

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 FORTY FOUR

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (03)]

[KUNDALINI, AADHI, VYAADHI]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 FORTY FOUR

वसिष्ठोवाच

Vasishta spoke

तदा तथाङ्ग तत्राथ तादृगाशययोस्तयोः ताभिः पार्थिवलीलाभिः कालो बहुतिथौ ययौ। (80.12)

Dear Rama! In this manner, the days passed for them both, in their regular royal experiences; with Chudaalaa in the realized state and the king in his ignorant state.

एकदा नित्यतृप्ताया निरिच्छाया अपि स्वयं चूडालाया बभूवेच्छा लीलया खगमागमे। (80.13)

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 to and fro in the sky' (Kha-gamaagama), just as a casual want (as a need for her future story-line) to amuse herself.

खगमार्गसिद्ध्यर्थमथ सा नृपकन्यका सर्वभोगाननादृत्य समागम्य च निर्जनं

एकैकान्तनिरता स्वासनावस्थिताङ्गिका ऊर्ध्वगप्राणपवनचिराभ्यासं चकार ह। (80.14,15)

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 practised the upward movement of Praana, for a long time.

रामोवाच

Rama spoke

यदिदं दृश्यते किञ्चित्स्थावरजंगमं स्पन्दयुतं

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. Their minds are bereft of any agitation; so, how can the 'action with a result' be experienced by them?)*

क्रियानाम्नः कथमित्यनुभूयते। (80.16)

how can such a Knower have a want of something and achieve it through the performance of some prescribed action with a particular result (Kriyaa), and experience it?

कस्य स्पन्दविलासस्य घनाभ्यासस्य मे वद ब्रह्मन्खगमनाद्येतत्फलं यत्रैकशालिनः। (80.16,17)

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!

आत्मज्ञो वाप्यनात्मज्ञः सिद्ध्यर्थं लीलयाथवा कथं संसाधयत्येतद्यथा तद्वद मे प्रभो। (80.18)

Whether one be a Knower of Aatman or not, whether it is for the purpose of attaining some Siddhi (by an ordinary person), or just for amusement (as desired by Chudaala), how do they get practised; tell me in detail, hey Prabhu!

SIDDHI-PRACTICES

[Dear Raaghava! Only the Brahman-vision that is attained through Vichaara, must exist as your natural being, 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 'another imagined identity', and be happy?

Jeeva-state as just a succession of desire-fulfilment 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 to exist 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 standing firmly on the bank, and has the power to control the flood of information to suit his convenience.

Though the perceived is a wild dark jungle of unpredictable events, a Knower walks with a light in his hand always, and chooses his path of life freely; and the 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.]

वसिष्ठोवाच

Vasishta spoke

त्रिविधं सम्भवत्यङ्ग साध्यं वस्त्वह सर्वतः

Both the ignorant and the Knowers strive for achievements in their life-state; the achievement (through the performance of a particular Kriyaa) (Saadhyam) that is desired by all, can be categorized as of three types.

उपादेयं च हेयं च तथोपेक्ष्यं च राघव। (80.19)

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, hey Raaghava.

[The Knower can also choose some particular achievements or learning that would make his perceived world a better one to live with.

He is desire-less; 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 the 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, because of 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. Therefore, one should act with discrimination always, and choose his achievements wisely.]

आत्मभूतं प्रयत्नेन उपादेयं च साध्यते, हेयं संत्यज्यते, ज्ञात्वा उपेक्ष्यं मध्यमेतयोः। (80.20)

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 that is in-between the 'Heya and Upaadeya' (like the results which may look good but are harmful and wasteful) should be discarded.

(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 Ganga from the heaven to earth, what cannot be possible for a Knower of Brahman? Therefore, use discrimination, and wisely make choices in your life.)

यदाह्लादनकरमादेयं तच्च सन्मते तद्विरुद्धमनादेयमुपेक्ष्यं मध्यमं विदुः। (80.21)

Rama ! You have intelligence proper (Sanmate)! (Choose what you want to achieve in 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। (80.22)

For a Knower who is endowed with wisdom, whose intelligence is pure (as one with the true self)', when everything exists as the shine of his own self, then, all these three categories do not happen at all.

(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'.)

केवलं सर्वमेवेदं कदाचिल्लीलया तया उपेक्षापेक्षनिक्षिसमालोकयति वा न वा। (80.23)

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.

ज्ञस्योपेक्षकं नाम मूढस्यादेयतां गतम्।

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

(Whether a Knower or ignorant, everyone has to make effort to master any Siddhi in the prescribed manner only.)

हेयं स्फारविरागस्य शृणु सिद्धिक्रमः कथम्। (80.24)

A Knower of excellent dispassion also can master the Siddhis, though he disregards all the Siddhis as worthless (since they belong to the perception-state).

As to how such powers are achieved, listen to me.

देशकालक्रियाद्रव्यसाधनाः सर्वसिद्धयः जीवमाह्लादयन्तीह वसन्त इव भूतलम्। (80.25)

All the Siddhis (of any type), are accomplished through the particular prescribed practice as attached to some particular place, particular time-span, particular rites, and particular objects, and are practised under a suitable Guru who is a Master of such Siddhis.

