

# Realisation

## Preface

Imperience is pleased to release the latest in the series of essays based and compiled on sayings of Revered Babuji. The earlier two essays were based on **Freedom and Liberation** which was released during the Sri Krishna Jayanti Celebrations, 2003 and the second essay based on **Sacrifice** was published in the Deepavali issue of Satyapadam.

The essays based on various sayings and messages of Revered Babuji are essentially collections of the sayings and have been edited suitably so as to present it in the form of an essay.

We hope the abhyasis of the Institute derive benefit from the same.

Master has given us a more meaningful and practical concept of Realisation than many others. He categorically asserted that **“As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature.”**

Making a firm declaration that his system is the answer to the needs of the modern man he said “Master declared that his “... system did not arise accidentally. It was given graciously to mankind waiting in eager expectations.” Explaining further he stated that the “..system adopts natural ways for God realisation and to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the Grace hidden in the bosom of God.

He emphasized that **“Realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which Realisation can be achieved in a short time”**. (Showers of Divine Grace Page 51, Para 2)

Revealing his nature he stated that **“It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to affect the hearts naturally in due course. But it is for every living soul to wake up to his spiritual needs**

**for the realisation of the Ultimate**". (Showers of Divine Grace Page 113, Para 1)

He asserted that **"Due to the present degeneration of man, however, the rule needs to be amended so as to offer a chance to those who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well"**. (Silence Speaks Page 17, Para 1)

He declared that **"God is simple, and the method followed to achieve Him is also simple and straight. Man, technically termed Homo sapiens i.e. wise man has tried to seek God. Thought when purely Divine, can reach the source without fail. If corrupted with attributes and qualities, Realisation also becomes corrupted and degraded. Gross methods give grosser results"**. (Showers of Divine Grace Page 52, Para 1)

He considers human perfection lies in knowing ones' status as a devotee of the Lord and to be in a state of Prayer. This is almost the same or similar position taken by many seers in our country who stated that one should hold on

a) To the 'I'-thought until the aspirant who imagines that he is separate from God disappears.

Or

b) Completely surrendering all responsibility for one's life to God or the Self adding a rider that for such self-surrender to be effective one must have no

will or desire of one's own and one must be completely free of the idea that there is an individual person who is capable of acting independently of God. Master holds that in Prayer which in his system is a step forward to Surrender, the aspirant has neither his looks forward (future) nor backward (past) nor sideways (looking at others) but has fixed his focus and attention upwards (Divine) the aspirant is established in the condition of prayer and such a one alone is enlightened and realized. Therefore Realisation is not to be confused with a vision of the Lord in any form. Also it should be known that one who is realized is not necessarily one who is capable of being omniscient, omnipotent and omnipresent. This does not however bar Nature from bestowing any special endowment. Not all masters become Special Personalities. Having noted these points we shall now look into the various thoughts and concepts discussed by the master in his works. It may appear to some readers that some thoughts and concepts expressed by him not tallying with other concepts or thoughts mentioned by him. One of the weaknesses of the mind is to see a pattern in everything so that it can dissect the same and analyze and understand. However reality of things may not oblige the expectations of the mind. Many a time the masters have clarified that reality is beyond the intellect and in learning this humility lies the beginning of spirituality.

Master makes it very clear and is firm in his assertion that:

**“People should be exhorted to offer such a type of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without even getting up to its brink. They remained longing for it forever. It is**

**not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and in spite of the vibrations in it there is perfect calmness which can hardly be termed as such, and to say nothing of emotional excitations. If we call it 'light' it may not be correct. Similarly, 'darkness' may not be an appropriate expression for it. It is a state which none may perhaps like to appreciate. It is in fact the end of everything. All stages finish at this point. It is the absolute Reality – the Source of everything – the Ultimate Mark which we have finally to arrive at. What beyond.....? May the Lord bestow upon you all an opportunity to be blessed with its realization. Amen". (Imperience Beckons Page 21)**

Master clarifying the correct position of Bhakti stated that **"True bhakti is devoid of any physical desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end". (Silence Speaks Page 42, Para 2)**

Lest people may start feeling everything is like eating a cake he cautioned that **"I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep**

**impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. This is what constant remembrance exactly means. Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or not it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the coverings (of subtler nature) shall be torn off one by one, till finally the one — the original — alone remains to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace". (Silence Speaks Page 284, Para 1)**

Master makes a pithy statement that **"Realisation is to become a real man" making it clear realisation is an event of great consequence to proper living"**.

