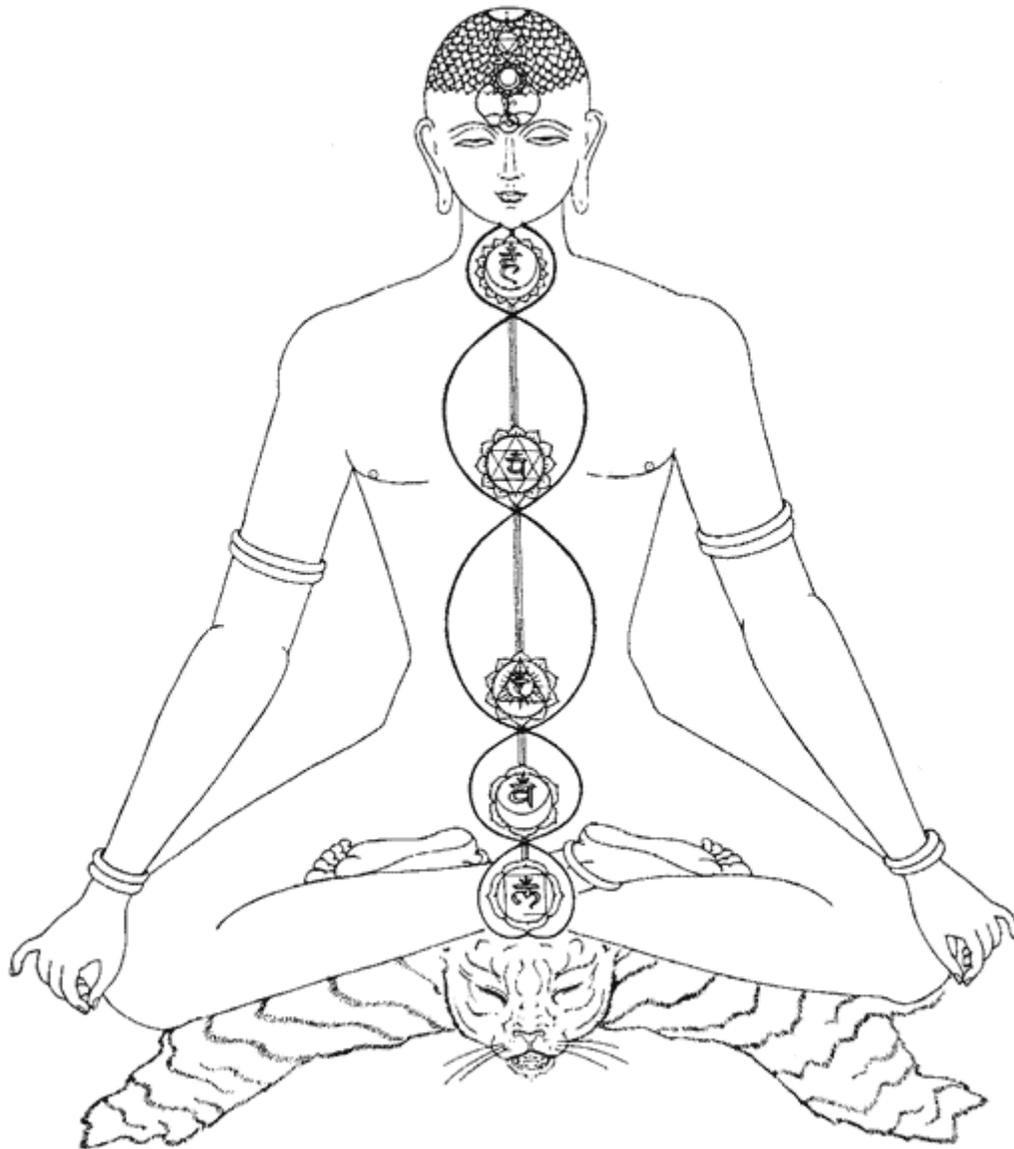


SAT-CHAKRA-NIRUPANA
(By Purnananda Swami)

7 CHAKRAS



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Editor's Introduction

BOOKSTORES ARE FILLED today with paperbacks that describe the *chakras*, the energy centers through which Tantric yogis guide the Kundalini to attain realization.

The book you are about to read is one of the earliest in that genre. It was written more than five hundred years ago in Sanskrit by a Bengali yogi named Purnananda. We know this book was highly esteemed through the centuries because it was the subject of numerous commentaries.

