

## Self Recognition Meditation as Pratyabhijna: Self knowledge as the highest path

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*This great Purusha, brilliant as the sun, who  
is beyond all darkness, I know him in my  
heart. Who knows the Purusha thus,  
attains immortality in this very birth.  
I know of no other way to salvation.*

Pratyabhijna refers to a direct internal experience that is pure, profound, deep, and beyond Bhava Samadhi (emotional response that gets confused with authentic mystical experience). This definition goes far beyond phrases such as “know thyself,” etc. The Atman or Soul is the agent through which the Eternal nature of Pure Being reveals itself to the human heart for recognition of Itself.

In *Pratyabhijna*, liberation ([moksha](#)) is the recognition (*pratyabhijna*) of the original, innate awareness of Self in which all this universe appears as Absolute-consciousness. This is an experiential fact that becomes a philosophical/mystical awareness. That liberated being also attains what is called *cidananda* (consciousness-bliss). In its highest form, this bliss is known as *jagadananda*, literally meaning the bliss (*ananada*) of the whole world (*jagada*).

In *jagadananda* the universe appears as the Self ([atman](#)). In a practical way the definition says that, *when there is no need to sit in meditation for [samadhi](#), that is jagadananda*, because then nothing except the supreme consciousness (*samvit*) is perceived. The mind rests in the unlimited consciousness, the inside becomes outside and vice versa, and there is a sense of oneness and total immersion. No matter what the liberated being is doing (eating, walking, even sleeping), he experiences bliss of the deepest level. That is, while in deep sleep, there is awareness of pure Being. When in Waking, there is awareness of pure Being. Bliss permeates perception fully.

Bliss is a difficult word/experience to explain. This is because bliss is vague, almost unreal, and immeasurable in that it transcends all other experiences and is in fact, beyond *experience* itself. It is not an object or thing hence our senses cannot detect. The experience of “bliss” does not imply an out of mind and body experience in which the experiencer is not functional due an overwhelming experience. Bliss is often thought of as a magnified emotional state of joy, fulfillment and happiness. If this is the state one is feeling, it is not a true and pure experience of the Self. Rather it is an emotional experience (Bhava Samadhi) that ultimately can become a distraction. Bliss is a superlative state, which is far above and beyond happiness.

In the state of bliss, one has a knowingness, wholeness, feeling of oneness, and a connection with all. It is an unchanging state once it becomes fully integrated. It is always there but our experience is not always that of bliss. The state of bliss is pregnant with potential and filled with luminosity.

On the outside the individual in bliss can seem normal, outrageous, impractical, fully practical or non-descript. You cannot judge a book by its’ cover. Bliss is an inside job that only the experiencer can know exists within.

Many describe bliss as a state in which a sense of *ego* and *maya* melt away and what remains is a feeling of total contentment and calm that is undisturbed by the outward world and worldly events. External circumstances, regardless of their “good” or “bad” nature do not disturb ones’ field of bliss.

What actually occurs is that the awareness of the individual (awareness is consciousness) becomes aware of its own subtle nature. That nature then in turn becomes aware of itself perceiving itself. That inner Being – awareness - then feels joy in experiencing itself and that joy is expressed through bliss. It is sometimes referred to as *sat chit ananada* – pure bliss consciousness.

While Sanskrit defines *ananda* as supreme happiness and joy, it is also defined as *the end of the drama*. In fact, this definition fits the description of *ananda* very well. The *drama* that has ended is the awareness that life is separate from the eternal being and the ensuing human angst that arises from thinking that Inner Being or Cosmic Being are separate entities. This *drama* arises due to the Infinite Being’s desire to know itself and its’ qualities. It is in love with its’ own beauty and that beauty is its’ infinite potential and infinite qualities.

This infinite Being causes itself to manifest its own qualities (the good, the bad, the ugly, the sublime) through the manifestation process within its’ own body (body of consciousness) so that it may experience innumerable qualities of itself. Those manifestations are you, me, cats, dog, birds, fish, snakes, stars, universes, and all manifested subtle and gross forms. When one enters the state of bliss itself or the state of the originating source, one has gone beyond all of the individuate qualities and is seated in the pure and undifferentiated Supreme Consciousness. The drama of the Divine stops.

In Mayonic Science, we understand that *awareness* in a human is consciousness itself that has extended itself outward from the Atman through the human psyche. Then, it becomes attracted back to itself hence it curves back on itself and can then experience its’ own bliss. We humans then, in a sense ride on the wave of that awareness and feel the Bliss of the Divine as waves emanating from their Atmic source in the cave of the heart. The experience of these waves then stimulate us to feel joy – infinite joy.

The ancient texts on this concept focus on the essential nature of manifestation.

In order to analyze in detail the nature of stuff ([tattva](#) - literally "that-ness") the *Pratyabhijna* system appropriated the 25 tattva ontology of [Samkhya](#) and improved on it by expanding the upper tattvas. Instead of spirit ([Purusha](#)) and nature ([Prakriti](#)), Kashmir Shaivism has five *pure tattvas* representing the Ultimate Reality and then six more representing the occultation process (*maya*) which translates the non-dual pure reality to time and space limited world and its subjects. By purification of the three impurities the limited soul too can recognize (*pratyabhijna*) his real nature, becoming *pati* himself.

The three *malas* (*impurities*) are *anava mala* – the limitation of smallness, *mayiya mala* - the limitation of illusion and *karma mala* – limitation of doership. *Karma mala* exists in the physical body, *mayiya mala* in the subtle body and *anava mala* in the causal body. *Anava mala* affects the spirit and contracts the will, *mayiya mala* affects the mind and creates duality, *karma mala* affects the body and creates good and bad actions. They correspond to individuality, mind and body. It is believed that with dedicated practice, *karma mala* and *mayiya mala* can be surpassed, but then the practitioner has to put

his fate in the hands of *Absolute*, as *Absolute* alone can bestow the grace of lifting *anava mala* and helping him recognize (*pratyabhijna*) his essential nature.

Hence in Pratyabhijna there is a focus on purifying these human aspects with the hope that the grace of God will reach out to this purified state.

### **Self Recognition Meditation Perspective**

From our point of view the system of self-recognition expounded by the ancient teachers can be shortened in that we do not need to focus on purification or attempting to change our thinking etc. Our soul progression occurs in a spontaneous way simply by meditating regularly using Self Recognition Meditation and other aspects of our program.