In Efficacy of Sri Ramchandra's Rajayoga Master explains that the state of realization is to be the same as oneness with our original condition as obtained at the time of creation. He clarifies this position further by saying that **"The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, nothingness or zero. Such is the extent of human achievement which a man should fix his eyes upon from the very**

**beginning, if he wants to make the greatest progress on the path of realization”.** (Silence Speaks Page 126, Para 1)

Explaining this position metaphysically in the book Efficacy of Rajayoga he stated that when the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the first, or Super-Mind of the Almighty. We owe our origin to that mind which we call the first Mind. On the back side of the first Mind there is Centre or the state of tam which is clearly explained in my book Commentary on the Ten Commandments. **“If you have brought your individual mind to the level of first Mind, then you have only to jump above the first Mind whereto there is Centre or Almighty. When you realize yourself to become one with that state, you have realized the true Reality. There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plainness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. Oneness is reigning now”.** (Efficacy of Sri Ramchandras Rajayoga Page 25, 26)

It may be seen that the jumping into the Centre did not end our journey. The characteristic of that oneness with Reality is an expression of the First Mind and we continue our swimming in the Infinite. The process goes on till the Maha Pralaya happens. So it should be borne in mind while doing sadhana that there is nothing like pinnacle or last stage in our sadhana where we become one with the Lord. The First Mind that came to the lot of the human being is a state of prayer coupled with dependency and this continues for

ever. If the aspirants have clarity on this and do not get lost in the Vedantic terms he will be more at ease and remain in a state of grateful Prayer.

Master asserts that **“it is really the practical experience only that can help one to realize himself. No other way or method, no book or scripture, can be of any avail in this respect. What a diversion from reality would it be to call realisation of Oneness or Nothingness as the realisation of truth. Truth has its own definition. But where we have to arrive at, finally, is beyond everything”**. (Practice and Efficacy of Sri Ramchandra’s Rajayoga Page 51, Para 2)

Master explains that our goal is not any resting place but is a dynamic living beyond all intellectual comprehension and the journey is an Infinite one.

**“But our travelling is not yet over. We march on still towards the Base, where the Realisation assumes its original form. The colourful visions having ended, the vision of the Absolute in its true aspect commences forthwith. But the march is not over yet. There is something still which is inexplicable. The idea of freedom is also there, and so long as it is there, it is a bondage still, though our journey might have come to an end. There it is only God’s help that can take us along onwards, but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves”**. (Efficacy of Sri Ramchandra’s Rajayoga Page 77, Para 2)



**“Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What that may then be – knowledgelessness – not knowingness – ignorance or what? In short it must be something like that, though it may well nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness”.** (Path of Grace Page 185, Para 2)

Dispelling the imaginary notions of the state of Realisation master asserts that the difference between the individual consciousness and the Absolute is to stay forever gives a practical and verifiable version of the same.

**“Complete merging with the Centre is, however, not possible, so as to maintain a nominal difference between God and soul. Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization”.** (Dawn of Reality Page 21, Para 1)

Master gives means for realization which can be practiced by all. He states that **“Having determined our goal, the next problem before us is to find out means for the realization of the object. Sages and teachers have elaborately dealt with the subject. They have laid down various forms of practices or 'Sadhanas', helpful for the attainment of what they put forth as the final goal. But for the realization of God, the Indeterminate Absolute or Para Brahma we have to adopt means which lead us to the complete negation”.** (Dawn of Reality Page 25, Para 1)

While agreeing with the established notions regarding Vairagya he said that **“Renunciation or non-attachment is no doubt an essential stage in realization and we can never be free from the entanglements of Maya unless we cultivate non-attachment. But it does not mean severing our connection with home, the family and all worldly concerns and taking up the life of a religious mendicant”**. (Dawn of Reality Page 30, Para 2)

**“Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a household life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of realization, only if one is not unduly attached to the objects he is connected with”**. (Dawn of Reality Page 31, Para 1)

Master gives practical hints to be adopted by an aspirant seeking realization like in **“If you thrust a man down into the water you find that he makes desperate efforts to free himself from your grip. It is only because his impatience to get out of water at once increases his force of effort and he does not rest till he is out of water. Similarly such desperate efforts caused by extreme impatience to reach the goal at once, will quicken our steps on the path of realization and ensure easy success in the least possible time. That is the easiest and the most efficient means of speedy success”**. (Dawn of Reality Page 38, Para 1)

