

Tuesday 9 October

J. (reads from script): Last night, having put together what we could remember of your Sunday Talk, Doctor went to bed remembering your words, “The Realized Man collects all his thoughts and feelings to one point in himself and just goes to sleep”.

It seemed possible to fold up the thoughts and feelings as one folds up one’s clothes and put them away in a drawer. Consequently the sleep was much better. But it was not perfect yet and some insistent worry caused me to get up and meditate in the early hours, after which sleep was deep and restful. Is this what one may have to do until the day’s meditation is more complete?

H.H. nods assent.

Reading Continues

“Sometimes after a very happy meditation, if one just sits, new and profitable thoughts on big questions come spontaneously into the mind, accompanied by very vivid memory. Whatever comes to the mind is illuminated. This is not what we ordinarily call thinking, is it like the ‘contemplation’ described in Raja Yoga? Is meditation the means, and ‘contemplation’ one of the happy results?”

H.H. Since there are different Yoga systems in India, this system of meditation is a kind of bridge between all of them. The Raja Yoga is the King of Yogas—the best. Why is it called King? Because it helps everybody who comes under its command. And the system of meditation which you have is called Raja Yoga because it helps all the Yogas. Without this meditation each separate Yoga system leads only to a certain point on the Way; but this meditation takes you further to the point of complete Realization. The meditation of this system and what you call ‘contemplation’ of Raja Yoga is not different.

R. I have heard it said that the only Yoga the West can really practise is Raja Yoga. Is this true?

H.H. Raja Yoga is not bound by space. It is so simple and designed to be so simple that not only the Western peoples, but anybody can take it. For example, in one of the mythological stories the son of Harnakashyap, who was called Prahtad, started to meditate when he was very young with all the sons of Danavas who had no qualities, no education, nothing of the good virtues. Yet they realized something and improved their consciousness. So there is no question of the type of people as far as Raja is concerned; anybody should be able to help himself through meditation.

Reading Continues

The keynote of our System in the West is the idea of Self-remembering. It is said, “Man never remembers himself; but if he could, then everything would be different for him.” When I first saw you arrive at the Gates of Ram Nagar, I recognized that here at last is the embodiment of Self-remembering. So I watched to see “how a Realized Man speaks and acts.” (H.H. smiles as he recognizes his own words.)

H.H. The realization achieved, makes it possible that man does not forget himself. We are men, and all have been told the behaviour of man, how he should behave and how he should live. Once we know this, it is not very important to remember that we are men and should behave like that. But the question arises when we see men behaving not like men but like animals. Then we must remember what is the difference between men and animals, and if there is something wrong with us, we should immediately correct that, and lift up our Being.

But after constant meditation and work on oneself, the adept starts to realize that a man is not just flesh and bones, he is also soul, he is consciousness, and he is bliss. When he has realized this fully, everything becomes

very simple for him. Whatever he does, the way he moves, the way he talks, is quite fitting to the dignity of the Atman which is pure consciousness and bliss. But this stage comes only after complete Realization.

(To R): Now even if you cannot remember yourself, with the relation which has been established between you and me, I myself at one end would enable you to remember yourself. This Relation must not be broken; and you will see that this relation, at least from my side, is always maintained and carried through without any break.

J. asks the fundamental question, “What is Self-remembering?” and this leads to the following:

H.H. Says that after realizing himself he has come to a situation where, if he remembers somebody, that memory is continuous. We will have to remember him. And when this person remembers him, H.H. knows it. And to increase the power of this relation, one has to bear it in mind to speak what one thinks and do what one says. That will help to strengthen this relationship.

Thursday 11 October

Law of Three and Law of Seven

R. Gives statement of the framework of the System.

H.H. Says that the two sets of laws—the laws of Three and the laws of Seven—are exactly what our System says.

He says the impulse of Sattva is very dominant in the law of Three; and the law of Seven is a repetitive motion unless the circle is completed by full Realization. Otherwise the movement goes on mechanically again and again. He wants to say something about how this law of Seven is described in his System (later).

In relation to Self-realization, he speaks about the law of Three and relates it to the three Gunas. He says that of the three, two of them in this case are the poles (Sattva and Tamas) and Rajas is the interaction of Sattva with Tamas. This simply goes on like the three Times, of which he says there is Past and there is Future; what we call Present is the interaction of these two. The Future being passed on into the Past is called Present. Such is the position of Rajas or Present—though it is always there, it is not dominant. Man either lives in Tamas or lives in Sattva, but Rajas is always there, which signifies all activity of the present moment.

