

Discovering Reality leading to Self Realisation (5)

Start with Meditation

TURIYA

The Shankaracharya tells us:

Turiya is the stage of the Realised 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.

Towards the end of his life the doctor told us: 'There is only one Consciousness.....Everything is that Consciousness.'

The Shankaracharya further defines the seventh stage of the ladder, Turiya is a state of Unity and Enlightenment. He says: 'In Turiya all the degrees and kinds of Consciousness are like colours which merge into a white light.'

Pause

Towards the end of his days as our teacher the Doctor expressed his thanks to the Shankaracharya in the following way:

It is probably the first time since Eden that someone has been preparing for death with the help of a fully realised man. It involves turning all one's ordinary conceptions upside down. For example that we are awake during the day and asleep at night.

The important thing is the three jumps of the Mandukya Upanishad (Mandukya means 'frog') to take us out of the dry and burning desert to the cool water of Self-Realisation – the three jumps to physical stillness, mental stillness, spiritual stillness. What we are trying to do is much simpler than we have been accustomed to think. Getting to the silence, the complete peace, is only part of the journey. There is a fourth stage. We can work for the first three, but for the fourth the hand of Param-Atman must come to help us. To enter this state of Turiya, no amount of effort or desire can bring it about. It comes when it is ready. It is all so simple. We foolishly complicate things. We do everything the wrong way round. One begins to realise that everything has already been provided by Param-Atman. One has only to be what one is. Very little effort is needed to be able to have a completely new realisation of oneself. (VoD)

Pause

The Doctor further confirms our situation by telling us:

These three jumps that the frog has to make stand for three levels of giving up. Meditation is not to acquire something. Meditation is to give up, and the Shankaracharya said: 'Practice giving up all the time.' We just have to get the idea of the great Consciousness of the Universe (Param-Atman). Substitute the thought of oneself for that, and the three jumps are: first stilling the body and stilling the eyes; second stilling the mind; and in particular purifying the mind of negative imagination and turning thoughts and so on. That is all you can do.....The state of Turiya is a matter of grace

and comes when this supreme Consciousness thinks it's right for you. So what we have to do is to try to deserve it. (VoD)

Pause

So now we need to turn to the Realised Man for deeper understanding of the Ladder:

Q: Is Self-Realisation the same as merging into the Absolute?

HH: *Self-Realisation means to see the Self, the Atman. But the Atman is not subject to be seen only, but one to be known. The Atman comes to know itself – that is Self-Realisation. The merging into the Absolute or Param-Atman is different from Self-Realisation. Param-Atman is a state – it is devoid of action. It is the merging of desire and action into equilibrium. In Self-Realisation activity has not stopped.*

Q: Which of these is Turiya?

HH: *Self-Realisation is not a state. It is an act of being conscious of oneSelf. Turiya is a state. We have been told of three states, that of awakening, that of dreams and that of sleep. Turiya is none of these, but is the fourth state – that of equilibrium.*

Q: Where is this act of Consciousness on the Ladder of Self-Realisation?

HH: *It starts from Step No 5...On the sixth step names and forms by which we see the outer world cease to exist. The seventh step is equilibrium where the "I" becomes dissolved and everything becomes One. (The Record 1965 p79-80)*

Elsewhere the Shankaracharya quoted a poem written by a man who seems to have offered everything to Param-Atman and probably reflects the state of Turiya:

Oh my Lord my Whole being is Yourself,
And Buddhi which has been given to me is your consort.
My five pranas which you have offered me are your attendants.
My body is the temple in which I worship you.
Whatever I eat, or wear, or do is part of the worship which
I keep on performing at the temple.
Even when this body goes to sleep, I feel I am in Samadhi with You.
Whenever I walk, or anything, I feel I am going on pilgrimage to You.
Whatever I speak is all in praise of You.
So whatever I do in this world in any way is all aimed at You.
In fact, there is no division in this life of unity with Yourself.

(The Bridge No14

