

E. REALIZATION

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E. REALIZATION

REALIZATION: *integration or non-difference of consciousness and world: or abiding in source*

Asparsa: touch of non-touch: *"the yoga of the uncontradictable"* (PB: *Asparsa-Yoga*).

"yoga of nonduality." = ultimate path = [asparsa = wu-wei.] = Sahaja or self-perfected station

Note: we should not be too rigid about these stages, as sometimes PB calls the third phase "philosophy" and sometimes there is a phase beyond philosophy/gnana ... realization, Asparsa, Wu Wei.

PB: essential points about realization

Enlightenment is both a bestowal by grace and achievement by self. 25.2.7

1. There are various grades of realization. But not of reality.

What we need to grasp is that although our apprehension of the Real is gradual, the Real is nonetheless with us at every moment in all its radiant totality. Modern science has filled our heads with the false notion that reality is in a state of evolution, whereas it is only our mental concept of reality which is in a state of evolution. (P) [28:2.110](#)

It is a long journey from the condition of seeker to that of sage. But this is true only so far as we ascribe reality to time. To those who know that our human existence is a movement through events, but that the human being in its essence transcends all events and dwells in timelessness, this journey may be considerably shortened or swiftly brought to its destination. For that, the thorough understanding of philosophy and its incessant application to oneself is required. [20.4.88](#)

2. PB distinguishes glimpse from lasting realization or "stations".

Neither deep meditation nor the experience can give more than a temporary glimpse. The full and permanent enlightenment, which is to stay with a man and never leave him, can only come after he has clear insight into the nature of Overself. ([22:8.11](#))

Islamic mystics called Sufis differentiate between glimpses, which they call "states," and permanent advances on the path, which they call "stations." The former are described as being not only temporary but also fragmentary, while the latter are described as bearing results which cannot be lost. There are three main stations along the path. The first is annihilation of the ego; the second is rebirth in the Overself; and the third is fully grown union with the Overself. The Sufis assert that this final state can never be reached without the Grace of the Higher Power and that it is complete, lasting, and unchangeable. (P) ([22:8.28](#))

3 There is usually no sudden jump to the ultimate view. For example, you have to be able to Atma before you can Brahman...

The grand illumination itself is sudden but the process of achieving it is a task so complex that it can be carried through only by successive stages. For the obstructions to be cleared on the way are heavy and numerous while the advances involve shifting from one tentative standpoint to another. The way to ultimate being cannot be travelled in a single leap; there must be a time-lag until the moment when it actually dawns. The interval naturally falls into elementary, intermediate, and advanced stages. Nothing once gained in yoga need be discarded; only we take it up into the wider gain which absorbs and preserves but also transcends it. The newer knowledge does not disqualify the results of earlier investigations. For the price of advanced yoga must be paid partly out of the profits got from elementary yoga. For want of a better term, we have sometimes designated the highly advanced meditation exercises here given as "ultramystic"-for a study of them will reveal that the common or popular forms of yoga do not exhaust the possibilities of man's quest of the Overself. 23.6.20 dup

4. Enlightenment may be permanent, but not full or complete.

An illumination may be permanent but at the same time it may be only partial. Not until it is complete and lasting is it really philosophic. 25.2.94

It is not only true that there is variety in the types of illumination but also true that there is a scale of degrees in the illumination itself. 25.2.95

Until he is established permanently, although not necessarily at the very highest level, the consciousness can become corrupted, the man himself can fall back. 25.2.96

When you awaken to truth as it really is, you will have no occult vision, you will have no "astral" experience, no ravishing ecstasy. You will awaken to it in a state of utter stillness, and you will realize that truth was *always* there within you and that reality was always there around you. Truth is not something which has grown and developed through your efforts. It is not something which has been achieved or attained by laboriously adding up those efforts. It is not something which has to be made more and more perfect each year. And once your mental eyes are opened to truth they can never be closed again.(P) 25.2.77

There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley, and nearly reached from the scientific end by such a man as Eddington. The second stage involves the study of the three states, waking, dreaming, and deep sleep, and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult, for it requires analysis of the nature of time, space, and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one. 19.0.1 DUP IN PHASES