In the early 1900s, a manuscript of this text was obtained by Arthur Avalon (Sir John Woodroffe). He translated it into English and included it as part of his famous book *The Serpent Power* which was first published in 1919.

Avalon's translation is reproduced here exactly as it appeared in *The Serpent Power*. However, we have omitted or changed some of his footnotes and added a few of our own.

The copyright on this translation has expired.

Muladhara Chakra



[Preliminary Verse:] Now I speak of the first sprouting shoot (of the Yoga plant) of complete realization of the Brahman, which is to be achieved, according to the Tantras, by means of the six

Realization = nivarhah, lit.,
"accomplishment."

Chakras and so forth in their proper order.

1. In the space outside the Meru, placed on the left and the right, are the two Siras, Sasi and Mihira. The Nadi Sushumna, whose substance is the threefold Gunas, is in the middle. She is the form of Moon, Sun, and Fire; Her body, a string of blooming Dhatura flowers, extends from the middle of the Kanda to the Head, and the Vajra inside Her extends, shining, from the Medhra to the Head.

Meru = spinal column.

Siras = nadis, i.e., subtle channels for energy.

Kanda, lit. "bulb," located in the perineum.

Medhra = penis.

2. Inside her [Vajra] is Chitrini, who is lustrous with the lustre of the Pranava and attainable in Yoga by Yogis. She (Chitrini) is subtle as a spider's thread, and pierces all the Lotus which are placed within the backbone, and is pure intelligence. She (Chitrini) is beautiful by reason of these (lotuses) which are strung on her. Inside her (Chitrini) is the Brahma-nadi, which extends from the orifice of the mouth of Hara to the place beyond, where Adi-deva is.

Pranava = the mantra Om.

The Brahma-nadi is the hollow space inside Chitrini; they are not two separate nadis.

Orifice of the mouth of Hara = the opening at the top of the Svayambhu-Linga in the Muladhara.

Adi-deva = the supreme Bindu in the pericarp of the thousand-petalled lotus.

3. She [Chitrini] is beautiful like a chain of lightning and fine like a (lotus) fibre, and shines in the minds of the sages. She is extremely subtle; the awakener of pure knowledge; the embodiment of all Bliss, whose true nature is pure Consciousness. The Brahma-dvara shines in her mouth. This place in the entrance to the region sprinkled by ambrosia, and is called the Knot, as also the mouth of Sushumna.

Bliss = sukha.

Consciousness = Suddha-bodha-svabhava.

Braham-dvaram = door of Brahaman, through which Kundalini passes.

Knot = Granthi-sthanam; the place where Sushumna meets Kanda.

Ambrosia = Sudha; it flows from the union of Shiva and Shakti.

The last sentence is reproduced accurately here from the printed original, despite its defective syntax.

4. Now we come to the Adhara Lotus. It is attached to the mouth of the Sushumna, and is placed below the genitals and above the anus. It has four petals of crimson hue. Its head (mouth) hangs downwards. On its petals are the four letters from Va to Sa, of the shining colour of gold.

Adhara Lotus = Muladhara-Chakra, the root chakra, the lowest one, located in the perineum.

5. In this (Lotus) is the square region (Chakra) of Prthivi, surrounded by eight shining spears. It is of a shining yellow colour and beautiful like lightning, as is also the Bija of Dhara which is within.

Prthivi = earth element.

Yellow is the color of the earth element.

Bija of Dhara = Bija of Prthivi, the earth Tattva or "Lam."

6. Ornamented with four arms and mounted on the King of Elephants, He carries on His lap the child Creator, resplendent like the young Sun, who has four lustrous arms, and the wealth of whose lotus-face is fourfold.

This is the Dhyana of the Dhara-Bija. The Dhara-Bija is identical with that of Indra.

7. Here dwells the Devi Dakini by name; her four arms shine with beauty, and her eyes are brilliant red. She is resplendent like the lustre of many Suns rising at one and the same time. She is the carrier of the revelation of the ever-pure Intelligence.

Ever-pure intelligence = sada suddha-buddeh; even people ignorant of Sanskrit can recognize the poetic quality of this phrase.

By meditating on Dakini-Shakti, the presiding divinity of this region, one acquires suddha-buddeh -- i.e., tattva-jnana or pure intelligence.

