## Ravana gets a Warning

In chapter 3-35, verse 27 onwards, Ravana gets a warning, as he is about to perform a wrong action of abducting Sita. Ravana sees a huge Banyan tree, and he remembers a story about this tree. He remembers that once Garuda, the divine eagle, rapidly descended toward this Banyan tree to eat his prays. Garuda had two prey in his claws – an elephant and a giant tortoise. Because of the rapid descent of Garuda, an enormous tree branch split and began to fall. There were many sages praying to god, sitting on that branch. To prevent the sages from falling, Garuda caught the branch in his beak mid-air, while it was still falling down. Garuda gave the sages enough time to leave the branch safely. Then, Garuda took off, with the prey in one claw and the branch in the other. In verse 3-35-32, we read that Garuda ate his prey mid-air, and then threw the branch down on a tribal community called “Nishad”. The community was engaged solely in sensual pleasures, and Garuda destroyed it by dropping a huge branch on them.

The divine eagle or Garuda is a vehicle of Lord Vishnu; therefore, Garuda indirectly refers to Lord Vishnu. We know that sage Valmiki duplicates everything in Ramayana. We also know that in the end, Shri Ram killed Ravana and Kumbhakarna and protected sages from demons. These events need to be duplicated; therefore, something similar has to happen in the story. Garuda killing an elephant and a huge tortoise and saving sages provide this duplication. The elephant can be a reference to the raw power like that of Ravana. The tortoise can be a reference to lazy Kumbhakarna. Assuming that these two were involved in some kind of wrong activity, Garuda ate them.

Garuda eating his prey (destruction of the evil) and helping the sages (protection of the good) is the precise function of Lord Vishnu and a one-line description of Ramayana itself. We see that Ravana got what he needed the most – a warning sign that Lord Vishnu will act to destroy evil. Nevertheless, Ravana failed to recognize the warning, nor paid heed to it, and goes ahead with his plan to abduct Sita.

## Vali and Sugriva

Hanumana, as the Prana, connects us to our breath. Thus, logically, we conclude that he relates to the Anahata Chakra. Hanumana is a minister of Sugriva. Hence, the question that comes to the mind is: What process do Vali and Sugriva represent in the human Body-Mind? Why did Shri Ram kill Vali in an odd manner?

Sage Valmiki writes entire Kanda (section) about the events in Kishkindha, the capital city of the Monkey Empire. Here we meet two brothers – the powerful and strong-minded monkey king, Vali and his softhearted and weaker brother, Sugriva.

By the time we meet them in the Kishkindha Kanda, their story has already set in, and we get the details about them in flashback, with Sugriva explaining his miserable conditions to Shri Ram. Vali suspected that Sugriva wanted to usurp his throne. Therefore, he drove him out of Kishkindha, but forced Sugriva’s wife, Ruma, to stay behind with him. Sugriva attempted to fight back and challenge Vali multiple times, but failed miserably. Vali drove poor Sugriva to the end of the world in all four directions. Sugriva could not find a safe-haven, where he can escape from the wrath of Vali. Luckily, for Sugriva, Vali had a curse that he cannot enter a specific region near Pampa Lake. Shielding behind this curse, Sugriva spent his time in exile with a handful of ministers. At this point of the story, Hanumana, as a minister of Sugriva, arranged a meeting of Shri Ram and Sugriva near the Pampa Lake region.

The Pampa Lake area is one of the best places described in Ramayana, and poetic sage Valmiki finds a perfect place to write poetry about this region. In the next section where we will go verse by verse, we see that most of the poetry is about air, birds, wind, passion, and love. Unmistakably, this place has to be the Anahata Chakra, which has Air as its element. The heart is the place where air and love related matters come together. We see that there are over 200 poetic verses in these chapters. Almost all verses refer to the Anahata Chakra in some way.

Vali is a son of Indra, and Sugriva is a son of Sun – a minister of Indra. Sugriva is strong, but not as strong as Vali. Vali represents raw, uncontrollable power; replacing V with B in his name, we get “Bali,” which means “a powerful one.” **On other hand, “Sugriva” translates into “tamed horse,” which means he represents a power that can be used for a meaningful purpose.**

Sage Valmiki adds many clues to emphasize the respective nature of these two brothers. Vali is headstrong, and he does not keep his promises. Let us see some examples that show his nature. The first example refers to when Vali tells Sugriva that he is going inside a cave to kill some demon and asks Sugriva to wait outside for seven days. Instead of killing just one demon, Vali enters deep into the cave and ends up killing many of them, but misses his deadline of seven days. The second example of Vali’s uncontrollable nature can be seen when Vali promises his wife, Tara, that he will fight Sugriva to teach him a lesson, not to kill him. Still, when the battle between these two starts, Vali forgets his promise and tries to kill Sugriva.