**“The most important factor in realization is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the**

**highest state of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses". (Dawn of Reality Page 39, Para 3)**

**"Realization is not possible unless moderation and balance are restored. It corresponds closely with the very real thing which existed at the time of creation, when everything was in a perfectly balanced state. Now after the lapse of time, degeneration crept in. Our senses and faculties lost the balance and everything went into disorder. What we have to do now is to control our senses and faculties in order to restore moderation in them. To cultivate moderation we have to pay special attention to external ways of life too, e.g., gentle and polite language, courteous dealing, sympathy and love with fellow beings, reverence to elders, unvengeful nature and so on. These habits are greatly helpful in our making. Moderation is a characteristic of nature. If we gain complete moderation we are in a way in conformity with nature and it is the very essence of spirituality". (Dawn of Reality Page 40, Para 2)**

**"The realization of God which has so far been considered to be extremely difficult, requiring hard labour and persistent efforts for many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realization have really made matters so complicated that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realization is not at**

**all a difficult thing, only if you earnestly divert your attention to it. Iron will to achieve the goal together with proper means and guidance is the only thing required for the complete success". (Dawn of Reality Page 69, Para 2)**

Master makes it a point to clarify that all those who profess to teach us about the ways and means of Realisation have no practical knowledge and are essentially Guru kitabis (bookish gurus). He states that **"Generally learned men, though I respect them much, express their opinion about Realisation or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that Realisation has now become a present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of Realisation, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him". (SS Page 435, Para 2)**

Cautioning us about the gurus available now a days dime a dozen and in every street corner proclaiming to impart the sacred science stated that **"There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart's eye. I use the word 'heart' because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and**

**this is the instrument by which we develop the discriminative faculty. The subtle forces work in this plain for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. But that is impossible unless one tries to have a clear view of what Realisation is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and Realisation becomes far distant".** (Silence Speaks Page 427, Para 2)

Master insists on having the help of a competent person in our efforts to realize and stresses the importance of a guru in the path.

**"Most of the people have, in some way or the other, a natural inclination towards God, yet those who succeed in realizing God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever".** (Dawn of Reality Page 64, Para 1)

**"Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realization. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing self".** (Dawn of Reality Page 78, Para 1)

**“It is, therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realization is really the right one”. (Dawn of Reality Page 79, Para 1)**

**“Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it”. (Dawn of Reality Page 82, Para 1)**

**“If we divert our attention towards God and feel realization as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect, causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without any undue attachment. For this, we must snatch a few minutes from our hours of rest (preferably at bed-time) and pray to God with a sincere heart for His guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer shall never go unheard”. (Dawn of Reality Page 85, Para 1)**

**“Realization of God means the same as the realization of Self and vice versa. All the universe came into existence from the same point, the zero, through the process of evolution. Similarly, man's existence too developed from the same point”. (Dawn of Reality Page 102, Para 1)**

**“Having in view our determined goal and the proper means to achieve it, our next lookout must be to find out the right type of person as our guide, who might successfully take us along the path of realization. In all cases (including those pertaining to worldly attainments), we stand in need of the help of a capable guide”. (Dawn of Reality Page 43, Para 1)**

**“Actual realization comes only after training in the realm of practice, and for that, knowledge or erudition proves to be of little assistance”. (Dawn of Reality Page 44, Para 1)**

Master makes it clear that various forms of Gods and goddesses we have cannot lead us to the state of realisation. He states **“Regarding gods and deities, I may say that devas die and are reborn taking up our form, while we die and become devas. It goes to mean that they too are not free from the entanglements of birth and death. Thus, worship of devas can never lead one out of the entanglements of births and deaths. To be outspoken, I may as well say that gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of gods been sufficient for the purpose, one would never have looked for other**

means. It is therefore necessary for one thirsting for Realisation to discover proper means for quenching his thirst". (SS Page 406, Para 3)

**"The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realization under the guidance of a true and worthy master in the most natural way, with due regard to inner cleanliness or purification of Chakras and complete moderation in the exercise of the senses and other faculties".** (Dawn of Reality Page 77, Para 2)

Master makes it very clear that Rajayoga is the only means for realization. Thus we find him asserting that other means of realization like jnana, bhakti and karma do not take us upto the final limit. However we find him using all these factors in his system of sadhana.

