

Rudrayāmalottara-tantrasya Kuṇḍalinī-stavaḥ

Hymn to the Kundalinī

from the later recension of the *Tantra of the Divine Couple*

translation © 2010 Christopher D. Wallis

*janmoddhāra-nirīkṣaṇīha taruṇī vedādibijādimā |
nityaṃ cetasi bhāvyate bhuvi kadā sad-vākya-saṅcārīṇī |
māṃ pātu priya-dāsa-bhāvaka-padaṃ sa”nghātaye śrīdharā |
dhātri tvaṃ svayam ādideva-vanitā dīnātīdīnaṃ paśum || 6.29 ||*

First Verse

You are always looking to rescue (spiritual seekers) in this world from the cycle of birth and death. You are the ever-young yet ancient origin of the Vedas and other scriptures, as well as the seed-mantras. One ought to contemplate you always in the mind. On rare/extraordinary occasions, you transmit true teachings to earth (e.g., as scriptural revelation).

O Creator/Creatrix! You yourself are the beloved wife of the primordial God, bearer of beauty and auspiciousness: please protect me, a bound soul, more wretched than the wretched. Raise me to a position whereby I might relish being your beloved servant, that I may (one day) be united with you.

*raktābhāmṛtacandrikā lipimayī sarpākṛtir nidritā |
jāgrat-kūrma-samāśritā bhagavati tvaṃ māṃ samālokaya |
māṃsodgandha-kugandha-doṣa-jaḍitaṃ vedādi-kāryānvitaṃ |
svalpānyāmala-candra-koṭi-kiraṇair nityaṃ śarīraṃ kuru || 6.30 ||*

Second Verse

You have a red lustre and you are nectarean moonlight. You have the form of the (Sanskrit) letters. Asleep, you have the shape of a coiled serpent. Waking, you enter the kūrma-nā.ḍī. O blessed Goddess, look at me!

This body is inert and flawed by its bad odors, odors arising from the flesh. With millions of exceedingly pure moonbeams, forever endow it with the fruits of Vedic and (Tantric) rites.

[OR: This body is obligated to perform Vedic rites; it is inert and flawed by its bad odors, odors arising from the flesh. Forever re-create this body with millions of exceedingly pure

moonbeams.]

*siddhārthī nija-doṣa-vit sthala-gatir vyājīyate vidyayā |
kuṇḍalyākula-mārga-mukta-nagarī māyākumārgaḥ śrīyā |
yadyevaṃ bhajati prabhāta-samaye madhyāhna-kāle'thavā |
nityaṃ yaḥ kula-kuṇḍalī-japa-padāmbhojaṃ sa siddho bhavet || 6.31 ||*

Third Verse

A higher birth is achieved through wisdom; the city of the liberated ones on the path of embodiment is attained through the Ku.n.dalinī; the false path of māyā is vanquished through the radiantly powerful Goddess [śrī]. If one who wishes to attain perfection (through these means) yet knows his shortcomings regularly worships--at the time of early morning or at midday--the lotus words of the recitation of the Kula Ku.nd.alinī, he becomes a Siddha/successful in sādhanā.

*Vāyvakāśa-catur-dale'tivimale vāñchā-phale mūlake |
nityaṃ samprati nitya-deha-ghaṭitā śāṅketitā-bhāvitā |
vidyā kuṇḍala-mālinī sva-jananī māyā kriyā bhāvyate |
yais taiḥ siddha-kulodbhavaḥ praṇatibhiḥ sat-stotrakaiḥ śaṃbhubhiḥ || 6.32 ||*
conj. em. vaa~nchaa-phale muulake conj. em. ku.n.dala-maalinii

Fourth Verse

You are contemplated eternally in the four-petalled lotus at the root: that is the space of the winds and the fruit of all desires. You are contemplated at present in your conventional symbolic form that consists of an imperishable body.

Those who are initiated into the family of Siddhas contemplate You as wisdom [vidyā], as a wreath of coils [/as the esteemed coiled one], as self-born, as the power of dualistic creation [māyā] and as the power of action [kriyā], with prostrations and with beneficent sacred hymns.