The proof of Sugriva’s feminine/soft nature comes when Shri Ram kills Vali. Shri Ram kills Vali for Sugriva, and yet, Sugriva cries more than Vali’s wife does. In verse 4-24-23, he even plans to enter the funeral pyre because of his inability to bear the grief of his brother’s death.

**Based on these instances, we conclude that Vali represents uncontrollable raw power, and that is the reason Shri Ram removes him. Sugriva is much more controllable and softhearted; this “tamed horse” is useful to Shri Ram for his mission.**

As the story goes, Shri Ram asks Sugriva to challenge Vali and hides in the bushes. When Vali is busy fighting Sugriva, Shri Ram shoots an arrow which hits Vali in the back.

It leaves the readers with a big question - why he shot Vali in the back from behind the bushes? Why did Shri Ram not offer a duel to Vali, as all warriors are supposed to do?

We can solve this puzzle by referring to a phenomenon in our Body-Mind-Energy-Consciousness framework. **So far, we know that a higher Consciousness/Shri Ram replaced a powerful ruler/Vali in the heart region by a weak ruler/Sugriva. This change happened by the direct action of a higher Consciousness/Shri Ram, but it is not visible while performing this action.** Vali being the son of Indra, which stands for “indriya,” symbolizes a powerful heart ruled by the senses.The higher Consciousness replaces this heartless heart by a much softer heart. Precisely the same change happens within us on all the paths of spirituality. Many great saints and spiritual persons serve as examples of this type of change of heart. Earlier they were heartless, so to speak**. Upon becoming spiritual, they become mellower, kinder, and gentler than before. Their heart, which was demanding and selfish, suddenly becomes much softer and compassionate. This change of heart happens when a person sees himself as a spiritual person.**

Sage Valmiki himself was a ruthless killer initially, and only later on became spiritual. His heart became so soft that, unable to bear the grief of the death of a bird, he wrote a poem. **This change definitely happens on the path of Yoga. Replacing Vali with Sugriva is a direct reference to this change-of-the-heart operation. When the higher Consciousness enters the heart region, a strong heart gives way to a soft heart. This soft heart is feminine. It is open to the further cause of the higher Consciousness.**

The story tells us that Sugriva sends millions of monkeys to search for Sita in four directions. Heart is the only part of the body, which transports air/oxygen to all parts of the body. **Here, the millions of monkeys, who, in sage Valmiki’s words, “are always jumping in the air,” stand for the air that circulates in our body.** Sugriva sending the monkeys to all four sides represents the additional air that we take in and circulate in the body.

Further, we read that Sugriva sends Hanumana, who stands for the Prana, in the southern direction. Hanumana’s association with Sugriva removes any doubts that Sugriva relates to the heart, and that Sugriva’s massive search mission relates to the pumping of a lot of air to all parts of the body. For this reason, the first lesson in any Yoga class is about breathing.

## Amrita – An Amazing Discovery of Yoga

In verse 4-62-8, we come across a critical concept in Yoga – Amrita. Amrita means "elixir of immortality" or deathlessness. According to Yoga, our body creates this honey-like sweet saliva – possibly the sweetest single drop of liquid one can ever taste – in the higher states of the Consciousness. Technically, it is not a food, but it reduces the need for food. Amrita acts as a food supplement, allowing a person to sustain and deepen higher levels of the Consciousness.

In terms of human biology, the related body part is the pineal gland. It is located near the center of the brain, between the two hemispheres, at the upper end of the spinal cord. This gland creates a hormone called melatonin, which affects our wake and sleep pattern. A small percentage, probably around 10%, of the total melatonin produced by the body, is in our saliva. Apart from controlling wake and sleep pattern, melatonin works as an anti-aging agent, meaning it keeps us younger. Its sweetness is many times higher than that of a spoonful of sugar. Thus, Yoga's name for sweet saliva – Amrita – has an element of truth in it.

