

PRATYABHIJNAHRIDAYAM



The Secret of Recognition

PRATYABHIJNAHRIDAYAM

1; Supremely independent Chitti (universal Consciousness) is the cause of the universe.

2; Of its own free will Chitti unfolds the universe on its own screen.

3; That universe is manifold because of the differentiation of reciprocally adapted objects and subjects.

4; The individual experiencer also, in whom Chitti or Consciousness is contracted, has the universe as his body in a contracted form.

5; Chitti herself, descending from the plane of pure Consciousness, becomes the mind by contracting in accordance with the object perceived.

6; The empirical self, governed by maya, consists of Chitta (the mind).

7; Though it (Self) is one, it becomes twofold, threefold, fourfold and of the nature of seven pentads.

8; The position of the various systems of philosophy are only various roles of that Consciousness or Self.

9; In consequence of its limitation of Shakti, Reality, which is all Consciousness, becomes the mala-covered transmigrating individual soul.

10; Even in this limited condition the individual soul performs the fivefold act as he (Shiva) does.

11; As manifesting, relishing, experiencing as Self, settling of the seed, dissolution, these.

12; To be a transmigratory being means being deluded by ones own powers (shaktis) because of the ignorance of the authorship of the fivefold act.

13; Acquiring full knowledge of it (i.e., of the authorship of the fivefold act of the Self) chitta itself by inward movement becomes Chitti by rising to the status of universal Consciousness.

14; The fire of Chitti even when it descends to the lower stage, though covered by maya, partly burns the fuel of the known.

15; By acquiring the inherent power of Chitti, the aspirant assimilates the universe to himself.

16; When the bliss of Chitti is attained, the Consciousness of identity with Chitti remains stable even while the body, etc., is being experienced. This state is jivanmukti, liberation even while one is alive.

17; By the unfoldment of the centre there is acquisition of the bliss of the Chit.

18; Herein, for the unfoldment of the centre, the means are:

1. Dissolution of all thoughts.
2. Withdrawing of consciousness that rushes out through the gates of the senses and turning it inwardly toward the Self.
3. Holding the consciousness steadily within, while the senses are allowed to perceive their objects.
4. Cessation of prana and apana.

5. Practice of fixing the mind at the time of the rising of prana and its coming to an end between the Heart and the anta at the distance of twelve fingers from the heart, etc.

19; In the post samadhi state called vyutthana, which is full of the after effects of samadhi there is the attainment of permanent awareness of the Self by dwelling on one's identity with the universal Consciousness over and over again.

20; Then, as a result of entering into the perfect I-Consciousness

or Self, which is in essence light and bliss and of the nature of the power of the great mantra, there accrues the attainment of lordship over one's group of deities (shakti chakra) of Consciousness that brings about all emanation and reabsorption of the universe. All this is of the nature of Shiva.