They make the Jeeva happy, like the spring season makes the earth happy.

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

मध्ये चतुर्णामैवेषां क्रियाप्राधान्यकल्पना सिद्ध्यादिसाधने साधो तन्मयास्ते यतः क्रमाः। (80.26)

Among the four prominent things that are necessary for such a practice (like the place etc), some particular regions like hills or caves or temples are believed to be suitable for such practices, and those places become part of these Siddhi-practices (as being conducive to such practices).

गुटिकाञ्जनखड्गादिक्रियाक्रमनिरूपणं

Some use pills, collyrium, sword etc as some magical tools.

तत्रासतां च दोषोऽत्र,

These Siddhis will lead those who are not mature in the Knowledge of the Aatman (asataam) to go astray from their Knowledge-goal.

विस्तारः प्रकृतार्थहा। (80.27)

Explaining them in detail will prove harmful for our knowledge-discussion now.

रत्नौषधितपोमन्त्रक्रियाक्रमनिरूपणं आस्तामेव किलौषोऽपि विस्तारः प्रकृतार्थहा। (80.28)

There are magical gems, herbs, ascetic practices, chants that bestow Siddhis.

Let it be just some information known to you; that is all.

Explaining them in detail will again prove harmful for our knowledge-discussion now.

श्रीशैले सिद्धदेशे च मेर्वादौ वा निवासतः सिद्धिरित्यपि विस्तारः कृतार्थ प्रकृतार्थहा। (80.29)

The Siddhis are supposed to be achieved in particular places like ShreeShaila, Meru Mountain and so on.

Explaining them in detail will again prove harmful for our knowledge-discussion now.

You are a 'Krtartha' (one who has attained the fulfilment of his life), Rama!

(You have no use for these (lowly-'tuccha') Siddhis!)

तस्माच्छिखिध्वजकथाप्रसङ्गपतितामिमां प्राणादिपवनाभ्यासक्रियां सिद्धिफलां शृणु। (80.30)

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.

SIDDHI ACHIEVEMENT

[There is nothing else but the Reality-state which is division-less 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 as real, 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 Vidyaas (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. 'Kundalini' is the 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 Bhushunda, attains the Siddhis, by always staying in the stable state of Praana, the source-state of all the Creations. He is also a BrahmaJnaani.

For the ordinary people who cannot attain such heights of Parana-stability, ordinary methods are prescribed with the invented concept of Kundalini.
When any want is there, the necessary ingredients to fulfil those wants arise, 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 itself as the self?

Then, why did Chudaalaa master the Siddhi of sky-travel?
It is her story-part of life; and, it is just a meagre achievement like mastering the art of cooking or dancing or singing, which also need some proper learning and hard practice.
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 the rituals and the 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 getting 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 also 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.]

(This is how YogaShaastras that contain the various Siddhi practices instruct the Kundalini Vidya and its accompanied Taantric 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.)

अन्तस्था ह्यखिलास्त्यक्त्वा साध्यार्थतरवासनाः गुदादिद्वारसंकोचान्स्थानकादिक्रियाक्रमैः (31)

भोजनासनशुद्ध्या च साधुशास्त्रार्थभावनात् स्वाचारात्सुजनासङ्गात्सर्वत्यागात्सुखासनात् (32)

प्राणायामघनाभ्यासाद्राम कालेन केनचित् कोपलोभादिसंत्यागाद्भोगत्यागाच्च सुव्रत (33)

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 behaviour 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;
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;

त्यागादाननिरोधेषु भृशं यान्ति विधेयतां प्राणाः प्रभुत्वात्तज्ज्ञस्य पुंसो भृत्या इवाखिलाः (34)

राज्यादिमोक्षपर्यन्ताः समस्ता एव संपदः देहानिलविधेयत्वात्साध्याः सर्वस्य राघव। (80.35)

After the practice goes on for a prescribed time,
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 practises the right way of controlling the Praanas, as he is the Master of all the 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, for anyone, hey Raaghava!

परिमण्डलिताकारा मर्मस्थानं समाश्रिता आन्त्रवेष्टनिका नाम नाडी नाडीशताश्रिता (36)

वीणाग्रावर्तसदृशी सलिलावर्तसंनिभा लिप्यार्धोकारसंस्थाना कुण्डलावर्तसंस्थिता (37)

देवासुरमनुष्येषु मृगनक्रखगादिषु कीटादिष्वब्जजान्तेषु सर्वेषु प्राणिषूदिता (38)

शीतार्तसुप्तभोगीन्द्रभोगवद्वद्धमण्डला सिता कल्पाग्निविगलदिन्दुवद्वद्धकुण्डली (39)

ऊरोर्भूमध्यरन्ध्राणि स्पृशन्ती वृत्तिचञ्चला अनारते च सस्पन्दा पवमानेन तिष्ठति। (80.40)

There is this 'Sushumna Naadi' also known as 'AantraVeshtikaa' 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 store-house 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 centre 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 the Praanas outside.