8. Near the mouth of the Nadi called Vajra, and in the pericarp (of the Adhara Lotus), there constantly shines the beautifully luminous and soft, lightning-like triangle which is Kamarupa, and known as Traipura. There is always and everywhere the Vayu called Kandarpa, who is of a deeper red than the Bandhujiva flower, and is the Lord of Beings and resplendent like ten million suns.

Vayu called Kandarpa = a form of apana; Kandarpa is a name of Kama, the deva of love.

9. Inside it (the triangle) is Svayambhu in His Linga-form, beautiful like molten gold, with His Head downwards. He is revealed by Knowledge and Meditation, and is of the shape and colour of a new leaf. As the cool rays of lightning and of the full moon charm, so does His beauty. The Deva who resides happily here as in Kasi is in forms like a whirlpool.

Svayambhu in His Linga-form = the self-originated in the form of a phallus.

Shape and color of a new leaf = like an unopened blue-green bud, according to commentators.

Knowledge = jnana

Meditation = dhyana

Kasi = Shiva's favorite abode; the meaning is that the deva is as happy here as he is in Kasi.

"Whirlpool" refers to a depression on the top of the linga.

10 and 11. Over it [Svayambhu-Linga] shines the sleeping Kundalini, fine as the fibre of the lotus-stalk. She is the world-bewilderer, gently covering the mouth of Brahma-dvara by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round Shiva, and Her lustre is as that of a strong flash of young strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees. She produces melodious poetry and Bandha and all other compositions in prose or verse in sequence or otherwise in Samskrita, Prakrita and other languages. It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root (Mula) Lotus like a chain of brilliant lights.

"World-bewilderer" because Kundalini is maya in this world.

Bandha = type of literary composition in which the verse is arranged in a diagram or picture.

12. Within it [Svayambhu-Linga, round which Kundalini is coiled] reigns dominant Para, the Sri-Paramesvari, the Awakener of eternal knowledge. She is the Omnipotent Kala who is wonderfully skilful to create, and is subtler than the subtlest. She is the receptacle of that continuous stream of ambrosia which flows from the Eternal Bliss. By Her radiance it is that the whole of this Universe and this Cauldon is illumined.

Universe = brahmanda, i.e., egg of Brahma

Cauldon = kataha, that is, the lower half of the Brahmanada, and as such cauldron-shaped.

13. By meditating thus on Her who shines within the Mula-Chakra, with the lustre of ten million Suns, a man becomes Lord of speech and King among men, and an Adept in all kinds of learning. He becomes ever free from all diseases, and his inmost Spirit becomes full of great gladness. Pure of disposition by his deep and musical words, he serves the foremost of the Devas.

Foremost of the devas = Brahma, Vishnu, Shiva, etc.

Svadhithana Chakra



14. There is another Lotus placed inside the Sushumna at the root of the genitals, of a beautiful vermillion colour. On its six petals are the letters from Ba to Puramdara, with the Bindu superposed, of the shining colour of lightning.

Another lotus = the Svadhithana-Chakra.

Puramdara = the letter La

Bindu = The Anusvara

15. Within it [Svadhsthana] is the white, shining, watery region of Varuna, of the shape of a half-moon, and therein, seated on a Makara, is the Bija Vam, stainless and white as the autumnal moon.

Makara = mythical animal somewhat like an alligator

16. May Hari who is within it, who is in the pride of early youth, whose body is of a luminous blue beautiful to behold, who is dressed in yellow raiment, is four armed, and wears the Sri-vatsa, and the Kaustubha, protect us!

Within it: Vishnu is within the lap of the Bindu of Vam.

Sri-vatsa = an auspicious curl on the breast of Vishnu and his avatar, Krishna, which symbolizes Prakriti.

Kaustubha = a great gem worn by Vishnu.

17. It is here [in the Svadhsthana] that Rakini always dwells. She is of the colour of a blue lotus. The beauty of Her body is enhanced by Her uplifted arms holding various weapons. She is dressed in celestial raiment and ornaments, and Her mind is exalted with the drinking of ambrosia.

