

# Remembrance

- Pujya Babuji Maharaj

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.

Now, when that ultimate state of being is in view, it is but

natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness, the basic property of the Real, may begin to settle down. Mutual love between the two can exist only when the differentiation for this reason begins to give way, and a feeling of sameness begins to develop in its place. But you go on still and the sameness continues to develop. You get charged with the effect. The idea of His greatness is there in the background and nothing but remembrance alone remains now. A sense of sameness having been developed by the effect of remembrance, it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces the condition which Kabirdas has described as "Mera Ram Mujhe Bhaje, Tab payun bisram."

"My mind can be at rest only when the Lord gets busy with the remembrance of me."

This is a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact remembrance is almost akin to the vibration which had developed at the time of creation for the purpose of

bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it.

One might be surprised to find that I interpret primordial vibrations as remembrance. It is because, as a rule, a very subtle idea comes first into the mind which later on develops into thought. Thus the latent Divine will to effect creation automatically developed into vibrations, in the form of thought. Thought and remembrance are closely similar in nature. Remembrance includes with it a kind of mild sensation which, in thought, exists in a latent state only. The sensation increases the force and stirs up vibrations throughout the body. Going beyond this sheath of sensation you arrive at the point of origin of remembrance, which may be taken as the base. Beyond that level it is inexplicable. One may perhaps feel something of it by way of extreme subtleness. I wish my associates to be gifted with capacity to acquire that state of subtleness. The same state of remembrance and vibrations exists at each succeeding stage but with difference in the degree of denseness which is very difficult to define.

The condition of Aham Brahmasmi, so loudly spoken of, has ever been a subject of constant reference and argumentative discussion among diversely coloured Bhaktas. The condition, as it comes to practical view, has three phases which are experienced in sequence. The first of these is the feeling, 'I am Brahm'; the second, 'All is Brahm'; and the third, 'All is from Brahm'. The first is related with individuality while the third is related with universality. The second one is only an intermediary stage which finally leads one to universality. Most of the renowned saints of the world could not have gone beyond the very first, whereas of the Indian sages a great number amongst them had gone far beyond. All these conditions are present at every point varying only in the degree of subtleness. Every abhyasi undergoes all these states during the course of his march, though he may not be consciously aware of them.

God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him. The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated, and the individual mind must be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the Master may put us to the

highest possible flight.

In our sanstha, the reality is infused in to the abhyasi at the first stroke. It serves as a seed for further growth which, under the watchful eye of the Master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance which is the only instrument to ensure speedy progress in spirituality.

We must go on with speedy steps, not resting even for a moment till we have attained the Goal. When we have got the right path we must stick to it firmly and not be away from it at any cost. All sorts of grosser means and mechanical practices should be given up. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and the subtlest.

We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way. We should never be disheartened

thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the 'barking of dogs'. The dogs will never stop barking even though you give them a good thrashing. Let the dogs bark but the elephant goes on, paying no heed to them. If possible you may better train the dogs so that they may not bark to disturb you in your pooja. But for that you have to adopt proper means to mend their irregular habits. If you apply physical force to stop their barking, there is danger of their becoming violent and offensive. Therefore it is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Further, if we had taken care of it earlier, their barking might never have come to effect at all. In short, we have only to train them so that they might, by themselves, come up to proper regulation and discipline. The only way for that would be to raise ourselves up to the level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.

Barking of dogs refers to the unregulated activities of the mind and the indriyas which can easily be set right by meditation and remembrance.

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"It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice."

- Pujya Lalaji Maharaj