तस्यास्त्वभ्यन्तरे तस्मिन्कदलीकोशकोमले या परा शक्तिः स्फुरति वीणावेगलसद्गतिः (41)

सा चोक्ता कुण्डलीनाम्ना कुण्डलाकारवाहिनी प्राणिनां परमा शक्तिः सर्वशक्तिजवप्रदा (42)

अनिशं निःश्वसद्रूपा रुषितेव भुजङ्गमी संस्थिता ऊर्ध्वीकृतमुखी स्पन्दनाहेतुतां गता। (80.43)

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.

COILED PRAANA-POWER

[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 Veenaa instrument, 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 the seven chakra levels, that are painted on the canvas.

What you conceive, that becomes your experience.

This Kundalini Vidyaa and the Praana-control, belong to the world of Rishis; ordinary people cannot master them; and of course unfortunately, the homo sapien bodies of this planet can never master this Kundalini Vidyaa of the Yogis of the yore. Better stick to the safe knowledge-path only and reach the canvas-state of Brahman, than fall for the tricksters and fake Yogis.]

यदा प्राणानिलो याति हृदि कुण्डलिनीपदं तदा संविदुदेतत्यन्तः भूततन्मात्रबीजभूः। (80.44)

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 the seer-seen state, rises as - the 'seed of the subtle element state' (as countless possible states of perception).

यथा कुण्डलिनी देहे स्फुरत्यब्ज इवालिनी तथा संविदुदेत्यन्तन्तर्मृदुस्पर्शवशोदया। (80.45)

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.

स्पर्शनं मृदुनान्योन्यालिङ्गिका तत्र यन्त्रयोः यथा संविदुदेत्युच्चैस्तथा कुण्डलिनी जवात्। (80.46)

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 that is bound by results etc, rise up as a natural state of 'that togetherness'.

तस्यां समस्ताः संबद्धा नाड्यो हृदयकोशगाः उत्पद्यन्ते विलीयन्ते महार्णव इवापगाः। (80.47)

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.

नित्यं पातोत्सुकतया प्रवेशोन्मुखया तया सा सर्वसंविदां बीजं ह्येका सामान्युदाहता। (80.48)

(सामानि - साधारणी)

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, तस्मात्कुण्डलिनीकोशात्केनार्थेनोदयः स्फुटः। (80.49)

From the beginning of the Creation, Chit alone is the entire conscious phenomenon, undivided by the place or time measures. 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?’]
‘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 the delusion-states, the Knowers live through the delusion-states.

This symbol of a coiled serpent 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 the Jagat. ‘This point’ 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 the 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 that is 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 Brahmaan 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 term ‘Kundalini’ also, has no meaning for him’.]

वसिष्ठोवाच
Vasishta spoke

सर्वत्र सर्वदा सर्वं चित्संविद्यतेऽनघ,

Hey Anagha! Of course, Chit exists as the entire perceived phenomenon as all, at all times, at all places;

किंत्वस्या भूततन्मात्रवशादभ्युदयः क्वचित्। (80.50)

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 located 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 the modern vocabulary.

This information state of the ‘seer and seen state’, keeps changing always; and that gives rise to the concept of time, and also the concept 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 the self-awareness only; not as a knower of information, but as just the quiescence-point that watches all the information.

This is known as Mukti; the no-information receiving state, and the information-watching state.

The misconception called the Jeeva raises 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 world-appearance around this misconception called the Jeeva.]

सर्वत्र विद्यमानापि देहेषु तरलायते

Though existing everywhere as an undivided state, Chit quivers as it were, as in the bodies;

सर्वगोऽप्यातपः सौरो भित्त्यादौ वै विजृम्भते। (80.51)

the sunlight fills the entire sky, yet it gets reflected in the polished surfaces, like the water etc, and looks as if divided as many.

(Sunlight spreads out as one stretch of lustre; 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 the water. Chit also exists as all the probables states of information at once, yet appears divided as many, because of the misconceived state of the Jeeva.)

क्वचिन्नष्टं क्वचित्स्पष्टं क्वचिदुच्छन्नतां गतं

(Though it is the same everywhere)

somewhere it is absent as it were in the objects,

fully functional as it were in the 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).

वस्तु वस्तुनि दृष्टं, तत्तत्सद्भावैर्विजृम्भितम्। (80.52)

Reality is seen in reality; and stays unobstructed; but is seen as different.

It is just the 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.)

एतद्भूयः क्रमेणाहं शृणु वक्ष्यामि तेऽनघ देहे स्वे च यथोदेति भृशं संविन्मयक्रमः। (80.53)

I will again explain this to you in detail hey Rama, as to how the consciousness raises as the perception, inside the (inert) body.

(The division of sentient and inert belong to the perceived world only; and, 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; like the sky which is filled with objects gap-less, is nothing but the emptiness alone.

Reality is nothing but the 'ready to form probable states', and is untainted and subtle like the space.

Every object is just the Reality-state alone, and appears real because of the essence of Reality, that is in all, as 'SattaaSaamaanya'.]

चेतनाचेतनं भूतजातं व्योम तथाखिलं

All that is divided as conscious and inert,

is made of empty expanse only, that appears as the grouped elements;

सर्वं चिन्मात्रसन्मात्रं शून्यमात्रं यथा नभः। (80.54)

everything is made of Chit alone, like the subtle space is made only of emptiness.

