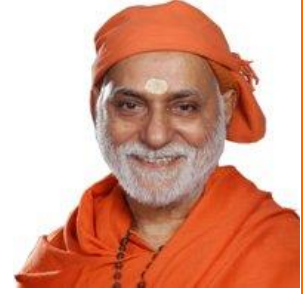


Self-realization and the Process to Attain it

prabhāta-raśmiḥ

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Harih Om Tat Sat. Jai Guru.

I would like to set forth some very good propositions on Self-realization. I wonder whether all of you will listen to my words and relate them properly, grasp them with a full and true relevance. Why I am saying this? Only to exhort you to listen to it and absorb whatever is said in a very careful, consistent, and wholesome manner.

Self-realization is actually realization of the Self. Realization of the Self is different from realizing or realization of so many other things. All other things are objects, whereas the Self is the only subject. Because it is the only subject, realizing the Self will mean a kind of a singular completeness and fullness, whereas if you know any object or the other, or many objects in the world, even then the knowledge is not going to become full because the objects are many. Even now we don't know the end of the universe and all the contents of the universe. So that knowledge is never going to be complete and full and decisive, whereas the knowledge of the Self has got all decisiveness, completeness, and fullness. When you realize the Self, you are realizing something that you are, you were, and you will be. So after realizing the Self, there will be nothing left in the way of having to be known because the subject is only one. If this is so, what is the Self-realization? Can I meditate and, in the meditation, can I have a meditative absorption, may be for half an hour or one hour? "If I am able to realize my Self in the course of about half an hour or one hour, will it be in the completeness of the Self-realizational process," if you ask me, not at all. Then what is the difference? This is why I was telling you that Self-realization is not a concentric development. This Self is not merely within your body, penetrating your body, it is also penetrating and permeating everything else in the universe. So, you may realize it in your heart at one point of time, and that realization will still be within the body and related to the body, whereas the Self is extensive, unbroken, and indivisible. So the realization of Self becomes true and wholesome only when you are able to have an extensiveness in your realization.

Whatever you may see, whatever you may hear, touch, smell, and taste, the entire world comes within these five ranges, five categories. All of them, you start feeling, is an extension of the Self. Self alone is. Nothing can ever be. Now when you have to have this kind of an extensiveness in your realization, it becomes an expansion. And who will expand? To which factor does this expansion relate? If you closely observe as I mentioned last night, we only have the mind intelligence and ego in our personality besides the *panchabhutas*, matter & energy. So, all the extension and other things that we are imagining are applicable to only the mind, intelligence, and ego. So what is that expansion in the mind? Similarly, call it refinement or sharpness in the intelligence, and elevation or loftiness in the ego, by virtue of which you will have this unbroken extensive wholeness of realization. When you start thinking like that, Self-realizational pursuit assumes an altogether different character and magnitude.

The Self-realizational process and outcome is not an effort bound outcome nor is it a time bound becoming. You sit, meditate, and after half an hour or one hour of meditation, you get into absorption. The absorption lasts for half an hour, one hour, or even 2 hours. That means the realization comes to you as a result of meditation. It is a result or an outcome of an effort. And it lasts for half an hour or 1 hour, a time bound becoming. As long as it is related to an effort, in the form of an outcome, it becomes, and as long as it has got a specificness in its duration or prevalence, you cannot call it Self-realization. Self-realization is actually a qualitative improvement in the seeker. What is meant by qualitative improvement? The quality or character of your mind changes. Similarly the character and quality of your intelligence also change. The character and quality of the ego also change. What is that qualitative change or improvement? You know when you have a qualitative change, the change remains the same. There is a dirty cloth which is very much soiled. You clean it. When you clean it, it looks entirely different. It is actually a qualitative change. The trouble is only that as you use it, it will also become further and further dirty. So you have to wash it up again. But this is so only because the cloth that you are using, is something material, and it is interacting with the other materials around, like air, ground, water, and so many other things. This interaction itself is impurity or dirt producing. In the case of Self-realization, it cannot be so because the Self is not a cloth and its interaction with the objects around will not be able to contaminate or putrefy it. So, the Self remains the Self, because of its wonderful nature and character. Says, space remains the same. The air may be contaminated. Water, earth may be contaminated. Energy may transform itself into some other form. So all these are subject to changes, whereas space is not changing. In the same manner, you will have to conceive of the Self as the substratum of everything else, and that substratum is so non-material, non-energial, non-object, that it

can never undergo any kind of a change whatsoever. When are you going to realize that it is changeless and uncontaminable?

So, there is to be a process. What is that process? It is very difficult to say what that process is. In the level of the mind, it brings about purity. Your mind has to become purer and purer. What is meant by purity of the mind? It is a qualitative change. What is that impurity? Your ideas will go on changing and changing, evolving and evolving, and ultimately what I have to say by way of purity is any kind of an ego and possessiveness, the mind feels at any point of time, is its impurity. We are all imbued with possessiveness, imbued with ego. Ego about what? When you say 'I', about what do you say the 'I'?

Normally people refer to the 'I', but invariably they associate it with the body. But that is not right. They cannot associate it with the mind also, intelligence also. They cannot associate it with the ego also. There is something transcending these, and your 'I' should be feeling a sense of identity with that. The moment you raise your ego and you are able to feel it is beyond even the so called ego, then what is that? It is something like the infinitely expansive sky or space. If it is infinitely expansive like the sky or space, how do you refer to it as 'I'? The reference to the 'I' constantly means reference to you and also the other. It is actually a triangle, one point in a triangle. The first personal pronoun is more a referential ... referential ... referential ... only as a point of reference. You are making use of the 'I'. When I say 'I', the person in my front becomes the you, and the person by my side becomes the other. So, the 'I' is relating to you and the other. Bereft of these two, the 'I' is not there. So, by 'I', or by the Self, you mean something infinitely expansive, and in that infinite expansiveness, there cannot be a triangular formation at all. So there is a level of transcendence you have to strike so that ego dissolves. And you cannot possess anything at all. I can put a piece of cloth on my body and it will remain there because my body is physical and the cloth also is physical. If I am unphysical or non-physical or supra-physical, and there is an unbroken indivisible presence which I refer to as the 'I', can it ever possess a second factor? Where is that second factor to be possessed? When you start feeling that there is no second factor, only this, then the ego automatically vanishes. What do you mean by the vanishing of the ego? Does it mean that you will no more say 'I'? Then what else will you use for the first personal pronoun, because all our life and interaction seem to be based upon these three - I, you, he, she, it, they? Any replacement will not be so desirable. The shortest word and letter is the 'I'. So, there is a contradiction possible. What is meant by the extinction or effacement of the ego and then non-possessiveness? You cannot possess anything at all. Even our body we don't possess. Now this is the purity of the mind.

So far as the intelligence is concerned, the intelligence must be able to understand matters with such a clarity that the intelligence will have nothing except the Subject to think about. And everything will be looked at as an extension and becoming of the Subject. The Subject object distinction itself will become unfounded, will fall to the ground. If your mind undergoes this qualitative change, and the intelligence also undergoes this qualitative change, the ego too, then you will find the Self-realization becomes wholesome, static, and ever relevant and prevailing. I have said this, you have heard it. Now you have to reflect upon it and find out, "Oh! Is there such a level and can it be possible? What does it mean? How can I relate myself to it? Now this is the real sadhana that you have to undergo. It becomes the final stage of knowledge orientation sadhana, and this sadhana is the most effective, the most subtle, and the most lofty level that you can think of.

Harih Om Tat Sat. Jai Guru.

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