Dwells = bhāti, lit., "shines"

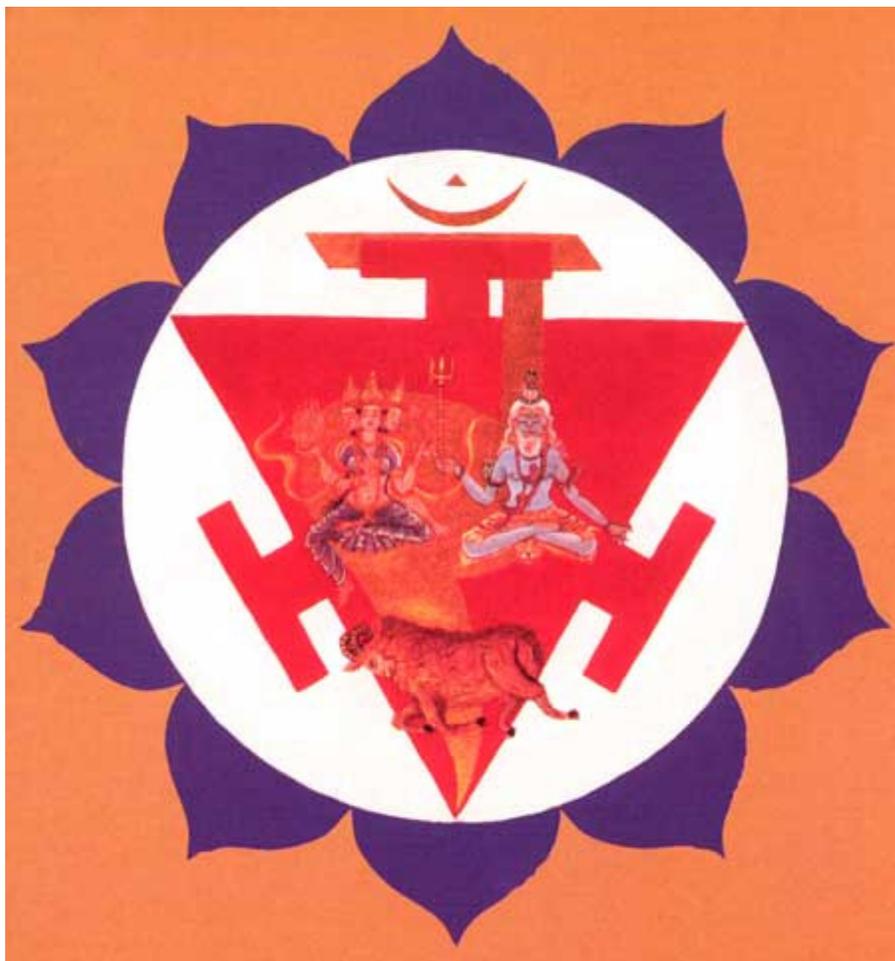
18. He who meditates upon this stainless Lotus, which is named Svadhsthana, is freed immediately from all his enemies, such as the fault of Ahamkara and so forth. He becomes a Lord among Yogis, and is like the Sun illumining the dense darkness of ignorance. The wealth of his nectar-like words flows in prose and verse in well-reasoned discourse.

His enemies = the six passions, i.e., kama (lust), krodha (anger), lobha (greed), moha (delusion), mada (pride), matsarya (envy), which all arise from a sense of me-ness (ahamkara).

Ahamkara = egoism.

Ignorance = moha.

Manipura Chakra



19. Above it [the Svadhithana], and at the root of the navel, is the shining Lotus of ten petals, of the colour of heavy-laden rain-clouds. Within it are the letters Da to Pha, of the colour of the blue lotus with the Nada and Bindu above them. Meditate there on the region of Fire, triangular in form and shining like the rising sun. Outside it are three Svastika marks, and within, the Bija of Vahni himself.

Bija of Vahni = Ram,
the seed-mantra of
Fire.

20. Meditate upon Him (Fire) seated on a ram, four-armed, radiant like the rising sun. In His lap ever dwells Rudra, who is of a pure vermilion hue. He (Rudra) is white with the ashes with which He is smeared; of an ancient aspect and three-eyed, His hands are placed in the attitude of granting boons and of dispelling fear. He is the destroyer of creation.

His hands are
placed in the vara
and abhaya mudras.

21. Here abides Lakshmi, the benefactress of all. She is four-armed, of radiant body, is dark (of complexion), clothed in yellow raiment and decked with various ornaments, and exalted with the drinking of ambrosia. By meditating on this Navel Lotus the power to destroy and create (the world) is acquired. Vani with all the wealth of knowledge ever abides in the lotus of His face.