In verse 4-62-8, we read that Sita does not taste any food given by Ravana, as he is a cannibal. Hence, Indra gives her this Amrita through saliva. When Sita learns that the food is from Indra, she accepts it. Indra stands for sense organs; thus, Amrita is not outside food.

## Burning of Lanka

Having successfully found Sita, Hanumana accomplishes his job of leading a search party and of being a spy. Now, he should to go back quickly and tell this splendid news to the other monkeys. They are waiting for him and have taken no food. Shri Ram is eager to hear this news. There is no need for Hanumana to get into any trouble. It increases the risk of demons catching him. Doing so would only prevent him from reaching back to the monkeys. Just a few chapters ago, he had imagined the destruction of both Ayodhya and Kishkindha, if he failed in his mission. Thus, it is logical for Hanumana to leave Lanka right away after meeting mother Sita. However, we see that he does not leave Lanka, starts a messy fight with the demons, and kills a son of Ravana. The demons capture him and he comes very close to losing his life, which opens up the possibility of additional problems.

As Hanumana is the most important character for us, we need to pay very close attention to all his actions. From one event to another, he surely goes way beyond his assigned mission to find Sita. Let us see the details.

* Verse 5-41-4 mentions that he wants to influence the battle strategies of the demons by creating fear in their minds.
* Verse 5-41-7 mentions that Hanumana wants to compare the enemy’s strength against that of his army.
* Verse 5-41-8 mentions that Hanumana wants to impress Ravana in the battlefield.
* Verse 5-41-9 says he wants to fight Ravana and other demons, so he can know their powers.

Hanumana has already decided that there will be a war and is starting the first combat of the big war. These actions are unnecessary for a spy with a critical secret, known only to him, when everyone is eagerly waiting for him. In theory, Hanumana’s assumptions of being able to reach the monkeys, the impending war, or the effort to start it could be mistakes. After killing many demons and even a prince, in verse 5-48-43, Hanumana gets captured by Indrajit when the latter uses a divine weapon. There again, we see a change in his position.

1. In verse 5-48-44, Hanumana decides that he will be a messenger of Shri Ram to Ravana and wants a dialog with Ravana. There are no such instructions from Shri Ram to Hanumana. Instead, the instructions from Sugriva were to report back as quickly as possible.
2. In chapters 5-49, 50 and 51, Hanumana takes up the role of a messenger of Shri Ram
3. In verse 5-50-15, he says that he killed the demons in self-defense. However, destroying Ashok garden was his cold and calculated move to attract the demons towards him, so he could test their strength as mentioned in verse 5-41-6.

We need to understand why Hanumana takes this path when the stakes are high. In verse 5-51-36, Hanumana warns Ravana that Lanka would burn from the heat radiated from Sita. These words suggest us to link the burning of Lanka to the power of Sita. Ravana does not pay heed to Hanumana’s message and orders for him to be killed. Luckily, Vibhishana steps in and convinces Ravana to avoid killing Hanumana, as he is a messenger, and punishing him by other means instead. Ravana orders to set Hanumana’s tail to fire as a punishment.

Sita hears this news and requests the fire to be cool to Hanumana. In verse 5-53-35, Hanumana feels that the fire is not burning him and feels like a snowball instead. Taking advantage of the situation, he assumes a gigantic form, kills the demons and escapes. Then, moving swiftly, he spreads the fire throughout Lanka except for Vibhishana’s palace. He burns everything else and kills as many demons as he can.

From being a spy, he becomes the destroyer of Lanka. Thus, we see the logical difficulties associated with Hanumana changing his position from a spy to destroyer. All these logical difficulties are a cover-up for any effects arising from the successful practice of Pranayama. **When the Prana reaches the Muladhara Chakra and comes in contact with the Energy, it activates the dormant Energy. However, the pathway for the Energy to go up the spine is blocked. Thus, the released Energy converts itself into excessive heat, which we can feel at the base of the spine.** It is the same effect which sage Valmiki alludes to in verse 5-51-36 when Hanumana warns Ravana that Lanka would burn from the heat radiated from Sita.

