

## कुण्डलिनीविज्ञानरहस्यम् ॥

### Kuṇḍalinīvijñāna Rahasyam

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स्वाधारादुल्लसन्ती द्युतिविदितमहादिव्यतेजःस्वरूपा  
षट्चक्रं स्फोरयन्ती गतिकृतमधुरध्वानमावेदयन्ती।  
प्राप्येशं तोषयन्ती दशशतकमले व्याप्य विश्वं स्थिता या  
विश्वानन्दप्रवाहान् वितरतु भवतां कौलिकी कुण्डली सा ॥

*(Svādhārādullasantī dyutividitamahādivyatejaḥsvarūpā  
Ṣaṭcakram Sphorayantī gatikṛtamadhuradhvānamāvedayantī  
Prāpyeśam toṣayantī daśaśatakamale vyāpya viśvam sthitā yā  
Viśvānandapravāhān vitaratu bhavatām koulīkī kuṇḍalī sā)*

There are three aspects of Kuṇḍalinī - one is called “Prāna Kuṇḍalinī”, the other is “Cit Kuṇḍalinī”, and the third is “Parā Kuṇḍalinī” but कौलिकी कुण्डली (Koulīkī Kuṇḍalinī) is that Kuṇḍalinī where all the three-fold Kuṇḍalinīs i.e. Prāna Kuṇḍalinī, “Cit Kuṇḍalinī” and “Para Kuṇḍalinī” reside. सा (Sā) — that Koulīkī Kuṇḍalinī विश्वानन्दप्रवाहान् (Viśvānandapravāhān) — all the streams and floods of the state of जगदानन्द (Jagadānanda) वितरतु भवतां (Vitaratū bhavatām) — produce or manifest before you.

The formation of Kuṇḍalinī is described as under —

स्वाधारादुल्लसन्ती (Svādhārādullasantī) — rising from its resting place i.e. मूलाधार चक्र (Mūlādhāra Cakra). Mūlādhāra is the resting place of Kuṇḍalinī, from this Cakra when she rises, द्युतिविदित महादिव्य तेजः स्वरूपा (Dyuti vidita mahādivya tejaḥ Svarūpā) — by its own glamour, she understands and appears to everybody who experiences the state of rise of Kuṇḍalinī. She is, महादिव्यतेजः स्वरूपा (Mahādivya tejaḥ svarūpā) supreme embodiment of प्रकाश i.e. light of consciousness.

षट् चक्रं स्फोरयन्ती (Ṣaṭcakram sphorayantī) — she vibrates six wheels

(ṣaṭcakra) which are residing in that central path known as suṣamṇā. Vibrating is just to put these wheels into existence, otherwise we also have 'cakras' but they are dead. We cannot experience it, but it vibrates. She vibrates these six 'cakras' by गति (gati) — the motion and by that supreme motion she मधुरध्वानमावेदयन्ती (Madhura dhvānamāvedayantī) — produces very tasty sound or very joyful sound. Having got its confirmation that it is joyful sound by which these six 'cakras' are vibrated which are residing in the path of suṣamṇā, she प्राप्येशं (Prāpyeśam) reaches at the seat of master — Lord Śiva and तोषयन्ती (toṣayantī) tries to keep him peaceful, दशशतकमले (daśaśata kamale) — in the thousand petalled 'akra' in the skull and there, विश्वं व्याप्य स्थिता या (viśvam vyāpya sthitā yā) she pervades the whole universe of 118 worlds. Let that Koulīkī Kuṇḍalinī produce the streams and flows of jagadānanda to you.