He says Sattva is the natural state of man, while Tamas is the outcome of inertia. Rajas is needed to give them a push, give them impulse to go ahead, to move towards Sattva. But fortunately or unfortunately many people once again come back to inertia, very few go on to the natural state of Sattva.

He gives as an example that in the process of eating the action is Rajas. The effect of the eating can be of two kinds: if it is a moderate and well-regulated diet it gives a good effect and leads to happiness and good health which we could say is Sattva. But if it is not a regular and moderate diet, it can lead to indigestion and other diseases which could be compared with Tamas. So, action is very little, but the effect is prolonged either as Tamas or Sattva; Rajas is the intermediate period of action.

Then follows a description of seven steps to Turiya, according to the Nyaya System. He says that according to the Nyaya System in the quest for Realization there are seven stages:

First Stage. Shubhechcha, is the Good Intention, the rising up of right desire. This is the beginning which leads to:

Second Stage. Vicharna, Decision, which he says is the stage where rationally (intellectually) he comes to the

point when he can go further without any doubts. He has no doubt about the way, in line with his intention and his conviction.

Third Stage. Tanumansha, where he starts the striving, the particles in the body start the striving toward Sattva.

Fourth Stage. Sattvapatti, when the ‘pull of the Way’ pulls away from the outside world of external impressions which starts losing its power on the person.

Fifth Stage. Padarthabhavin, which denotes that the man starts looking at things as they are. He gets right values for everything; he realizes about things what they are, how they are constituted, what their properties are.

Sixth Stage. Asamshakti, which he says is the stage where the outward pull is nearly gone and he comes very near to Sattva, close to and with an abundance of Sattva, and:

The Seventh or last Stage, which he calls Turiya, which is the stage of the Realized Man when he knows himself, he knows everything, he knows how to do, and whatever he does is just the right thing—right actions, right thoughts and right feeling—everything all combined. That is the Seventh Stage of the Seven-Stage system of Nyaya for Self-realization.

Jaiswal confirms with H.H.

H.H. He says that although he agrees that the outward help is very important, but he cannot say that one must get outward help at two intervals in all cases. He agrees that help is very important for people just as a man learning to swim has to get help in the learning; but once he has learnt he can swim as he likes; he can be in water for hours and hours together, but then when he comes ashore he is away from the water. According to the Vedanta system, the Stage of Turiya is like that—a man can live in the world, be in the world and simultaneously come out of it and enjoy the Bliss in himself without any action in the world, as well. He quoted this because the explanation given about Turiya in Sankhya and Nyaya systems describes something different; but according to the Vedanta system you live in the world and you can live out of the world simultaneously.

R. I was not necessarily meaning outside help—even more important is help from within.

J. Can you explain?

R. I mean such spiritual influence as from Guru with whom one is very close, at two intervals in that Seven-Stage process.

J. But H.H. would include that as outside help although coming through the inward route.

H.H. He agrees with what you say and then he goes on to describe the rôle of Guru in relation to disciple. Teacher realizes through the actions and deeds and the words and movements of the pupil and finds out how much he can bear. And he gives example of an electric meter—it shows you how much voltage it can take—beyond that not. So, at the first stage he realizes this, and gives him the power to go along the Way, and then later on the second impulse is given so as to realize completely and become like the Guru himself. The help at these points is given by the Guru himself.

This process is only known to the teacher and unless the disciple becomes the teacher he would not realize the importance of these shocks.

R. Please ask if H.H. would agree with our teaching that for every octave, for every seven steps to go to completion, the necessary help or impulse must come in at two intervals, and that because in the ordinary activities of man this help is not given, all man's activities come to nothing?

H.H. He says “Yes”, and he explains about the disciple. He says that with intense desire and right efforts he will surely get the necessary impulse and help. The particles around and within him will be imbued with the intense desire and right direction and these particles will help him to get along and go to the end of the Way; the external impulses will be given whether he has a Guru or doesn’t have a Guru. It will come from an unknown source.

