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### **PRATYABHIJNAHRDAYAM**

PRATI: Contrary

ABHIJNA: Knowledge or Experience.

HRDAYAM: Heart

Brain is the structure of experience and framework of knowledge i.e. memory and intellect i.e. “chitta” i.e. the fragmented consciousness.

Contrary to knowledge (concepts and conclusion) is knowing (perception). The source or seat of this perception is perhaps a connection of “Chiti” –the full consciousness– in the heart. A thumb-size connection of the universal Intelligence in the heart (Kathopanishad) is the Reality. The “chitta” (mind) is valid, but not real. “Chiti” is real, and mind is just myth. Just as an electrical equipment cannot function merely by virtue of its machinery without the connection to the main source of electricity, similarly, the gunas in a human being cannot operate without the connection with Chiti. This connection is the soul or heart (Hridayam).

Patanjali Yoga Sutras terminate with “Chiti-Shakti-iti”, The Sutras here commence with “Chiti” and hence may be considered as continuation of Yoga-Sutras in a most sublime and subtle dimension of “Shiva” –the complete dissolution of “chitta” (fragmented consciousness which is the experience-ego-structure) and the emergence of Chiti (Intelligence i.e. pure and full consciousness uncontaminated by the memory and intellect which is a fragmented phenomenon). This is “Chidananda rupa Sivoham Sivoham”. Yoga sutras are now leading to Shivahood in the sutras of this text, that is, to Vedanta –the ending of knowledge and the beginning of knowing.

The word “Shiva” is derived from the roots ”Si” and “Svi”. “Si” means to lie down, i.e. being held in. “Svi” means to sever, to cut asunder. “Siva” is the “purna chaitanya” – the supreme intelligence i.e. the holistic consciousness. And everything is held in this supreme benevolence, benediction and beatitude. This “Siva” or “Chiti” –the Intelligence – is the fundamental ground reality which saves, through its glimpses and grace, from the garbage of mischiefs and mania of the intellect or mind (chitta-vritti).

There is no other “Savior”. The propaganda about “Saviors” in organized religions is derived from the deceitful device of the mind which always demands dependency, security and solace. The whole theological thuggery which divides mankind in the name of religion, God, His only Son, Savior, prophet, pope, paramahansa, avatar, is nothing but cunning concepts, calculations and conclusions of the mind – the separative consciousness.

Siva also cuts asunder all sins of the mind. Mind is sin and sin is mind. Life – the Intelligence, the Chiti – knows no sin. Freedom from the strangle-hold of mind is the freedom from all sins. That is why it is said: “syati papam iti sivah” which means: only Sivah phenomenon, the dissolution of mind cuts asunder all sins. Siva is the Highest Reality as well as the Highest Good. Dissolution of the mind i.e. vanishing of all cravings, fear and dependency; is the greatest enlightenment. Suspension of duality at every level of our living, is the absolute and unconditional freedom from the separative consciousness

**Sutra 1: Chitih swatantra vishwa siddhi hetuh.**

Intelligence is autonomous and absolute. It exists for the process of universal perfection i.e. emergence of universality despite uniqueness of the individual.

**Sutra 2: Swechchayaya swabhittau Vishwam-unmilayati.**

It (Intelligence) voluntarily unfolds the universe on its own ground

**Sutra 3: Tannana Anurupa Grahya – Grakaka Bheda.**

The various mundane affairs appear due to the dichotomy between the subject and object, between the spectator and the spectacle, between the watcher and the watched.

**Sutra 4: Chitisankochatma chetanopi sankuchita-vishyamayah.**

The individual body, which is connected with a step-down potency of universal Intelligence (Chiti), can be considered as the mini-universe. Thus the intelligence (chetana) of the body is qualitatively same as the universal Intelligence even though much reduced quantitatively.

(This intelligence chetana = chitta + na = “no-mind”, which is not intellect, is pure existence separate from experience-structure arising out of the super-computer brain which is the apparatus for memory-intellect-mind-ego phenomena. The intelligence (perception) is available when intellect or mind is not obsessed with pre-concepts and pre-determined conclusions. Life is lived, when mind is negated).

**Sutra 5: Chitireva chetanapadavarudha chetyasankochni chittam.**

Intelligence, pure universal consciousness, becomes impure (impurity being duality, desire and dependency) contracted consciousness in the individual body due to psychological association with the objects of consciousness (chetya)

**Sutra 6: Tanmayo Mayapramata.**

Ego-self, the apparent (maya) self, consists of this contracted consciousness which is chitta. (The me and the mind are the same. It is not “my mind”, for me is mind and mind is me. The apparent duality is the root cause of pain and suffering).

**Sutra 7: Sa Chaiko Durrupastrimayaschatwratma sapta panchankaswabhavah.**

And (though) Intelligence is one, It becomes twofold, threefold, fourfold, and seven pentagons.

