

“Faith, in true sense is a lively link connecting the mortal with the immortal”

(Basic Writings of Sri Ramchandra, Reality at Dawn, Page 250)

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Dear Brothers and Sisters

1. On this happy occasion, I seek your kind permission to present my understanding about today's seminar topic, “Faith, in true sense is a lively link connecting the mortal with the immortal”. When I was led into this system through my revered brother-in-law, Dr A.Subba Rao, I was very young and not knowing much about the goal of life. We were constantly and consistently exposed to the system and the thoughts of the Revered Master, Pujya Babuji Maharaj and this led to a natural acceptance of the system and the Master.
2. After coming to the Institute in the year 1991, the understanding of the system and

the practice has taken a definite methodical shape due to systematic training under the guidance of Pujya Sir. I vividly remember that during this time, the talks of our guide Revered Sri KCN on various subjects pertaining to sadhana has given lot of clarity about the system but more importantly it helped build the faith on the system and the Master on firmer rational grounds aided through consistent experience.

3. It has to be mentioned that single pointed orientation to the system of practice of the Revered Master as followed in our institute is keeping us focused on sadhana leading to rapid spiritual progress. At this juncture, I cannot but stop express my sincere gratitude to the Institute which is helping all in progressing on the spiritual path which is so dear to the heart. It has been my experience that as we develop more clarity about the goal of life which happens over a

period of time, we start feeling more convinced of the efficacy of the methods and this inner conviction of the heart leads to the formation and development of the faith.

4. It may be true that as the path gets unfolded, we may need to grapple with the problems of self consciousness like self effort, sense of achievement, sense of knowledge, self importance etc but the basic question pertaining to faith in the system and faith in the Master is not the subject matter of discussion or thought. Master mentions in the chapter Faith that, development of faith in the master leads to love and which over a period of time assumes the form of self surrender or shraddha. To quote, “Faith, in true sense, is a lively link connecting the mortal with the Immortal. It is no doubt effected through the medium of the master who is himself connected with the Immortal. The

link when once connected cannot be broken under any condition and subsists all along during the course of our march up to final point. It is one of the six Sampattis of the third Sadhana of Yoga. At this stage, faith is real and genuine and is so firmly established that a man cannot even for a moment get away from it. The reasons for this are, however, beyond his understanding. Before this stage, faith is really artificial and is formed, lost or regained many a time for a variety of reasons. A worthy master shall never rely upon it and shall put up with all the emotional outbursts of love and devotion of a disciple, looking forward patiently for the time when he comes up to the final stage of Shraddha (faith) as depicted in the four Sadhanas of Yoga when the real faith begins to assume the form of self-surrender”¹.

5. Understanding from the sadhaka's angle it should be our endeavour to move on to the stage of self surrender. More often than not we limit the understanding of the word sadhana to the daily practices of meditation. But sadhana means much more than our practices, it includes a conscious effort to effect changes in our attitudes, external behaviour, priorities in life and more importantly developing or imbibing Divine qualities. Master refers to faith as one of the virtues. Virtues, I understand are the Divine qualities that we need to express here in this world for larger good of humanity.
6. When thinking about the word 'Faith' in the 9.00 P.M Universal prayer, it has always spurred in me a thought that every body should develop faith in Divinity as it alone gives them courage and balance to meet adverse situations in life. It is like an unsaid, unseen and unheard assurance

felt by all. To the arthi (helpless persons), faith is an anchor to life but to a contended person, faith is like a tonic that enlivens the life with optimism and positive thinking.

7. Development of positive thinking is a result of development faith in the Divine principle. But positive thinking devoid of idea of Divinity can at best be only be superficial. It has been my personal experience that I have always felt positive, cheerful and optimistic which is due to the system and on deduction, I infer that it is due to the ingrained faith in Divinity that the practice has helped in developing it even without conscious knowledge.

8. Faith in the Divine principle gets developed due to the experiences of the heart and Pranahuti is greatly aiding us in this regard. But we also know that Pranahuti is got from a fellow brother/sister who has progressed on the path. The trainer and the guide play a significant role

in our spiritual upliftment through spiritual training. In the process of spiritual training, we undergo several upheavals in our emotional and psychological planes. Sometimes we feel elated and may also have the top of the world type of feelings but sometimes we exactly feel the opposite and many times in the sadhana it is devoid of the both the extremes.

9. Now this kind of experiences as I understand are the process of maturation of emotional and psychological balancedness but as we undergo them we feel enormous mental turmoil. This mental turmoil tries to dent the faith in our ability to carry out sadhana and sometimes it may dent our faith in the system. But these are transient phases in sadhana and if we remember the truth, 'This too shall pass away' then we are in a better position to cope up the stressful situation.

10. In the beginning, we are experiencing blissfull meditation sessions and we are upbeat and as we move further and our guide/trainer starts the higher and tougher training pertaining to our attitudes for our faith to be transformed into a condition of self surrender to the great Master, it appears that we are being sorely tested in our faith but in reality we are being tested on our own commitment to the realization of our goal. And when we undergo the stress due to ego shedding process we are caught in twilight of our accumulated attitudes and the ushering of new horizon of perception and here we are guided thoroughly by our guide who has undergone the similar process as he has mastered the intricacies of the path. So Absolute Faith in the guide becomes a necessity at some point in the sadhana and we should endeavour to make that

jump. For this it is necessary for regular association with clarity of spiritual goal.

11. After the mahaprastana, all the brothers of Dharmaja including his wife fall one after the other in their ascent to the kingdom of God and for a sadhaka, the moot question is whether others were ineligible to the kingdom of God. I understand that this is not true as others were not ineligible but were ill-equipped and secondly as Dr Rev KCV would say that God is a perfect law abiding law giver'. These kind of thoughts which are basically a demanding type are usually are impediments in development of true faith. These thoughts have their basis due to the feelings of comparison and greed. One does become a victim to these tendencies and it is necessary to root them out totally before desiring any further progress.

12. Usually we feel that we have faith and think that it is sufficient to progress on the

path. But real faith develops once we develop humility leading to the stage of self surrender. The difficulties on the path are very beautifully elucidated by Rev Dr KCV in the chapter, Difficulties in Yoga. I would like quote one aspect from the chapter pertaining to humility, “It is also known that many seek entrance into new societies to meet with more opportunities for their ego. Humility is the essence of spiritual evolution, and any ambition should be recognized as a hindrance to the Ultimate realisation, because these are known by seers to be obstacles and perversions of the real aspiration. This is the first difficulty.”²

13. So in the Natural path we develop faith as we progress on the path and in this development the role of the master is vital and our role is to practice with dedication and yield. Secondly, we should associate with persons who are personifications of

faith as they enable us to resonate with them thus lifting our level of consciousness. Thirdly, during satsangs and birthday celebrations like these gatherings of the abhaysis, who are singularly oriented to the Master, help in reinforcing our love, devotion and faith in the great Master, Pujya Sri Ramchandraji Maharaj of shahjahanpur U.P India who says, “We should utilize this occasion for getting into the Master and Master alone, which will act as a food and tonic for our spiritual elevation.”³

Pranams

References:

1. Basic Writings of Sri Ramchandra, Reality at Dawn, Page 250
2. Complete Works of Dr KCV Vol-1 – Difficulties in Yoga.
3. Showers of Divine Grace - Master who leads to Realisation.