Sage Valmiki uses his wonderful imagination and creates the story of burning of Lanka. We get caught up in the action sequences and forget the correlation of the action-reaction of Pranayama. Just in case we may forget Sita stands for the Energy, sage Valmiki adds yet another chapter to remind us of it. After burning Lanka, Hanumana worries that he inadvertently burned the mother Sita. When the entire city is burning, the wooded Ashok garden inside the city must have caught fire. Thus, Hanumana again visits Sita to confirm that she is all right. This event is in keeping with the law of duplication in Ramayana. **However, verse 5-55-22 states it loud and clear: fire does not burn fire. This verse firmly entrenches the true nature of Sita in our mind as an Energy.**

Verse 5-57-7 compares Hanumana, while he is coming back, with the moon in the clouds. He is clad in white clothes, showing coolness that comes with the air. The image evoked of him here is in contrast to his previous image, where he is portrayed to have the color of molten gold/ fire that is associated with Sita. In verse 5-57-17, Hanumana touches the molten gold-colored Mt. Mainak. We will in the next section that this is a reference to the Manipur Chakra.

After returning from Lanka, in verse 5-57-34, Hanumana offers salutations to all the monkeys, but first to Jambavan. **For the first time, and the last time, that sage Valmiki explicitly mentions Jambavan as the guru of Lord Hanumana.**

## Madhuvana Event

In chapter 5-60, Angada thinks their search party can invade Lanka all by itself and rescue Sita from Ravana. Note that earlier Angada had refused to take the challenge to jump over the sea. Suddenly, he finds it easy to jump over it, invade Lanka, and kill Ravana and all the other demons in battle. The impulsive burst of power is an indicator of the effect of activation of Energy caused by its contact with Prana. Sage Valmiki writes the Madhuvana chapters to suggest the precautions we need to be take and the consequences of not taking those precautions. In this chapter, Angada is planning an attempt to win Sita’s freedom from Lanka without Shri Ram. Thoughts of war with Ravana distract Angada, but Jambavan steers Angada toward Shri Ram.

In verse 5-61-8, the monkeys come to Madhuvana, which translates into “garden of honey.” Dadhimukha, which means “yogurt mouth,” is protecting this garden. The Swadhisthana Chakra has a tongue for its sense organ, and its sense is taste. Thus, the above two names are indirect references to this Chakra.

From the verse 5-61-13 to verse 5-62-28, we read about monkeys behaving in a mad, drunk, excited, and disorderly manner. This behavior results from excessive Energy in the Swadhisthana Chakra, which shoots up from the Muladhara Chakra after Kundalini awakening. Note that Jambavan had suggested the monkey of going to Shri Ram taking no diversion. However, the monkeys did not follow this suggestion. The Madhuvana story gives us an example of indulging in unnecessary diversions and the effects thereof.

The law of Energy that once it is agitated, Energy needs to be used correctly. Any delay in its proper usage will make it work in the destructive way. Consider a simple example of raising a heavy object like a hammer in the air, thus creating potential Energy. A proper use would be to let it fall and use the potential Energy for productive work. What will happen if we raise the heavy hammer in the air and keep it holding up there? Our hands will soon pain, and a hammer will fall. It may even injure us as it falls. In the Madhuvana chapters, sage Valmiki suggests that a person who has awakened the Kundalini needs to avoid distractions. Without focus, chakras like the Swadhisthana Chakra may consume the excessive Energy, thus creating cravings for overindulgence in desires associated with this chakra, like sex. Note that when the monkeys were starving while waiting for Hanumana to return, Madhuvana was not there. It is only after Lord Hanumana became successful in his mission that the monkeys could see Madhuvana.

In verse 5-64-20, Angada asks the monkeys to go to Kishkindha, where Shri Ram and Sugriva are waiting for them. Verse 5-64-21 tells us they spring into the air, “made space space-less,” and quickly reached Kishkindha in no time. What happened to all the places which Sugriva had listed for search between Kishkindha and the southern sea? How did they made space space-less? If they could jump such a long distance, why couldn’t they all jump to Lanka? We can answer these questions, if you consider the monkeys to be at the Swadhisthana Chakra and going to the Anahata Chakra.

## Building a Bridge across the Sea

Verse 6-4-71 tells us the monkey army led by Sugriva, along with Shri Ram and Laxmana, marches day and night in the southern direction, without a halt even for a moment, anywhere. After a long march, in verse 6-4-72, they come to a Mt. Sahya, which is now known as Mt. Sahyadri.