Vani = Sarasvati,
Devi of Speech

Anahata Chakra



22. Above that, in the heart, is the charming Lotus of the shining colour of the Bandhuka flower, with the twelve letters beginning with Ka, of the colour of vermillion, placed therein. It is known by its name of Anahata, and is like the celestial wishing-tree, bestowing even more than (the supplicant's) desire. The Region of Vayu, beautiful and with six corners, which is like unto the smoke in colour, is here.



The bandhuka flower, *Pentapetes phoenicia*, sometimes known as scarlet marrow.

With six corners = lit., sat-kona = interlacing triangles.

23. Meditate within it on the sweet and excellent Pavana Bija, grey as a mass of smoke, with four arms, and seated on a black antelope. And within it also (meditate) upon the Abode of Mercy, the Stainless Lord who is lustrous like the Sun, and whose two hands make the gestures which grant boons and dispel the fears of the three worlds.

Pavana Bija = Vayu whose bija is yam

Stainless Lord = Hamsa, the Sun

24. Here dwells Kakini, who in colour is yellow like unto new lightning, exhilarated and auspicious; three-eyed and the benefactress of all. She wears all kinds of ornaments, and in Her four hands She carries the noose and the skull, and makes the sign of blessing and the sign which dispels fear. Her heart is softened with the drinking of nectar.

New lightning = highly visible lightning before rain falls heavily

25. The Shakti whose tender body is like ten million flashes of lightning is in the pericarp of this Lotus in the form of a triangle (Trikona). Inside the triangle is the Shiva-Linga known by the name of Bana. This Linga is like shining gold, and on his head is an orifice minute as

Trikona: when Shakti takes the form of a triangle, the head points down.

that in a gem. He is the resplendent abode of Laksmi.

26. He who meditates on this Heart Lotus becomes (like) the Lord of Speech, and (like) Isvara he is able to protect and destroy the worlds. This Lotus, is like the celestial wishing-tree, the abode and seat of Sarva. It is beautified by the Hamsa, which is like unto the steady tapering flame of a lamp in a windless place. The filaments which surround and adorn its pericarp, illumined by the solar region, charm.

Lord of Speech = Brhaspati, the guru of the devas

Sarva = Maha-deva, Shiva.

Hamsa = here, the Jivatma

The second sentence is reproduced accurately here from the printed original despite its defective syntax.

27. Foremost among Yogis, he ever is dearer than the dearest to women, He is pre-eminently wise and full of noble deeds. His senses are completely under control. His mind in its intense concentration is engrossed in thoughts of the Brahman. His inspired speech flows like a stream of (clear) water. He is like the Devata who is the beloved of Laksmi and he is able at will to enter another's body.

Vishuddha Chakra



28. In the throat is the Lotus called Vishuddha, which is pure and of a smoky purple hue. All the (sixteen) shining vowels on its (sixteen) petals, of a crimson hue, are distinctly visible to him whose mind (Buddhi) is illumined. In the pericarp of this lotus there is the Ethereal Region, circular in shape, and white like the full Moon. On an elephant white as snow is seated the Bija of Ambara, who is white of colour.

Moon = Mantra = here, "ham"

Ambara = the Ethereal Region

29. Of his Four arms, two hold the noose and goad, and the other two make the gestures of granting boons and dispelling fear. These add to His beauty. In His lap there ever dwells the great snow-white Deva, three-eyed and five-faced, with ten beautiful arms, and clothed in a tiger's skin. His body is united with that of Girija, and He is known by what His name, Sadha-Shiva, signifies.

Noose = pasa

Goad = Ankusa

Gestures = mudras

Girija = mountain-born

Sada-Shiva = ever-beneficent

30. Purer than the Ocean of Nectar is the Shakti Shakini who dwells in this Lotus. Her raiment is yellow, and in Her four lotus-hands She carries the bow, the arrow, the noose, and the goad. The whole region of the Moon without the mark of the hare is in the pericarp of this Lotus. This (region) is the gateway of great Liberation for him who desires the wealth of Yoga and whose senses are pure and controlled.

Mark of the hare = man in the moon.

31. He who has attained complete knowledge of the Atma (Brahman) becomes by constantly concentrating his mind (Citta) on this Lotus a great Sage, eloquent and wise, and enjoys uninterrupted peace of mind. He sees the three periods, and becomes the benefactor of all, free from disease and sorrows and long-lived, and, like Hamsa, the destroyer of endless dangers.

Sage = kavi

Three periods = past, present, and future.

