

# LET US GIRD UP OUR LOINS

We are all happy to gather here again today, the most auspicious day of Basant Panchami made more auspicious by the descent of the Divine in the form of Rev. Sri Ramchandraji Maharaj of Fatehgarh affectionately called Rev. Lalaji by our beloved Master Pujya Babuji Maharaj. We all owe our life spiritual as well as mundane to this great Personality who descended in the human form to bless us. With Him our beloved Master said started a new era of spiritual life. We are now in the 127th year of that Era. I would like some of you to deliberate the possibility of revising our calendars to be written accordingly. He is the cause for all of us enjoying Pranahuti everyday and many times everyday, which lifts us from the ordinary bestial levels to planes which are more humane and certain times bordering in the divine ones as acknowledged by our friends and dear ones.

We are all aware that there is a principle of dark and dull inertia at the base of our lives. We are all tied down by the body and its needs and cravings of the trivial mind, petty wishes and useless draining emotions. Our lives are an insignificant repetition of small worthless functioning, cares, chores, occupations, pains and pleasures that lead

us nowhere beyond themselves. They bear always the stamp of stupor and ignorance that knows not its own origins and goals.

The physical mind of inertia recognises no other Divinity than its own earthy gods, which deliver perhaps greater comfort and pleasure. They definitely do not uplift and there is no spiritual deliverance. Behind this is a powerful and stronger will of life which is blinded by a perverse spirit that exerts in the core of the elements of life a strong turmoil. It is the crux of the human Asuric desire clinging to what is confused as aesthetic, which infact is the melodrama of the mixed flux of good and evil, sorrow and joy, light and darkness the basis of what is called poetry. This force revels in these and much more even though it suffers and protests against them and we seem to be condemned to the situation that we accept in joy and nothing else. It shuns through revolt any real Divine influx and would try to tear and crucify that power which offers a pure, luminous and happy life and would like to deprive itself of the nectar of the Divine Life Principle that is now ever craving to reach every heart. But no such influx is possible unless the individual makes a determined bid to seek the same in the inner core of his heart.

Such an influx is what we are having through Pranahuti which is capable of extracting in every one of our lives an inner harmony, a divine beauty in our existence and a better and nobler order out of our lives. But as practicants of the system of Sri Ramchandra's Rajayoga we are aware that this is but a small part of Vital Nature which gets over powered by its more violent and dark and duller forces which seek to get us yoked to them. These forces do not yield to the call of the higher easily and seem to accept the call of the higher unless it defeats itself. This is what is sought to be done by the religions which by lowering this superior lives demand conditions which are acceptable to our lower vital nature.

These forces are what the spiritual seeker starts being aware of, as he moves in sadhana upwards with a determination undeterred by these instinctual forces. These forces are in and all around him, all the time and one has to incessantly combat to get rid off their grip and dislodge their long entrenched hold over him and over the environment of human existence. The difficulty is very great as their hold is very strong and apparently invincible that even great Saints have given up the idea of changing them and accepted the disdainful dictum which compares human nature to a dogs' tail as they have defied change by force of Ethics, Reason or Religion or any other redemptive effort. They returned always to the

crooked curl of Vital Nature. As one great Saint oft quoted by my revered father Dr.K.C.Varadachari in whose order we have all met today said "so great is the whim, the clutch of that more agitated Life-will, so immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obscure up to the very gates of Heaven the fury of its attack or the tedious obstructions of its obstacles, that even the saint and Yogi cannot be sure of their liberated purity or their trained self-mastery against its intrigue or its violence."

But we the disciples of SriRamchandraji Maharaj are I exhort are made of more sterner stuff and more powerful techniques than reason, religion, ethics or other methods are adopted to control our lower nature. The power of Pranahuti if well understood and used and not just accepted as an uplifting force incapable of being understood and therefore mystified even as any other religious technique has condemned itself to, by yielding to the demand of the lower nature, is capable of enabling us to control the lower vrittis as our beloved Master called and uplifting ourselves to the more human and super conscious levels of our being. This is what I tried to emphasis in my article on" Pranahuti-its relevance in Sadhana".

I must say that all those who are determined to move in the path of spirituality can be sure of their spiritual destiny. If any one fails to reach it, it can be only for one of the two reasons, either because they leave the path or because for some lure of ambition, desire or other similar reasons they go astray from the sincere dependence on the Master.

There are some abhyasis who make the statement that they are dejected or depressed at the fact they have been falling off the required practice, I must say there cannot be any other worse feeling to the progress in the path. They almost a make a virtue of repeatedly telling that they are worthless and totally incapable for the task and only the Master has to help them. I can only request such persons not to allow any discouragement to come upon them and have no distrust in the Masters' support.

Whatever difficulties are beyond us, and whatever weakness that are inside us, be sure the power of the faith in the Master will carry us through. I exhort all the abhyasis that even if we feel oppressed with opposition and difficulties, even if we stumble and even when we feel that the way seems to be closed to keep the hold on the aspiration to reach the highest and have the faith in the Master. We shall find light at the end of the tunnel

and all adverse circumstances yield to our will.

Please do note that depression is a sign of weakness, of a bad will in us. Bad will, in the sense of a refusal to receive help, and a kind of weakness that is content to be weak. One becomes lazy, slothful and indolent. This bad will is obvious because there is a part in our being which tells us that depression is not good. We know that we are not to get depressed and but almost instantly there is another part in us which says that it is good to be depressed and is very much needed. Introspection reveals us that we should try again. But this is combated immediately by the suggestion that it can be done afterwards for the present condition of depression is good. There is always a revolt for progress in spiritual life in us - may be weak or strong. Only firm faith in our determination to reach the goal, the firm faith in the capacity of the Master and the firm faith in the methods of practice and all of them strictly followed can we come of this depression which I must repeat is something that we seem to cherish more than try to overcome.

We should follow the path with the fixed aim and not deviate from it and build on outward circumstances and conditions as if they are fundamental. We should preserve our equanimity or balance and make an

opportunity and means of progress out of all that happens in the course of life and the sadhana. Please do note that there is the highest Will of Master, which is always a mixture of things favourable and adverse and it is that Will which we have to wait upon and have faith in. We cannot expect to understand always the workings of such a Will. Our petty mind may want this or that to be done, but it wants is not always what is intended for a larger purpose. As I have always been saying faith is belief in Master in circumstances which are hopeless and yielding to the Divine Will even if it is not to our taste. I have nothing else to say, than to appeal once again not to yield to the lower planes of consciousness which makes a heaven out of laziness, sloth, indolence and pleasure. Seek the real peace which is capable of granting us the real Nectar of bliss and happiness. Let us get into the warm welcoming bosom of the Lord and our beloved Master Rev. Babuji Maharaj granted to us with love which knows no bounds by the great Rev. Lalaji Maharaj.