REALIZATION

Without keeping steadily in view this original mentalness of things and hence their original oneness with self and Mind, the mystic must naturally get confused if not deceived by what he takes to be the opposition of Spirit and Matter. The mystic looks within, to self; the materialist looks without, to world. And each misses what the other finds. But to the philosopher neither of these is primary. He looks to that Mind of which both self and world are but manifestations and in which he finds the manifestations also. It is not enough for him to receive, as the mystic receives, fitful and occasional illuminations from periodic meditation. He relates this intellectual understanding to his further discovery got during mystical self-absorption in the Void that the reality of his own self is Mind. Back in the world once more he studies it again under this further light, confirms that the manifold world consists ultimately of mental images, conjoins with his full metaphysical understanding that it is simply Mind in manifestation, and thus comes to comprehend that it is essentially one with the same Mind which he experiences in self-absorption. Thus his insight actualizes, experiences, this Mind-in-itself as and not apart from the sensuous world whereas the mystic divides them. With insight, the sense of oneness does not destroy the sense of difference but both remain strangely present, whereas with the ordinary mystical perception each cancels the other.

The myriad forms which make up the picture of this world will not disappear as an essential characteristic of reality nor will his awareness of them or his traffic with them be affected. Hence he possesses a firm and final attainment wherein he will permanently possess the insight into pure Mind even in the midst of physical sensations. He sees everything in this multitudinous world as being but the Mind itself as easily as he can see nothing, the imageless Void, as being but the Mind itself, whenever he cares to turn aside into self-absorption.

He sees both the outer faces of all men and the inner depths of his own self as being but the Mind itself. Thus he experiences the unity of all existence; not intermittently but at every moment he knows the Mind as ultimate. This is the philosophic or final realization. It is as permanent as the mystic's is transient. Whatever he does or refrains from doing, whatever he experiences or fails to experience, he gives up all discriminations between reality and appearance, between truth and illusion, and lets his insight function freely as his thoughts select and cling to nothing. He experiences the miracle of undifferentiated being, the wonder of undifferenced unity. The artificial man-made frontiers melt away. He sees his fellow men as inescapably and inherently divine as they are, not merely as the mundane creatures they believe they are, so that any traces of an ascetical holier-than-thou attitude fall completely away from him .(P) 28.2.154

On Sahaja: the natural state of Nonduality: how it is...

Sahaja: the sage is established in Reality = turiya = natural state

Ramana Maharshi often used the term *sahaja samadhi* to describe what he regarded as the best state. Although the word *samadhi* is too often associated with yogic trance, there is nothing of the kind in his use of this term. He said it was the best state because it was quite natural, nothing forced, artificial, or temporary. We may equate it with Zen's "This life is very life" and "Walk On!" 25.2.133

What is the difference between the state of deepest contemplation, which the Hindus call *nirvikalpa samadhi*, and that which they call *sahaja samadhi*? The first is only a temporary experience, that is it begins and ends but the man actually experiences an uplift of consciousness, he gains a new and higher outlook. But *sahaja* is continuous unbroken realization that as Overself he always was, is, and shall be. It is not a feeling that something new and higher has been gained. What is the absolute test which distinguishes one condition from the other, since both are awareness of the Overself? In *nirvikalpa* the ego vanishes but reappears when the ordinary state is resumed: hence it has only been lulled, even though it has been slightly weakened by the process. In *sahaja* the ego is rooted out once and for all! It not only vanishes, but it cannot reappear. 25.2.139

Sahaja samadhi is the awareness of Awareness, whether appearing as thoughts or not, whether accompanied by bodily activities or not. But *nirvikalpa samadhi* is solely the awareness of Awareness. 25.2.140

I am an Advaitin on the fundamental point of nonduality of the Real, but I am unable to limit myself to most Advaitin's practical view of *samadhi* and *sahaja*. Here I stand with Chinese Zen (*Ch'an*), especially as I was taught and as explained by the Sixth Patriarch, Hui Neng. He warns against turning meditation into a narcotic, resulting in a pleasant passivity. He went so far as to declare: "It is quite unnecessary to stay in monasteries. Only let your mind . . . function in freedom . . . let it abide nowhere." And in this connection he later explains: "To be free from attachment to all outer objects is true meditation. To meditate means to realize thus tranquillity of Essence of Mind."

On *samadhi*, he defines it as a mind self-trained to be unattached amid objects, resting in tranquillity and peace. On *sahaja*, it is thorough understanding of the truth about reality and a penetration into and through delusion, to one's Essence of Mind. The Indian notion of *sahaja* makes it the extension of *nirvikalpa samadhi* into the active everyday state. But the *Ch'an* conception of *nirvikalpa samadhi* differs from this; it does not seek deliberately to eliminate thoughts, although that may often happen of its own accord through identification with the true Mind, but to eliminate the personal feelings usually attached to them, that is, to remain unaffected by them because of this identification.

