Abstract

Kundalini represents an energy goddess or sleeping serpent lying coiled at the base of the spine waiting to be awakened. It is the mother energy and assumed as instinctive or libidinal force within the human body. In Sanskrit, Kundalini has been defined as an adjective synonym with coiled or circular. There are six chakras in the human body which are the places of spiritual energy. Generally, kundalini energy lies dormant at the base of the spine i.e. mooladhara chakra. When yogi practices different specific yogic kriyas to awaken this dormant energy, kundalini is aroused and passes through several chakras one by one. If it extends to the seventh chakra, there is enlightenment, as described in scriptures. In Hathayogic texts, there are many descriptions regarding kundalini practice and ways of her arousal. Gheranda Samhita in one of the classic yoga texts which is written as a dialogue between Chandakapali a student and the sage Gheranda. In this text the sage describes the technique of arousal of Kundalini and meditation.

I. INTRODUCTION

Gheranda Samhita or Gheranda’s collection is one of the three classic texts of hatha yoga. The other two texts are Hatha Yoga Pradipika and Shiva Samhita. Gheranda Samhita is a text of 17th century and is no less than an encyclopedia on hatha yoga. The text is an authentic manual on yoga where the sage Gheranda teaches the concept and practices of different hathayogic procedures, breathing practices, mudra and meditation to the disciple Chandakapali through mutual conversation. Gheranda Samhita speaks specialty of Kundalini practice and meditation on Kundalini. Contrary to other hatha yogic
texts, Gheranda Samhita speaks of seven fold yoga such as Shatkarma, Asana, Mudra, Pratyahara, Pranayama, Dhyaana and Samadhi. The text is divided into seven chapters and sometimes said as describing Ghaatastha yoga. It may be noted here that Patanjali’s yoga sutras describe eight fold path or astanga yoga. The Samadhi chapter of Gheranda Samhita explains different methods than those described by Maharshi Patanjali.

II. LITERATURE REVIEW

- According to Satyananda (1984), in a work, there is awakening of kundalini by birth, mantra, tapasya, soma (herb), Raja Yoga, pranayama, Kriya Yoga (The elaborate system combining mental practices like visualisation, pranayama and bandhas), tantric initiation, shaktipat and self surrender. The same author also mentions elsewhere kirtan, music, selfless service, karma yuga and rituals.[1]

- The book Kundalini Tantra by Swami Satyananda Saraswati is a very good resource of various practices that can be performed to achieve self emancipation. However, every body who wants to proceed in the path is warned at the very beginning of the book. This book is a whole research of Swami Satyananda, who himself was an enlightened yogi and whose research works, own opinion and knowledge of Kundalini was elaborately described in this book. [2],

- In his work ‘Kundalini: The Evolutionary energy in man, the author Gopi Krishna has mentioned that before his kundalini awakening, he practised concentration for many years (Krishna, 1971). Few people may argue that man has not ‘evolved’ to become capable of demonstrating higher order thinking skills which allow him to solve problems, express creativity and be equipped with the power to comprehend the ever changing environment. This book describes the person’s inadvertent ‘awakening’ of Kundalini, which Gopikrishna describes as that "universal and inherent spiritual power" residing in Homo sapiens, for the goal of moving towards an even higher level of consciousness or spiritual evolution.

- Mr. Krishna carefully acknowledges the universal nature of this power, an energy that transcends the so called religious beliefs. The book also acts as a single account of the hazard or danger of awakening Kundalini before "her time" (pg. 165), but the author also keeps records of his progress and understanding of the physical and mental changes that take place within him. [3]

- Classical Hatha yogic texts like Hatha Yoga Pradipika, Shiva Samhita and Gheranda Samhita describes pranayamas, bandhas, mudras, and Guru's grace necessary for arousal of kundalini energy.[4]


- The Tibetan technique Tumo or Tum-mo generates heat and enables the yogi to survive in the cold Himalayan climate, but essentially it may be due to kundalini practice whose main objective is the state of bliss. Here there is a combination of
Mantra Yoga, pranayama, and visualization which is utilized in the process of practice and arosal.[6]

### III. OBJECTIVES OF THE STUDY

Kundalini energy or serpent energy has been described in different yogic texts in different ways. It is known as a mysterious power hidden in the human body which is dormant and awakening of this energy leads to different experiences ultimately leading to liberation. Kundalini can be awakened by the yogic methods of asana, pranayama, mudra, and bandha etc. This paper basically discusses the yogic methods of awakening of this hidden energy by practice of postures, saktichalana and mudras etc as described in classic text *Gheranda Samhita*. *Gheranda Samhita* describes seven fold yogic procedures such as Shatkarma, Asana, Mudra, Pratyahara, Pranayama, Dhyana and Samadhi. Basically the text describes *Ghatastha yoga* in seven chapters. The paper focuses on the arousal process of kundalini energy and also different meditation concepts as described in the hatha yogic text *Gheranda Samhita*. The articles describes different yogic techniques for awakening the hidden serpent power as delivered by sage Gheranda in his classic text. It elaborately describes the yogic techniques incorporated in the ancient text by following the guidelines and ethics as prescribed by the sage Gheranda in the form of conversation with his disciple Chandakapali. In addition the paper also explains the different meditation techniques such as (sthoola, jyoti and sukhma) as described in the text which are worthy to be noted.

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### IV. PRACTICE OF ASANA

The sage Gheranda tells that the yogi, who practices Bhujangasana can be able to awaken kundalini power.

#### 4.1. PROCEDURE

“Karatalabhyam dharma dhrutva urdhva sirsaha phaniba hi…”

Let the body touch the ground from the navel downwards to the toes. Let the head be raised like a serpent or snake. This is called “Serpent pose” or “Bhujangasana”. This is
the posture which enhances body heat and destroys the diseases. Most important aspect is “the Serpent Goddess” or “Kundalini” awakens as a result of this practice.