Perception is unifold: stimulus and response – one unitary movement.

Cognition is twofold: – dichotomy between stimulus and response (Grahya–Grahaka Bheda)

Intellect is the threefold – categorization of cognitions

Experience is the fourthfold – classification of categorizations, psychological choices in accordance with upbringing and undertakings i.e. in accordance with cultural inputs and conditioned responses such as pleasant or unpleasant; profitable or not so; painful or not so; gratifying or not so, etc.

Seven dimensions of time:

1. Chronological time (Vijnana Kala)
2. Biological time (Pralaya Kala)
3. Psychological time (mind) (Sa kala)
4. Freedom from time (Man-tra) – transcending time.
5. Sublime, subtle perceiver of the freedom (Linga matra). (Mantresvara)
6. Experience-less-ness (Alinga – formless) – just joyful existence (Mantra–Maheswara)
7. Void–Virtue–eternal benevolence and bliss (Siva – paramata)

All this is connected to five dimensions of separative embodied consciousness. Hence seven pentagons.

**Sutra 8: Tad Bhumikah sarva darshan sthitayah.**

The basis of all deep clarity of understanding is just all the different roles of that (Intelligence).

**Sutra 9: Chidwatta chchhakti sankochat malavritah sansari.**

Due to the restriction of the energy of understanding in a particular body, one becomes contamination-ridden mundane mentality (contamination = cravings + conflicts).

**Sutra 10: Tathapi Tadvat Pancha krityani karoti.**

Even then, like the universal Intelligence, five basic deeds are done by an individual. Five basic phenomena (deeds) of Universal Intelligence (Chiti):

1. Sristi: usual translation or interpretation is “creation”. This implies duality or dichotomy between creator and created. Duality is the denial of divinity as it is the beginning of desire – the mind and its mischief, which is the root of delusion and dukkha (sorrow). Right understanding of Sristi is emanation, casting out of oneself, letting out the universe.
2. Sthiti: preservation of the universe.
3. Samhara: withdrawal or re-absorption (again, the usual meaning is destruction which is not correct.). Divinity is love. It does not destroy. It only reabsorbs, only to let the universe appear again.
4. Vilaya: concealment of its real nature. It is neither known, nor unknown. It is unknowable. Reality is existence, not an experience.
5. Anugraha: grace, supreme benevolence, highest good.

Chiti, Siva or Universal Intelligence lets go the universe out of It, imparts existence to the universe and finally withdraws the universe into Itself, only to let the universe appear again. Intelligence and its Energy encompass everything. The cycle is called a “Kalpa” of cosmic process and is repeated from eternity to eternity.

Anugraha is the act of Grace of Intelligence (Chiti) by which it brings about absolute and unconditional freedom (Moksha) of mankind which is the ending of all endings and the beginning of all beginnings – the ultimate samadhi in a human body. Anugraha is the abounding love and compassion of Siva –Chiti i.e. Intelligence. This pervades everywhere and if one is innocent (not ignorant) i.e. “Bhola” enough, one gets a flash of It. (This Anugraha is perhaps particularly intense in a place on this planet, called Varanasi (in India) –favorite residence of “Bholanath” (Siva) where the sacred river Ganga has taken a U-turn. Varanasi was called Benares or Banaras by the British.)

Now. See that:

An individual also does the five basic deeds:

1. Procreation
2. Survival
3. Dying
4. Yearning (a motivation without motive) for the Mysterious. Curiosity is the mundane manifestation of the profound yearning for the Divine. Thus curiosity of a human being is the concealment of his real nature which is yearning for the Divine.
5. Love and compassion.

(This sutra is a profound utterance on the harmony between humans and the universe)

**Sutra 11: Abhasan-Rakti-Vimarshan-Beejavasthapan-Vilapanatastani**

And Chiti i.e. Intelligence can also be all these: –manifesting, relishing, benevolence, settling the seed (of understanding), dissolving (never accumulating).

(All this is flow of presence, no accumulation nor acquisition of any sort. Accumulation is the past, the structure of experience, the framework of knowledge, the separative consciousness, the mind, the ego and all the tragedies and trials of mankind.)

**Sutra 12: Tadaparijname Swashaktibhivyarmohitata Sansaritwam.**

Ignorance of It (i.e. of the real authorship of the fivefold act) degenerates one into mundaneness (sansarin) due to the delusion that ego is the actor.

(Ego talks about “will-power”, but will is the ego. Everything happens because of “power without will”. i.e. Divine Energy.)

**Sutra 13: Tatparijnane Chittameva Antarmukhibhavana Chetanapadadhyarohat Chitih.**

Through the perfect perception of It (i.e. of the real authorship of the five-fold act), the separative consciousness i.e. the mind (chitta) ascends to the status of “no-mind” (chitta + na i.e. chetana). Thereupon, by a centripetal benevolence and grace, chetana is exploded into Chiti – the Universal Intelligence, that is, an un-nameable mutation takes place.

