

कुण्डलिनीविज्ञानरहस्यम् ॥ Kuṇḍalinīvijñāna Rahasyam

Īśvara Svarūpa Svāmī Lakṣmaṇ Joo Mahārāj

Continued from last issue

अथ प्राणकुण्डलिनीस्वरूपं निर्णयते।

(Atha prāṇa-kuṇḍalinī svarūpam nirṇīyate)

अथ (Atha) now, प्राणकुण्डलिनीस्वरूपं (Prāṇa-kuṇḍalinī svarūpam) the nature of Prāṇa-kuṇḍalinī. निर्णयते (Nirṇīyate) I will explain.

चिच्चमत्कृतिरूपा विसर्गशक्तिः।

(Ciccamatkṛtirūpā visargaśaktiḥ)

चित्विसर्गशक्तिः (Cit-visargaśaktiḥ) the creative energy of Lord Śiva, चमत्कृतिरूपा (Camatkṛtirūpā) is filled with the taste of Her consciousness.

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः।

(Svātmanah svātmani svātmakṣepo vaisargikī sthitiḥ) (Tantrāloka III-141)

स्वात्मनः (Svātmanah) from one's own self, स्वात्मनि (Svātmani) in one's own self, स्वात्मक्षेपो (Svātmakṣepo) to create one's own self. वैसर्गिकी स्थितिः (vaisargikī sthitiḥ) the nature of visarga-śakti.

To create the self from the self in the self is the reality of creative Energy. Thus creating 'self' in 'self' from 'self' is the definition of creative energy.

इत्याचार्याभिनवगुप्तपादोक्त्या स्वात्मन्येव विसर्गस्योन्मेषदशां परामृशन्ती
प्राक्संवित्प्राणे परिणतां इति नयेन प्राणनरूपतां चावभासयन्ती
प्राणकुण्डलिनीरूपतयागमेषु निरूपते।

*(Ityācāryābhinavaguptapādoktyā svātmanyeva visargasyonmeṣadaśāṃ parāmṛśantī
parāmrśantī prāka samvitprāṇe pariṇatā itinayena prāṇanarūpatām cāvabhāsayantī
prāṅkuṇḍalinī rūpatayāgameṣu Nirūpyate)*

इत्याचार्याभिनवगुप्तपादोक्त्या (Ityācāryābhinavaguptapādoktyā) this is the statement of Ācārya Abhinava Gupta pāda that स्वात्मन्येव विसर्गस्योन्मेष दशां परामृशन्ती (Svātmanyeva visargasyonmeṣa daśāṃ parāmṛśantīm) when

Kuṇḍalinī experiences the state of the creative energy of consciousness in Her own nature then, 'प्राक् संवित्प्राणे परिणतां' इति नयेन प्राणनरूपतां चावभासयन्ती (Prāka Samvitprāṇe pariṇatā iti nayena Prāṇanrūptām cāvabhāsayantī) as described by kallata, in the very beginning of creation, breath (prāṇa) comes forth as the first creation. When the god consciousness flows out in the creative cycle, she takes the formation of that breath which is not this inhaling and exhaling breath but (Prāṇana) i.e. vibrating breath. When a woman conceives a child that child is first produced with this vibrating breath. At that time there is no actual breathing, there is only life. That is vibrating breath. प्राणन् (Prāṇana) प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते (Prāṇana Kuṇḍalinī rūptayāgameṣu nirūpyate) when this creative Energy (visargaśakti) has taken the form of vibrating breath the scriptures tell us that this breath is in the form of Prāṇakuṇḍalinī.

यद्यप्यस्यां प्राणकुण्डलिनीरूपायां विसर्गशक्तौ प्राणनरूपत्वात्
 बहिर्भावावभासनात्मिका स्थितिर्दृश्यते, तथाप्यत्र प्राणादि
 पञ्चवाहस्यानुन्मीलनात् स्वात्मानन्द चमत्कृतिमयत्वमेव सर्वतः प्रवर्तते।
 (Yadyapyasyām Prāṇa kuṇḍalinī rūpāyām visargaśaktou prāṇana rūpatvāta
 bahirbhāvāvabhāsanātmikā sthitirdrśyate, tathāpyatra prāṇādi
 pañcavāhasyānunmīlanāta svātmānanda camatkṛtimayatvameva sarvataḥ
 pravartate)

Though in this creative energy of Lord Śivā, supposed to be the state of Prāṇa Kuṇḍalinī, it takes the formation of that vibrating force of breath then the blissful state of one's nature appears. In the next movement of this vibration the five states of breath namely प्राण (Prāṇa) अपान (Apāna) समान (Samāna) उदान (Udāna) व्यान (Vyāna) take the formation of प्राणनशक्तिः (Prāṇanaśaktiḥ). At this stage, however, these five breaths are not yet manifested because of this in this state of Prāṇakuṇḍalinī only the blissful state of one's nature appears.

