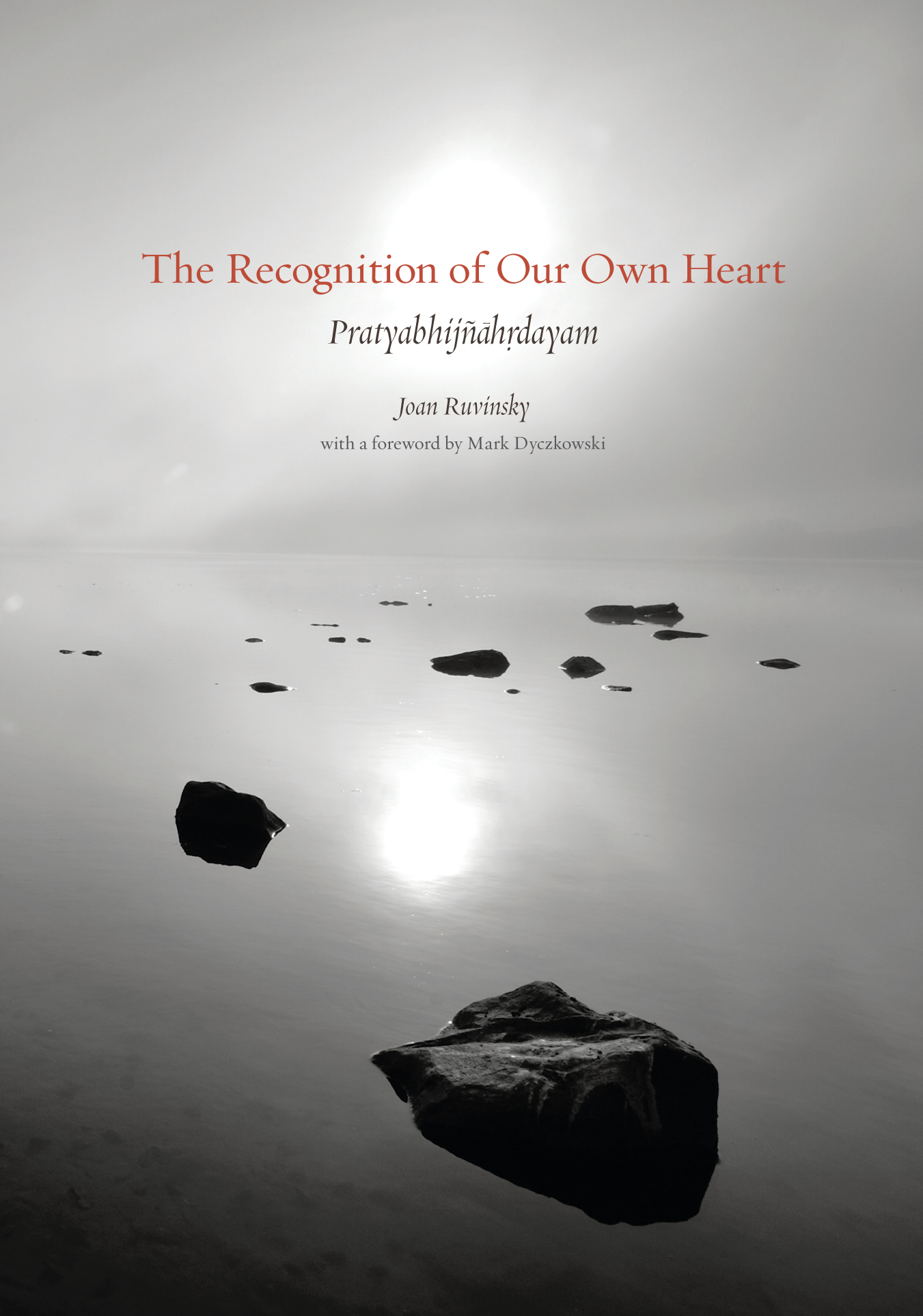


The Recognition of Our Own Heart

Pratyabhijñāhṛdayam

Joan Ruvinsky

with a foreword by Mark Dyczkowski



Invocation

Kshemaraja's invocation is traditionally recited before the contemplation of the verses as an aid in assimilating the understanding of the text more deeply.

ॐ नमो मङ्गलमूर्तये
अथ प्रत्यभिज्ञाहृदयम्
नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दघनस्वात्मपरमार्थावभासिने ॥
ॐ शान्तिः शान्तिः शान्तिः

oṃ namo maṅgalamūrtaye
atha pratyabhijñā-hṛdayam
namaḥ śivāya satataṃ pañca-kṛtya-vidhāyine
cid-ānanda-ghana-svātma-paramārthābhāsiṇe
oṃ śāntiḥ śāntiḥ śāntiḥ

Om — All praise to the manifestation of auspiciousness —
now the heart of recognition.

Unceasing praise to Śiva
who performs the five acts,
illuminating the Ultimate Reality,
one's own self,
a mass of bliss and consciousness.

Om peace peace peace

VERSE 1

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥
citiḥ svatantrā viśvasiddhihetuḥ

Jaw-dropping wonder...in unfettered freedom,
the cause of the universe is
This.

VERSE 2

स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ॥ २ ॥
svecchayā svabhittau viśvam unmīlayati

In the beginning, the luminous womb is,
and the luminous womb willingly leaps in delight
and lets Herself go...of Herself, upon Herself...it all comes forth.