तद्धि चिन्मात्रसन्मात्रविकारं स्वनामयं

Even that (subtle space) is just a superimposition placed on the Chit-alone;

and is not affected by anything at all.

क्वचित्स्थितं संविदेव भूततन्मात्रपञ्चकम्। (80.55)

The Reality-state of self-awareness itself stays as the five subtle elements, as their Bodha.

(The Self is not you, the Jeeva; for, 'you the misconceived information' the 'unreal' - cannot exist as 'you' in the self, the real; but you alone create the word 'self' also.

You a misconception called the Jeeva, invent the term '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.)

तत्पञ्चधा गतं द्वित्वं लक्षसे त्वं स्वसंविदं,

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.)

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;

अन्तर्भूतविकारादि दीपादीपशतं यथा। (80.56)

you alone 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.)

(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 the information’, and is not an information.

‘Something that is not an information’ is the ‘witness of the information-set called the world’.)

स्वसत्तामात्रकेणैव संकल्पलवरूपिणा पञ्चकानि व्रजन्तीह देहत्वं तानि कानिचित्, (57)

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

कानिचित्तिर्यगादित्वं हेमादित्वं न कानिचित् कानिचिद्देशतादित्वं द्रव्यादित्वं च कानिचित्। (80.58)

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.

एवं हि पञ्चकस्पन्दमात्रं जगदिति स्थितं, चित्संविदत्र सर्वत्र विद्यते रघुनन्दन। (80.59)

In this manner, the five agitations of elements stay as the appearance of this world.
RaghuNandana! Chit-awareness exists everywhere here.

*(World is nothing but the constantly changing patterns of information,
and exists because there is something that knows this information,*

and that alone is the support of all the 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’.)

(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!

Actually, there is no difference as such between the sentient and the inert.

Sentient and inert stay as one unit of experience; ‘something’ seeing ‘some-thing’.

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.)

केवलं पञ्चकवशाद्देहादौ चेतनाभिधा जडस्पन्दाभिधा क्वापि स्थावरादौ जडाभिधा। (80.60)

Only because of the functions of the five-fold tools of perception (linga-deha), that human bodies
are said to be conscious beings;

the other animals are said to be just inert moving things (half conscious and half inert),

and the plant life is said to be fully inert.

[(Only through the combination of the five elements does the designation of 'consciousness' arise in the bodies and the like; whereas in stationary objects (such as plants or minerals), it is designated as 'insentient motion' (or latency). The information (Bodha) of the five subtle elements (matter) is the building block of the universe, and exists both as the sentient and inert things.]

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

यथा स्तब्धः स्थितो वीचिरिव स्थलमिवास्थितः

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

पञ्चकेषु तथैतच्चिल्लोरूपा जडान्विता,

So also, Chit flickering as the 'information-state of five elements', in its lowest evolved state, is frozen as the inert as it were;

इतः सौम्य, इतो लोलः, किमब्धिरिति नो यथा विकल्पादौ

तथैतत्पञ्चकं हि जडाजडम्। (80.62)

Just as we do not differentiate by asking, 'Is the ocean calm here and turbulent there?', (knowing that it is all one single stretch of water),

so too are these five elements simultaneously sentient and insentient (animated and inanimate).

[लोल - (restless): Represents living beings where consciousness is active and moving.

स्तब्धः (stiff/frozen): Represents inanimate objects where consciousness is present but appears still, like a wave that has frozen into the shape of a rock.]

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

Just as a wave may appear frozen and still, looking like dry land, so too does this Consciousness (pure awareness state of Reality) exist within the five elements, sometimes appearing as fluid/restless and other times as inert/solid.)

देहादिपञ्चकं जीवः, स्पन्दः शैलादिकं जडं, स्थावराद्यनिलस्पन्दि स्वभावशतोऽनघ। (80.63)

Anagha! The inert body with its perception-tools is known as the conscious-Jeeva; and the mountain etc are considered as inert by the so-called conscious-Jeeva; and the non-moving plant-life that moves naturally by the movement of the wind, is considered as non-conscious.

(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. After all, who produces this information also?)

(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.)

(Jeeva sees the mountain; the mountain does not see the Jeeva; but yet the Jeeva has to exist as the 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.)

PARYANUYOJANA

[पर्यनुयोग – censure, blame, enquiry, questioning]

(Question the reality of the objects, till you find the root-cause for their appearance.)

वाचः पर्यनुयोक्तव्याः

Analyze all the ‘sound-forms’ that refer to the objects, and appear as different from oneself.

स्वभावाद्रघुनन्दन शीतोष्णादि हिमाग्न्यादि वाक्वेति परिदृश्यते। (80.64)

RaghuNandana!

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

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. It is observed that the objects are nothing but the ‘sounds you refer to some experience as connected to some group of elements’.

*((Analyze again and question why the ‘wants’ rise in a Jeeva.**Some information as the object gives joy when present, and produces grief when absent.**Enquire again! What actually is present or absent is just some grouping of five elements only, that you name as something.)*

गृहीतवासनांशानां पुष्टाभावविकारिणां स्थितयः पञ्चकानां हि योज्याः पर्यनुयोजने। (80.65)

The qualities of joy and grief, which are superimposed on objects made of elements, produce the attraction for some information and aversion for some information.