**"As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that raja yoga alone is the path that ensures success up to the final limit of human approach; and everyone destined to complete freedom, i.e. realisation, must sooner or later come up to it".** (Wisdom Unfurled Page 7, Para 2)

Clarifying the position that the concepts taken up for meditation like saguna Ishwara or Nirguna Brahman as means only Master stated **"Some think that the concept of indeterminate or attributeless God (nirguna) is better than that of determinate God (saguna). Others hold just the opposite view. In fact both of them are erring. They neither attain nirguna**



**brahman nor saguna Ishwara. There are no doubt, the two ways; but the goal is one – the realisation of the Ultimate or Eternal Absolute”.**  
(Wisdom Unfurled Page 10, Para 2)

Epistemologically explaining the state of realization he stated that **“Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus avidya (ignorance) has no existence without vidya (knowledge), or vidya without avidya. If one is there, the other must also be there. That means when the veil of ignorance is torn off, avidya and vidya are both gone. Avidya comprises the entire sphere included in both avidya and vidya. That is the state of tam which is beyond both. It is in true sense the state of realization – where is neither avidya nor vidya. What is it there then? Neither of the two – a state of perfect latency, not-knowingness, nor complete knowledgelessness which may roughly be denoted as the state of Ignorance, just as it is at the age of infancy”.** (Wisdom Unfurled Page 28, Para 2)

**“Knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute”.** (Wisdom Unfurled Page 29, Para 1)

Making a stunning statement that the basic property of the Divine is ignorance, he stated that **“If I had proceeded along the path of Realisation through books, I could never have come up to that level of Ignorance, which is the basic property of the Divine. It is only the practical life that**

**is worth having. We should not only know what Realisation is but should try to attain it as well". (Wisdom Unfurled Page 31, Para 1)**

Making things more clear that, one who has realized develops a special will he stated that, **"Most of the scholarly saints have defined the state of realisation in numerous odd ways, but to me it appears that so far as it can be defined, it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or outside is not realisation at all. During the early period of my abhyas, I often felt and witnessed luminosity. But that not being the goal, I proceeded on under the watchful support of my master. Really it is a tasteless state – unchanging and constant. There is no charm, no attraction, and no anandam in the popular sense of the word. It can more appropriately be described as 'sang-e-benamak' (i.e., a lump of salt from which saltiness has been taken away). One having attained the state of realisation develops an unflinching will in the spiritual sphere". (Wisdom Unfurled Page 38, Para 3)**

Master asserts that **"Realisation has now, today, become very easy because of the presence of the Divine Personality. The thought of people generally does not go beyond the point of liberation, which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact, liberation is one of the lowest attainments on the divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The infinite ocean lies still ahead, which is but a limitless expanse. Have your eyes fixed upon That and**

**That alone; and go on and on to trace it out".** (Wisdom Unfurled Page 40, Para 2)

Master mentioning his masters' stress on the need for moral discipline stated that **"Sri Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard moral code of conduct. He even forbade association and satsangh with immoral persons. He insisted that company should be kept only with those persons whose hearts are brimming with love for God and those who could influence others with it".** (Path to Perfection Page 19, Para 4)

**"He insisted in honesty and seriousness in all work to gain good fruit. Later in his philosophy, he stresses this confidence as the beginning of the effort towards realization and proposes this as the point of difference with Sanyasis who state that a Grhasta cannot succeed in realization".** (Path to Perfection Page 28, Para 2)

Explaining the importance of strict discipline Master stated that **"Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that if the teacher's capability is well-established upon the mind, and the pupil too is a sincere seeker of Reality, mental submission will begin to develop by itself. When he has set his foot on the lowest rung of the ladder the next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop automatically, especially when one is convinced of the**

**merits of the teacher. I am not sure whether all those associated with me have craving for realisation or not. If they have, these things must have developed in them automatically". (Silence Speaks Page 136, Para 2)**

**"When you go to the Master for the sake of spiritual training you generally trust that he can be of some use to you. When you have experienced, then faith develops. Submission, at its highest peak, becomes surrender. How to achieve the state of surrender is the general question among the minds of the persons who have realisation as the goal. Surrender means no "I" or, in other words, to wash away the idea of "I" ness. For this the easiest way is that we should feel dependency on God almost all the time with attachment and devotion. If you try for surrender "I" is there, which develops, making is stronger and stronger. In this way instead of trying to jump into the water one jumps into fire". (Path to Perfection Page 196, Para 1)**

