

# STATE OF REALISATION

- Pujya Babuji Maharaj

There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plain for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. But that is impossible unless one tries to have a clear view of what Realisation is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and Realisation becomes far distant.

Miracles do occur. They may be classified under two heads, one of Divine nature and the other of material nature. The purpose of the former is always Godly, whereas that of the latter is worldly. The former type of miracles are awakened to him who proceeds by subtleness, and they solve the problem of life that confronts us all. On the other hand, those proceeding along with grossness develop miracles of the latter type which over burden the heart. If, however, one gets absorbed in the conditions of the lower attainments, he as a whole becomes a knot (so to say) with a whirlpool inside for himself to be drowned. If that power is utilised on others they will also be dragged into the same whirlpool. I must point out in clear terms that miracles of subtle nature are developed by those who are entrusted with Divine work. In our sanstha one may hardly find an abhyasi having unflinching faith in the Master, free from subtle miracles. But the Master's hand keeps him under control not allowing him to peep right or left, lest he should go astray. He is not even conscious of them but they come to his knowledge when the nature of Divine work assigned to him demands awakening of the Hylem shadow which promotes miracles, but only of Divine nature. I do not enter into further details on the point. Suffice it to say that if one can put a man on the right path that is one of the best miracles.

The technique of Sahaj Marg, though quite simple and natural, is beyond common grasp, since it adheres closely to the absolute Reality and proceeds on subtlest lines. It prescribes meditation on heart, thinking of the Divine light, but the abhyasi is directed not to view the light in any form or shape like the electric light or the moonlight. In that case, the light appearing therein will not be the real one, but only as projected by him. An abhyasi is advised to proceed with a mere supposition of it with the thought of the Divine at the bottom. What happens then is that it becomes the subtlest, with the result that we thus meditate upon the subtlest which is to be attained. Every saint has used the word "Light" and I too cannot avoid it because that is the best expression for Reality. But that creates some complication, because when we talk of "Light" the idea of luminosity becomes prominent and we begin to take it as glittering. The Real Light carries with it no such idea. It refers only to the real substance or, more appropriately, 'substanceless substance'. Under our system an abhyasi, no doubt, sometimes sees light. But the glittering light appears only in the beginning when matter comes in contact with energy. In other words, it is only a clue to show that energy has begun to work. The Real light as I have discussed in the 'Efficacy of Raja Yoga' has the colour of dawn or a faint reflection of colourlessness.

Under this system much emphasis is laid on removing the grossness so that over-cloudiness which hovers around the soul be removed. That is for all preceptors of the Mission an important part of their duty. Still much is to be done in this respect by the abhyasi himself, who is prescribed a method for the purpose. I do not mean to touch the point why we meditate upon the heart, since it has already been discussed elsewhere.

Most of the scholarly saints have tried to define the state of Realisation in numerous odd ways, but to me it appears that if it can be defined it is not Realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or without is not Realisation at all. During the early period of my abhyas I often witnessed and felt luminosity. But that not being the goal, I proceeded on under the watchful support of my Master from 'Light to gray' as Dr. K. C. Varadachari rightly puts it (for our system). It is not in fact Light in the sense of luminosity that we are finally proceeding to but to that goal where there is neither darkness nor light, as the emblem of our Mission indicates. What that can possibly be is beyond words.

Consciously, the inner craving of a human heart is the

attainment of the Real. This is the ladder for one to ascend towards the Unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the Consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of samskaras stops, and he is free from their effect. He thus acquires the state of nishkam karma, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in Brahm that he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself. If, however, he attempts to meditate for a while, breathlessness will follow, since he is swimming in the sphere where there is no density. At this stage they say that self is realised; but that is a wrong impression because there one know what he is, and this is what they lay so much stress upon. What happens at the stage is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is no

charm, no attraction and no anandam (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as 'sang-e-benamak' - a lump of salt stone from which saltishness has been taken away.

Having attained the state of Realisation one develops an unflinching will in the spiritual sphere. Though in a state of forgetfulness, he is the knower (in a limited sense of course) of all the sciences of the world. God is the knower of all things and one who is absorbed in Him must also be the knower (with due regard to human limitations). But though limitations are broken by the Master, still the sense of humanity is not lost and the instinct remains throughout, because if the instinct is absorbed, the man will leave the body at once. So in that state he looks both upwards and downwards as the situation demands. It is, therefore, necessary to have an unlimited view in order to attain the unlimited, and the method for its attainment must also be the right one.

Under the Sahaj Marg system, the dormant energy of the centres and sub-centres is awakened so as to enable them to function properly. When the higher centres are awakened, they begin to shed their effect upon the lower centres, and when they come in contact with the Divine,

the lower ones get merged into them.

Thus the higher centres take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effect which keeps them enwrapped. That alone is the natural course, and I think no other method except that followed in Sahaj Marg can ever bring out such results. Every preceptor of the Mission, having firm faith in the Master, can bring out such results in an instant if the abhyasi has developed capacity for it. At this stage there are numerous different states which are acquired one after the other during the course of our march. But the condition that exists there is such that if an abhyasi attempts to cross over to the next by self effort, he is unable to bear the strong flow of the Divine energy and instantly slips down. It is only the power of the Master of calibre which can keep him up to overcome it. At the very highest stages the flow gets stronger because Godly energy becomes still subtler and the subtler force is naturally more powerful.

Generally learned men, though I respect them much, express their opinion about Realisation or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that Realisation has now become a

present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of Realisation, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him.

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So long as we remain confined within the bounds of religion the God of religion remains in our view and we remain entangled within one or the other view. The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. When he has set his foot on the path, he is then beyond the limits of religion. The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss. When that too is gone, we have reached the destination. That is the highest mark which is almost inexpressible in words.

Thus God is not to be found within the fold of a particular religion or sect. He is neither confined within certain forms or rituals, nor is He to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart. Really God is very simple and plain. He is not in solid forms. There is no solidity whatsoever of any kind in Him. God is simple and extremely subtle. In fact the very simplicity and purity of the Ultimate has become a veil to it.

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