

# कुण्डलिनीविज्ञानरहस्यम् ॥ Kuṇḍalinīvijñāna Rahasyam

(Part IV)

Īśvara Svarūpa Svāmī Lakṣmaṇa Joo Mahārāj

*Continued from last issue*

ततो मूलाधार चक्रादुत्थिता मध्यवाहिनी प्राणशक्ति-  
द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद् वशात्  
तत् द्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति।  
तदानीं योगी योगपद्येन अनयोः चक्रयोः परिवर्तनदशामनुभवति।

*(Tato mūlādhāra Cakrādutthitā madhyavāhīnī prāṇa Śaktir  
dviṭīyam nābhisthānagatam Cakram Vedhayati yadavaśāta  
tatadvīṭīyamapi nābhicakram vegena Saśabdham paribhramati.  
Tadānīm yogī yougapadyenānayohcakrayoh parivartanadaśāmanūbhavati.)*

Just after that Kuṇḍalinī advances from the mūlādhāracakra and rises to penetrate the wheel (cakra) which is residing at the navel. After that penetration this mūlādhāra cakra also begins to move in velocity along with sound and at that time yogi does not feel that (nābhicakra) above is moving but he feels mūlādhāra cakra is also moving i.e. that yogi simultaneously experiences the movement of both cakras. Yogi listens that sound and this sound produces joy. (Svāmī Ji relates this from his own experience)

तदनु तस्य योगिनः प्राण शक्तिर्नाभि चक्रात् समुत्थाय वेगेन  
हृच्चक्रं वेधयित्त्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि  
वेगेन परिवर्तनदशामनुभवति।

*(Tadanu tasya yoginaḥ prāṇa-Śaktir nābhi Cakrāta Samutthāya vegena  
hriccakram vedhayitvordhvam gacchati, tadā sa yogī hricchakrasyāpi  
vegena parivartanadaśāmanubhavati)*

Now from the nābhi cakra this breath travels in the form of kuṇḍalinī upto the heart and penetrates the cakra residing there. This cakra is known as the hrit cakra. After being penetrated, this hrit cakra (Cakra of the heart) also begins to move rapidly with sound and he feels not only the

movement of hrit cakra but he experiences the movement of nābhi and mūlādhāra cakra as well.

ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः  
कण्ठस्थानगतं चक्रमेव भ्रूमध्यस्थानगतं  
चक्रञ्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि  
वेगेन परिवर्तेते-इत्यस्य योगिन एवानुभवगोचरत्वमेति।

*(Tatah kaṅṭhasthānamāptā sā madhyavāhinī prāṇaśaktiḥ  
Kaṅṭhasthānagatam Cakrameva bhrūmadhyasthānagatam  
Cakrañca vegena vedhayati yadvaśātte ubhe cakre api  
vegena parivartete ityasya yoginaḥ evānubhava gocaratvameti)*

In this way respectively breath in the form of kuṇḍalinī penetrates the cakra of bhrūmadhya found between the two eye brows with velocity. With this penetration both of these cakras begin to move rapidly with sound. This is what the yogi experiences.

इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योग्यस्यां  
प्राणकुण्डलिनीस्पन्दनदशायां मूलाधार चक्र स्थानादारभ्य  
भ्रूमध्यस्थानगतचक्र पर्यन्तानां समस्तानां  
चक्राणां यौगपद्येन सवेगं परिवर्तनरूपत्वमनुभवति,  
यदनन्तरमेव योगिनमणिमाद्यष्टसिद्धयः समाश्रयन्ते।

*(ittham bindusthānagatam Cakram vedhayitvāyam योग्यस्यां  
prāṇa kuṇḍalinīspandanadaśāyām mūlādhāra cakrasthānādārabhya  
bhrūmadhyasthā nagata cakra paryantānām Samastānām  
Cakrāṇām yougapadyena savegam parivartanarū patvamanubhavati,  
Yadanantarameva Yoginamānimādyasṭa siddhayaḥ Samāśryante.)*

इत्थं in this way, अयं योगी this Yogi. अस्यां प्राणकुण्डलिनी स्पन्दन दशायां- in the state of manifestation of Prāṇakuṇḍalinī बिन्दुस्थानगतं चक्रं वेधयित्वा- having penetrated the bhrū-bindū cakra, परिवर्तनरूपत्वमनुभवति – experiences the movement of समस्तानां चक्राणां – all these wheels. मूलाधार चक्रस्थानादारभ्य भ्रूमध्यस्थान पर्यन्तानां – right from Mūlādhāra to bhrū-madhya cakra सवेगं यौगपद्येन – Simultaneously with velocity just like a machine. यदनन्तरमेव – Then right from that very moment. योगिनामणिमाद्यष्टसिद्धयः;

