

प्रत्यभिज्ञाहृदयम्
Pratyabhijñāhṛdayam
Heart of Recognition

Kṣemarāja, Kashmir XI Century A.D.

Translation of the 20 verses of Pratyabhijñāhṛdayam by Kṣemarāja,
first from Sanskrit to Spanish¹ and after from Spanish to English².

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The Sanskrit-Spanish translation requests the supervision of a person expert in Sanskrit-Spanish and Kashmir Śaivism's connoisseur.

² With the collaboration of María Jesús San LLorente (October 2015).

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This second part, the translation from Spanish to English, was an experiment for us. We wanted to see how the content is understood coming from Sanskrit-Spanish languages, not from Sanskrit-English as usually we have. We apologize the possible fundamental errors or lack of comprehension, we welcome any constructive critic and corrections.

Glory to Śiva, inexhaustible source of beingness.

ओं नमो मङ्गलमूर्तये ।

अथ

प्रत्यभिज्ञाहृदयम् ।

नमः शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दघनस्वात्मपरमार्थावभासिने ॥ १ ॥
शांकरोपनिषत्सारप्रत्यभिज्ञामहोदधेः ।
क्षमेणोद्ध्रियते सारः संसारविषशान्तये ॥ २ ॥

*Om Saludo a la auspiciosa encarnación
Om I bow to the auspicious embodiment*

A continuación
Now

Pratyabhijñāhṛdayam
Corazón del Reconocimiento
Heart of Recognition

*Saludo a Śiva, a quien realiza los cinco actos sin cesar.
I bow to Śiva, to whom eternally realizes the five acts.*

*A quien en sí revela la Realidad Suprema, pura conciencia y gozo.
To whom in itself reveals the Supreme Reality, pure consciousness and bliss.
Al vasto océano del Pratyabhijñā, esencia de la doctrina secreta de Śaṅkara.
To the huge ocean of Pratyabhijñā, essence of Śaṅkara's secret doctrine.
Con seguridad sea rescatada la esencia para extinguir el veneno del saṃsāra.
With certainty be rescued the essence to extinguish the poison of saṃsāra.*

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥

1. *La Conciencia, libre voluntad, es la causa que realiza el universo.
The Consciousness, free will, is the cause that realizes the universe.*

स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति ॥ २ ॥

2. *Por propia voluntad, auto-revelándose, manifiesta el universo.
By Her own will, revealing in itself, manifest the universe.*

तन्नाना अनुरूपग्राह्यग्राहकभेदात् ॥ ३ ॥

3. *Éste es múltiple por la recíproca dualidad objeto-sujeto.
This is manifold due to the reciprocal duality object-subject.*

चितिसंकोचात्मा चेतनोऽपि संकुचितविश्वमयः ॥ ४ ॥

4. *La auto-contracción de la Conciencia es el sujeto también contraído, inmanente.
The Consciousness' self-contraction is the subject also contracted, immanent.*

चितिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् ॥ ५ ॥

5. *La Conciencia descendida del estado puro es la mente limitada por lo conocibile.
The Consciousness descended of the pure state is the mind limited by the knowable.*

तन्मयो मायाप्रमाता ॥ ६ ॥

6. *Ésta es el sujeto gobernado por māyā.
This is the subject governed by māyā.*

स चैको द्विरूपस्त्रिमयश्चतुरात्मा सप्तपञ्चकस्वभावः ॥ ७ ॥

7. *Siendo uno, tiene 2 formas, hecho de 3 (impurezas), cuádruple naturaleza;
de 7 quintuples es su existencia.
Being one, have 2 forms, made of 3 (impurities), fourfold nature;
of 7 pentads is its existence.*

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८ ॥

8. *Sus estadios son las condiciones de toda visión.
His stages are the conditions of all vision.*

चिद्वत्तच्छक्तिसंकोचात् मलावृतः संसारी ९ ॥

9. *La Conciencia, por lo tanto, al contraer su poder deviene un ser que transmigra cubierto de impureza.*

Therefore, the Consciousness, on contracting her power becomes a transmigrant being covered with impurity.

तथापि तद्वत् पञ्चकृत्यानि करोति ॥ १० ॥

10. *Incluso así, como Śiva realiza los 5 actos.*

Even thus, as Śiva he/she realizes the 5 acts.

आभासन-रक्ति-विमर्शन-बीजावस्थापन-विलापनतस्तानि ॥ ११ ॥

11. *Estos son emanación, mantenimiento, absorción, ocultamiento y gracia.*

There are emanation, maintenance, absorption, concealment and grace.