These attractions and repulsions become dense when repeated, and become Vaasanaas, namely addictions; and are to be questioned.

(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 alone 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’.)

वासनास्तु विपर्यस्ता इतो नेतुमितश्च ताः पुंसा प्राज्ञेन शक्यन्ते सुखं पर्यनुयोजितुम्। (80.66)

Vaasanaas that rise in countless varieties, lead the ignorant Jeeva, here and there and away from the truth of the self-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.

अशुभे वापि शुभे वापि तेन पर्यनुयोज्यते प्रबुद्धवासनं चान्यत्पञ्चकं सुप्तवासनम्। (80.67)

He will enquire the truth in all the objects,

whether considered inauspicious (animals and plants in the lower level of life) or auspicious (Devas or intelligent humans in the higher level of intelligence),

and conclude that ‘the object made of elements’ that appears for each one, is experienced as a Vaasanaa-fulfilment state only,

and what is not experienced is because of the dormant state of the Vaasanaas only (which will also become experienced-fields at some conducive time and place);

and understand that Vaasanaa alone is fit to be blamed and analyzed thereof.

(Objects do not refer to just the inert 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.)

यत्र पर्यनुयोगस्य फलं समनुभूयते तत्र तं संप्रयुञ्जीत, नाकाशं मुष्टिभिः क्षिपेत्। (80.68)

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?

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

तृणाग्रनिष्ठा मेर्वाद्याः पञ्चकानां हि राशयः, विवेकनिष्ठाः कीटाद्या, एते स्थावरजङ्गमाः। (80.69)

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)! Even the bodies of Devas and others who are capable of experiencing higher level of pleasures will look like some worm-bodies only.

There are just these moving and non-moving things of various Vaasanaa-levels.

प्रसुप्तवासनाः केचिद्यथा स्थावरजातयः, प्रबुद्धवासनाः केचिद्यथा नरसुरादयः

सवासनाविलाः केचिद्यथैते तिर्यगादयः, प्रक्षिप्तवासनाः केचिद्यथैते मोक्षगामिनः। (80.70,71)

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

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

Reality alone is there, bereft of any Vaasanaa.

It is just the source of all probable states. It is nowhere in time. It is just 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 the other probable states.)

अथ स्वास्वेव संवित्सु मनोबुद्ध्यादिकाः कृताः हस्तपादादिसंयुक्तैः संज्ञाः पञ्चकराशिभिः। (80.72)

All the Jeevas, in their own conscious-level of understanding, being endowed with the mind, intellect and senses (of various levels), being endowed with hands, legs etc (of various levels), invent sound-forms for the variously grouped elements, outside and inside.

(The 'Jeeva-misconception' itself sees itself, as bound, sees the 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 by getting 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 therefore, 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 two states as that of misconception and the 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.)

तिर्यगादिभिरप्यन्यैरन्याः संज्ञाः प्रकल्पिताः स्थावरादिभिरप्यन्यैरन्यान्याः संविदः कृताः। (80.73)

The worms etc of lower level of intellects have their own way of symbolizing the objects as per their needs of fulfilment (and have bodies suited to their existence). Even the plant life also has its own way of symbolizing the objects as per their needs; and so it is with any other life-form.

(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 is endowed with a form suited to its own level of need-fulfilment, as per its intellectual level based on the three Gunas. 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, for you alone. Any world of any Jeeva is the limited measure of Bodha that surrounds it as its Vaasanaa-field.)

इति साधो स्फुरन्तीमे चित्राः पञ्चकराशयः रूपैराद्यन्तमध्येषु चलाचलजडाजडैः। (80.74)

Hey Good one! In this manner, the manifold groupings of elements are conceived as objects, divided as sentient and inert things, moving and non-moving things; with shapes labelled with names, with the beginning as birth, the end as death, and a stretched out delusion state (information processing) in the middle, as life.

(There exist 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!)

AAKAASHA-VRKSHAS
[TREES MADE OF EMPTINESS]

(How does this AakaashaVrksha (emptiness-tree) look like?

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

एषामेकोऽभिसंकल्पः परमाणुर्महीपते

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) ‘ are a single ‘Supreme atom’, which alone is seen as all this.

(It is the seed from which all this has grown.)

बीजमाकाशवृक्षाणां सर्गाणां तेष्विमानि तु (75)

It is the seed for the countless worlds namely the countless ‘trees of emptiness’ (AakaashaVrkshas).

इन्द्रियाणि च पुष्पादि विषयामोदवर्ति हि,

The senses are its flowers with the fragrance of sense pleasures;

इच्छाभ्रमर्यो राजन्त्यो, मञ्जर्यश्चञ्चलक्रियाः, (76)

the desires are the bees hovering around them; the restless actions are the clusters of blossoms.

लोकान्तराणि स्वच्छानि गुल्मा,

The other worlds like Heaven etc are the beautiful bushes that cover it.

मूलं समेरवः,

The mountains with the Meru as the centre, are its roots.

पल्लवा नीलजलदा,

The dark clouds are its leaves.