समाश्रयन्ते – the yogis experience the possession of अणिमा etc. eight yogic powers. अणिमा etc. eight Yogic powers are as under :-

- (i) अणिमा – With this a Yogi experiences the power of becoming invisible.
- (ii) लघिमा – It is the power to become as light as a feather and can easily fly in the sky
- (iii) महिमा – With this Yogic power a yogi becomes very large and produces a body like that of हनुमान्
- (iv) गरिमा – With this power a yogi becomes very heavy so that no power on the earth can move him.
- (v) ईशित्व – It is that power by which a yogi experiences sovereignty over this world. He acts according to his wish without any interruption.
- (vi) प्राप्ति – It is the power to be in different places at the same time.
- (vii) प्राकाम्य – With this power a yogi attains full control over his own system.
- (viii) वशित्व – With this power every one is attracted to yogi, and every one wants to be with him.

अमुमेवाशयं वेधदीक्षाविचारावसरे आचार्याभिनवगुप्तपादाः श्रीतन्त्रालोके  
उपोद्वलयन्ति—

वेधदीक्षा च बहुधा तत्र तत्र निरूपिता।

साचाभ्यासवता कार्या येनोर्ध्वोर्ध्वं प्रवेशतः॥

शिष्यस्य चक्रसंभेद प्रत्ययो जायते ध्रुवः।

येनाणिमादिका सिद्धिः .....

(२९ आह्निक तन्त्रालोक श्लोक २३७-२३८)

*Amumevāśayam Vedhadīkṣāvīcārāvasare Ācāryābhinavaguptapādāḥ Śrī  
Tantrāloke upodvalayanti—*

*Vedhadīkṣā ca bahudhā tatratatra nirūpitā*

*Sā cābhyāsvatā Kāryā yenordhvordhva praveśataḥ*

*Śiṣyasya cakrasambheda pratyayo jāyate dhruvraḥ*

अमुमेवाशयं – this very meaning. उपोद्वलयन्ति – has been explained by आचार्याभिनवगुप्तपादाः- Ācārya Abhinavagupta श्रीतन्त्रालोके वेधदीक्षा विचारावसरे – in Tantrāloka's Vedha - dīkṣā (penetrating initiation) Chapter He explains :-

च – and वेधदीक्षा – the initiation of penetration निरूपिता – is described बहुधा – in different ways तत्र तत्र – in the Tantras. साक्षाभ्यासवर्तकार्या – Here the yogi has to experience the initiation of penetration येन – by which, ऊर्ध्वोर्ध्वप्रवेशतः- he rises from one cakra to another, चक्रसंभेदप्रत्ययो जायते ध्रुवः- and simultaneously experiences these cakras in movement. येन- by this अणिमादिकासिद्धिः- the eight great power of yoga namely अणिमा महिमा etc. are possessed by yogis. अथापरा सृतिर्यथा- Unfortunate Yogis experience the state of Prāṇakuṇḍalinī in a second way.

केषाञ्चित् च मन्दयोगिनां मध्यनाड्यां यदा प्राणापानौ अस्तं गच्छतः तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णति। तदनु कण्ठस्थानगतं चक्रं, ततो मूलाधारस्थानं यावत् अखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किञ्चित् अनुभवगोचरत्वं एति। अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव, प्रत्युत सयोगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परां एवानुभवति। यदुक्तं श्रीरत्नमालायाम्-

अधोऽवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने।

सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम्॥

ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च।

तदा पैशाच आवेशः स वै विघ्नस्य कारणम्॥

(Keśāncita ca mandayoginām madhyānādyām yadā prāṇāpānou astam gacchataḥ tadā teṣām parameśvara śakti pātasya mandatvādeva madhyavāhiṇī prāṇa śaktirviparya-yeṇaiva prathamam bhrūmadhya-sthānagatam cakram vedhayati, yata vaśāta asya yoginaḥ tata cakram prathamam saśabdām ghūrṇate. Tadanu

*Kaṅṭhsthānagatam cakram tato mūlādhārasthānam yāvata akhilāni cakrāṇi śabdān  
parivartante yena tasya yoginaḥ samsāra vāsnāyāstatrāvasthītatvena na kiñcīta  
anubhava go caratvameti. Aṇimādhyāṣṭa siddhīnām kathā tu dūrāpāstaiva, prtyuta  
sa yogi nimnāṅkitena piśācāveśena samāviṣṭo bhūtvā vighnaparamparām  
evānūbhavati. Yaduktam Śrī Ratanmālāyām -*

