

कुण्डलिनीविज्ञानरहस्यम् ॥

Kuṇḍalinīvijñāna Rahasyam

Īśvara Svarūp Svāmī Lakṣmaṇ Joo Mahārāj

Continued from last issue

शक्तिकुण्डलिन्याः स्वरूपं तन्त्रसद्भावे यथा

(Śaktikuṇḍalinyāḥ svarūpam tantrasadbhāve yathā)

तन्त्रसद्भावे (Tantrasadbhāve) in the tantrasadbhāva, स्वरूपं ((Svarūpam) the nature of, शक्ति कुण्डलिन्याः (Śaktikuṇḍalinyāḥ) Śakti-Kuṇḍalinī is described as under :-

या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता।

हृद्बिन्दुं वेष्टयित्वान्तः सुषुप्तभुजगाकृतिः॥

तत्र सुप्ता महाभागे न किञ्चिन्मन्यते उमे।

चन्द्राग्नि रवि नक्षत्रैर्भुवनानि चतुर्दश।

क्षिप्तोदरे तु या देवी विषमूढेव सा गता॥

*(Yā sā śaktiḥ parā sūkṣmā nirācāreti kīrtitā
Hṛdbindum veṣṭayitvāntaḥ suṣuptabhujagākṛtiḥ,
Tatra suptā mahābhāge na kiñcinmanyate ume,
Candrāgni ravi nkṣtrair bhuvanāni caturdaśa,
Kṣiptodare tu yā devi viṣamūḍheva sā gatā)*

या सा शक्तिः (Yā sā śakti) that Supreme and Subtle Energy, is निराचारा (nirācārā) above the boundary of caste, हृद्बिन्दुं वेष्टयित्वान्तः Hṛdbindum veṣṭayitvāntaḥ) it resides in each and every human being irrespective of caste, creed and colour. The बिन्दु bindu which is the real heart, resides in each and every centre of six cakaras right from मूलाधार (Mūlādhāra) to सहस्रार (Sahasrāra). The centre of the mūlādhāra cakra is the heart, the centre of the navel (नाभि) cakra is the heart, the centre of हृद् (hṛd) heart cakra is the heart, the centre of कण्ठ (Kaṇṭha) throat cakra is the heart, the centre of the भ्रूमध्य (bhrūmadhya) the centre of eyebrows cakra is the heart and the centre of the सहस्रार (Sahasrāra) one thousand petale cakra is the

heart, that Supreme Energy protects that point of heart in her own nature, and सुषुप्तभुजगाकृति (Sūsuptabhujagākṛtiḥ) she takes, the formation of that serpent which is just sleeping.

उमे महाभागे (ume mahābhāge) O! Parvati तत्र सुप्ता (tatra suptā) there she rests in deep sleep.

न किञ्चिन्मन्यते (Na kiñcinmanyate) she does not understand anything except her own nature. Although she takes चन्द्र (Candra) the moon, अग्नि (Agni) fire, रवि (Ravi) Sun नक्षत्रैः (Nakṣtraiḥ) all the stars, भुवनानि चतुर्दश (bhuvanāni caturdaśa) all the fourteen worlds, क्षिप्तोदरे (kṣiptodare) and makes them rest in her own body, या देवी (yā devī) that goddess appears just as if विषमूढेव सा गता (viṣamūḍhev sā gatā) she has lost her consciousness by some heavy dosage of poison.

सैव शक्ति कुण्डलिनी भगवती श्री तन्त्रालोके (Saiva Śakti Kuṇḍalinī bhagavatī śritantrāloke) in the tantrāloka that Śakti Kuṇḍalinī is described as follows:—

कला सप्तदशी तस्मादमृताकाररूपिणी

(Kalā saptadaśī tasmādamṛtākāra rūpiṇī)

That seventeenth kalā is filled with the embodiment of supreme nectar which has nothing to do with objective world, cognitive world and subjective world. सप्तदशी कला (Saptadaśī Kalā) seventeenth Kalā is that phase of the moon that is ever present even during the dark phase. It refers to the flowing out of the universal nectar of God consciousness.

इत्यारभ्य (Ityārabhya) starting from this to प्रकाश्य सर्ववस्तूनां विसर्ग रहिता तु सा शक्तिकुण्डलिका (Prakāśya sarvavastūnām visarga rahitā tu sā, śakti kuṇḍalikā) she gives light and consciousness to everybody but she does not produce anything. That is Śakti Kuṇḍalikā —Kuṇḍalinī.

इत्यन्तं निरूपितास्ति (ityantam nirūpitāsti) upto this śaloka it is explained there in Tantrāloka.