Ch'an does not consider *sahaja* to be the fruit of yoga meditation alone, nor of understanding alone, but of a combination seemingly of both. It is a union of reason and intuition. It is an awakening once and for all. It is not attained in *nirvikalpa* and then to be held as long as possible. It is not something, a state alternately gained and lost on numerous occasions, but gradually expanded as it is clung to. It is a single awakening that enlightens the man so that he never returns to ignorance again. He has awakened to his divine essence, his source in Mind, as an all day and every day self-identification. It has come by itself, effortlessly. (25:2.141)

Psychologically the void trance is deeper than the world-knowing insight, but metaphysically it is not. For in both cases one and the same Reality is seen. (P) 23.7.301

I do not claim that *sahaja* yields ultimate reality: I only claim that it yields the ultimate so far *known to man*. 25.2.143

The constant application of meditation to the activity of knowledge, to behaviour, thought, and feeling, eventually brings about a continuous awareness. This is called *Sahaja*. (25:2.137)

The general idea in the popular and religious circles of India is that the highest state of illumination is attained during a trance condition (*samadhi*). This is not the teaching in the highest philosophic circles of India. There is another condition, *sahaja samadhi*, which is described in a few little-known texts and which is regarded as superior. It is esteemed because no trance is necessary and because it is a continuous state. The inferior state is one which is intermittently entered and left: it cannot be retained without returning to trance. The philosophic "fourth state," by contrast, remains unbroken even when active and awake in the busy world. 25.2.147

Nisargadatta: on Realization CH. 69.

Q: The experience of reality, when it comes, does it last?

M: All experience is necessarily transient. But the ground of all experience is immovable. Nothing that may be called an event will last. But some events purify the mind and some stain it. Moments of deep insight and all-embracing love purify the mind, while desires and fears, envies and anger, blind beliefs and intellectual arrogance pollute and dull the psyche.

Q: Is self-realization so important?

M: Without it you will be consumed by desires and fears, repeating themselves meaninglessly in endless suffering. Most of the people do not know that there can be an end to pain. But once they have heard the good news, obviously going beyond all strife and struggle is the most urgent task that can be. You know that you can be free and now it is up to you. Either you remain forever hungry and thirsty, longing, searching, grabbing, holding, ever losing and sorrowing, or go out whole-heartedly in search of the state of timeless perfection to which nothing can be added, from which nothing -- taken away. In it all desires and fears are absent, not because they were given up, but because they have lost their meaning.

Q: How is it that here my mind is engaged in high topics and finds dwelling on them easy and pleasant. When I return home I find myself forgetting all I have learnt here, worrying and fretting, unable to remember my real nature even for a moment. What may be the cause?

M: It is your childishness you are returning to. You are not fully grown up; there are levels left undeveloped because unattended. Just give full attention to what in you is crude and primitive, unreasonable and unkind, altogether childish, and you will ripen. It is the maturity of heart and mind that is essential. It comes effortlessly when the main obstacle is removed -- inattention, unawareness. In awareness you grow. Ch 62

M: Our minds are just waves on the ocean of consciousness. As waves they come and go. As ocean they are infinite and eternal. Know yourself as the ocean of being, the womb of all existence. These are all metaphors of course; the reality is beyond description. You can know it only by being it. Ch. 69

Q: Is the search for it worth the trouble?

M: Without it all is trouble Ch 48

...

Q: How can I just be? Changes are inevitable.

M: Changes are inevitable in the changeful, but you are not subject to them. You are the changeless background, against which changes are perceived.

Q: Everything changes, the background also changes. There is no need of a changeless background to notice changes. The self is momentary -- it is merely the point where the past meets the future.

M: Of course the self based on memory is momentary. But such self demands unbroken continuity behind it. You know from experience that there are gaps when your self is forgotten. What brings it back to life? What wakes you up in the morning? There must be some constant factor bridging the gaps in consciousness. If you watch carefully you will find that even your daily consciousness is in

flashes, with gaps intervening all the time. What is in the gaps? What can there be but your real being, that is timeless; mind and mindlessness are one to it.

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Q: Is there any difference between the experience of the Self (atman) and of the Absolute (brahman)?

M: There can be no experience of the Absolute as it is beyond all experience. On the other hand, the self is the experiencing factor in every experience and thus, in a way, validates the multiplicity of experiences. The world may be full of things of great value, but if there is nobody to buy them, they have no price. The Absolute contains everything experienceable, but without the experience they are as nothing. That which makes the experience possible is the Absolute. That which makes it actual is the Self.

