good men and also through meritorious acts. A calmness prevails at heart in the mind which is engaged in good acts, like the earth bathed by coolness at the rise of the moon.

The ascetic discipline that is prescribed for such meritorious actions naturally bring about balance in the Praana-functions, and the food gets digested properly, and the disease also gets cured.

आधिव्याध्योरिति प्रोक्तौ नाशोत्पत्तिक्रमौ त्वयि कुण्डलिन्याः कथायोगादधुना प्रकृतं शृणु। पुष्टकपराख्यस्य जीवस्य प्राणनामिकां विद्धि कुण्डलिनीमन्तरामोदस्येव मञ्जरीम्।

The causes and cures for mental and physical afflictions has been spoken.

You had questioned about Kundalini, and I had explained it as per the Knowledge-texts.

But, I will anyhow mention how it is mentioned in the Yoga texts.

For the Jeeva-entity who is also known as endowed with Puryashtaka (eight fold city of the body), Kundalini refers to the Praana-powers that supports it, like the cluster of flowers (Praanas) is the support for the fragrance (Jeeva).

(Sage Vasishtha very briefly mentions some simple Praanaayaama concepts of YogaShaastra that make one rise the Praana-power called Kundalini and attain particular Siddhis, and what those Siddhis are.

These topics are irrelevant to the modern era since the bodies here are not the same as seen in Rama's era. Siddhis are not possible in this planet resided by homosapien crowd.

Science and its research in technology bring about the same wondrous states as Siddhis of the yore.

A student after knowledge need not bother about YogaShaastra much, and need not aspire also for Siddhis.

A Siddhi like 'Flying in the air' may get just some media attention at the most, but will not get rid of the ignorance and Vaasanaa-cage.

Therefore, the questions and answers that are related to Siddhis like changing the size of the body, entering another body etc are not translated in this translated version.

Rama needed to know all these instructions as related to his world of Siddha and Devas.

He was the future king of Ayodhya. He might have mastered some Siddhis also later on; but we do not know of his personal life, except the general story line presented by Maharshi Vaalmiki.

In this planet, luckily the brain has the excellent capacity to think.

Vichaara is the best path towards success, whether it is a worldly enterprise or AatmaJnaanam.

Reason alone is the light that needs to be kept lit always in this jungle of body-entities.)

वसिष्ठोवाच

Vasishtha spoke

(Siddhis means something you cannot ordinarily achieve as a physical body stuck to some world that is bound by certain physical laws and boundaries that are set for some particular brain-fields.

Flying is not possible for Nara-category; it is natural for birds; but more advanced flying is there for the Dave-category as their very nature. It all depends on what you believe as some achievement.

Walking on water, walking through fire, sleeping on thorny beds, floating in the sky, changing the body size, curing illnesses, producing ashes or objects are not real Siddhis; they just are gimmicks to fool people.

Siddhis attained through the control of Praana are of no use for a Jnaani of the Brahman.

What matters to him whether he has to walk on the land or float in the sky?

Siddhis are looked upon with disgust by a Jnaani.

He has mastered the vision of truth itself where the perceived has gone off in a whoosh, as if by the wave of a magic wand, so what matters to him what the perceived is like?

Siddhis are coveted by the ignorant alone; and they are not the mark of a realized Yogi.

Let us analyze the Siddhi of flying in the sky that was mastered by Chudaalaa.

It is not actually flying in the sky, but changing the information pattern fast.

For example, when you travel from one city to another, if you go by walk, you have to go through a lot of information step by step as the stones in the road, pathway trees, hunger, thirst, tiredness and so on.

If you can travel by a vehicle, the information is much reduced, just to the steady pattern of the vehicle and the flying scene of the trees on the side; this is fast information processing.

A Deva of the other world can just skip all the information and just rise at any point he wishes, because of his natural state as a Deva.

Chudaalaa does not have to fly in the sky; but seated in the private room of hers, she can within just a few minutes of the palace-time, travel long distances and spend hours outside, because of the fast information processing empowered by the Siddhi, the power of Praana that empowers the brain (mind) to its fullest efficiency.

After all, mind is just a costume worn by the Praana. World is in turn a costume worn by the mind.

By mastering the Praana techniques, one can change the information processing speed of the brain (mind).

Any world can be seen, entered, any other body can be manipulated by this power of Praana.

You can control other brains also, by making them see you as a giant or miniature-size.

After all, perceived is just some information processing result only.

A Siddha can manipulate it to the best.

However, A Jnaani who has dissolved off the perceived and stays as the Reality with a mind-function, has conquered the Reality also and is the best of all Siddhas.)

Jnaana-Siddhas have no identities of bodies but their knowledge-content; and cannot be seen by anyone with the physical eyes. They cannot be approached also without their will.

Only minds which are empty of thoughts and desires, have a chance of seeing them with their intellect-eyes; almost like a dream-experience, but not in dreams.

Whatever is seen is Brahman in its limitless states of probabilities.

Logical events also occur, like different seasons with different character; illogical events also can occur like a spring fruit appearing in autumn.

Who can put boundaries to Brahman state of Reality?

Brahman alone exists as the manifold states of the perceived.

We experience the perceived as per our mind-structure.

Siddhis also are some state of Brahman only.)

ज्ञात्वा सदाभ्युदितमुञ्जितदोषमीशो यद्यद्यथा समभिवाञ्छति चित्प्रकाशः प्राप्नोति तत्तदचिरेण तथैव राम
सम्यक्पदं विदुरनावरणत्वमेव।

The Chit-shine as a Jeeva-state when realizes the truth of the itself, then it always stays unswerving as self-awareness, and all faults of the perceived remain dissolved completely; whatever it wants, it instantly attains as its perceived field. Rama! Yet the Jnaanis do not aspire for these Siddhis, and know the Aatman-state bereft of all coverings alone to be the most excellent achievement.