V. PRACTICE OF SAKTICHALANA

SAKTICHALANA is the most effective method of arousal of kundalini in Gheranda Samhita.

The great goddess kundalini, the energy of the self, atma-sakti (spiritual force) sleeps in the Muladhara (rectum) in the form of serpent having three coils and half.

5.1. Description

In the language of the sage,

muladhare atmasakti kundali paridebata sayita bhujangakara sardhastriabalayavita II yabat sa nidrita dehe tabajibaha pasurjatha gyanam na jayate tabat koti yogam samabhya set.

So long as she is asleep in the body, the Jiva is a mere animal, and true knowledge does not arise, though he may practise ten millions of yoga.

udyatat ey kabatancha yatha kunchikaya hathat kundalinyha prabodhane brahmadvaram prabhedayet. ll

5.2. How to Practise Saktichalana

nabhim sambestya bastrena na cha nagne bahisthitaha gopaniya gruhe sthita� sakti chalanamabhyaset ll

Encircling the loins with a piece of cloth, seated in a secret room, not naked in outer room, let him practise the Saktichalana. Gheranda prescribes that, the encircling cloth of yogi should be one cubit long and four finger (three inches - bitasti pramitam dirgham bistare chaturangulam), soft, white and fine texture. The yogi should join this cloth with the kati-sutra, rub the body with ashes, sit in Siddhasana posture, draw the prana-vayu with the nostrils forcibly and join it with the Apana vayu. He should contract the rectum slowly by the Aswini mudra as long as the vayu does not enter the sushumna and manifests its presence.

tada vayu prabandhena kumbhika cha bhujangini badhaswasastato bhutva urdhvamarga prapadya te ll

By restraining the breath by kumbhaka in this way, the serpent kundali, facing suffocated gets awakened and rises upwards towards the brahmarandhra.

VI. MUDRAS

6.1. Yoni Mudra

The sage suggests to sit in Siddhasana.

“sidhasanam samasadya karnachakhyrnasomukham---suddhi” Chaitanyamanayeddebi nidrita ja bhujangini, Jiben sahitoom Saktim samuthapya karambuje”
Then the sage teaches to close the two ears with the two thumbs, the eyes with the index fingers, the nostrils with the middle fingers, the upper lip with the fore finger and the lower lip with the little finger.

Then one has to draw the prana vayu by kaki mudra and join it with the apana vayu, contemplating the six chakras in their order. The wise yogi then awakens the sleeping serpent Goddess kundalini by repeating the mantra \textit{Hun} and \textit{Hans} and raising the \textit{Shakti} with the \textit{jiva} and then place them at the thousand petalled lotus. Being himself full of Shakti joined with great Siva, let him think of various pleasures and joys. He should then contemplate on the union of Siva (spirit) and Sakti (force or energy) in the world.

\textbf{6.2. Aswini Mudra}

\begin{center}
\textit{akunchayed guddvaram prakasayet punah punah sa bhavedaswini mudra sakti prabodha karini.}
\end{center}

\begin{center}
\textit{aswini parama mudra guhya roga binasini bala pustikari chaiba akala maranam harete.}
\end{center}

Contraction and dilation of the anal aperture again and again is called Aswini mudra. It awakens the sakti (kundalini). So far as its benefits are concerned, it destroys all diseases of the rectum, it gives strength and vigour and prevents premature death.

\textbf{6.3. Pasini Mudra}

\begin{center}
\textit{kantha prusthe khipet padau pasabad drudha bandhana sa eba pasini mudra sakti prabodha karini.}
\end{center}

\textbf{6.4. Phala Kathanam}

\begin{center}
\textit{pasini mahati mudra bale pusti bidhayitri sadhniya praajatena sadhakehihi siddhi kankhibhi.}
\end{center}

The grand mudra gives strength and nourishment. It should be practiced with love by those who desire success.

\textbf{VII. CONTEMPLATION OR MEDITATION}

In sixth lesson, sage Gheranda tells that there are three type of contemplation i.e. gross, subtle and luminous.

(a) \textit{sthula} (gross) contemplation

(b) \textit{Jyoti} (light) contemplation

(c) \textit{Brahma} or \textit{sukhma} (subtle) contemplation

\textbf{7.1. Gross Contemplation}

When a particular figure such as one’s guru or diety is contemplated, it is \textit{sthula} or gross contemplation.

\textbf{7.2. Light Contemplation}

When Brahma or Prakriti is contemplated as a mass of light, it is called \textit{Jyoti} contemplation.

In the topic of \textit{Jyotirdhyana}, the sage tells
In the muladhara kundalini resides, having the form of a serpent. The Jivatma is there like the flame of a lamp. The sage advises to contemplate on this flame as the luminous Brahma. This is Tejo dhyana or Jyoti Dhyana.

7.3. Subtle Contemplation

In sukham contemplation the sage says, Sukham bindumayam brahma kundali para debata.

When Brahma or Bindu (pair) and kundlini force are contemplated it is known as sukham or subtle contemplation.

VIII. CONCLUSION

Beautiful yogic process has been suggested by the sage both for awakening and meditation on this supreme and rare self energy kundalini. Human birth is rare. If one is a true seeker and follower of the true yogic path, success will naturally come to him. Kundalini energy lies dormant through out the life of all most all persons and never gets awakened except rare and blessed ones. However if one obeys the teachers suggestions and advances in the hathayogic paths prescribed by the great sage Gheranda he will attain the bliss of divine power. He will be able to arouse kundalini and even will be able to get realization.

IX. REFERENCES


PAPER CITATION

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