Q: Was your realization sudden or gradual.

M: Neither. One is what one is timelessly. It is the mind that realizes as and when it gets cleared of desires and fears. Ch 48

Q: Why do you deny being to the world?

M: I do not negate the world. I see it as appearing in consciousness, which is the totality of the known in the immensity of the unknown. What begins and ends is mere appearance. The world can be said to appear, but not to be. ch 7

When the 'I am myself' goes, the 'I am all' comes. When the 'I am all' goes, 'I am' comes. When even 'I am' goes, reality alone is and in it every 'I am' is preserved and glorified. Diversity without separateness is the Ultimate that the mind can touch. Beyond that all activity ceases, because in it all goals are reached and all purposes fulfilled. Ch. 49

PLOTINUS

Our way then takes us beyond knowing; ...

"Not to be told; not to be written": in our writing and telling we are but urging towards it: out of discussion we call to vision: to those desiring to see, we point the path; our teaching is of the road and the travelling; the seeing must be the very act of one that has made this choice. 6.9.4

From none is that Principle absent and yet from all: present, it remains absent save to those fit to receive, disciplined into some accordance, able to touch it closely by their likeness and by that kindred power within themselves through which, remaining as it was when it came to them from the Supreme, they are enabled to see in so far as God may at all be seen. 6.9.4

We do not, it is true, grasp it by knowledge, but that does not mean that we are utterly void of it; we hold it not so as to state it, but so as to be able to speak about it. And we can and do state what it is not, while we are silent as to what it is: we are, in fact, speaking of it in the light of its sequels; unable to state it, we may still possess it.

Those divinely possessed and inspired have at least the knowledge that they hold some greater thing within them though they cannot tell what it is; 5.3.14.

Yet: our knowledge of everything else comes by way of our intelligence; our power of knowing the intelligence itself is by means of the intelligence: but this Entity transcends all of the intellectual nature; by what direct intuition, then, can it be brought within our grasp?

To this question the answer is that we can know it only in the degree of human faculty: we indicate it by virtue of what in ourselves is like it. For in us, also, there is something of that Being; nay, nothing, ripe for that participation, can be void of it. 3.8.9

ADDED IN:
ENNEADS 5.1: STATIONS OF REMEMBERING

When something begins to awaken in us, we ask what every human will eventually ask: “What can it be that has made us forget our authentic nature?” We have given higher value to what appears, than to ourselves, whose nature is the source of this experience, even of the entire universe. In Tractate 5.1 Plotinus is essentially laying out the path for us to go in remembering and realizing reality.

and nothing thus holding itself inferior to things that rise and perish, nothing counting itself less honourable and less enduring than all else it admires could ever form any notion of either the nature or the power of God.

Plotinus tells us the central problem: we have forgotten or ignored Reality. Can we be rescued? Yes: if we already have the spark in us, the taste of the Good. We are dismembered, seemingly cut off. We do have the intrinsic nature which guarantees that we can recognize and remember: to realize ourselves. To find ourselves as real.

Section 1.3.1 echoes the two-fold path of 5.1.1: purification and remembering. As he says there too The path of remembering assumes already that you know there is in you that which is Real--whether innate, or awakened there by an “initiation”--such as the words of the Sage telling you: you really ARE.

Although we can certainly view the metaphysics of Plotinus as a grand hierarchy, really it is a realizative path to reality. The rungs on the ladder should be taken as marks in the water, or dimensions of reality traversed by the Soul.

Nowhere is this more important to see than in Ennead 5.1. There we have two routes for human beings to be “reclaimed” and “lifted once more towards the Supreme and One and First.”

There is the method, which we amply exhibit elsewhere, declaring the dishonour of the objects which the Soul holds here in honour; the second teaches or recalls to the Soul its race and worth; this latter is the leading truth, and, clearly brought out, is the evidence of the other.

Dishonor means to stop giving all our attention to the contents of experience, disentangling our consciousness, and purifying the stickiness and fear/aversion: i.e. to hold oneself in calm and clear mind (sophrosyny). Whether they are inner thought and feeling contents, the ego, or outer sense contents.

The leading method is reminiscence, recalling the soul to their true value.

REALITY AND INFINITY

Mathematically we have an analogy in the description of “levels” of infinity, or perspectives on infinity.

You can go from the finite to the infinite. And then there are deeper infinities. You can't go from the finite directly to the further levels of infinity without passing through the first level of infinity.

But again, all these levels of infinity are based on a more or less discrete or “arithmetic” view. In the geometric view of a continuous line, all of them may be present, and more.