

# Sadhana – Self realisation through practice

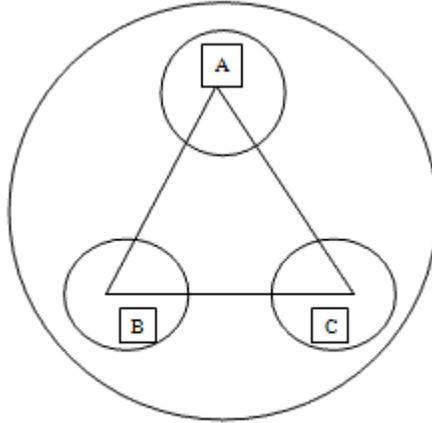
- Pujya Lalaji Maharaj

Oh! Sadhu, adopt natural practice.  
Nothing can be gained without practice,  
Know this as the secret;  
Even the worldly affairs need practice,  
Let alone attaining the spirit.  
Impressions and the law of action,  
Also believe in its fruit;  
As you sow, so you reap,  
Accept this as truth.  
Speaking and talking are of no use,  
Make up your mind to act;  
You have myriad forms of illusion  
Why labour under that?  
Without practice, this illusion won't vanish,  
Practice removes it all;  
The **Yoga** of the Sound is natural practice,  
Learn its manner well.  
When the dirt of the mind is washed away

Your true form you'll behold,  
Thus, you gain in a natural way  
And cross the sea of the mortal world.  
When the dirt of the mind is washed away  
Your true form you'll behold,  
Thus, thro' the grace of the Satsang, Oh Sadhu  
Get your purpose fulfilled.

The meaning of **Para Brahman** is 'Before Brahman' or 'Beyond Brahman'. That condition which was, or is, prior to the triple-bodied **Brahman** with three attributes is called **Para Brahman**. It is that condition in which there was no manifest desire to grow and think as yet. It had manifested itself by mere reflection of Reality in the cave of Maya. He is called so because we have made him the Ideal Goal, or conceptual Ideal, different from the places of the body, and have made His form the goal. His name is pure **Brahman** (Suddha Brahman). That which is free from the defect of body-ness is pure. And that in which there is bodyness is potent **Brahman** (Sabal Brahman). This is the state of Hiranyagarbha. It is akin to the condition of deep-sleep or Sushupti. Pure **Brahman** is beyond this Saints have termed it as Kal **Purusha** and Mahakal Purusha; and He is the substratum of this whorl-cave. The wise know it as all in all. The condition of the Base or the perpetual Foundation — *Adhistana*,

*Kootastha* — is higher than this. The saints have called this as Satpurush who is the Presiding God over Satyaloka. The fourth condition is called Turiya and it is found at the top of every triple world (triad world). Nothing is free from this, the fourth condition.

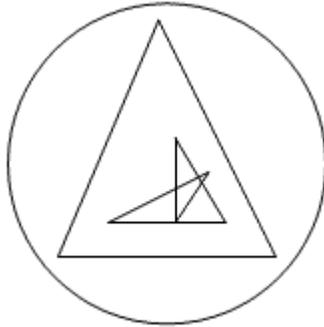


**Fig. 1**

There is a big circle in which there is a big triangle at the three ends of which there are small triangles which are formed in their respective circles. The big circle is the substratum or the Base. It is the big fourth state. The circles of the remaining triangles are the respective fourth conditions of those triangles. The circle of the triangle A is Brahman: the circle of the triangle B is Jiva, and the circle of the triangle C is Prakriti (nature). These triangles are drawn only for the purpose of explanation. In fact, the triangle of the Brahman surrounds all including its circle.

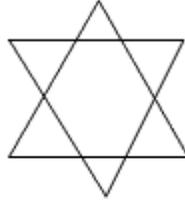
The triangles of **Jiva** and Prakriti are also in it in the middle. **Brahman** is high above, and the inert matter (Prakriti – Nature) is below. The idea can be pictured (sketched) thus:

A is Brahman, B is **Jiva** and C is Nature (Prakriti), These three triangles are ordinary. D is a big triangle in which all the three triangles exist. This is Para Brahman. The circle H is the Base Adhara, or the Substratum, *Adhistaana*.