VERSE 3

तन्नाना अनुरूपग्राह्यग्राहकभेदात् ॥ ३ ॥
tan nānā anurūpa-grāhya-grāhaka-bhedāt

She births Herself as the many
who interchangeably play the roles
of objects and subjects, reciprocally adapting,

VERSE 4

चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः ॥ ४ ॥

citi-saṁkocātmā cetano'pi saṁkucita-viśvamayāḥ

each of the many,
even in their individual forms,
embodying the One,

VERSE 5

चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् ॥ ५ ॥

citiḥ eva cetana-padād avarūḍhā cetya-saṁkocinī cittam

the One
who condenses
into mind and its objects.

VERSE 6

तन्मयो मायाप्रमाता ॥ ६ ॥

tanmayo māyā-pramātā

She confines Herself
by the limits of space, time,
perfection, knowledge and action.

VERSE 7

स चैको द्विरूपस्त्रिमयश्चतुरात्मा सप्तपञ्चकस्वभावः ॥ ७ ॥

sa ca eko dvirūpas trimayaś caturātmā sapta-pañcaka-svabhāvaḥ

Though She is One, She is also two;
She is three; She is four; She is even thirty-five.
She is earth; She is water; She is fire, air and space.

VERSE 8

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८ ॥

tad-bhūmikāḥ sarva-darśana-sthitayaḥ

She is also all the contradictory ways
of seeing Herself.

VERSE 9

चिद्वत्तच्छक्तिसंकोचान्मलावृतः संसारी ॥ ९ ॥

cidvat tac chakti-saṁkocān malāvṛtaḥ saṁsārī

Contracting Her powers,
She explores limitation,
becoming ordinary, isolated individuals.

VERSE 10

तथापि तद्वत्पञ्चकृत्यानि करोति ॥ १० ॥

tathāpi tadvat pañca-kṛtyāni karoti

Even like that,
Her five acts are performed,

VERSE 11

आभासनरक्तिविमर्शनबीजावस्थापनविलापनतस्तानि ॥ ११ ॥

abhāsana-rakti-vimarśana-bījavasthāpana-vilāpanatas tāni

as flashing forth sparkling the world into being,
enjoying its appearing,
revealing Herself,
concealing Herself
and dissolving away.

VERSE 12

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम् ॥ १२ ॥

tad-aparijñāne svaśaktibhir vyāmohitatā saṁsāritvam

But, as the ordinary individual, She fools Herself
in the play of ignorance
of Her own powers.

VERSE 13

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहाच्चित्तिः ॥ १३ ॥

tat-parijñāne cittam eva antarmukhī-bhāvena cetana-padādhyārohāc citiḥ

Then, by expanding inwardly in contemplation,
She knows fully Her own play of contraction
and realizes Herself as This.

VERSE 14

चित्तिवह्निरवरोहपदे छन्नोऽपि मात्रया मेयेन्धनं प्लुष्यति ॥ १४ ॥

citivahnir avarohapade channo'pi mātrayā meyendhanaṃ pluṣyati

Even when She is concealed
by Her descent into contraction,
Her fire partially consumes misperceptions of differentiation.

VERSE 15

बललाभे विश्वमात्मसात्करोति ॥ १५ ॥

balalābhe viśvam ātmasāt karoti

On acquiring strength of vision,
She recognizes the universe
as Her very own Self.

VERSE 16

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्यप्रतिपत्तिदार्ढ्यं जीवन्मुक्तिः॥ १६ ॥

cidānanda-lābhe dehādiṣu cetyamāneṣvapi
cidaikatmya-pratipatti-dārḍhyaṁ jīvanmuktiḥ

Steadily experiencing the bliss of This,
She is embodied liberation.

VERSE 17

मध्यविकासाच्चिदानन्दलाभः ॥ १७ ॥

madhya-vikāsāc cidānanda-lābhaḥ

Blossoming forth from Her own Heart — Bliss,

VERSE 18

विकल्पक्षयशक्तिसंकोचविकासवाहच्छेदाद्यन्तकोटिनिभालनादय इहोपायाः ॥ १८ ॥

vikalpakṣaya-śaktisaṁkocavikāsa-vāhacchedādyanta-
koṭinibhālanādaya ihopāyāḥ

by whatever means: dissolution of thought,
inner absorption even as energies unfold outward,
all flow stopped,
awareness of space between end and beginning,
and so on.

VERSE 19

समाधिसंस्कारवति व्युत्थाने भूयो भूयश्चिदैक्यामर्शान्नित्योदितसमाधिलाभः ॥ १९ ॥

samādhi-saṁskāravati vyutthāne bhūyo bhūyaś
cid-aikyāmarśān nityodita-samādhi-lābhah

Over and over again,
abiding in the echo of absorption,
Her own eternally emergent Self
is attained.

VERSE 20

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपूर्णहन्तावेशात्सदा
सर्वसर्गसंहारकारिनिजसंविदेवताचक्रेश्वरताप्राप्तिर्भवतीति शिवम् ॥ २० ॥

tadā prakāśānanda-sāra-mahāmantra-vīryātmaka-pūrṇāhantāveśāt sadā
sarva-sarga-saṁhāra-kāri-nija-saṁvid devatā-cakreśvaratā-
prāptir bhavatīti śivam

Then, entering into the perfect fullness of I-Am
and merging with the everlasting pulsation, the blissful effulgence of Being,
the play of the One and the many continues in full knowingness
in Her timeless cycle of emanation and reabsorption.
Just This.