**Master is very catholic in accepting other methods and means and states that "There are numerous means and practices prescribed for the realisation, out of which we have to choose that which guarantees speedy success. Now what it may be, let every one judge for oneself. For a hint, I accept the judicious opinion of Swami Vivekananda on this point, "That it is raja yoga alone that can successfully lead a man up to the highest level of approach; and that none but one having the capacity to apply his own internal powers through pranahuti is fit for being a guide or Master". (Wisdom Unfurled Page 41, Para 1)**

Further clarifying the position he stated that **“Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.”** (Wisdom Unfurled Page 49, Para 2)

Master stressing the need for support from a competent guide stated that **“Realisation cannot be achieved by mere abhyas, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he quickly slips down because of the strong push from above. Hence, so far as our entry into the higher regions is concerned the help of master is indispensable”.** (Wisdom Unfurled Page 63, Para 2)

Explaining the qualities of the guide he stated that **“It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true mahatma or yogi. Similarly the real test of a mahatma or guru is not his miracles but experience on the path of realisation.”** (Wisdom Unfurled Page 71, Para 2)

Clarifying further Master asserted that **“There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an achievement of the brain, whereas realisation is**

the awakening of the soul; and hence, far beyond its scope. Therefore a real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we aim at success. Now it is evident that while judging a man to be our spiritual guide, we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your guru is not free from the bondage of samskaras, maya or ahankar, it is not possible for him to free you from those bondages". (Wisdom Unfurled Page 72, Para 1, 2)

"The need for earnestness in sadhana was stressed by him when he said that **"We all desire for realization, but have no yearning for it. I pray that we all return to our original condition and see the difference between the earthly and heavenly life!"** (Showers of Divine Grace Page 28, Para 2)

Giving an assurance in line with spiritual Masters he stated that **"We will always get the right person if the craving is for the realisation alone. Fortunately we have got a master who is all spiritual. Then it will be master's duty to destroy the poles we have formed by the effects of our unbalanced thinking. When they are destroyed, their channel of wrong influence is cut off and we move to the proper level of spirituality. It becomes the duty of the Master to regulate everything and to bring about the original state into us, so that we may begin to realise the**

**awakeness of Divinity which first fell to our share". (Showers of Divine Grace Page 41, Para 2)**

Stressing the need for being wary about the choice of the Master he stated that **"We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the Upanishads it is equally difficult to find a disciple. But if burning desire is there for Realisation, the Master will reach the seeker's door". (Showers of Divine Grace Page 50, Para 3)**

Master describing the ideology of his system stated that **"it is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success". (Showers of Divine Grace Page 73, Para 1)**

**"Under our system of practice too, an abhyasi no doubt does see the light sometimes, but that is only in the beginning when matter comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of**

**luminosity within or without is not an indication of the attainment of Realisation". (Showers of Divine Grace Page 77, Para 2)**

**"One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success". (Showers of Divine Grace Page 78, Para 2)**

Master stated that **"My revered master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they weaken the will which is the only instrument to help us on our onward march". (Showers of Divine Grace Page 114, Para 1)**

**"There should be a goal before us, and we should try to attain it in the most natural way. There are many methods of realisation, and each one claims its efficacy. But it is our duty, before entering into any system, to consider which is the best system, and it depends upon one's own judgment and the grace of God to get a real method to solve the mystery of one's life". (Showers of Divine Grace Page 118, Para 3)**



**I am reminded of the words of Swami Vivekananda saying, “The human form, longing for moksha and association with an elevated soul, is a difficult job to secure”. It is no doubt exactly so. There are of course very few who really crave for moksha or any higher aim. But the longing of the type which may amount to intense craving is still more difficult, and rare too. But even intense craving for the Goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the abhyas or the practice. Thus all these factors having come together may alone be helpful in the realisation of the final object. This is the well- considered opinion of all the great saints”. (Silence Speaks Page 151, Para 1)**

**“At the stage of liberation one is relieved of all the five koshas or sheaths, without which one's naked form could not have come into view. Complete freedom from these koshas is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away from the real purpose”. (Silence Speaks Page 408, Para 2)**

**Master in his blessing splendour stated that “I feel like writing a puzzle: Whom does God love more? Him who has seen Him once and yet remains apart from Him! I wish to write a line or two on this. When did we part from God? When we took up the present form, the human body,**

**leaving the Source. When we started from such a Big Source and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation". (SS Page 351, Para 4)**