

हृदये चित्तसंवित्

hṛdaye citta-saṁvit

[From *saṁyama*] on the heart [comes] full knowledge of *citta*

hṛdaye – on the heart, loc. sing **hṛdayam**) **citta** – the internal thinking, feeling self, "internal organ." **saṁvit** – full knowledge **saṁ-** (thoroughly, greatly) + **-vit** √**vid**, to know, understand. **saṁyama** – application of the last three limbs of Yoga as one (*dhāranā*, *dhyāna*, *saṁādhi* / concentration, meditation, and full meditative absorption).

In this system, the heart is the seat of the *citta* – the thinking, feeling, inner self. Today, we tend to think of the brain (and therefore, the head) as the seat of thought, perception, and even, to a degree, of emotion, but that is not the case here. Since *citta* resides in the heart, full knowledge (*saṁvit*) of it is gained by *saṁyama* on the heart. What is meant is something like "the energy of the heart-space." This relates both to the physical heart – the engine of the body and therefore, an undeniably crucial energy center – and it relates to what, in other, later systems, is referred to as the heart *cakra*. The heart is important. Without it, there is no life. Across cultures, that energetic space is associated with vitality, breath, emotion, and much more. Meditation upon the energetic space of the heart appears as a practice in many traditions, with various outcomes given. Here, the meditation is upon the space of the heart as the abode of *citta*. The outcome cited, full knowledge of *citta*, is a *siddhi* of an entirely different order than any we have encountered so far. It is a game-changer. If we recognize and fully know the *citta*, the instrumentation of consciousness, then the door has been opened for recognizing – and then knowing – consciousness itself: *puruṣa*. Typically, we identify with the instrumentation of consciousness, with all of that stuff that goes on inside: thinking, feeling, judging, planning, dreaming – the activity of *citta*, the *citta-vṛttis*. But *puruṣa*, the Seer, awareness, is our true nature. When we fully, completely know *citta*, it inevitably follows that what is left, perceiving, is *puruṣa*.

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