लता लोला दिशो दश (77)

The ten direction are the creepers that envelop it.

वर्तमानानि भूतानि भविष्यन्ति च यानि तत्, जयन्ति तान्यसंख्यानि फलानि रघुनन्दन। (80.78)
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!

JEEVA-TREES MADE OF ELEMENTS

पञ्चबीजास्त एते हि राम पञ्चकपादपाः स्वयं स्वभावाज्जायन्ते स्वयं नश्यन्ति कालतः

Rama! 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’;

स्वयं नानात्वमायान्ति चिरं जाड्यात्स्फुरन्ति च

they grow by themselves as many, by reproducing their kind;
and rise as inert-patterns again and again for long;

स्वविविक्ताः शमं यान्ति तरङ्गा इव वारिधौ। (80.79,80)

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.)

इतो यान्ति समुत्सेधमितो यान्ति शमं स्वयं, एते जाड्यविवेकाभ्यां तरङ्ग इव तोयधौ। (80.81)

Here they swell up as huge turbulent waves of delusion (Jaadya) as the Jeevas,
here they dissolve off through discrimination (Viveka),
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.)
(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.)

ये विवेकवशमालयं गता राम पञ्चकविलासराशयः

ते न भूय इह यान्ति संस्थितिं प्रभ्रमन्ति जगतीतरे मुहुः। (80.82)

If these heaps of Jeevas with five-fold functions (of mind, intellect etc),
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;
whereas, others will keep on rolling in the winds of Vaasanaas, like the dust-particles.

(Where is the seed for this AakaashaVrksha?

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

एतत्पञ्चकबीजं तु कुण्डलिन्यां तदन्तरे प्राणमारुतरूपेण तस्यां स्फुरति सर्वदा। (81.01)

The seed, which is the ‘delusion or misconception’
called the ‘body made of five elements that is endowed with the five tools of perception’,
is inside the Kundalini, in the form Praana-wind, and always stays vibrating, ready to sprout.

[The Kundalini (the term is feminine gender) -

is the delusion-state called Jeeva that is ready to rise as any 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.]

सान्तःकुण्डलिनी

The quiver of Reality is the Kundalini, is taintless (amalaa); and is the 'ready to manifest state of Reality', the 'delusion of the snake' (in the rope), and she exists within each Jeeva-thing.

स्पन्दस्पर्शसंवित्कलामला,

She rises as the three forms of 'spanda, sparsha and samvit' (agitation, contact, and consciousness) (as the Jeeva-state of perception that is made of agitation, contact with the objects appearing by the power of Vaasanaa, and the conscious nature to react with those objects).

कलोक्ता कलनेनाशु,

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

कथिता चेतनेन चित्,

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

(She knows information, the Bodha; she also makes a coherent garland of information bound by time and space boundaries; so she is known as the perceiving consciousness.)

जीवनाज्जीवतां याता, मननाच्च मनःस्थिता,

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

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

संकल्पाच्चैव संकल्पा, बोधाद्बुद्धिरिति स्मृता,

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.

अहंकारात्मतां याता सैषा पुर्यष्टकाभिधा,

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

स्थिता कुण्डलिनी देहे जीवशक्तिरनुत्तमा। (81.02 to 04)

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, and stays inside the body (the limitation-sense of a Jeeva).

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

अपानतामुपागत्य सततं प्रवहत्यधः समाना नाभिमध्यस्था उदानाख्योपरि स्थिता

She flows downward in the 'Apaana-path' always; she stays in the middle at the navel as 'Samaanaa'; and named as Udaana, she stays upward.

अधस्त्वपानरूपैव मध्ये सौम्यैव सर्वदा पुष्टाप्युदानरूपैव पुंसः स्वस्थैव तिष्ठति

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.

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

सर्वयत्नमधो याति यदि यत्रान्न धार्यते तत्पुमान्मृतिमायाति तया निर्गतया बलात्

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).

समस्तैवोर्ध्वमायाति यदि युक्त्या न धार्यते तत्पुमान्मृतिमायाति तया निर्गतया बलात्

If the entire upward-flow is not stabilized well, then that man dies, by her going away forcefully (and a man rolls in the cycles of birth and death without stop).

सर्वथात्मनि तिष्ठेच्चेत्यक्तवोर्ध्वाधोगमागमौ तज्जन्तोर्हीयते व्याधिरन्तर्मारुतरोधतः। (81.05 to 09)

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.

*(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.)*

सामान्यनाडीवैधुर्यात्सामान्यव्याधिसंभवः प्रधाननाडीवैधुर्यात्प्रधानव्याधिसंभवः। (81.10)

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

AILMENTS

रामोवाच

Rama spoke

किंविनाशः किमुत्पादाः शरीरेऽस्मिन्मुनीश्वर आशयो व्याधयश्चैव यथावत्कथयाशु मे। (81.11)

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,

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

तन्निवृत्तिः सुखं विद्यात्तत्क्षयो मोक्ष उच्यते। (81.12)

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। (81.13)

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 विदुर्व्याधिमाध्याख्यं वासनामयं, मौर्ख्यमूले हि ते विद्यात्तत्त्वज्ञाने परिक्षयः। (81.14)

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 स्वेन्द्रियाक्रमणं विना,

Because of the ignorance of the Truth, because of the lack of control over the senses,

हृदि तानवमुत्सृज्य रागद्वेषेष्वनारतं

because of maintaining the dense agitations of attachment and hatred by discarding the balanced
(thinned out) state of the mind,

इदं प्राप्तं इदं नेति जाइयाद्वा,

because of being always worried about what is gained and what is lost,

घनमोहदाः आधयः संप्रवर्तन्ते वर्षासु मिहिका इव। (81.15,16)

the mental afflictions which lead to dense state of confusion and apprehension manifest,
like the mist of the monsoon darkening everything.