He gives example of radio transmission. The disciple’s efforts have a crystallising effect on him and this makes it possible to receive impulses from the cosmic consciousness just as radios can receive messages on different wave-lengths. He emphasises this in the sense that it is not necessary that a physical teacher must be there, but it can be without any physical help as well.

J. I remember that in our System we were told about men becoming a receiving station and later even a transmitting station.

R. The essential seems to be that there should be some crystallisation of some of these particles and the extent to which crystallisation of good and wholesome particles takes place, so that will attract help when needed?

H.H. He says “Yes”. This is how this works—the crystallisation decides how much impulse he needs to get further.

R. We have taken crystallisation perhaps wrongly. We picture a state of affairs where the solution of a salt becomes saturated, and then one crystal added, makes everything crystallise. What he is describing is a gradual process?

H.H. He says this is exactly the way. When a special particle is added to the common particles it makes them special. Because that is the natural way—to lift up the particles and when more powerful particles are added, their whole group of particles is lifted up, and they are changed into something higher.

R. Will you thank H.H. very much for all this. But I’m afraid my little mind won’t take anything more at the moment and I have a longing to meditate with His Holiness for a few minutes if he would consent—to help my own meditation which is a little tense at present.

After 15 Minutes Meditation

R. Can he say more about the criterion of Goodness in thoughts and actions and feelings, especially actions? Many actions are necessary; part of one’s duty, not just for selfishness, yet not because they lead to spiritual things. But they could lead the way to what he calls “Good Actions”, couldn’t they?

H.H. All actions in the world can be related to the Good Actions and should be. They could all be made by the Realized Man to lead in the end towards consciousness. The actions of the ordinary man have no significance, but the actions of a conscious man even if they seem outwardly to be evil are designed to lead towards goodness; so action is not wrong if it is done by a conscious man. If he (H.H.) punishes someone it is for his benefit, to correct his wrong.

R. So it depends who does the action? For instance, Christ could curse the barren figtree.

H.H. Curse can only be given by a “powerful” man. He does so in order to correct the wrong and to bring greater consciousness to people all around. If a conscious man curses he also gives a boon. [*Story of Ram and Raman, not in MS*]

R. All that you are saying agrees with what our System says, “There can be no conscious evil.”

H.H. Consciousness can relate all types of action to goodness.

R. In our teaching, actions are said to be different in their genesis and result according to the nature and proportion of the Gunas contained in the action. Do you agree?

H.H. On a lower level actions can be classified according to Gunas. But in the higher stages of consciousness all action emanates from consciousness for goodness.

Thursday 11 & Friday 12 October

Cosmic Laws

It was previously arranged that R. should today give a broad statement of the two Cosmic Laws from the point of view of our System and that His Holiness's comments would be recorded. There were present (in addition to several Ashram pupils) a fine-looking, big and vigorous man—the priest of the temple within the Ashram—who joined in the conversation at times, and a visiting Sadhu, a former pupil.

The following outline was then spoken in Hindi:

Our System says that all the laws governing phenomena in this universe can be reduced to two fundamental cosmic laws, Law of Three and Law of Seven.

Law of Three governs the birth of each single event, one example being the three Gunas which governs physical and spiritual birth of man.

Law of Seven governs successions or cycles of events, as for instance steps by which an Essence ascends or descends through successive lives. One example of Law of Seven would be the Seven Principles of the Sankhya System, with the seventh Principle (Atman) including all.

Understanding of the interaction of the two laws, is the understanding of the man who has achieved everything possible for man, in a state of Cosmic Consciousness. We have a Universal Symbol based on a circle of nine points which can explain this interaction, and therefore all Knowledge can be found in it. And there is a proverb: "To know all, it is only necessary to know very little, but to know that little one needs to know pretty much." (His Holiness immediately recognized this proverb and smiled with pleasure.)

Would he tell us whether this outline is correct and whether, in his opinion, our System could at one time have branched off from the Holy Tradition itself?

Synopsis of the Reply

His Holiness says that the two sets of laws—the Laws of Three and the Laws of Seven—are exactly as our System says. There is no difference at all in this broad outline between his System and ours.

He has already spoken fully about the Law of Three and described with examples the interaction of the Three Gunas.