1. प्राण (Prāṇa) - breathing in and out.
2. अपान (Apāna) - It exists when in bathroom we push out stool or urine.
3. समान (Samāna) is that breath which keeps our nerves in real position and all vital channels in balance.

4. उदान (Udāna) is the breath which digests the food in our body.
5. व्यान (Vyāna) is the breath that stimulates all this and directs it with vibrating force.

इयमेव प्राणकुण्डलिनीरूपा चितिशक्तिर्विसर्गस्यादिकोट्यात्मनि
स्वरूपे स्फुरतीति कौलयौगिभिरनुभूयते।

*(Iyameva prāṇa kuṇḍalinīrūpā citiśaktirvisargasyādikotyātmani
svarūpe sphuratīti koulayougibhira nubhūyate)*

इयमेवचितिशक्तिः (iyameva citiśaktiḥ) This energy of consciousness प्राण-कुण्डलिनीरूपा (Prāṇa kuṇḍalinīrūpā) which is in the form of prāṇa kuṇḍalinī विसर्गस्यादि कोट्यात्मनि स्वरूपे स्फुरतीति (visargasyādikotyātmani svarūpe sphuratīti) appears in the first state of the creative pulse, कौलयौगिभिरनुभूयते (koulayougibhiranubhūyate) it is experienced by Śaiva yogis.

अत्रतु स्वानुभवसारमपि किञ्चिन्मया वर्णयते।

(Atratu Svānubhava sāramapi kiñcinmayā varṇyate)

Regarding this Prāṇa kuṇḍalinī I shall explain you according to my own experience.

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम्।
तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे

सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः॥ (स्पन्द-२४-२५)

*(Tāmāśrityordhva mārgēṇa candra sūryāvubhavapi
souṣumneadhvanyastamito hitvā brahmāṇdagocaram
tadātasmina mahāvvyomni pralīna śaśibhāskare
souṣupta padavanmūḍaḥ prabuddhaḥ syādanāvṛtaḥ)*

According to verses 24 and 25 of स्पन्दकारिका 'Vasugupta' explains the centre of the two breaths is the way. Through this way we will gain entry in rising. In ordinary life this way is closed and blocked, but it opens when prāṇa kuṇḍalinī occurs. When that supreme Energy of consciousness is concentrated in ऊर्ध्वमार्ग (Ūrdhvamārga) - the centre, we get entry in going high in rising. When we concentrate continuously without any break on that ūrdhvamārga - the centre, चन्द्र सूर्यौ उभौ अपि (Candra Sūryou ubhou api)

चन्द्र (Candra - the moon) known as incoming breath, सूर्य (Sūrya - the sun) known as outgoing breath, spontaneously enter in the pathway of the central channel (Suṣumnā) and rush down to मूलाधारचक्र (mūlādhāra cakra) Then as kuṇḍalinī it rises from the mūlādhāra cakra to सहस्रारचक्र (Sahasrāra Cakra) passing through the subtle opening of ब्रह्मरन्ध्र (brahmarandhra) There is a subtle opening at brahmarandhra point, through this the kuṇḍalinī departs from the entanglements of this body and enters that infinite expanse of God-Consciousness where प्रलीनशशिभास्करे breathing in and breathing out are not found existing anywhere. In this state also if perfect attentiveness is not maintained by those yogis, then सौषुप्तपदवन्मूढः (Souṣuṣuptapadavanmūḍaḥ) they will again get drowsiness and they are lost, because of diverting consciousness from that vibrating centre for a moment. But we will suddenly come out of that state and fall in the void state called pralayākala. At that point we will not yet be in the diverse cycle of the world filled with thoughts we will be in शून्य voidness. After falling into the void state we will open our eyes and again we are as good as ordinary persons. मूढः (mūḍaḥ) means that he is just suffer there. This whole universe is filled with consciousness but everybody has lost that consciousness. That is the cause of our being tossed in this cycle of Māyā, torture and repeated births and deaths, disease etc. प्रबुद्धः स्यात् अनावृतः (Prabuddhaḥ syātanāvṛtaḥ) but that yogi who is प्रबुद्ध (Prabuddha) attentive whole heartedly i.e. who can not loose his consciousness even in choleroform, that yogi is great.