**Sutra 14: Chiti vanhira varoha pade chhannopi Matraya Meyendhanan Plusyati.**

When the fire of Intelligence (Chiti), i.e. the energy of understanding, descends to fragmented consciousness, it partly burns the fuel of the conditioning (meyendhanan) even though still covered (by the smoke of the fragmented consciousness) (chhannopi).

**Sutra 15: Balalabhe Vishwamatmasatkaroti**

When one is available to the strength (fire) of Chiti, he assimilates the mundane; that is, he blasts out of his pre-occupation within the pre-cincts of his mind and opens himself up to the wholeness of life.

**Sutra 16: Chidanandalabhe Dehadisu Chetyamaneswapi Chidaikatmyapratipatti dardhyan Jivan mukti.**

The state of Jivan mukti (liberation while living) is possible when the bliss of Intelligence (Chiti) is attained. Through this bliss, a unitary movement between the separative and holistic consciousness, that is, between mind and life is stabilized inspite of the continued functioning of the experience-structure of the body.

(This is freedom from the known despite its continued availability for day to day living.)

**Sutra 17: Madhaya vikasachchidanandalabhah.**

Bliss of Intelligence (Chiti) blooms following a flowering at the centre (Heart).

**Sutra 18: Vikalpakshyaya-Shaktisankochavikasa-Vahachchedadyanta-koti-nibhalanadaya Ithopayah.**

Bliss of Chiti-Sakti is the consequence of:

1. Withering away of choices, classifications, opposites, divisions, duality, resistance.
2. Circulation of energy in restraint and release.
3. Neutralization of inhalation by exhalation (Internal breathing pranayam). (In Gita: Pranapanau gati ruddha or pranapanau samau kritya Nasabhyantara-Charinau). (Here vahachchedat. Vaha or Pravaha is Pran-apanau Vayu. Chhedat is cutting of i.e. neutralization) (In Patanjali: Chittavritti Nirodha i.e. discontinuity in the circulation of the thoughts and Gunas).
4. Practice of attention (Nibhalanadaya) between (two) end-points (Anta-koti) (separated by a 12 finger -distance- quoted from a related text called Vijnana Bhairava –“dvadasanta” of 51 st verse). This is mental Pranayam.

**Sutra 19: Samadhi samskarvati vyutttahane Bhuyo Bhuyaschidaikya marshannityodita-Samadhilabha.**

A state of perpetual Samadhi (equanimity) through unitary movement between Chiti and chitta (Intelligence and intellect) may be acquired by watching repeated cycles (kramas) of conditioned reflexes and thus obtain freedom therefrom (It is also called krama-mudra).

**Sutra 20: Tada prakashananda saramaha mantraviryatmakapurnahantaveshat sada sarva sargasanharkarinija samviddevatachakre shwarata praptir bhateeti Shiva.**

The state of Shivam is the supreme bliss of Chiti – the pure consciousness or Universal Intelligence. This Siva-nature is also emanation, preservation and re-absorption. This is the divinity of all divinities. Siva is holistic energy of the most profound sacred sound (mantra) [mantra is mind’s (mana) transcendence (-tra) beyond]. Siva is the essence of light and joy. Siva-phenomenon is the ending of limited egoself for the wonder and wholeness of the blue sky with its beatitude and benediction. All this follows the attainment of Krama mudra.

Note: It is not easy to comprehend the Sutras stated above. In such a situation, it is recommended not to get into desperate interpretations or to come to some fanciful conclusions of a conditioned mind. Instead, do the following chanting in a state of let-go. These have tremendous de-conditioning effects. And then, the energy of understanding may dawn!

1)

Jai Siva shankara  
Bom Bom Hara Hara (2 times)

Bom Bom Hara Hara  
Bom Bom Hara Hara (2 times)

Hara Hara Hara Hara  
Bom Bom Hara Hara (2 times)

And repeat in cycles.

2)

Siva Siva Siva Sambho  
Siva Siva Siva Sambho (2 times)

Mahadeva Sambho  
Mahadeva Sambho (2 times)

And repeat in cycles.

3)

Om Namah Sivaya  
Sivaya Namah Om

And repeat and repeat.

4)

Hara Hara Mahadeva Sambho  
Kashi Viswanath Gange

5)

Kashi Ramanath Gange  
Kashi Ramanath Gange (2 times)

Kashi Bholenath Gange  
Kashi Bholenath Gange (2 times)

Jaya Jaya Mahadeva Sambho  
Kashi Annapurna Gange (2 times)

And repeat in cycles

Jai Baba Bholenath  
Kashi ji ki

(Kashi is the ancient name of Varanasi)