भोः भोः शैवागमनिष्णाताः श्रोतारः। अद्य मया कुण्डलिनीविज्ञानविषय-  
मधिकृत्य यथा बुद्धि यथागुर्वाम्नायंच किञ्चित् प्रस्तूयते।  
तत् सावधानतया शृण्वन्तु भवन्तः।

(Bhoḥ ! Bhoḥ ! Śaivāgamanīṣṇātāḥ Śrotāraḥ ! Adya mayā Kuṇḍalinīvijñāna  
viśayamadhikṛtya yathā buddhi yathāgurvāmnāyamca kiñcit prastūyate.  
Tat sāvadhāntayā Śṛṇvantu bhavantaḥ)

भोः भोः शैवागमनिष्णाताः श्रोतारः (Bhoḥ! Bhoḥ! Śaivāgama niṣṇātāḥ śrotāraḥ) oh! Scholars and Pandits soaked in the secrets of Śaivism, अद्य (Adya) — today, कुण्डलिनी विज्ञानविषयमधिकृत्य (Kuṇḍalinī vijñāna viśayama dhikṛtya) — taking the subject of the knowledge of Kuṇḍalinī, मया किञ्चित् प्रस्तूयते (Mayā kiñcit prastuyate) — I put something before you, यथाबुद्धि (Yathābuddi) according to my intellect and यथा गुर्वाम्नायंच (Yathā gurvāmnāyamca) according to what I have experienced by the grace of my Masters. सावधानतया तत् शृण्वन्तु भवन्तः (Sāvdhāntyā tat śṛṇvantu bhavantaḥ) — let you hear it with awareness - attentively.

सामान्यरूपतया पूर्णाहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनी इति कथ्यते,  
या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते।

(Sāmānyarūpatayā pūrṇāhantārūpā Śaivī visargaśaktiḥ Kuṇḍalinī iti kathyate,

*yā sārđhtrivalayākārā āmnāyeṣu pratipādyate.)*

सामान्यरूपतया कुण्डलिनी (Sāmānyarūpatayā kuṇḍalinī) in general way Kuṇḍalinī is कथ्यते (Kathyate) supposed to be पूर्णाहन्तारूपा शैवी विसर्गशक्तिः (pūrṇāhantārūpā śaivī visargaśaktiḥ) the creative energy of Lord Śiva which is filled with complete I-consciousness. या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते ( Yā sārđhatrivalayākārā āmnāyeṣu pratipādyate) — which is said in Tantras that it has three and a half coils. In three and a half coils it rests in Mūlādhāra cakra.

Why three and a half coil? What is the definition of three coils and what is the definition of half coil?

**तत्र प्रमेयप्रधानं अहन्तारूपं कुण्डलिन्याः प्रथमो बलयः**

*(Tatra prameyapradhānam ahantārūpam Kuṇḍlīnyāḥ prathamō valayaḥ)*

That I-consciousness which is attached to objectivity, is the first coil of Kuṇḍalinī.

**प्रमाणप्रधानं अहन्तारूपत्वं द्वितीयो बलयः**

*(Pramāṇapradhānam ahantārūpatvam dvitīyō valayaḥ )*

That I-consciousness which is attached to cognitive cycle is the second coil of Kuṇḍalinī.

**प्रमातृप्रधानं अहं स्वरूपत्वं च अस्याः तृतीयो बलयः।**

*(Pramāṭṛpradhānam aham svrūpatvam ca asyāḥ tritīyō valayaḥ)*

Where predominance is given to pramātā i.e. subjective consciousness - that I-Consciousness is the third coil of Kuṇḍalinī.

**तथावशिष्टार्धबलयः प्रमाप्रधान अहमात्मकः**

*(Tathāvaśiṣṭārdhavalayaḥ pramāpradhāna ahamātmakaḥ)*

Before explaining Pramā (प्रमा) let us define प्रमाता (Pramātā) first.

What is प्रमाता ? प्रमाता (Pramātā) is that knower who is attached to known, who is attached to object and where there are traces of objectivity

before him. Where these traces are also dissolved in the state of प्रमाता (Pramātā) that state of प्रमाता (Pramātā) is called प्रमा (Pramā) or प्रमिति (Pramiti). That I-Consciousness where that प्रमिति (Pramiti) is residing is supposed to be half coil of Kuṇḍalinī.