तदपरिज्ञाने स्वशक्तिभिव्यामोहितता संसारित्वम् ॥ १२ ॥

12. *En la ignorancia de ello, el que transmigra está confundido con sus poderes.*

In its ignorance, the transmigrant is deluded by his/her powers.

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतनपदाध्यारोहात् चितिः ॥ १३ ॥

13. *En el conocimiento pleno de ello, la mente mediante introversión al ascender al estado de sujeto puro deviene Conciencia.*

In its full awareness, the mind by introversion, ascending to the state of pure subject, becomes Consciousness.

चित्तिवह्निरवरोहपदे छन्नोऽपि मात्रया मेयेन्धनं प्लुष्यति ॥ १४ ॥

14. *El fuego de la Conciencia aún oculto en el estado descendido, quema parcialmente el combustible de los objetos de conocimiento.*

The fire of Consciousness, even concealed in the descended state, burns partly the objects' knowledge fuel.

बललाभे विश्वमात्मसात्करोति ॥ १५ ॥

15. *Adquiriendo el poder, uno asimila el universo a sí mismo.*

Acquiring the power, one assimilates the universe to oneself.

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्यप्रतिपत्तिदाढ्यं जीवनमुक्तिः ॥ १६ ॥

16. *Obteniendo el gozo de la Conciencia en el cuerpo, etc., incluso en los objetos mentales, hay firmeza en la percepción de identidad con Ella, liberación en vida.*

By obtaining the bliss of Consciousness in the body, etc., even in the mental objects, there is steadiness in the perception of the identity with Her, liberation in life.

मध्यविकासाच्चिदानन्दलाभः ॥ १७ ॥

17. *La obtención del gozo de la Conciencia es debida a la expansión del centro.*

The attainment of the Consciousness's bliss is due to the expansion of the centre.

विकल्पक्षय-शक्तिसंकोचविकास-वाहच्छेदाद्यन्तकोटि-निभालनादय इहोपायाः ॥ १८ ॥

18. *Aquí los medios son: fin de la diferenciación, contracción y expansión de la energía, interrupción de la respiración, contemplación (del inicio y final de la inhalación y exhalación), y otros.*

Here the means are: end of differentiation, contraction and expansion of the energy, interruption of the breathing, contemplation (of the beginning and end of the inhalation and exhalation), and others.

समाधिसंस्कारवति व्युत्थाने भूयो भूयश्चिदैक्यामशान्नित्योदितसमाधिलाभः ॥ १९ ॥

19. *En el estado post-contemplativo lleno de impresiones latentes de la unión mística, meditando una y otra vez en dicha unión, se adquiere la beatitud permanente.*

In the post-contemplative state, full of latent impressions of the mystic union, meditating over and over again in this union, one attains the permanent beatitude.

तदा प्रकाशानन्दसारमहामन्त्रवीर्यात्मकपुर्णाहन्तावेशात्सदा
सर्वसर्गसंहारकारिनिजसंविद्देवताचक्रेश्वरताप्राप्तिर्भवतीति शिवम् ॥ २० ॥

20. *Entonces al unirse en el perfecto Yo caracterizado por la fuerza del gran mantra, cuya esencia es conciencia y gozo, uno deviene competente para la obtención del grupo de facultades innatas a la Conciencia que constantemente producen la emisión y destrucción del universo. Así, todo es Síva.*

Then, on being united in the perfect I, characterized by the power of the great mantra, whose essence is consciousness and bliss, one becomes competent for the attainment of the group of faculties innate to the Consciousness, that constantly bring about the universe's emission and destruction. So, all is Síva.

समाप्तमिदं प्रत्यभिज्ञाहृदयम् ॥
कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविनः
श्रीमतो राजनकक्षेमराजाचार्यस्य ॥

शुभमस्तु ॥

*Aquí finaliza el Pratyabhijñāhṛdaya,
Here ends the Pratyabhijñāhṛdaya,*

*realizado por el ilustre maestro Rājānaka Kṣemarāja,
done by the illustrious master Rājānaka Kṣemarāja,*

*que vive a los pies de loto del honorable Abhinavagupta, ilustre maestro de Śiva.
who lives at the lotus feet of the honourable Abhinavagupta, illustrious master of Śiva.*

*Sea propicio (para todos).
Being favourable (to all).*

तेजस्वि नावधीतमस्तु

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