31a. The Yogi, his mind constantly fixed on this Lotus, his breath controlled by Kumbhaka, is in his wrath able to move all the three worlds. Neither Brahma nor Vishnu, neither Hari-Hara nor Surya nor Ganapa is able to control his power (resist him).

The translator has numbered this verse "31a" because it does not appear in the texts used by two of the three commentators on whom he relies.

Kumbhaka = retention of breath in pranayama

Ganapa = Ganesha

Ajna Chakra



32. The Lotus named Ajna is like the Moon, (beautifully white). On its two petals are the letters Ha and Ksa, which are also white and enhance its beauty. It shines with the glory of Dhyana. Inside it is the Shakti Hakini, whose six faces are like so many moons. She has six arms, in one of which She holds a book; two others are lifted up in the gestures of dispelling fear and granting boons, and with the rest She holds a skull, a small drum, and a rosary. Her mind is pure (Suddha-Citta).

Ajna = lit., command

holds a book: the meaning is that she is making the mudra called vidya or pustaka, not that she is actually holding a book

Small drum = damaru

33. Within this Lotus dwells the subtle mind (Manas). It is well-known. Inside the Yoni in the pericarp is the Shiva called Itara, in His phallic form. He here shines like a chain of lightning flashes. The first Bija of the Vedas, which is the abode of the most excellent Shakti and which by its lustre makes visible the Brahma-sutra, is also there. The Sadhaka with steady mind should meditate upon these according to the order (prescribed).

Itara = that which enables one to cross Lala.

First bija of the Vedas = Om.

Brahma-sutra = the nadi-chitrini.

34. The excellent Sadhaka, whose Atma is nothing but a meditation on this Lotus, is able quickly to enter another's body at will, and becomes the most excellent among Munis, and all-knowing and all-seeing. He becomes the benefactor of all, and versed in all the Sastras. He realizes his unity with the Brahman and acquires excellent and unknown powers. Full of fame and long-lived, he ever becomes the Creator, Destroyer, and Preserver, of the three worlds.

Another's body = para-pura; may also mean "another's house."

Powers = siddhi.

35. Within the triangle in this Chakra ever dwells the combination of letters which form the Pranava. It is the inner Atma as pure mind (Buddhi), and resembles a flame in its radiance. Above it is the half (crescent) moon, and above this, again, is Ma-kara, shining in its form of Bindu. Above this is Nada, whose whiteness equals that of Balarama and diffuses the rays of the Moon.

Pranava = the word "Om."

Combination of letters = A and U, i.e., the vowels in the word "aum."

Ma-kara = the letter M in its bindu

form in candra-bindu.

Nada = the half-moon symbol.

36. When the Yogi closes the house which hangs without support, the knowledge whereof he has gained by the service of Parama-guru, and when the Cetas by repeated practice becomes dissolved in this place which is the abode of uninterrupted bliss, he then sees within the middle of and in the space above (the triangle) sparks of fire distinctly shining.

Closes the house = make the yoni-mudra, which detaches the inner self (antah-pur) and mind (manas) from the empirical world.

37. He then also sees the Light which is in the form of a flaming lamp. It is lustrous like the clearly shining morning sun, and glows between the Sky and the Earth. It is here that the Bhagavan manifests Himself in the fullness of His might. He knows no decay, and witnesseth all, and is here as He is in the region of Fire, Moon, and Sun.

Light = djoti.

Sky = gagana = empty space above Sankhini-nadi.

Earth = dharani = dhara-mandala in the muladhara.

Region of Fire, Moon, and Sun = the triangle on Manipitha within the A-ka-tha triangle.

38. This is the incomparable and delightful abode of Vishnu. The excellent Yogi at the time of death joyfully places his vital breath (Prana) here and enters (after death) that Supreme, Eternal, Birthless, Primeval Deva, the Purusha, who was before the three worlds, and who is known by the Vedanta.

Sahasrara Chakra



39. When the actions of the Yogi are, through the service of the Lotus feet of his Guru, in all respects good, then he will see above it (i.e., Ajna-chakra) the form of the Mahanada, and will ever hold in the Lotus of his hand the Siddhi of Speech. The Mahanada, which is the place of dissolution of Vayu is the half of Shiva, and like the plough in shape, is tranquil and grants boons and dispels fear, and makes manifest pure Intelligence (Buddhi).

Half of Shiva: the meaning is that Shiva is Hakara; if the upper part of Ha is removed, the remaining portion of the letter has the form of an Indian plough.