In the previous chapters, we saw that Kishkindha represents the Anahata Chakra, and its location is somewhere near central India. If the monkey army of Shri Ram is to travel from the Anahata Chakra to the Muladhara Chakra, then they will go through the Manipur and Swadhisthana Chakra. Thus, sage Valmiki needs to provide a reference for these centers, but hide them skillfully.

Verse 6-4-78 tells us that royal Mt. Sahya is adorned with a red color. It has red color soil because of minerals. We know that the Manipura Chakra has a red color triangle in the middle. If we invert it, it looks like a red color mountain. In several verses, we read about the monkeys drinking honey as they march forward. For example, verse 6-4-93 mentions excessive honey drinking. Honey drinking is a reference to the Swadhisthana Chakra as its sense organ is the tongue. However, this time, there is no disorder, because Shri Ram accompanies the monkeys.

If this reference seems too weak, we have many verses in the next chapter about passion, which show Swadhisthana Chakra activity. From verses 6-5-4 to 6-5-14, Shri Ram talks about passion and Sita’s beauty; we can interpret these verses as references to the Swadhisthana Chakra.

When Vibhishana defects from Ravana and seeks refuge in Shri Ram, we see that Shri Ram takes a rather strange position. In verse 6-18-33, Shri Ram says, “I will give refuge to anyone who says, I am yours, even once, and I will assure that person’s safety.” This position is unnatural for a military commander toward defectors from the enemy camp. If Vibhishana was a spy of Ravana sent to kill a high-value target, he could have assassinated Shri Ram, Laxman, or Sugriva easily. Of all the war strategies – including defection – humanity has seen, no commander has ever given such a blanket assurance. This statement can be viewed as one coming from Shri Ram, the god, giving assurance of refuge to his devotee and not as one coming from the commander of the invading army.

We saw that Vibhishana represents the Sattva Guna, which has a natural propensity to seek the higher Consciousness. It is no wonder that Shri Ram welcomes Vibhishana warmly, despite everyone else taking an opposite stand. Sage Valmiki adds yet another verse to make it clear to us that Shri Ram does not have a bias toward Vibhishana. In verse 6-18-34, Shri Ram declares, “Whoever it is, even Ravana himself, who seeks refuge in me, I will give assurance of safety to him.” This verse reminds us that the higher Consciousness is neutral and gives equal treatment to all the other tendencies of nature like Tamas and Rajas Guna. The difference is that the other tendencies do not seek, but oppose, the higher Consciousness. Eventually, however, the higher Consciousness neutralizes them.

After Vibhishana’s coronation as the future king of Lanka, Sugriva, and others ask him the daunting question of ideas to cross the sea to enter Lanka. Note that it is Vibhishana, the Sattva Guna, who suggests in verse 6-19-30 that Shri Ram should ask the sea to suggest a way.

It is interesting to see that as we approach the end of Ramayana, Shri Ram talks and behave like a god. In verses 6-21-1 to 6-21-7, sage Valmiki creates an image of Shri Ram that increasingly resembles that of Lord Vishnu. In verse 6-22-32, based on sea god’s recommendation, Shri Ram destroys the Abhivas community that had done nothing wrong to him at all. As we saw before, this is a duplication of the divine eagle, Garuda, destroying a tribal community, which was engaged in sensual pleasures alone.

Coming back to building the bridge across the sea, verses 6-22-66 to 6-22-70 tell us that Nala builds the bridge in five days – on the first day, he builds 14 Yojana, and on the fifth day, he builds 23 Yojana of the bridge. Each day, he builds more of the bridge than the previous day. Thus, his productivity improves each passing day.

In terms of the physical world, the situation could be opposite. On the first day, the bridge builders can haul the raw material (rocks and trees) from nearby locations, but on the fifth day, they need to haul the raw material over a long distance and over the bridge.

In terms of history, many armies generals have attempted the bridge-building strategy to conquer enemy islands with different levels of success. It is a time-consuming strategy, because the enemy keeps trying to blow up the bridge, and it always results in very high causalities for both sides.

Alexander, The Great built a causeway, a pile of rocks laid at the bottom of the sea, until it rose above water, to capture the island of Tyre of Lebanon. His causeway was 200 feet wide by 18 feet deep. It took several months to construct, and it was hard to drag rocks as the enemy shot arrows at the builders. King Sambhaji too attempted this strategy to capture the Fort of Janjira, near present day Mumbai, by building a causeway. After much time and effort, he built half of the causeway, but had to quit because his military priorities shifted.