The Law of Seven is a repetitive motion unless there is escape from the Circle by full Realization. Otherwise the movement repeats mechanically again and again. Now he wants to say how the Law of Seven is described in his System as being easier to understand and very practical. According to the Nyaya System, in the quest for Realization there are seven stages:

N.B. These all have long names: we are trying to get the root meanings of these names, but meanwhile affix our own labels

First Stage. 'Good Intention', the 'Right Impulse', the arising of the right desire. This is the starting point which leads to:

Second Stage. Decision: This is the stage where rationally (intellectually) the man makes up his mind and can go further. He has no doubt about the Way, which is in line with his intention and conviction.

Third Stage. Effort: Certain particles of fine matters have formed in the organism which cause him to strive towards Sattva (Love).

Fourth Stage. Pull of the Way: Where influences from the Way pull him from the outside world of sensory impressions and pleasures, so that these begin to lose some of their power.

Fifth Stage. Insight: which denotes that the man starts looking at himself and other things as they really are. He gets right values for everything; he realizes about things what they are, how they are constituted and what their properties are.

Sixth Stage. Abundance: which is the stage where the outward pull is nearly gone, and he is filled with abundance of Sattva or Divine Love and happiness.

The Last or Seventh Stage, which he calls Turiya, is the stage of the fully Realized man, when he knows Himself; he knows all that can be known; he knows how to do, and whatever he does is just the right thing—right actions, right feeling, right thought—everything all combined. That is the Seventh Stage of the Seven-stage System of Nyaya for Self-Realization.

R. asked if there were two points where additional help was necessary.

H.H. He agrees with what you say and goes on to describe the rôle of Teacher in relation to disciple. Help is important in the first stages just as a man learning to swim has to get help in the learning; but once he has learnt, he can swim as he likes. The Teacher watches the actions, movements and words of the pupil and finds out how much he can bear (as a volt-meter shows how much voltage can be taken). So at the first stages, the Teacher watches all this and gives him the power to go along the Way, and then later on the Second Impulse is given, so the pupil can achieve complete Realization and become like the Teacher himself.

This process is known only to the Teacher, and unless the disciple becomes the Teacher he would not realize the importance of these shocks. [*his word!*].

To return to the example of swimming: in the end, the swimmer can stay in the water for hours and hours together, but in the Sankhya and other Systems it is held that when he comes ashore he has left the water. In the Vedanta System, however, it is held that Turiya is like this: A man can live in the world, be in the world, and simultaneously come out of it and enjoy the Higher Emotion (“bliss”) in himself without any action in the world, and this can be simultaneous.

Comment: As it soon became clear that, in general, we are in the Fourth Stage and wanting to be permanently in the Fifth, most of the subsequent questions were about these two stages—and we’d like to hear your questions and remarks! For when I asked: “May we have your permission that we should send this to London, for it is parallel with a scale of Seven Steps they are studying just now?”, he replied:

H.H. You can happily incorporate these Seven Stages with your own System. He thinks they will fit in very well and promises to give more explanations and illustrations in due course.

He added that: On the Way the disciple experiences trouble and difficulty up to the Fourth Stage. We can take an example from our every-day education system. When a boy is put into school, the painful job of learning the alphabet and all the combinations of letters and grammar takes a long time; once he gets the grip of these things, he can learn much by just listening to the teacher. But the Fifth Stage is a stage where he helps himself to knowledge: his own experience and intuition bear upon his knowledge so that he starts understanding things by himself; and the Sixth Stage is a tremendous opening-up for the disciple where he rises to a high level and

can establish the full relation with Higher Ideas (Higher Mind). Then he prepares himself for the Seventh—and so to be a Teacher himself.

Another example is that of a traveller who has to go a journey of seven hours, and who starts in the dark at 3 a.m. with a small lamp in his hand and with the aid of street lamps. The way is not clear and the light is bad, and he feels his way with some trepidation and caution. But by the time he reaches the Fourth Stage, there is dawn, and the sun's rays make the Way increasingly clear so he doesn't need the other lamps. He can now with certainty tread his way up to the High Noon of the Seventh or final stage; so that when he meets the Atman he is going to see he can become like Him."

Answers to Further Questions about Steps 4 & 5 of the Seven Stages on the Way to Realization (12 October)

H.H. The Fourth Stage (Sattvapatti) increases the Sattva guna [*Divine Love, in this context*]. The increase of Sattva guna determines this stage for the aspirant so that the pull of the spiritual world becomes greater than that of the material world. Even very important activities in the material world no longer have so much pull on the aspirant as do his endeavours in the spiritual field. He saves time from them to complete his work on the spiritual line. It is this stage which determines that the disciple would rather complete that Work than leave the Way.