इति अस्याः आगमिकी रहस्यप्रक्रिया

(Iti asyāḥ āgamikī rahasyaprakriyā)

This is the secret of Tantras revealed about Kuṇḍalinī.

इत्येवंरूपा परविमर्शात्मासौ परा संविदेव यदा बहिर औन्मुख्यलक्षणात् स्वातन्त्र्यात् तत्तद्रूपतया अवबिभासयिषया स्वात्मन्येव प्रोल्लसति, तदा सा पराशक्तिर्घटपटादिभावं स्वात्म अभिन्नरूपतया विमृशन्ती सुप्ताहिसदृशी शक्तिकुण्डलिनीति सर्वात्मनायेषु निगद्यते।

(ityevamrūpā paravimarśātmāsou parā samvideva yadā bahira ounmukhyalakṣṇāta svātantryāta tattadrūpatayā avabibhāsayiṣayā svātmanyeva prollasati, tadā sā parāśaktir ghaṭapaṭādibhāvam svātma abhinnarūpatayā vimṛśanti suptāhisadr̥ṣī śaktikuṇḍalinī iti sarvātmnāyeṣu nigadyate.)

इत्येवंरूपा (ityevamrūpā) — So this way, परविमर्शात्मा (Paravimarśātmā) — the supreme vimarśa i.e., I-Consciousness. That supreme consciousness बहिर औन्मुख्यलक्षणात् स्वातन्त्र्यात् (Bahir ounmukhya lakṣṇāta svātantryāta) — when takes the support of her freedom — that freedom has got three phases; first phase of स्वातन्त्र्य (Svātantrya) is just towards objectivity, second is when it is directed towards objectivity and third is when it is resting in objectivity. At the point when it goes outside by svātantrya तत्तद्रूपतया अवबिभासयिषया (tattadrūptayā avabibhāsayiṣayā) — that svātantrya is the main cause of the manifestation of the universe viz the complete manifestation of the universe takes place by that main cause which is the svātantrya — which is towards objectivity, and which is not resting in that objectivity, but in which tendency is towards objectivity — towards outward creation. स्वात्मन्येव प्रोल्लसति (Svātmanyeva prollasati) — that Svātantrya Śakti of that creative energy even then rests in her own nature or she exists in her own nature. तदा (tadā) — then, सा पराशक्तिः (Sā parāśaktiḥ) — that supreme energy of god-consciousness, घटपटादिभावं

स्वात्म अभिन्नरूपतया विमृशन्ती (Ghaṭapaṭādibhāvam svātma abhinnarūptayā vimṛśantī) — perceives all objective world as one with her own nature, not separate from her nature. At that time she takes the formation of सुप्ताहिसदृशी (Suptāhi sadṛśī) — that serpent which is just resting, sleeping. That state of svātantrya śakti and that state of creative energy of Lord Śiva is nominated as शक्तिकुण्डलिनी (Śakti Kuṇḍalinī) इति सर्वात्म्यायेषु निगद्यते (Iti sarvāmnāyeṣu nigadyate) — in all Tantras it is said like this:

येयम् (yeyam) — That Śakti Kuṇḍalinī

प्रकाश्य सर्ववस्तूनां विसर्गरहिता तु सा।

(Prakāśya sarvavastūnām visargarahitā tu sā. )

इति श्रीतन्त्रालोकोक्त नीत्या विसर्गरूपापि विसर्गरूपतामनश्नुवाना  
स्वात्मन्वेव चमत्कृतिमयी शिवस्याद्योन्मेषात्मिका शक्तिर्भवति।

iti Śrītantrālokoṭtanītyā visargarūpāpi visargarūptāmanaśnuvānā svātmanyeva  
camatkrītimayī śivasyādyon meṣātmikā śaktirbhavati.