परापराशक्त्यपर पर्यायायाः विसर्गशक्ते-
रियं बीजात्मिका मध्यमा दशा भवति।

*(Parāparā Śaktyaparaparyāyāyāḥ visarga śakte
riyam bījātmikā madhyamā daśā bhavati)*

परापरा शक्ति (Parāparā Śakti) the medium energy of lord Śiva is also known as विसर्गशक्ति (Visarga Śakti) the creative energy.

बीजात्मिका मध्यमा दशा भवति (bījātmikā madhyamā daśā bhavati) This is the seed of all other energies because from there they flow forth. The Supreme state of visarga Śakti is पराकुण्डलिनी (Parā Kuṇḍalinī). परापराशक्ति (Parāparā Śakti) the second energy is medium energy. अपरा शक्ति (Aparā-Śakti) the third energy is inferior energy. It is known as प्राणकुण्डलिनी (Prāṇa Kuṇḍalinī).

**अस्या विसर्गशक्तेराद्यन्तदशयोर्वर्णनं प्राणकुण्डलिनी
पराकुण्डलिनी निरूपणावसरे भविष्यति।**

*(Asyāḥ Visarga Śakterādyanta daśayor varṇanam Prāṇ Kuṇḍalinī
Parā Kuṇḍalinī nirūpaṇāvasare bhaviṣyati)*

विसर्गशक्तेराद्यन्तदशयोर्वर्णनं (visarga śakterādyanta daśayor varṇanam) — This visarga śakti (creative energy) will be explained, from its आद्यन्तदशयोः (ādyanta daśayoḥ) first दशा (Daśā) which is the Supreme state i.e. पराकुण्डलिनी (Parā Kuṇḍalinī) to the last state i.e. प्राणकुण्डलिनी (Prāṇa Kuṇḍalinī), at the time of defining these two states i.e. Prāṇa Kuṇḍalinī and Parā Kuṇḍalinī. कामकलापरामर्शानुसारेण (Kāma Kalā parāmarśānusāreṇ) - Kāma-kalā means the unification of the two aspects of any sensation. Kāma (काम) does not mean only sex. It means when your eyes are united with form, it also exists when the ear is united with sound, the nose united with smell, the skin united with touch or some flower, or some softness - that is कामकला। Thus कौलयोगी अपि (Koula yogī api) the aspirant of the koula system also चर्याक्रमे (caryā-krame) meditates on these unifications in their various manifestations and तां शक्ति कुण्डलिनीं (tām śaktikuṇḍalinīm) - that Śakti Kuṇḍalinī, साक्षात्करोति (sākṣātkaroti) he experiences ; this is called caryā-krama, which is succession (krama) in the activity (caryā) of the senses. सिद्धयोगिनी सङ्घट्टात्मक समावेशावसरे (Siddha yoginī Saṅghattātmaka samāveśāvasare) सिद्ध (Siddha) means male adept योगिनी (yoginī) means female aspirant or siddha is “I” Consciousness and yoginī refers to

whatever activity limited with it. The customary meaning of Siddha-yoginī is the unification of two people. But the समावेश (Samāveśa) absorption of Siddha-yoginī can also take place at the conjunction, the unification of any two perceptions or Siddha can be the ear (not physical ear but the energy of hearing) and yoginī the sound. For meditation in caryā-krama the sensation of the knowledge of this cognition is utilized. कामतत्त्वरूपतया (Kāmatattvarūpatayā) This is known as the reality of Kāma-tattva.

यदाहुराचार्याभिनवगुप्तपादाः

(Yadāhurācāryābhinavaguptapādāḥ)

Ācārya Abhinavagupta has also clarified this in his Tantrāloka.

अतएव विसर्गोऽयमव्यक्तहकलात्मकः

कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते।

कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते (तन्त्रालोक-३-१४६)

(Ataeva visargoayamavyaktahakalātmakaḥ

kāmatattvamiti śrīmatkulaguhvaraucyate

kāmasya pūrṇatā tattvaṁ saṅghatte Pravibhāvyaṭe)

In the श्रीमत्कुलगुह्वर (Śrīmatkulaguhvara) Tantra उच्यते (ucyate) - it is said that the विसर्गोऽयं (visargoayam) - the energy of creation is found in the contact of two - may be joy, may be satisfaction, but something is created. अव्यक्त हकलात्मकः (avyaktahakalātmakaḥ) - This creative energy is the letter ह (ha) this letter is a half letter and is not produced fully. This partly produced “ह” (ha) is known as the कामतत्त्वं (Kāmatattvaṁ) the reality of willful desire. कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते (kāmasya pūrṇatā tattvaṁ saṅghatte pravibhāvyaṭe) kāma (willful desire) gets its fullness only when it is united. When it is united that is actual position of kāma.