भृशं स्फुरन्तीष्विच्छासु मौख्ये,

When the desires overtake reason and rise up abundantly,

चेतस्यनिर्जिते,

when the mind is not under control,

दुरन्नाभ्यवहारेण दुर्देशाक्रमणेन च,

through consuming improper food (based on taste only),

staying in improper places (crowd of people driven by vices) or unclean places (of unclean minds),

दुष्कालव्यवहारेण दुष्क्रियास्फुरणेन च,

eating and sleeping at improper times (wasting time in worthless enterprises),

engaging in wicked acts,

दुर्जनासङ्गदोषेण दुर्भावोद्भावनेन च,

keeping the company of the non-intelligent crowd, due to paranoid apprehensions (of death and diseases),

and by feeling anxious about even small things,

क्षीणत्वाद्वा प्रपूर्णत्वान्नाडीनां रन्ध्रसन्ततौ,

by the overly thinning out of the holes of the 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),

प्राणे विधुरतां याते काये तु विकलीकृते,

when (the body is unhealthy due to imbalance of three ingredients and) the Praana is affected by Kapha (phlegm) etc, and when the body is injured in some way,

दौःस्थित्यकारणं दोषाद्व्याधिर्देहे प्रवर्तते,

the body loses its natural balanced state and it becomes prone to illness,

नद्याः प्रावृष्णिदाघाभ्यामिवाकारविपर्ययः। (81.17 to 20)

and the form of the body changes (thins out or swells up),

like the river thinning out in the summer and swelling up in the monsoon.

(Why one engages in improper ways of life?

It is because, a Jeeva-state which is made of various types of Vaasanaas, gets carried forth as various life-forms; and so, the dominant Vaasanaas push one towards actions, forcefully.)

प्राक्तनी चैहिकी वापि शुभा वाप्यशुभा मतिः, यैवाधिका सैव तथा तस्मिन्योजयति क्रमे। (81.21)

That which is lingering from the past (as many life-states),

or which has newly arrived as either good or bad,

the Vaasanaa which dominates, that alone will push one towards the actions (like a puppeteer moves the puppet through the strings).

आधयो व्याधयश्चैव जायन्ते भूतपञ्चके कथं शृणु विनश्यन्ति राघवाणां कुलोद्धह। (81.22)

Hey Rama, born in RaaghavaKula!

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

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.)

द्विविधो व्याधिरस्तीह सामान्यः सार एव च

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

व्यवहारस्तु सामान्यः, सारो जन्ममयः स्मृतः। (81.23)

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.

प्राप्तेनाभिमतैर्नैव नश्यन्ति व्यावहारिकाः, आधिक्षयेणाधिभवाः क्षीयन्ते व्याधयोऽप्यलम्। (81.24)

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 the tragedy strikes; but feel overly joyous and dance about, if simple desires also get fulfilled, and get into ailments by those very joys also.

They just go through the life like a grass piece thrown inside the floods, tossing and turning without control; with no respite ever!

Their brain and bodies together aid each other in getting diseases, or getting cured.)

आत्मज्ञानं विना सारो नाधिर्नश्यति राघव

Without the Knowledge of the Aatman, the mental affliction, the ‘Saara’ does not perish, Raaghava!

भूयो रज्ज्ववबोधेन रज्जुसर्पो हि नश्यति। (81.25)

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

आधिव्याधिविलासानां राम साराधिसंक्षयः सर्वेषां मूलहा प्रावृण्णदीव तटवीरुधाम्। (81.26)

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 चिकित्सकादिशास्त्रोक्तैर्नश्यन्त्यन्यैरिहाथवा

स्नानमन्त्रौषधोपाया वक्तुश्चाधिगतानि च त्वया चिकित्साशास्त्राणि, किमन्यदुपदिश्यते। (81.27,28)

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 भवेत्त्याधिः कथं च स विनश्यति द्रव्यादितरया युक्त्या मन्त्रपुण्यादिरूपया। (81.29)

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

(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.)

चित्ते विधुरिते देहः संक्षोभमनुयात्यलं

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

तथा हि रुषितो जन्तुरग्रमेव न पश्यति,

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

अनवेक्ष्य पुरो मार्गममार्गमनुधावति प्रकृतं, मार्गमुत्सृज्य शरार्तो हरिणो यथा। (81.30,31)

It does not see what is in front, but rushes here and there, dashes against rocks and trees, falls into the 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.

संक्षोभात्साम्यमुत्सृज्य वहन्ति प्राणवायवः देहे, गजप्रविष्टेन पयांसीव सरित्ते। (81.32)

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.

