

PRATYABIJNAHRDAYAM

The Heart of Recognition

By Ksemaraja, disciple of Abhinavagupta

1. The absolute consciousness, due to its free and spontaneous movement, manifests, maintains and absorbs the universe.
2. The consciousness has the power to deploy the reality in front of its own mirror.
3. The illusionary multiplicity of the universe appears through the relationship of subject and object.
4. The apprentice whose consciousness is contracted, perceives the universe in its contracted form.
5. The absolute consciousness becomes individual consciousness due to the contraction made by the objects of consciousness.
6. The individual consciousness is the absolute consciousness.
7. But when the consciousness appears dual and when this duality is covered by the veil of illusion, the consciousness is fragmented more and more and it takes the form of the 35 tattva.
8. So, all the philosophical theories appear as roles played by the absolute consciousness.
9. When knowledge, desires, space, time and the power of realization are limited by the individual consciousness, the shakti is limited.
10. But also in its darkened condition, the limited Self is absolute.
11. The Self shows, tastes, moves freely, fecundates and dissolves all the obstacles. This is the vision of yogi and yogini.
12. Transmigration means being in the illusion of separation and not recognizing the vision of the Siddha.
13. Opening to this knowledge the limited Self becomes the absolute Self.
14. The fire of the absolute consciousness burns; it consumes every fragmentary knowledge and every object.
15. This power of recognition of the universe's real nature is extended to everything.
16. Obtaining happiness is to realize that the absolute consciousness is our true nature.
17. Opening the centre of the heart is the happiness of the spirit.
18. The yoga is practised with the concentration on the heart, the reunification of the mental forms and perceptions in the space, the continuous perception of the space hidden underneath the mental forms and perceptions, the perpetual tremor of Kundalini, the Samadhi in the Reality, the perpetual return to the Unknown through the breath and mantras, the circulation of breath among hearts.
19. In this way the Samadhi is definitely settled, thanks to the fusion of the inner experience and the Reality.
20. Then comes the supreme Self - essence of Consciousness - autonomy and happiness. The entire reality rises and it's absorbed by the absolute Self. The nature of Shiva is realized.