श्री वातूलनाथाचार्येणापि (Śrī Vātūlanāthācāryeṇāpi) Ācārya Vātūlanātha also prescribes in his Sūtras - सिद्धयोगिनी सङ्घट्टान्महामेलापोदयः (siddha-yoginī saṅghattātmahā melāpodayḥ) महामेलापोदयः (mahāmelāpodāvḥ) Supreme unification takes place, सङ्घट्टात् (saṅghattāt) by the contact of siddhas and yoginis. Siddhas refer to I-Consciousness and yoginis refer to whatever

objectivity united with it. So this verse does not only refer physical sexual contact but all sensual contacts.

इत्यस्मिन् सूत्रे (ityasmin sūtre) in this Sūtra of Vātūlanātha, महामेलापशब्देन (mahāmelāpa śabdena) by the word of festival of supreme conjunction. सेयं शक्ति कुण्डलिनी निरूपिता (seyam śakti kuṇḍalinī nirūpitā) that Śakti Kuṇḍalinī is defined where the supreme meeting of Śiva and Śakti takes place.

यस्यां क्षणमात्रमपि स्थितिं प्राप्य कौलयोगी

(Yasyām kṣaṇamātramapi sthitim prāpya koulayogī)

In that koulayogi experiences this state only for one second.

वेद्य वेदकात्म शिवशक्त्यात्मद्वयविगलनेन

तां शिवशक्त्यात्म महासामरस्य रूपां स्थितिमनुभवति

(Vedya vedakātma Śiva Śaktyātma dvaya viganena tām Śiva Śaktyātma mahā sāmarasya rūpām sthitimanubhavati)

Then he experiences and achieves the conjunction of Śiva and Śakti. It is that state where Śiva and Śakti cannot be distinguished from each other. The individuality of Śiva and Śakti is lost. Śiva and Śakti are everywhere. It is just like mixing of two pots of milk. Once united these two pots of milk cannot be separated. Thus in this state, differentiatedness of these two Śiva and Śakti, gets disappeared.

इत्यस्यां सिद्धयोगिनीसङ्घट्टात्म महामेलापदशायां शक्तिकुण्डलिनी दशामनुभवन्

यः कौलयोगी चर्याक्रममाचरति, स एव चर्याक्रमेऽधिकृतोऽस्ति, नान्य इत्यवधातव्यम्।

(Itasyām siddha yoginī saṅghattātma mahāmelāpadaśāyām śakti kuṇḍalinī daśāmanubhavana yah koulayogi caryākramamācarti sa eva caryā krameadhik rtoasti nānya ityavdhātavyama)

इत्यस्यां महामेलापदशायां (Itasyām mahāmelāpadaśāyām) In that state of the great festival of union, सिद्धयोगिनी सङ्घट्टात्म (Siddha yoginī saṅghattātma) - which takes place by the contact of siddhas and yoginīs, यः कौलयोगी शक्ति कुण्डलिनी दशामनुभवन् (Yah koulayogi Śakti kuṇḍalinī daśām anubhavana) - the koula yogī perceives the state of Śakti Kuṇḍalinī, चर्या क्रममाचरति (caryākramamācarti) - and can do whatever he likes afterwards. There is

no sin for him in any action. स एव चर्याक्रमेऽधिकृतोऽस्ति (sa eva caryākrameadhi kṛtoasti) He alone is fit for caryā krama i.e. the practice of entering into the supreme through sensual contact filled with knowledge. नान्य इत्यवधातव्यम् (nānyaḥ ityavadhātavyam) none else, this must be understood clearly. तस्मात् परिपूर्णस्वात्मावमर्शनिष्ठानां (tasmāta paripūrṇa svātmāvamarśa niṣṭhānām). Therefore those yogīs, who are established in the awareness (विमर्श) of their nature as Śiva, पूर्णाशयानां एव (Pūrṇā śayānām eva) who have ocean like broad or skylike limitless hearts, अस्मिन्निरुत्तरसमावेशास्पदे (asminnirūttara samāveśāspade) and who are seated in that state which is above all, चर्याक्रमेऽधिकारो नेतरेषाम् (caryā krameadhikāro netareṣām) are authorised to follow the path of caryā krama, others will commit a blunder and will go to hell.

यदाहुः श्री क्षेमराजपादाः

(Yadāhuḥ Śri Kṣemarājapādāḥ)

Śriḥkṣemarāja also wrote the following verse in this connection:

ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम्। (स्पन्दनिर्णय)

(Te nātrādhikṛtāḥ paraiḥ punaridam pūrṇāśayaiścarvyatām) (Spanda Nirṇaya)

The yogis considering that they are established in it, but cannot hold it while attempting are not fit for this communication of rising Śakti Kuṇḍalinī. To perceive this state of caryā-krama, a yogī must be an ocean like broad-minded because it is an ocean where all streams in their movement become unknown and rest in without making any sound.

to be continued



The study of texts shines perfectly only when there is practical knowledge at the same time. Without practical knowledge philosophical study is useless.

Svāmi Lakṣmanjoo Mahārāj