असमं वहति प्राणे, नाड्यो यान्ति विसंस्थितिं, असम्यक्संस्थिते भूपे यथा वर्णाश्रमक्रमाः। (81.33)

If the Praana-functions are not balanced, the Naadis get disturbed and do not function properly (giving way to phlegm, bile etc), (and the entire body suffers in all its limbs inner and outer), like the proper conduct of the different castes get disrupted, if the king is not capable of establishing order in his kingdom.

काश्चिन्नाड्यः प्रपूर्णत्वं यान्ति काश्चिच्च रिक्ततां प्राणाः विधुरिते देहे, सर्वतः सरितो यथा। (81.34)

Some Naadis become fat, some become thin, when the Praana-flow is adverse in the body, like a stream running all over, without control.

(The undigested food causes various diseases to appear.)

कुजीर्णत्वमजीर्णत्वमतिजीर्णत्वमेव वा दोषायैव प्रयात्यन्नं प्राणसंचारदुष्क्रमात्। (81.35)

The food that is eaten will have ill effects, or not get digested, or excessively get digested.

Then the Praana-winds are affected.

यथा काष्ठानि नयति प्राचीदेशं सरिद्रयः तथान्नानि नयन्त्यन्तः प्राणवातः स्वमाश्रयम्। (81.36)

Like the force of the river takes the wooden sticks wherever it is flowing, the 'SamaanaVaayu' takes the food deposited, to all the places in the body, by extracting their essence.

यान्यन्नानि निरोधेन तिष्ठन्त्यन्तःशरीरके तान्येव व्याधितां यान्ति परिणामस्वभावतः। (81.37)

Those food-portions that have been blocked and which stay off inside the body through indigestion, turn harmful and give rise to diseases.

एवमेवाधेर्भवद्व्याधिस्तस्याभावाच्च नश्यति। (81.38)

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

यथा मन्त्रैर्विनश्यन्ति व्याधयः तत्क्रमं शृणु। (81.38)

Listen as to how the diseases get cured through chants (Mantras/empowered sound-structures).

यथा विरेकं कुर्वन्ति हरीतक्यः स्वभावतः भावनावशतः कार्यं तथा यरलवादयः। (81.39)

(हरीतक्यः - green herbs, their fruits) (विरेकं - purging, discharge)

(यरलवादयः - वायुवह्निभूजलादिबीजात्मका मन्त्रवर्णा मन्त्रिकभावनावशतो नाडीषु व्याध्याकारपरिणतान्तरसानां उत्सारणपाचनादिकार्यं कुर्वन्ति।)

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 these times.)*

[By always serving the noble and doing good actions, the mind gets purified (remains calm and faces the life courageously); and so, the mind stays pleasant.

Then the Praana-winds flow in balance. The food gets digested properly and the diseases also perish.]]

शुद्धया पुण्यया साधो क्रियया साधुसेवया मनः प्रयाति नैर्मल्यं निकषेणेव काञ्चनम्। (81.40)

Anyhow, like the gold by the touchstone, the mind becomes purified, by performing auspicious acts, by the service of the good men and also through meritorious acts.

आनन्दो वर्धते देहे शुद्धे चेतसि राघव पूर्णेन्द्रावुदिते ह्यत्र नैर्मल्यं भुवने यथा। (81.41)

'Calmness and quietness as happy-state' increases in the pure mind (which is engaged in good acts), like the earth bathed by coolness at the rise of the moon.

सत्त्वशुद्ध्या वहन्त्येते क्रमेण प्राणवायवः जरयन्ति तथान्नानि व्याधिस्तेन विनश्यति। (81.42)

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। (81.43)

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.

पुर्यष्टकपराख्यस्य जीवस्य प्राणनामिकां विद्धि कुण्डलिनीमन्तरामोदस्येव मञ्जरीम्। (81.44)

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 gives a description of 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 homo-sapiens 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 the Vaasanaa-cage.

Therefore, the questions and answers that are related to Siddhis like changing the size of the body, entering another body etc are omitted here; from verse (81.45 to 82.33)]

(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 much of his personal life, except for 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 wild jungle that is teeming with inert body-entities.)

SIDDHIS/POWERS

['Siddhi' 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 the Nara-category; it is natural for the birds; but more advanced flying is there for the Deva-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, is 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, and 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 alone; 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 the 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.]

वसिष्ठोवाच

Vasishta spoke

ज्ञात्वा सदाभ्युदितमुज्झितदोषमीशो यद्यथा समभिवाञ्छति चित्प्रकाशः
प्राप्नोति तत्तदचिरेण तथैव राम सम्यक्पदं विदुरनावरणत्वमेव। (82.34)

The Chit-shine, the Isha (the Lord of perception-state),
as a Jeeva-state when realizes the truth of the itself,
then it always stays unswerving as self-awareness,

and all the faults of the perceived remain dissolved off completely.

Whatever it wants, it instantly attains it, as its perceived-field, Rama!

(Yet the Jnaanis do not aspire for these Siddhis)

for they know that the 'Aatman-state bereft of all coverings alone' to be the most excellent achievement.