In contrast to these examples, verse 6-22-74 tells us that Shri Ram’s bridge is 10 Yojana wide and 100 Yojana long, and he builds this bridge in five days. Also, Ravana’s side does not stop its progress, which is rather unusual.

In verse 6-22-44, the sea god tells Shri Ram that Nala is the son of Vishwakarma, the divine architect. Nala has a boon from his father; Vishwakarma that Nala will be equal to him in his talent as an architect. Sage Valmiki portrays the son as a continuation of the father, so father and son are the same. Note the meaning of the word Vishwakarma; “vishwa” means “world” (or gigantic) and “karma” means “proper action.” **Thus, sage Valmiki is suggesting that a vast amount of proper action will build the path of the higher Consciousness to the Muladhara Chakra.**

This point is not clear in Valmiki Ramayana, so we will take help from the other versions of Ramayana. In some other versions, the sea god tells Shri Ram that if Nala writes Shri Ram’s name on a rock, that rock will float in water. The monkeys and the other animals collect huge rocks and bring them to Nala. He inscribes the word “Shri Ram” on the rocks, and the monkeys drop them in the sea. The rocks float on the water, thus creating a bridge.

Note that seawater is not steady like pond water. There are continuous and strong currents in the sea. Anything that floats on the seawater, the water currents take them away. Therefore, there is no way to build a bridge with rocks floating on the sea. We know that rocks do not float on water. So, Nala building a bridge on the water with floating rocks represents some other reality.

In verse 6-22-79, Vibhishana, who represents the Sattva Guna, is shown guarding the bridge. Now, we can try to put the pieces of the puzzle together – when we perform proper actions guided and guarded by Sattva Guna, the laws of nature reverse. Instead of our efforts being unsuccessful (rocks sinking in the sea), a favorable situation (bridge of floating rocks) arises. The Sattva Guna initiates and guards these proper actions. Thus, the intention of seeking the higher Consciousness is inherent in these actions. **Sage Valmiki tells us that doing Pranayama and awakening the Kundalini mean little in terms of spiritual progress, unless we accompany proper actions with it and that too for a long time.**

**Sage Valmiki’s message and advice to us is simple – dedicate yourself to performing proper action, whatever it may be.** After many such actions, Shri Ram/the higher Consciousness will enter Lanka/the Muladhara Chakra. With his entry into Lanka/the Muladhara Chakra, the war for eventual victory over Ravana /the Ahamkara will begin.

Verse 6-31-1 mentions that Shri Ram enters Lanka and camps at Mt. Suvela. Suvela translates into “Good vine, climber, or creeper.” Look at any picture of Ida and Pingala Nadi(s), and you will see them as vines or climbers across the spine going from the Muladhara Chakra to the Aagya Chakra.

In verses 6-31-7 and 8, Ravana asks a sorcerer to produce the likeness of Shri Ram’s face to deceive Sita and to deceive her into marrying him. In his smart way, he calculates that if Sita marries him, Shri Ram will have no moral ground to invade Lanka for someone else’s wife. If Sita would marry Ravana, no one will fight for Shri Ram against Ravana, allowing Ravana to win the war without having to do any fighting. **Now we can see the Ravana’s strategy to keep Sita alive and unharmed until this point as she is more valuable alive than dead.**

Luckily, this strategy does not work as Sarama, one of the guards of Sita, tells Sita that Shri Ram is alive. In the next three verses, sage Valmiki evokes the image of Shri Ram as higher Consciousness and that of Sita as the Energy. In verse 6-33-36, Sarama compares Shri Ram with the rising moon which is bright and cool and believed to be the source of all medicines. Note that Shri Ram’s given name is Ramachandra. Chandra means the moon; thus, we can easily connect it to the moon which. In Yoga, it is considered as a source of all the medicines.

In verse 6-33-38, Sarama compares Sita with Earth endowed with crops, and with a female snake sloughing off its skin. Note the two interesting points in these analogies. The focus is on how mother earth, with crops, would feel after enough rain. Rain, which gives us water, is a source of life itself. Hence, sage Valmiki intentionally compares the higher Consciousness with rainfall. In addition, there is a reference to movement; both the rising moon and the snake sloughing off its skin show some movement. As the higher Consciousness comes closer to the Muladhara Chakra, it attracts the Energy, thus creating movement of the Energy.