*Adho'vasthā yadā ūrdhvam samkrāṃanti varānane  
Saiva mokṣapadāvasthā saiva jñānasya bhājanam  
ūrdhva cakra gatāvasthā yadādhāḥ sambhavanti ca  
tadā piśāca āveśaḥ sa vai vighnasya kāraṇam*

केषांचित् च मन्दयोगिनां – Those yogis who are unfortunate, मध्यनाड्यां यदा प्राणापानौ अस्तं गच्छतः— When they reach at the place of लम्बिका and travel from लम्बिका to the mūlādhāra cakra, they experience the rise of prāṇa kuṇḍalinī in the sameway as is experienced by the great yogis. तदा तेषां – at that point to those yogis, परमेश्वर शक्तिपातस्य मन्दत्वादेव – When it is not the will of Lord Śiva, because every - thing takes place as per Lord Śiva's will, So मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव – the prāṇakuṇḍalini moves in oppositeway प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति – it pierces at first the cakra of bhrū madhya in movement यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णते – because of this that cakra of yogi begins to move with sound at first, तदनु कण्ठस्थानगतं चक्रं – then the cakra residing in कण्ठस्थान begins to move, ततो मूलाधार स्थानं यावत् – upto mūlādhāra also this whole happens अखिलानि चक्राणि सशब्दं परिवर्तन्ते – all cakras move with sound. तेन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किञ्चिदनुभवगोचर त्वमेति – when Prāṇa kuṇḍalinī rises in this fashion, it is an indication that this yogi is attached to worldly pleasure. For him traces of attachment remain. Nothing is achieved by him. अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव – For this yogi there is no chance of possessing the eight great powers of yoga. प्रत्युत स योगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परामेवानुभवति – on the contrary, this yogi has entered into a state of absorption which is said to be devilish (पिशाचावेश)। It is not a correct absorption and it causes this yogi to become the victim of an unending series of obstacles during the rest of his life. यदुक्तं श्रीरत्नमालायाम् – this is said in Śrī Ratnamālāstotra also.

अधोऽवस्था यदा ऊर्ध्वं ... कारणम्॥

When this state is established below and when from there it penetrates higher and higher, that is the state of liberation. That is the state where yogis become fittingly qualified for the attainment of knowledge. But on the contrary, when these states are penetrated downward form alone and in reverse that is incorrect absorption (पिशाचावेश) that is the indication that hereafter this yogi's life will be filled with obstacles.

अथ कामकलां परामृशन् योगी सिद्धयोगिनी संघट्टावसरात्मके चर्याक्रमे  
इमां प्राणकुण्डलिनी दशां विषतत्त्वप्रवेशसमयेऽनुभवति।

(Atha kāmkaḷām parāmrśan yogī siddha yoginī samghaṭṭāvasarātmake caryā  
krame imām prāṇa kuṇḍalinī daśām viṣatattvapraveśasamaye'nubhavti.)

Now we will touch the state of kāmakaḷā which we have discussed in first kuṇḍalini also while touching this kāmakaḷā there when this योगी सिद्धयोगिनी संघट्टावसरात्मके – yogi comes in contact with Siddha and yogini, इमां प्राण कुण्डलिनीदशां – this Prāṇa kuṇḍalinī state is अनुभवन्ति – experienced by those yogis विषतत्त्वप्रवेशसमये – at the time of entering in Viṣatattva.

पूर्वोक्त रूपायां महामेलाप दशायामादौ या  
दशा ह्यनुभूयते सैव विषतत्त्वरूपागमेषु वर्णितास्ति।

(Pūrvokta rūpāyām mahāmelāpa daśāyāmādou yā daśā hyanubhūyate saiva  
viṣatattvarūpāgameṣu varṇitāsti)

In the beginning of महामेलापदशा, already described, which state is experienced there that very state takes place in Viṣatattva also.

श्रीकुलगुह्वरतन्त्रे इयमेव वेधदीक्षा मन्त्र नाद बिन्दु शाक्त भुजंग परेति  
रूपा षोढा वर्णिता।

(Śri kulaguhvaratantra iyameva vedhādīkṣā mantra nāda bindu Śakta bhujanga  
paretirūpā ṣoḍhā Varṇitā)

इयमेव वेधदीक्षा – this vedhādīkṣā, श्रीकुलगुह्वरतन्त्रे – in kulaguhvaratantra. षोढावर्णिता – is described to the six-fold; namely मन्त्र, नाद, बिन्दु, शाक्त, भुजंग and परा।

to be continued