

# कुण्डलिनीविज्ञानरहस्यम् ॥ Kuṇḍalinīvijñāna Rahasyam

(Part V)

Īśvara Svarūpa Svāmī Lakṣmaṇa Joo Mahārāj

*Continued from last issue*

मन्त्रवेधं तु नादाख्यं बिन्दुवेधमतः परम्।

शाक्तं भुजङ्गवेधं तु परं षष्ठमुदाहृतम्॥

(Mantravedham tu nādākhyaṃ binduvedhamataḥ param  
Śāktam bhujāṅga vedham tu param Ṣaṣṭhamudāhṛtam)

This Vedhadīkṣā - penetrating initiation is षष्ठमुदाहृतं - said to be six-fold मन्त्रवेधं तु - mantravedha is first, नादाख्यं - nāda vedha is second अतः परं - after that बिन्दुवेधं - bindu vedha is third, शाक्तं - Śākta vedha is fourth, भुजङ्गवेध - Bhujāṅga vedha is fifth and the sixth is पर - Supreme Vedha. All these six-fold penetrating initiations revealed in the 'Kulaguhvara Tantra', take place in Prāṇa Kuṇḍalinī and each reflect a different experience in the rise of Prāṇa. Kuṇḍalinī. The varieties of penetrating initiations come to the aspirant depending on his desires and longings.

वेधदीक्षा षट्कस्य स्वरूपमधस्तात्त्रिदिश्यते—

मूलाधारचक्रादुत्थिता पूर्णाहन्तात्मकमन्त्रस्वरूपा प्राणकुण्डलिनी पूर्णाहन्ता-  
बलात् समस्तानि चक्राणि वेधयन्ती आदिमा मन्त्रवेधदीक्षेति कथ्यते।

(Vedhadīkṣā Ṣaṭkasya Svarūpamadastāta nirdīśyate -  
Mūlādhāra cakrādutthitā pūrṇāhantātmaka mantra svarūpā prāṇa-kuṇḍalinī  
pūrṇā hantābalāt samastāni cakrāṇi vedhayanī ādhimā mantravedha dīkṣeti  
kathyate.)

वेधदीक्षा षट्कस्य स्वरूपमधस्तात् निर्दिश्यते - These six ways of penetration of Kuṇḍalini will be explained as follows :-

मूलाधारचक्रात् उत्थिता - When from Mūlādhāracakra this Kuṇḍalinī rises, पूर्णाहन्तात्मक मन्त्रस्वरूपा - it takes the formation of मन्त्र such as अहं, सोऽहं, शिव, ॐ, all these mantras प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि वेधयन्ती - By the power of पूर्णाहन्ता, Prāṇa Kuṇḍalinī penetrates all the cakaras by and by

from down to upwards. आदिमा मन्त्रदीक्षेति कथ्यते - this is nominated as Mantravedha dīkṣā the first piercing.

Thus Mantravedha is the first piercing where the yogi hears the sound of mantra. This kind of piercing takes place when the yogi intensely desires and longs for the recognition of Supreme I- Consciousness. In this case when Prāṇa Kuṇḍalinī rises, it takes the form of mantra and the yogi hears a mantra such as Om, Śiva, aham or So'ham. At the same time, he feels I am this Kuṇḍalinī - I am one with the Kuṇḍalinī. This is called mantra. His breath becomes full of bliss and this breath penetrates all the cakras. This kind of penetration is called Mantra-vedha.

**मथ्योर्ध्वाहक्रमेण च प्रोच्छलन्ती नादाकारा सा द्वितीया नादवेधदीक्षेति कथ्यते।**

*(Madhyordhva vāha krameṇa ca procchalanī nādākārā sā dvitīyā nādavedha dīkṣeti kathyate)*

'Nādavedha' is called second type of piercing. This piercing occurs when the yogi desires to uplift people. Here, when the breath touches मूलाधार चक्र it takes the formation of drum sound.

**वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्गं वेधयन्ती तृतीया बिन्दुवेध दीक्षेति नाम्ना व्यपदिश्यते।**

*(Vīrya svarūpā sā Prāṇa Kuṇḍalinī samastam cakravargam vedhayantī tṛtīyā bindurvedha dīkṣeti nāmnā vyapadiśyate)*

Third type of piercing is called Bindu-vedha. In Binduvedha blissful force of breath is transformed into a fountain of semen. The word बिन्दु means वीर्य (semen.) The yogi feels that it is a fountain of semen which is rising from मूलाधार चक्र to ब्रह्मरन्ध्र and spreading throughout his body. When the Kuṇḍalinī rises in बिन्दु वेध the yogi feels that sexual joy is nothing in comparison to the joy experienced in it.

**शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सा तुर्या शाक्तवेधदीक्षा भवति।**

*(Śaktirūpatāmāpannā cakravedhanakriyāparā sā turyā śāktavedha - dīkṣā bhavati)*

Fourth type of piercing is called Śākta vedha dīkṣā (शाक्तवेधदीक्षा). In this piercing an aspirant experiences the rise from मूलाधारचक्र to ब्रह्मरन्ध्र in the

form of an ant because that blissful force of breath is transformed into energy. This is the rise of energy in Kuṇḍalinī. It is called शाक्तवेध because this kind of penetration in Prāṇa Kuṇḍalinī is filled with शक्ति (power).

**सर्पाकारतामादधाना चक्रवेधनं च कुर्वाणा  
व्युत्तिष्ठन्ती भुजङ्गवेधदीक्षा पञ्चमी।**

*(Sarpākāratāmādhānā cakra-vedhanam ca kurvāṇā vyuttiṣṭhantī bhujāṅga vedha dīkṣā pañcamī)*

भुजंगवेध is fifth type of piercing. In this piercing when प्राणकुण्डलिनी is rising, the yogi feels that सर्पाकारतामादधाना- a serpent is rising and producing a serpent sound. In this case the rise of the blissful force of breath in the form of प्राणकुण्डलिनी takes the form of Cobra (भुजंग) and penetrates all these cakras upwards.

**पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति।**

*(Parāśaktirūpatāmāśrayantī samasta cakra vedhanaśīlā sā paravedhadīkṣā ṣaṣṭhīti)*

परवेधदीक्षा is Sixth type of piercing. This is Supreme Vedha. It is experienced by those who are always bent upon finding the Lord and nothing else. They are not interested in this universe they only want to surrender themselves completely to the Lord.

**अथ पराकुण्डलिनी स्वरूपं विमृश्यते -**

*(Atha parā kuṇḍalinī svarūpam vimṛśyate)*

Now we will touch upon the experience of Supreme (परा) Kuṇḍalinī. How Parā Kuṇḍalinī is experienced.

परचितिरूपा विसर्गशक्तिः (Para Citirūpā Visarga Śaktih) the supreme creative energy, is one with Supreme consciousness, यदा अन्तर्भावौमुख्यरूपा (Yadā antarbhāvounmukhyarūpā) when it is directed towards Her internal nature (Svarūpa) अन्तः कोट्यात्मनिस्वरूपे स्वात्मानं चमत्कुर्वाणा (antah kotyātmani svarūpe svātmānam camatkurvāṇā) where all movement ends, she there relishes Her true state - the fullness of I-Consciousness completely filled with God-Consciousness. पूर्णाहन्तात्मके पदे इदन्तासमावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधि व्युत्थान सामरस्यदायिनी क्रममुद्रारूपां जगदानन्दस्वरूपात्मिकां पराकुण्डलिनी दशां प्रकाशयति। (Pūrṇāhantātmake pade idantāsamāveśam

tathedantātmake pade pūrnāhantāyāh samāveśam kurvati samādhi vyutthāna sāmasyadāyinīm kramamudrārūpām jagadānanda svarūpātmikām parā kuṇḍalinī daśām prakāśayati) Then that Iconsciousness is diluted in इदन्तासमावेशं - Consciousness of this. तथा - and इदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती - Consciousness of this is diluted in I-Consciousness. समाधि व्युत्थान सामरस्यदायिनी - and it produces oneness of Samādhi and Vyutthāna - internal and external experience what to speak of Her nature, what to speak of this world. They appear to be one with each other. There is not slightest difference also. क्रममुद्रारूपां - This is the state of Krama mudrā. जगदानन्द स्वरूपात्मिकां पराकुण्डलिनी दशां प्रकाशयति - This is the state of Parā Kuṇḍalinī. This is the state of Jagad-ānanda.