R. Does this stage (perhaps like the other stages) come in glimpses first? Do you get a glimpse of the next stage ahead before that becomes established permanently?

H.H. The fifth stage is that in which the person ceases to consider all that is in the world as outside himself. He starts getting glimpses of the fact that he and the outside world are one thing. As far as the relation of fifth to fourth is concerned, it is quite possible, even before the fourth stage, to have glimpses of the next stage ahead. As an example, we in India have educational stages. You have to pass from Primary to Graduation, stage by stage, just as you have to take these steps. Unless you pass the first, you can't go on to the second. One could conclude that the second stage includes the first, or that the first carries the possibility of the second.

In Reply to Further Questions

H.H. The completion of the fourth stage determines that the disciple does not go back (or leave the Work). The realization of the fifth stage gives a feeling of unity with the material world—unity of spirit with materiality. He realizes for instance that clay is not different from the pot. He sees the unity, the causal aspect within all the material things we see in our daily impressions. He sees the root cause and the product of the cause together—sees them as one thing. [*See the 'Stupid Traveller' in Tertium Organum*]. Asked further about loss of sense of duality, he replied with the example of a real elephant and an artificial one made of felt. They may look alike, but with the real one we watch out for our safety, as we might do with the artificial one if we didn't know it was unreal. The coarse material world of the senses is like the artificial elephant; once we know that is artificial then we know the Real; we establish relations with the Real and we don't bother much about the artificial.

Friday 12 October

Additional Answers about Steps of the Ladder

H.H. The sixth stage of Padarthabhavini is the stage when the barriers between the self and the world start breaking. He starts seeing the great self in everything, and thus getting the sense of unity between all things. One should, of course, be able to have glimpses of the next stage. For instance, the ordinary school systems. A boy has to work his way from first stage to higher stage. He can't go up unless he passes the first. Even if the student is told about all the stages he can't comprehend it due to the limit of his understanding. He can just have a glimpse of the next and nothing more. One could see easily that the first stage bears the possibility of the next and the second includes the first.

There are other, exceptional, states of consciousness beside the four described. Fainting or unconsciousness of body from whatever cause, hypnosis, trance-state, and finally there is Samadhi where the disciple stops everything—all outward impressions and simply exists in bliss but keeps his consciousness by Will. But Turiya is none of these and yet all of these. All the degrees and kinds of consciousness are like the colours which merge in the white light.

H.H. stressed that the Realized Man maintains his consciousness and his Will even in Samadhi and in Turiya, and this is the important part—that he should always remember himself and not disappear into a trance where he is no longer conscious, for that leads nowhere.

I was reminded of a conversation and a story told the previous year, see p.2. *et seq.*

R. said that we were told by Maharishi of the three ordinary states of dreamless sleep, dreams, and ordinary state ("Waking sleep"), that they are all the time changing one with the other and at points of change there is a chink where first glimpses of Turiya come. But is not this in the more advanced stages?

H.H. What Maharishi said is right but it is not seen in the earlier stages.

R. But isn't it possible even at our stage to get a hint from the appearance of something quite new which is neither action nor sleep?

H.H. Yes, hints of this sort are possible.

The Nyaya Ladder

After further research on the root meanings of the Sanskrit names of the seven steps. (February 1963)

1. Shubhechcha. Pious desire, longing¹, auspicious urge. The desire for liberation or unity by one who has some degree of attention as a result of his unselfish deeds and discipline in his life up to then. The manifestation is the start of an enquiry into one's own Self—a search for the Atman.

H.H. says: "This is the good intention, the rising up of right desire." This is the start which leads to:

2. Suvicara. [Suvicara, right enquiry] good reflection, thought, investigation, circumspection. The act of investigation and thinking about all that one has gathered concerning the desire¹ for liberation or unity.

H.H. says: "The coming to a decision by which rationally (by reasoning) he comes to the point where he can go further without doubt. The Way appears to be in line with his intention and his conviction."²

3. Tanumanasi. (Tanumanasi, thread-like attention) lessening of outward mental movements. Entry into the knowledge of Self. Regular practice in experience of the Unity of Self and Atman and righteous living leads the mind to go naturally inward rather than outward.