Mahanada = Maha-nada

40. Above all these, in the vacant space wherein is Sankhini Nadi, and below Visarga is the Lotus of a thousand petals. This Lotus, lustrous and whiter than the full Moon, has its head turned downward. It charms. Its clustered filaments are tinged with the colour of the young Sun. Its body is luminous with the letters beginning with A, and it is the absolute bliss.

Vacant space: elsewhere called the parama-vyoma = supreme ether.

Lotus of a thousand petals = Sahasrara

Absolute bliss = kevalananda-rupam = lit., Brahman bliss

41. Within it (Sahasrara) is the full Moon, without the mark of the hare, resplendent as in a clear sky. It sheds its rays in profusion, and is moist and cool like nectar. Inside it (Candra-mandala), constantly shining like lightning, is the Triangle and inside this, again, shines the Great Void which is served in secret by all the Suras.

Mark of the hare = the man in the moon.

Triangle = the A-ka-thadi triangle.

Great Void = sunya = bindu.

Suras = devas.

42. Well concealed, and attainable only by great effort, is that subtle Bindu (Sunya) which is the chief root of Liberation and which manifests the pure Nirvana-Kala with Ama-Kala. Here is the Deva who is known to all as Parama-Shiva. He is the Brahman and the Atma of all beings. In Him are united both Rasa and Virasa, and He is the Sun which destroys the darkness of nescience and delusion.

Nirvana-Kala and Ama-Kala: There are seventeen Kalas (digits) of the moon, but the nectar-dropping Ama and the Nirvana-kala are only at this stage revealed.

Rasa and Virasa = the bliss of liberation and that arising from the union of Shiva and Shakti.

Nescience = ajnana.

Delusion = moha.

43. By shedding a constant and profuse stream of nectar-like essence, the Bhagavan instructs the Yati of pure mind in the knowledge by which he realizes the oneness of the Jivatma and the Paramatma. He pervades all things as their Lord, who is the ever-flowing and spreading current of all manner of bliss known by the name of Hamsah Parama (Parama-hamsah).

Yati = someone whose mind rests intently upon the Devata of his worship.

44. The Shaivas call it the abode of Shiva; the Vaisnavas call it Parama Purusha; others again, call it the place of Hari-Hara. Those who are filled with a passion for the Lotus feet of the Devi call it the excellent abode of the Devi; and other great sages (Munis) call it the pure place of Prakriti-Purusha.

Shaivas = worshippers of Shiva.

Vaisnavas = worshippers of Vishnu.

Hari-Hara = Vishnu and Shiva.

Devi = Shakti.

Prakriti-Purusha = Shakti-Shiva.

45. That most excellent of men who has controlled his mind and known this place is never again born in the Wandering, as there is nothing in the three worlds which binds him. His mind being controlled and his aim achieved, he possesses complete power to do all which he wishes, and to prevent that which is contrary to his will. He ever moves towards the Brahman. His speech, whether in prose or verse, is ever pure and sweet.

Mind = citta.

Wandering = samsara.

Brahman = lit. kha, which could also mean "air" or "ether."

46. Here is the excellent (supreme) sixteenth Kala of the Moon. She is pure, and resembles (in colour) the young Sun. She is as thin as the hundredth part of a fibre in the stalk of a lotus. She is lustrous and soft like ten million lightning flashes, and is down-turned. From Her, whose source is the Brahman, flows copiously the continuous stream of nectar (or, She is the receptacle of the stream of excellent nectar which comes from the blissful union of Para and Parama).

Para and Parama = bindu-rupa Shiva and Shakti.

47. Inside it (Ama-kala) is Nirvana-kala, more excellent than the excellent. She is as subtle as the thousandth part of the end of a hair, and of the shape of the crescent moon. She is the ever-existent Bhagavati, who is the Devata who pervades all beings. She grants divine knowledge, and is as lustrous as the light of all the suns shining at one and the same time.

48. Within its middle space (i.e., middle of the Nirvana-kala) shines the Supreme and Primordial Nirvana-Shakti; She is lustrous like ten million suns, and is the Mother of the three worlds. She is extremely subtle, and like unto the ten-millionth part of the end of a hair. She contains within Her the constantly flowing stream of gladness, and is the life of all beings. She graciously carries the knowledge of the Truth (Tattva) to the mind of the sages.

Nirvana-Shakti = Samanapada or Samani Shakti.