**Fig. 2**

Jiva-hood – Jeevatva – is a fact (reality) and Brahma-hood-Brahmatva – is the goal. The wise (Jnani) transcend the attributes of both **Jiva** and **Brahman** and, keeping the reality of the **Brahman** as their ideal goal, practice to merge in it. They think that goal as all-in-all (the be-all and end-all) and rest in contentment. Even this cannot be realized without practice.



**Fig 3**

1. The triad world of the **Brahman** contains the causal, subtle and gross which can be called as the spirit, heart and body.
2. The inert or material triad world contains causal materiality, subtle materiality and gross materiality.
3. The triad world of the **Jiva** (Jiva triloki) also has the causal, subtle and gross, that is, the soul or Atma, heart and body.

Beyond these is the fourth state which is called Turiya. But the Turiya which is at the top of the **Para Brahman** has been given special importance.

**Fig 4.**

1. The fourth state of Supreme **Brahman** (Parabrahma).
2. The fourth state of Brahman.
3. The fourth state of Jiva.

4. The fourth state of Matter, Nature or Prakrit

5. The fourth state of the Substratum.

When there will be the knowledge of the Turiya or Fourth State, the knowledge of the triad will necessarily come. This is the defect and not a perfect condition.

When the state of merger in the Turiya, or the state surpassing the Turiya, comes there will be no defect whatsoever. Then there is the state of merger even in this Turiyateeta in which there is no imperfection at all. Such a condition is called 'Sat' or pure existence. One who merges in this does not have any experience at all; for, having experience is the beginning of it; or else he becomes experience himself in that state of merger.

Turiya or the Fourth State is an endless condition in which experience is awakened. The waking state is limited. The dream state and deep-sleep state are limitless. So is Turiya limitless. Just as the **Jiva** of the waking state, the **Jiva** of the dream state and the **Jiva** of the deep-sleep state are limited, so also the **Jiva** of the Turiya state shall have to be limited from the point of view of **Jiva**. But why do people think Sushupti to be ignorance? As there is nothing to be known in it, what should one know, if at all he wants to know? On entering that condition both the elements of waking and dream state are withdrawn, and become emerged in one seed form. From this point of view there is no awareness. So people call it ignorance and darkness

without understanding the reality. Although the seed and root of knowledge are in it, and sprout from it only, freshness comes in everything from the deep-sleep state only.

If, some how, a device is available through which one can know the condition of Sushupti, having entered into that state, then something can be said regarding it. This is possible only when the heart that thinks is wide awake, and this is the practice for it. When we can think of the dream and deep sleep states in the waking condition with the help of our heart, it is also possible to a certain extent to know regarding the waking and dream state, while being in the deep sleep state, provided the heart retains its tendencies of contemplation, and some power asks it about that condition. It is generally observed that a person falls asleep and is in deep sleep, while another person goes on asking him questions. The man who is asleep answers them but on waking does not know that he was asked questions.

Turiya is the condition of divine vision or *Divya drishti*. The Turiya of the **Jiva** (Jiva Turiya) is always with the **Jiva** and is never separated. It is connected with Srut. For instance there is a villager. Somehow the Turiya of his **Jiva** condition gets awakened. People would say that some evil spirit of the dead has caught hold of him, and they suppress that condition by beating and teasing him. The Jiva-Turiya is, however, with the **Jiva** only; but it has

not returned with full knowledge. So, there he did not enter with full knowledge. There remained some defect in the condition of his merger and as such it proved harmful. Had he entered with full understanding or knowledge, the condition would have been altogether different. Every condition is found in every individual. In some it is suppressed and in some others it is awakened. All men live by it only. Children understand certain things so well that even the grown-ups cannot understand after much effort. Likewise, the divine vision is found to exist even in the unsophisticated village folk, men or women. In some it gets awakened with a little attention towards it, and in some others much effort and practice has to be done, even after which it is not easily attainable. The Awakening of this Jiva-Turiya is like Sushupti. Few people believe it. As the Brahma-Turiya also is within the cycle of Time (Kal-chakra), there will be fall after attaining it; and even after attaining it, it will not remain permanently. But the Turiya of the fourth state is continuous in its flow. By gradual practice when the mind attains its form, there will be permanency in it without any possibility of return.