H.H. says: “When the particles in the body start the striving towards Sattva.”³

4. Sattvapatti or Fourth Stage—the dawn of true Self; having gone inward he comprehends his Self as it really is. The doubts and reflections cease and the real Self with right knowledge begins to appear.

H.H. says: “This is when the pull of the Way pulls him away from the outside world of sensory impressions which begin to lose their power over him. Long before he experiences the full strength of Will (Atman), the third and fourth stages determine that he is getting quite strong will in himself; and by the time he crosses the fourth stage he has attained so much will that there is no question of that aspirant coming down the Ladder at all.”

The Fourth Stage increases the Sattva Guna [*Divine Love in this context*]. The increase of Sattva Guna determines this stage for the aspirant so that the pull of the spiritual world becomes greater than that of the sensory world. Even very important activities in the material world no longer have so much pull for the aspirant as do his endeavours in the spiritual field. He saves time from them to complete the work on the spiritual line. It is this stage which determines that the disciple would rather complete that work than leave the Way.

5. The Fifth Stage. Asamshakti, loss of attachment [Asamsakti, detached insight: complete non-attachment to worldly objects]. After regular glimpses of the Real Self, the attachment of self to body or possessions fades away. At this point there remains no identification, association or attachment of self to anything else. [also Asakta, unattached]

H.H. said: “This stage denotes that the man starts looking at things as they are. He gets right values for everything; he realizes about things what they are, how they are constituted, what their properties are.”

The fifth stage is that in which the person ceases to consider all that is in the world as outside himself. He starts getting glimpses of the fact that he and the ‘outside world’ are one thing.

It is quite possible, even before the fourth stage, to have glimpses of the next stage ahead, but, as in ordinary education, you have to pass from Primary to Graduation stage by stage, just so you have to take these steps. Unless you pass one, you cannot go on to the next. Thus the completion of the fourth stage determines that the disciple does not turn back or leave the Work. The realization of the fifth stage gives a feeling of unity with the material world—unity of spirit with materiality. He realizes, for instance, that the clay is not different from the (design of the) pot. He sees the unity, the causal aspect within all the material things we register in our daily impressions. He sees the root cause and the effects of that cause together—sees them as one thing. [*See Ch. IV of Tertium Organum*]

6. The Sixth Stage. Padartha Bhawani, [Padartha Bhawana] means the absence of duality [or ‘Pure Bliss’]. At this stage one realizes the presence or existence of Atman in everything, everything in Atman. [*This is equated with Samadhi (1974)*]

H.H. said: “This is the stage when the outward pull is nearly gone, and he comes close to pure Sattva and abundance of Sattva.”

Asked further about loss of the sense of duality, he replied with the example of a real elephant and an artificial one made of felt. They may look alike, but with the real elephant we watch out for our safety as we might do with the artificial one if we didn’t realize it was unreal. The coarse material world of the senses is like the artificial elephant; once we know that is artificial then we know the Real; we establish relation with the Real, and we don’t bother about the artificial.

7. The Last or Seventh Stage is Turiya—the fourth, the mighty.⁴ The Fourth state of Consciousness when the Self becomes one with the Atman.

H.H. says “Turiya is the stage of the Realized Man when he knows himself, he knows everything, he knows how to Do, and whatever he does is just the right thing—right action, right thoughts and right feeling—everything all combined.”

He said there are other, exceptional, states of consciousness beside the four described, e.g. fainting or unconsciousness of body from whatever cause, hypnosis, trance-state, and finally there is Samadhi where all outward and inward impressions stop for the disciple, who simply exists in bliss but keeps his consciousness by Will. But Turiya is none of these and yet all of them. All the degrees and kinds of consciousness are like colours which merge in the white light.

Notes

¹“Home!” cried she. “O daughter of a King, home to your stone house; for the longing is come upon you now, nor can you live any more after the manner of simple men.” *Song of the Morrow*.

²Mr. O.—When he decides to work, an ‘observing I’ or Watchman appears.

³All these four Graces combine to crystallise in a person by the time he reaches the third stage, and the crystals at that time are formed which give him enough power or enough Sattva for the fourth stage.

⁴This refers to the four states of consciousness met with on the Ladder: (1). Dreamless Sleep, (2). Dreaming, (3). Waking, (4). Unity, Enlightenment. See *Manduyka Upanishad*.