Stream of gladness = Prema.

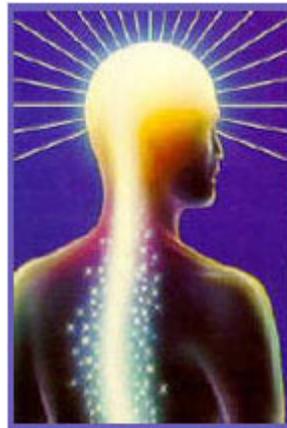
49. Within Her is the everlasting place called the abode of Shiva, which is free from Maya, attainable only by Yogis, and known by the name of Nityananda. It is replete with every form of bliss, and is pure knowledge itself. Some call it the Brahman; others call it Hamsa. Wise men describe it as the abode of Vishnu, and righteous men speak of it as the ineffable place of knowledge of the Atma, or the place of Liberation.

Abode of Shiva = Shiva-padam = state of Shiva.

Pure knowledge itself = suddha-bodha-svarupam.

Righteous men = sukritinah.

Kundalini



50. He whose nature is purified by the practice of Yama, Niyama, and the like, learns from the mouth of his Guru the process which opens the way to the discovery of the great Liberation. He whose whole being is immersed in the Brahman then rouses the Devi by Hum-kara, pierces the centre of the Linga, the mouth of which is closed, and is therefore invisible, and by means of the Air and Fire (within him) places Her within the Brahmadvava.

Yama = moral disciplines which are prerequisites to yoga including abstention from harming, stealing, lying, sex, and greed.

Niyama = another class of moral disciplines including purity, contentment, austerity, study, and devotion.

Brahmadvava = inside Chitrinadi.

51. The Devi who is Suddha-sattva pierces the three Lingas, and, having reached all the lotuses which are known as the Brahma-nadi lotuses, shines therein in the fullness of Her lustre. Thereafter in Her subtle state, lustrous like lightning and fine like the lotus fibre, She goes to the gleaming flame-like Shiva, the Supreme Bliss and of a sudden produces the bliss of Liberation.

Suddha-sattva = a form of embodied Caitanya.

Pierces = passes through an obstruction.

Three Lingas = Svayambhu, Bana, and Itara in the Muladhara, Anahata, and Ajna-chakras respectively.

52. The wise and excellent Yogi rapt in ecstasy, and devoted to the Lotus feet of his Guru, should lead Kula-Kundali [*sic*] along with Jiva to her Lord the Para-shiva in the abode of Liberation within the pure Lotus, and meditate upon Her who grants all desires as the Caitanya-rupa-Bhagavati. When he thus leads Kula-Kundalini, he should make all things absorb into Her.
- Ecstasy = samadhi.
Caitanya-rupa-Bhagavati = the Devi who is the cit in all bodies.
53. The beautiful Kundali [*sic*] drinks the excellent red nectar issuing from Para-Shiva, and returns from there where shines Eternal and Transcendent Bliss in all its glory along the path of Kula, and again enters the Muladhara. The Yogi who has gained steadiness of mind makes offering (Tarpana) to the Ishta-devata and to the Devatas in the six centres (Chakra), Dakini and others, with that stream of celestial nectar which is in the vessel of Brahmanda, the knowledge whereof he has gained through the tradition of the Gurus.
- Path of Kula = the channel in the chitrini-nadi.
Vessel of Brahmanda = Kundalini.
54. The Yogi who has after practice of Yama, Niyama, and the like, learnt this excellent method from the two Lotus Feet of the auspicious Diksa-guru, which are the source of uninterrupted joy, and whose mind (Manas) is controlled, is never born again in this world (Samsara). For him there is no dissolution even at the time of Final Dissolution. Gladdened by constant realization of that which is the source of Eternal Bliss, he becomes full of peace and foremost among all Yogis.
- Diksa-guru = the guru who initiated the yogi.
Final dissolution = samksaya-pralaya.
Eternal bliss = nityananda = Brahman.
Among all yogis = lit., "of the good."
55. If the Yogi who is devoted to the Lotus Feet of his Guru, with heart unperturbed and concentrated mind, reads this work which is the supreme source of the knowledge of Liberation, and which is faultless, pure, and most secret, then of a very surety his mind dances at the Feet of his Ishta-devata.
- Mind = cetas or citta.



[THE END OF THE SAT-CHAKRA-NIRUPANA]