इति श्रीवसुगुप्तपादप्रतिपादितनयेन

(iti śrīvasuguptapāda pratipāḍitanayena)

This is the statement of vasugupta who has explained this in his spandakārikās. यदा शैवयोगी (Yadā Śaivayogī) when this Śaivayogī, क्षणमप्यवधान शैथिल्यमसहमानः (Kṣaṇamapyavdhāna śaithilyamasahamānaḥ) does not allow absence of awareness even for one moment to take place, सततमेव शिवात्मभावमनुसन्धानः समावेश दशायामुन्मुखो भवति (Satatameva Śivātmabhāva-manusandadhānaḥ Samāveśadaśāyāmunmukho bhavati) and is always one pointedly attentive established in Śivabhāva and directs his mind towards samāveśadaśā.

तदास्य स्वात्मानुसन्धिबलादेवोभौ प्राणापानौ

सौषुम्ने मार्गे लयं गच्छतः

(*tadāsya svātmānusandhi balādevobhou prāṇāpānou
souṣumne mārge layam gacchataḥ*)

Then by the power of his one pointedness both breaths (breathing in and breathing out) enter in the central vein automatically.

तदनन्तरमस्य प्राणशक्तिः मूलाधारपदवीमाश्रयते।

(*tadanantaramasya prāṇa śaktiḥ mūlādhārapadavīmāśrayate*)

And next moment to that he experiences the state of Prāṇakuṇḍalinī at the site of मूलाधार।

तस्मान्मूलधारान्मध्योर्ध्वं मार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ
योगी प्राणकुण्डलिन्यवस्थामनुभवति।

(*tasmānmūlādhārānmadhyodhrva mārgeṇa procchalantyām vikaśvarāyām
prāṇaśaktou yogi Prāṇakuṇḍalinyavasthāmanubhavati*)

From that mūlādhāra cakra at the beginning of its rise towards सहस्रार चक्र it rises in that Prāṇaśaktiḥ which is विकस्वरायां (Vikaśvarāyām) all round bloomed and yogi experiences the state of Prāṇakuṇḍalinī.

अत्र प्राणकुण्डलिनी समावेश दशायां योगिनां द्वे गते भवतः।

(*Atraprāṇakuṇḍalinī samāveśa daśāyām yoginām dve gate bhavataḥ*)

In this state of Prāṇa kuṇḍalinī yogis experience two way traffic. तत्राद्यायथा (Tatrādyā yathā) First way for yogis is as under—

केषाञ्चिद्यथा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ
सन्तौ लम्बिकास्थानं भित्त्वाङ्गुलि पिहित कर्णघोषवद् ध्वनन्तौ
मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव
सशब्द पूर्णविगेन परिवर्तते इति योगी प्राथम्येनानुभवति।

(*Keṣāñcidyathā prāṇāpānou madhyamārge layam gacchatastadā prathamam
tāvadadhomukhou santou lambikāsthānam bhittvāṅguli pihita karṇaḥṣavada
dhvanantou mūlādhār cakram vedhayataḥ tadāsya yogino mūlādhār cakramukta
prakāreṇaiva saśabda pūrṇa vegena parivartate iti yogi prāthamyenānubhavati*)

केषाञ्चिद् - For some yogis, यथा प्राणापानौ मध्यमार्गेलयं गच्छतः - when the

breath enters the central channel तदा प्रथमं तावदधोमुखौ सन्तौ - there the incoming breath and the outgoing breath initially descend (adhomukhou). लम्बिकास्थानं - In that अधोमुख State there is a state of Lambika. The state of लम्बिका cannot be established by any physical means because it is very subtle, there are four passages in लम्बिका. These two breaths, when they take the position of descending, arrive at the लम्बिका that is the passage from the right side. From left side there is another लम्बिका that is presently active in us while the लम्बिका of right side is blocked. When the two breaths (प्राणापान) collect and take the position of descending, the breath stops and a choking sensation is felt. Then the लम्बिका on the right side opens and the breath rushes down through that opening.

भित्त्वा - when the breath takes entry through the लम्बिका, अङ्गुलिपिहित कर्णघोषवत् ध्वनन्तौ - it produces a sound which is like that internal sound produced when you close the ears by pressing your fingers on them. It is a continuous sound like the sound of the ocean. When the two breaths gain entry into the सुषुम्ना through the लम्बिका and travel towards मूलाधारचक्र where they rest, a stipulated sound is produced. मूलाधारचक्रं वेधयतः - At that point the - mūlādhāracakra is penetrated. तदास्य योगिनो मूलाधार चक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति - When it is penetrated, the yogi experiences the wheel (cakra) beginning to move with great force and sound. It moves in a clockwise direction. This is the state experienced by yogis at the first moment this occurs.

to be continued.



The mystic worship does not need any definite place such as a temple to perform it, nor any invocation (Āvāhana etc.) It may be performed wherever and whenever possible.

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