

The remembrance of everything should merge into
the remembrance of One

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Often, this statement is hard to digest and experience, as the principle of ‘love and devotion’ is required for it. Without this principle the subject is beyond comprehension. We tend to remember not only things of our liking but also of disliking in various intensities resulting in restlessness. Then one cannot expect to be settled on one thought that keeps him Silent.

In the early stages of practice, one feels remembrance of Master oozing out of every object in the world, both animate and inanimate. Emotional tinge will be there at that stage which gradually sheds away in due course of practice. It is the beginning of the experience of this kind that will become finer and finer as we adhere to the method. People around will be curious to know as to what system is being followed by that person and come forward to follow the system, such will be the

expression of that condition. Master states that it resounds all through every particle of oneself.

Dr K C V stated that-'In spiritual life one has to learn the three 'R's- ridicule, repression and respect (Vol I, 88). In early stages of practice, even for attending the training program, one has to face the ridicule of following the path of righteousness. Unless he learns to overcome it, he cannot continue the practice. After starting the practice, it essentially consists of avoiding the temptation to tuck under the carpet of many attitudes / ideas knowingly or unknowingly (repression). Then only one learns to give respect to the system and its provider and thus he remembers only one thing.

Whenever we say INDIAN, we get an abstract idea (patriotic, affectionate, emotional etc), depending on our imaginative capacity, rather than the physical form. We don't try to think about people of various states / districts to get a picture of how an Indian looks like. We ignore the region / language

of an Indian when we are outside our country. If the awareness of the common parenthood is expressed all through, the happiness will be enjoyed to its full extent. Master gave a method of treating every other individual as child of Master, while attending our duties. This will mature into an ability to see the Master in every other one thus avoiding differences.

It is common experience for most of us to feel the inner noise even during periods of external silence and vice versa indicating that both exist side by side, reminding the other at any point of time. We are fortunate to be given that exercise and glimpse of it immediately after 12-noon satsang by maintaining silence for 30 minutes in the Bhandarahs. When we remind ourselves of the silence experienced during meditation while dealing with daily transactions, our approach will be entirely different from that we used to do earlier and we too will feel the LIGHTNESS markedly. This is one of the ways of remembering Him.

When children are crazy of some thing belonging to some body, they try to get attention of that person and come closer to him to get it. They will be aware of the owner of that object whenever they look at it. Similarly, if we try to love the Owner of this world and fall into His attention, then we will be remembering Him only, forgetting things which we used to run after.

Master suggested practical way of remembering one thing instead of every thing. ‘Besides, if they go on with their household work with the thought that they are doing their duty in compliance with God's command, it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.’ (silence speaks; advice to ladies). This will apply to every practicant.

Master has given another simple method of ‘Love Him who loves all’ instead of ‘Love all who love Him’. It is not practical, first to love every one and

then learn to love Him. More over it will lead to intolerance towards those who don't love Him, though they don't hate Him. The results are uncertain and indefinite.

As we practice sincerely, our prayer improves from ritualistic one without awareness of what we are doing (in the beginning we verbally utter the prayer as a formality without the FEELING) to a stage where we are unaware of what for it is going on (only FEELING will be there). Perhaps it may mature to a stage where we are unaware of what is going on (emptiness without even FEELING).

Though constant remembrance is not a practice, our effort during daytime should be to consciously remind ourselves of the state of mind we are bestowed during meditations so that we will be attracted to memorize that condition frequently, effortlessly and for longer duration. This leads us to that condition faster. 'One should only increase faith and devotion. And devotion is generated by

remembering again and again' (silence speaks; faith, surrender and abhyas)

If a student is enquired about of his studies, he doesn't say that 'I am studying Zoology, Botany, Physics and so on', he simply says that 'I am studying Intermediate or Degree'. Similarly we don't say that 'I have gone to buy tomatoes, cabbage, etc' but say 'I have gone to buy vegetables'. Though in these two examples it is easy to put things under one group, it is apparently very difficult to do so in case of consciousness, probably repeated and intense experience is needed to feel it so. For that apart from Master's support, hard work (devotion, practice) is required.

While explaining devotion in the Commentary on commandment 2, Master gives an example of telegraphy. 'Similar is the case with the devotee, who makes himself known to the Master by the current of his own power.' 'Now it is up to us to develop it as far as to secure utmost nearness to

Him.' That means it is our duty and responsibility to maintain the intensity of craving, even artificially, so that the connection will remain strong enough to keep us in His thought.

'Everyone can attain this state (constant state of prayer) but only after sufficient practice.' By this statement, Master assures and encourages that state is possible and also stresses that it happens only after sufficient practice.

One will accept every thing as belonging to Him only when one accepts oneself as His servant. Master quotes example of Bharata to be kept in view to maintain true form of devotion.

Master emphasizes that the attitude of devotee should be like that of beggar putting every thing before the Great Master. He repeatedly stresses the importance of suppliant mood of one if he really craves for God. When we accept our position as insignificant, it will lead to profound loss of

interest in the happenings or things. This leads to Inaction. But Master protects us from this danger by giving exercise of ‘Love Him’. We cannot remain calm with disgust, when our beloved ones demand our attention. Here Master demands our attention, in our interest.