जगदानन्दस्य लक्षणं श्री तन्त्रालोकेयथा—

(Jagad-ānandasya lakṣaṇam Śrī Tantrāloke yathā) the definition of Jagmta-ānanda is given in Tantrāloka in this way -

यत्र कोऽपि व्यवच्छेदो नास्ति यत् विश्वतः स्फुरत्।

यदनाहतसंवित्ति परमामृत बृंहितम्॥

(Yatra ko'pi vyavacchedo nāsti yat viśvatah sphurat  
Yadanāhata samvitti paramāmṛta bṛmhitam)

यत्रास्ति भावनादीनां न मुख्या कापि संगतिः

तदेव जगदानन्दमस्मभ्यं शम्भुरुचिवान्॥

(Yatrāsti bhāvanādīnām na mukhyā kāpi samgatih  
Tadeva jagadānandamasmabhyam Śambhurūcivān)

T.A.V-51-52

यत्र कोऽपि व्यवच्छेदो नास्ति - Where there is no destruction or where there is no absence of bliss, यत् विश्वतः स्फुरत् - Where bliss is found shining from all sides, यदनाहत संवित्ति परमामृत बृंहितं - Where it is universally strengthened by the Supreme I Consciousness of God, यत्रास्ति भावनादीनां न मुख्या कापि संगतिः - Where the six limbs of yoga - bhāvanā, dhāranā, dhyāna, pratyāhāra, yoga, and Samādhi - are no longer used or required, तदेव जगदानन्दं अस्मभ्यं शम्भुरुचिवान् - that state is Jagad-ānanda. Abhinavagupta says that his master Śambhunātha had described all this about Jagadānanda to him.

अत्रापि स्वानुभवानुसारं मया किञ्चित् लिख्यते - (Atrāpi svānubhavānusāram mayā kiñcita likhyate). Now according to my own experience, I want to tell you something more about this.

तीव्रशक्तिपातभाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति,  
तदातस्य प्राणशक्तिर्मध्योर्ध्ववाहक्रमेण षट्चक्रवेधनक्रममस्पृष्टैव  
ब्रह्मरन्ध्रस्थानं आसाद्य चिदानन्दस्वरूपा भवति।

*(Tivrasaktipātabhājanasya Śivayoginaḥ prāṇā yadā souṣumne mārge samāviśanti, tadātasya prāṇaśaktirmadhyordhvavāha krameṇa Ṣaṭcakra vedhana kramam asprṣṭvaiva brahmarandhrasthānam āsādyā cidānanda svarūpā bhavati)*

When a Śiva yogi has become worthy of the Supreme grace (तीव्रशक्तिपात) of Lord Śiva and when his प्राणशक्तिः (energy of breath) समाविशति - enters सौषुम्ने मार्गे - in the pathway of the central channel, षट्चक्रवेधन क्रमं अस्पृष्टैव - it does not touch the six cakras that are found there, मध्योर्ध्ववाहक्रमेण ब्रह्मरन्ध्रस्थानं आसाद्य - rather it rises without the interruption of these six cakras, Just like fountain rising up to the thousand spoked cakra, चिदानन्दस्वरूपा भवति - and there it is filled with the bliss of God Consciousness. इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जायते (Ittham tasya yoginaḥ kramamudrāyām samāveśo jāyate) thus this yogi experiences the state of Kramamudrā in and out. क्रमसूत्रेषु उक्तं (Kramasūtreṣu uktam) In Krama Sūtra it is said—

क्रममुद्रया अन्तःस्वरूपया बहिर्मुखसमाविष्टो भवति साधकः (Kramamudrayā antaḥ svarūpayā bahirmukha samāviṣṭo bhavati sādhaḥ) In the krama mudrā a yogi first enters in the introverted state and enters into the outer external cycle of Consciousness. तत्रादौ बाह्यादन्तः प्रवेशः आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते (Tatrādau bāhyādantaḥ praveśaḥ ābhyantarāt bāhya svarūpe praveśaḥ āveśavaśāta jāyate) तत्रादौ बाह्यादन्तः प्रवेशः - first from out side he goes in. आभ्यन्तरात् बाह्यस्वरूपे प्रवेश आवेश - वशात् जायते - from inside he goes outside, and this movement of going in and out takes the position by the strength of समावेश (absorption) and not by the effort of yogi. इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः (iti sabāhyābhyantaro'ayaṃ mudrākramaḥ) This is the state of going out and inside and then from inside to outside just to get this understanding that inside and outside are not different aspects but one, that is Kramamudrā किञ्च ईदृशीं समावेशदशामनुभवन् समावेश चमत्कृति बलादेव व्युत्थानेऽपि

समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किञ्चित् व्युत्तिष्ठति, तदा तस्य सर्वाणि इन्द्रियाणि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते (kiñca īdṛśīm samāveśadaśāmanubhavana samāveśa camatkṛti balādeva vyutthāneapi samastam bhāvajātam cid gagane līyamānam paśyan yogi yadā kiñcita vyuttiṣṭhati tadā tasya sarvāṅīndriyāni praṇapanasahitāni kṣṇam prādurbūya svātmanyeva līyante) किञ्च - One more point, ईदृशीं समावेशदशामनुभवन् - the one who experiences this state of Samāveśa (absorption) of krama mūdrā, व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किञ्चित् किञ्चित् व्युत्तिष्ठति - experiences this whole universe melting into nothingness in the great sky of God Consciousness (चिद् गगन) तदा तस्य सर्वाणि इन्द्रियाणि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते - Although he opens his eyes and perceives that everything is melting into that state. Yet when he tries to come out of that state, it becomes very difficult for him. because the intensity of God Consciousness does not let him Come out. Then for a moment (क्षणं) प्रादुर्भूय - he rises up स्वात्मन्येव लीयन्ते - and after that he again filled with intoxication rests inside. This happens again and again and this is called krama mudra.

**इत्थं स हिण्डोल लीलावत् उभयतः प्रसरन्ती अन्तर्बहिः समावेशात्मिकां  
दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति**

*(Itham sa hiṅdolalīlavata ubhayataḥ prasaratim antarbahiḥ samāveśātmikāṃ daśāmanubhavanneva parā Kuṇḍalinī dhāma praviśati)*

It is just like the actions of a swing, swinging back and forth, one moment he comes out and in the next moment he rests in his own nature.

**येन अस्य ऊर्ध्वं कुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते**

*(Yena asya ūrdhva kuṇḍalinīrūpāyāṃ kriyāśaktau samāveśo jāyate)*

By this process of Krama mudrā, he experiences the state of समावेश of Supreme Kuṇḍalinī. यद्वशात् कौलयोगी अपि सिद्धयोगिनी संघट्टवेलायां निरञ्जन पदभाग् भवति (Yada vaśāt Kaulayogī api Siddha yoginī samghaṭṭa velāyām nirañjanpada bhāga bhavati) By that or by this समावेश the yogi of the kula system enters that state which is spotless, pure and nirañjana (without blemish.) Nirañjana - there are three states the first is Kāma tattva, the second is viśatattva and the third is nirañjana tattva. Kāma tattva is in desire, in energy of will. Viśatattva is in energy of knowledge and

Nirañjana is where there is no fear of death, no fear of going down. That is the pathway in Kriyā Śakti. “उक्तं हि-क्रियादेवी निरञ्जनम्” It is said that when you find out God in action that is निरञ्जन।

एवं कामकला रहस्याभिप्रायेण

(Evam kāmakaḷā rahasyābhiprāyeṇa)

so according to the statement of Kāmakaḷā,

कामतत्त्वं इच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ,  
निरञ्जनतत्त्वं च क्रियाशक्तौ अन्तर्भवन्ति।

(Kāma tattvam icchā śaktau, viṣatattvam jñāna śaktau,  
Nirañjanatattvam ca kriyāśaktau antarbhavanti)

Kāma tattva will go in the energy of will, viṣa tattva resides in the energy of knowledge, and nirañjana tattva resides in the energy of action. When these three states are united with each other that is the state of भैरव।

तथा इच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति,

क्रियाशक्तिः परा कुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते।

(Tathā icchā Śaktiḥ Śakti Kuṇḍalinīti, jñāna Śaktiḥ prāṇa kuṇḍalinīti,  
Kriyā Śaktiḥ parā kuṇḍalinīti ca tatra tatra Śivā gameṣu vyapdiśyate)

तथा - in the sameway शिवागमेषु - The divine Scriptures of our Śaivism. व्यपदिश्यते - explain that the इच्छाशक्तिः - the energy of will is शक्ति कुण्डलिनी (Śakti kuṇḍalinī). the energy of knowledge is ज्ञानशक्तिः (jñāna Śaktiḥ) is prāṇa Kuṇḍalinī and the energy of action - क्रियाशक्तिः (Kriyā Śaktiḥ) is parā Kuṇḍalinī.