*Dhātā-śaṅkara-mohinī tri-bhuvana-cchāyā-ṣaṭodgāminī |
saṃsārādi-mahā-sukha-praharaṇī tatra sthitā yoginī |
sarva-granthi-vibhedinī sva-bhujagā sūkṣmātisūkṣmā parā |
brahma-jñāna-vinodinī kula-kuṭī vyāghātinī bhāvyate || 6.33 ||*

Fifth Verse

Remaining there (in the mūlādhāra), that Yoginī enthralls even the Creator and Śiva. She draws a veil over the three worlds, then banishes it

again. With the greatest of ease, she destroys sa.msāra [the cycle of worldliness] and the experience of being a sa.msārin [a bound worldling].

She is contemplated as: the One who pierces all the inner knots; the One whose stronghold is the body; the One who herself assumes the form of a serpent; the Supreme Goddess [Parā], subtler than the subtlest, who delights in the knowledge of the Absolute; the One who defeats ignorance.

*vande śrī-kula-kunḍalī.m tri-valibhiḥ sāṅgaiḥ svayambhū- priyā.m |
prāviṣṭyāmbara-mārga-citta-capalā.m bālābalā.m niṣkalām |
yā devī paribhāti veda-vacanā saṁbhāvinī tāpinī |
iṣṭānām śīrasi svayambhu-vanitām saṁbhāvayāmi kriyām || 34 ||*

em. maarga (maara ed.); (perhaps praavi.s.taam vara-maarga- ?)
em. baalaabalaa.m ni.skalaam em. veda-vacanaa

Sixth Verse

I bow to the sacred Kula Ku.n.dalī, who is the beloved of the Self-born One due to her perfect form and her three folds. She has entered the sky-path of the central channel and yet She vibrates in the mind. She is a young woman, and yet she is formless.

This Goddess shines, speaking knowledge [/singing the Vedas]; She is both creator and destroyer. I worship her--the wife of the Self-born One--as the Power of Action at the start of all rites and undertakings.

*vāṇī koṭi-mṛdaṅga-nāda-madanāli-śreṇi-koṭi-dhvanīḥ |
prāṇeśī rasa-rāśi-mūla-kamalollāsaika-pūrṇānanā |
āṣāḍhodbhava-megha-rāji-janita-dhvāntānanā sthāyinī |
mātā sā paripātu sūkṣma-pathagā mām yoginām śaṅkarī || 35 ||*
corr. vaa.nni ko.ti- corr. madanaali"sre.ni-

Seventh Verse

That Goddess of Speech (Vā.nī) is as intoxicating as the sound of millions of drums; she vibrates like millions of swarms of female bees. She is the controller of prā.na and the queen of my life. Her perfect face is comparable only to the blooming of a lotus rooted in an ocean of nectar.

Her face is like the deep blue produced by the multitude of clouds appearing in the month of rains. She is the support of all. May that mother, who resides in the subtle path of the central channel and is beneficent to yogis, protect me thoroughly.

*Tvām āśritya narā vrajanti sahasā vaikuṇṭha-kailāsayor |
Ānandaika-vilāsinīm śaśi-śatānandānanām kāraṇām |
mātaḥ śrī-kula-kunḍali priya-kare kālī-kuloddīpane |
tat-sthānaṃ praṇamāmi bhadra-vanite mām uddhara tvam paśum || 6.36 ||*

Eighth Verse

Having taken refuge in You, people immediately go to Vaiku.n.tha or Kailāsa. You revel only in bliss. Your face manifests the refreshing joy of a hundred moons. You are the Source.

O Mother, O Śrī Kula Ku.n.dalī, O Auspicious Consort, creator of affection, you who inflame and inspire/empower the Family of Kālī, I bow to that place (where you dwell); rescue me, a bound soul.

corr. priya-kare, following alternate reading

corr. Kaaliikuloddīpane, following alternate reading