किञ्च शैवशासन दृष्ट्या यदा योगी स्वात्माभिन्न शिवस्वरूप-  
परामर्शानुसन्धानवशाद् विश्वात्मसात्कार रूपायां समावेश भूमौ तिष्ठति  
तदास्य विसर्गशक्तौ समावेशो जायते येन स परमं शक्तिस्पन्दं स्वात्मनि  
चमत्कुर्वन् शक्ति कुण्डलिनी दशामाविशति।

Kimca, śaivaśāsanadreṣṭyā yadā yogī svātmābhinnśiva svarupparāmarś-  
ānusandhānavaśāt viśvātmāsātkār rūpāyām samāveśabhūmou tiṣṭhati tadāsyā  
visargaśaktou samāveśo jāyate, yena sa Paramam Śaktispandam svātmani-  
camatkuravan Śakti kundalini daśāmāviśati.

सा (Sā) — that Śakti Kuṇḍalinī is प्रकाश्य (Prakāśya) the light producer of सर्ववस्तूनां (Sarvavastūnām) every object. Here light means knowledge or consciousness and in individual that light is produced in five classes :

1. Light of शब्द (Śabda) — Sensation of hearing
2. Light of रूप (Rūpa) — Sensation of seeing
3. Light of स्पर्श (Sparśa) — Sensation of touch
4. Light of रस (Rasa) — Sensation of tasting
5. Light of गंध (Gandha) — Sensation of smelling

विसर्गरहिता तु सा (visarḡarahitā tu sā) — actually she has not come out of her nature. Although it seems to everybody that she has stepped out but she is lost but neither she is lost nor she has stepped out, because we see all this manifestation has not gone astray, it is in the centre of her nature. इति श्रीतन्त्रालोकोक्तनीत्या (iti Śrī Tantrālokoktanītyā) — this is according to the statement of Tantrāloka, विसर्गरूपापि (visarḡarūpāpi) — although it is creative विसर्गरूपतां अनश्नुवाना (Visarḡarūpatām anaśnūvānā) — it has taken the position of creativeness, but it has not created anything. It is just glamour of her own nature of svātantrya, स्वात्मन्येवचमत्कृतिमयी (Svātmanyeva camatkritimayī) — She enjoys the taste of her own nature there also. शिवस्याद्योन्मेषात्मिका शक्तिर्भवति (Śivasyādyonmeṣātmikā Śaktir bhavati) — it is prescribed or nominated as that energy of Lord Śiva which takes the formation of first sprout in her own nature and that first sprout takes the position of manifestation of 118 worlds, किञ्च (Kiñca) — There is one more point, शैवशासन दृष्ट्या (Śaivaśāsana drṣṭyā) — that according to the statement of Śiva śāstra, यदा योगी (yadā yogī) — when a yogi, स्वात्माभिन्नशिव स्वरूप परामर्शानुसन्धानवशाद् (Svātmābhinnāśiva svarūpa parāmarśānusandhān vaśād) — takes the support of attentiveness — awareness and meditates on Śiva svarūpa which is one with this nature, विश्वात्मसात्काररूपायां समावेश भूमौ तिष्ठति (viśvātmasātkāra rūpāyām samāveśa bhūmou tiṣṭhati) achieves the state of trans going inside - in his own nature which is that samādhi wherein it dissolves the whole universe in her nature — that is समावेश (Samāveśa) — to extract all the class of 118 worlds in her own nature. when a yogi mediates like that then, अस्य विसर्गशक्तौ समावेशो जायते (Asya visarḡaśaktou Samāveśo jāyate) — he steps in the creative energy of lord Śiva, येन स परमं शक्तिं स्पन्दं स्वात्मनिचमत्कुर्वन् (Yena sa paramam Śaktispandam Svātmani camatkurvan) — by that way he perceives the taste in his own nature — the supreme movement of energy, शक्तिकुण्डलिनीदशामाविशति (Śakti Kuṇḍalinī daśāmāviśati) — and that yogi gets entry in the state of Śakti kuṇḍalinī.

*to be continued*

