

“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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Pranams to one and all

Today's topic for the seminar “Faith, in true sense, is a lively link connecting the mortal with the immortal”, is from the essay “Faith” from the Master's book “Reality at Dawn”. Infact he answers the question what is faith by this very sentence (Sparkles and Flashes, 2006, pp 140) and goes on to say that “It is no doubt effected through the medium of the Master who is himself connected with the immortal.”

Many of us start our sadhana without a strong provoking factor , may be due to the previous samskaras (purva janma punyam) , being led to the path by circumstances, while some crave for the Reality and search for the right path. Having come to the path we start doing the abhyas ordained, slowly develop faith in the system we follow, in the guide helping us in the path, and get entrenched firmly in the path to Realization. With the faith firming up we develop devotion, followed by surrender. Surrender makes us develop fortitude and forbearance. Surrender remains with us till the final point is reached. Thus though in the beginning faith may not be the real faith, still it helps us find our bearings in the path to Realization. In the early days we may give more importance to mundane worldly things than to the practices ordained. But as the sadhana

progresses, we get the imperiences, faith and confidence increase, we see the goal clearly and act accordingly to realize the real thing. Our priorities change once for all. This is the experience of many of the serious sadhakas.

“Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realization. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing Self. We proceed on with the idea and select a path. The very first thing to be looked to seriously, is that, the path we select is the right one, leading directly to our goal. It is therefore quite essential to have in our mind a clear and definite conception of the final goal”¹

“we have thus to select the right path leading directly to the final goal for which we aspire”
“When we are (finally) convinced of the merits of the thing we may stick to it with faith and constancy”².

“It is (consequently) very essential for every one to fix his eyes on Absolute Reality with faith and confidence and to adopt ways, helpful and conducive to Self realization”³.
Master says that “Really a disciple should formally be initiated only when true faith exists in him and Divine love takes firm root in his heart. Initiation signifies that the disciple’s link has been connected with the Supreme Power. In that case the spiritual force begins to flow to the disciple automatically according to the absorbing capacity he develops in himself.”⁴

“The other important factor of a spiritual life is faith in the master for (as I have already said

before) the help of a capable master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes to an aspirant”⁵

“We must seek in him the real thing we crave for. When we are thus convinced, we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops in to faith and we begin to love him.”⁶

“Our faith, now, is greatly helpful to us in our spiritual progress”⁷

Master declares that “Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you

must build your edifice of spirituality if you really aim at success.”⁸

Master says that “the link (faith) when once connected cannot be broken under any condition and subsists all along during the course of our march upto the final point. 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.” “Before this stage, faith is really artificial and is formed, lost or regained many a time for a variety of reasons” “A worthy master looks forward patiently for the time when the disciple 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. True faith is really an unspeakable virtue which is beyond the scope of religion, it is the courage which leads us on to success, it is that ubiquitous force which makes our path smooth, it is

infact the only thing that resolves our problem of life”⁹. In his “Efficacy of Raja Yoga” Master exhorts “come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas”¹⁰

Master says in his commentary on commandment 4, for retracing on journey back to the first place one should strengthen his will and divert the downward tendency upwards and by removing perversion of thought by fixing it finally in the right direction. “Now since this diversion of thought is beyond the capacity of a common man he should attach himself to some great personality who is himself firmly established in the highest plane beyond all possibilities of fall”. “It is quite essential for him to get himself attached to one of his fellow beings with faith and devotion so that his downward

tendency may be mended by his influences”¹¹

In “Reality at Dawn” Master assures us that “You can win laurels in the spiritual field if only you turn your attention towards God and proceed with will, faith and confidence, no matter how adversely you may be placed in, surrounded by all the worries and miseries of a house hold life”.¹²

“We should proceed with our abhyas, with faith and devotion and the thing desired will come to us by itself”.¹³

Master also confirms that “The most important factor in realization is self confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the

greatest sages of the past. We must march on the path of realization like a true soldier with full faith and confidence, not minding the difficulties or reverses. Dejections and disappointments weaken our will and shatter our firmness. We should meet reverses with a brave heart and should never give way to the feeling of despondency which is the worst drawback and the deadliest poison to spiritual life “¹⁴

In “Role of Master”, Master says that “The state begins from trusting and believing in the sense that everything coming from the master is agreeable and acceptable as the very right thing. But so far it is only a physical approach or, in other words, only a set up for the foundation of an edifice to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self elevation in the back ground. This too is not after all bad since something may be

better than nothing. When this feeling finally settles in, losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the foot steps of the master imbibing all that the master has within himself".¹⁵

"By and by, when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude."¹⁶ That is "Maha viswasa".

When real faith and confidence grow stronger self surrender begins to develop "Self-surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A

permanent stay in this condition leads to the beginning of the state of negation. When we surrender ourselves to the great Master we begin to attract a constant flow of the highest Divine force from Him”.¹⁷

Master stresses the importance of faith in spiritual life. “My experience of spiritual life is almost mature. I had become quite dumb, having laid myself down upon my masters feet; but definitely from that time onwards all my miseries were over. My worldly life was altogether transformed and I began to view an ocean of bliss all around me. That was due to, the kind grace of the Master and to my implicit faith in him”¹⁸

“Faith, devotion and confidence alone can win the race”¹⁹. “An abhyasi who does not develop faith can never progress”²⁰.

“Being Godmatic with faith in our Master and his method and moving towards Infinity is the true Faith. Seeking God and become one with Him because of the imperience granted to us by the Master and his exhortations in his messages is the real shraddha or Faith.”²¹

“If we have the complete faith in the Master that we would wash our prayer carpet in wine without questions, because Master said so then we will know Him.”²²

“At times it even seems as if Faith is simply another name for God, it is that in which we live, move and have our being”.²³

In conclusion we may say that faith is the beginning, faith is the means and faith is the end in realizing our Goal.

References

1. (Basic Writings of SriRamchandra, pp 245)
2. (Basic Writings of SriRamchandra, pp246)
3. (Basic Writings of SriRamchandra, pp 247)
4. (Basic Writings of SriRamchandra,pp 217)
5. (Basic Writings of SriRamchandra,pp 247)
6. (Basic Writings of SriRamchandra,pp 248)
7. (Basic Writings of SriRamchandra, pp 248)
8. (Basic Writings of SriRamchandra, pp248).
9. (Basic Writings of SriRamchandra, pp256)
10. (Basic Writings of SriRamchandra, pp
102)
11. (Basic Writings of SriRamchandra, pp
152)
12. (Basic Writings of SriRamchandra, pp
206)
13. (Silence Speaks,2007, pp137)
14. (Silence Speaks, 2007, pp137)
15. (Silence Speaks, 2007, pp166)

16. (Silence Speaks, 2007, pp251)
17. (Basic Writings of SriRamchandra, pp
258)
18. (Silence Speaks, 2007, pp271)
19. (Silence Speaks,2007, pp272)
20. (Silence Speaks, 2007, pp 298)
21. (Bodhayanthi Parasparam,vol V, pp291)
22. (Bodhayanthi Parasparam,Vol V,pp 180)
23. (Bodhayanthi Parasparam, vol V,
pp287)