

DETERMINATION

- Pujya Sri Ramchandraji Maharaj

I do wish that all of you may emerge as the suns in the field of spirituality, but when is this possible? When you do not allow the reflection of the earth to be cast on the sun. And when is it feasible? When you work out your orbit of action in such a way that your movement becomes straight. And when can be the orbit made and when can the movement be straightened? When the destination is always in full sight! And when can the goal (destination) remain in sight? When you become entirely His! And when can you become entirely His? When you lose your 'self' completely! When can you lose your 'self'? When there is no thought in the heart other than that of Him! And when is it possible? Through practice! How does practice become possible? By love and interest! And how are love and interest created? By thinking repeatedly! How repeated thinking is possible? Through determination! And when is it possible to make a firm determination? When you gird up your loins to sacrifice your rest and pleasure and forsake your lethargy!

In our gathering here, sensitivity is not developed in the

people; the reason being that they do not apply themselves to this side. You will find them more sensitive in the worldly matters. In (the matter of) making money, their intelligence will be found to be developed to its utmost. The fact is that they are more firmly attached towards those things. This also enables them to understand their subtle points. But where to find (such) attachment (craving) on this side? If ever they become a little more indulgent, they become attentive at the time of Satsang (spiritual gathering), and did not care for it during rest of the day, nor did they bother about to adopt those things in life which may be helpful in science (and discipline) of spirituality (Brahm Vidya), and give up those (things) which are putting a bar to advancement.

The Buddhist and Jain philosophical works all lay stress on this point that one should make efforts to make (become) himself as he ought to be. They have laid great emphasis on the rules and principles and their adherence has been indicated as a sign of spiritual progress. And look towards this side, they just do not want to give any of their vices (bad habits). As a matter of fact they do not have the craving for the attainment of the goal, otherwise they would have stuck to (the practice) sacrificing every thing for (the sake of) it. To whichever side one's mind becomes inclined, the experience of those things starts

coming to him and this increases concentration. When concentration increases, stability (settledness) ensues. Where this thing develops the condition (inner state) starts coming to view. But dear brother, who will take the trouble (for it)? Such personalities are rare, very rare indeed, who are ready to sacrifice every thing, and brother, it is upon such persons that the Truth (Reality) is unveiled. Brother, this interest, intense craving and love, leads (a man) to perfection. The condition does pass (descend) on all the abhyasis of our gathering here, but (they) are unable to feel (experience) it due to lack of intense interest (and devotion) for which they (often) make complaints to me.

But when I ask anyone to increase the power (capacity) of observation and feeling (or reflection and inquiry) then he would simply utter that "I do make efforts (for it) but am unable to feel anything at all". I fail to understand, what type of effort is this, which does not produce the desired results. When we think about our own household affairs, each one of its points comes to our understanding thoroughly. The reason is, we become wholeheartedly engrossed in it, to such an extent that we do not feel relieved till we find its solution. This is so because that prick (pang) is felt in the heart. If an abhyasi keeps his inner state in view, and goes on perceiving it, then it is not possible at all that it would not come to the

understanding of an educated man. If he concentrates wholeheartedly at each level (state, condition) and goes on practising side by side then it is not possible that observation may not make him feel and realise the Real. But, brother, all these things depend on intense interest, and interest too, brother, is a great teacher!

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"The Sadhak is indeed a begger, but one who begs only at the door of the Great Divine Master alone. He stands at his door with his begging bowl in hand, but unconscious of what he is begging for. Both are there, the begger and the Master. The only distinction between them is that the begger has the bowl in hand. He maintains this position till the end".

- Revered Babuji Maharaj