

‘We are and we are not’ as also ‘we are not and we are’

Smt. Bh. Devasena

The above sentence has been mentioned by Rev. Master in His message “LOVE HIM WHO LOVES ALL” on the eve of His 81st Birthday celebrations at Delhi on 30-04-80. Rev. Master says,” ‘Life without Life’ - i.e., ‘we are and we are not ‘as also ‘we are not and we are’. The thought of one who is at ‘One in Himself’ brings us to the state”. While contemplating on Rev. Master’s message, the following has come to my understanding:

1. Trusteeship concept which Rev. Master explains, we should act like a trustee to any role we are given in our life. We instead try to own everything due to which problems and sufferings are experienced. Rev. Sir many times explained about the Eashanatreyas. The toughest bondages a person has are attachments to wife, children and property. However, we suffer because of Eashanatreyas. One of the ways of developing a trusteeship concept is to get more and more attached to Rev. Master by total dependence.

2. Secondly the message makes us understand the feeling of doership. When something is achieved in life we feel it is because of our competence, but when we fail to achieve we get disappointed or dejected. Unless we yield to the will of the Divine, it is not possible to rise above the feeling of doership. Our actions should be 'Nishkama karma'(desire less actions) as said by Lord Sri Krishna. Though we are doing something we are not the doers. Even though we are not, the work will be done through us i.e., we are only the instruments in the hands of the God. This is possible only by yielding to the will of the Divine. For e.g., when somebody gets introduced into the system through us, we feel we had brought him/her to the system. This doership feeling makes us forget the Master. When they fail to follow the system we are totally disappointed or dejected. Annihilation of self is possible only by yielding to the Divine.
3. We understand the transitory nature of life. Today we are something and tomorrow we are not that. Every one of us knows that we are not permanent in this world. But we try to grant permanency to everything. When I think of my past, I remember I was a student of school,

student of college and today a servant of Railway organization. This would also go away after a few years when I retire. In spite of this awareness, I try to over involve my self in my duties and get attached to work and persons to whom I am associated with, so much that these thoughts are many times coming in my meditation. I know it is not worth doing but still it happens. However regular meditations on points 'A' and 'B' are helping to overcome these problems. Rev. Sir mentioned in His seminar paper 'Divinity is the play and Divine the way' that "Creation and ourselves as parts of Creation are temporary assortments of this seamless whole and so we are not really independent, separate things. In fact we are not real but functional entities".

4. Every action should be done with the idea that Master is doing. In the chapter 'Constant remembrance of the Dawn of Reality, Rev. Master explains "we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and

work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can.” (Dawn of Reality –pg 87) This will help us to get rid off undue attachments and we will be doing real service to the Master. Every action of ours is to be discharged in accordance with the Divine dictate i.e. without any selfish interest and personal attachment. However while doing our duty there should be total commitment and dedication. It must be performed with utmost perfection to the best of our capacity. But in practical life, many times it is becoming difficult to adhere to the Rev. Master’s teaching, due to impurities of the mind. However, regular purification and meditations on points ‘A’ and ‘B’ are helping us to achieve it gradually. With this there is a change in the perception i.e., self consciousness is diminishing in every action and gradually progressing in that direction.

5. Rev. Master says, ‘ “spirituality is a sort of feeling or consciousness of the Highest. It is the door way to enter into Divinity pure and simple i.e. highest evenness all along. In comparison to Reality we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop”. (SDG – 157) By this I

understand drop is like an insignificant self, and river is like an expanded self. Unless we come out of this insignificant self our consciousness cannot expand and we cannot become a river from the drop. As long as we are in our own self we remain as a drop only. As Rev. Sir explained,” in our normal state of consciousness the world looks like it is composed of individual, finite and separate being and things. We know ourselves as a collection of feelings, thoughts and emotions that define us. We are a body with some feelings, some ideas of our past and our imagined future. These things define our boundaries. We must erase our boundaries and our sense of self must die. Self entity is an illusion” (extract from seminar paper of Rev. KCN Sir for Divinity is a play....Pg.89/90). When we experience the feeling of expansion during meditation we are out of the boundary of self, surroundings, place etc.,

6. From the above message of Rev. Master I understand that the beauty of our existence is to live as an expression of Divine which is pure and simple. We will have to annihilate ‘to be’ in thought and will come to ‘not to be’ in its real sense. It is surely a difficult task because the thought that ‘I am there’ is always

predominant in our thoughts, words and actions. The ego of 'I ness is a great obsession in life and always forget we are the creation of God and have to live in tune with nature. There is no wisdom of temporary nature of life. There is a constant desire to achieve and fulfill something in this world and constant disappointment of not being able to achieve what we desired. This is due to lack of contentment.

7. It is possible to overcome these obstacles by yielding to the Great Master, Sri Ramchandra Ji maharaj whose love and grace are being experienced by all of us. The last line of the prayer "Thou are the only God and power to bring us up to that stage" is the dependence that we should develop. Following the method given by Him with total acceptance and following His commandments as the way of our living is the only way to achieve the condition of 'We are and we are not as also we are not and we are.' Finally Rev. Master mentions in this message that ' Love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. Love him who Loves all, and thus every body is automatically loved through Him.'