

“FAITH IN, TRUE SENSE, IS A LIVELY
LINK BETWEEN THE MORTAL AND THE
IMMORTAL”

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

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The topic of the seminar is taken from the
Chapter ‘Faith’ in Dawn of Reality.

I intend discussing this topic in two parts, the
first part, highlighting some significant
aspects of the faith the serious aspirant in
spirituality should be aware of, realize fully
their import and come to possess those
attributes so very crucial for easy and sure
success in his pursuit of the supreme Goal of
life. This would be more in the nature of
recapitulation and internalization of the
concepts. In the second part I would

consider the import of the reference to the 'lively link between the mortal and the immortal' in the selected topic.

As the subject of faith has been fairly well dealt with in our literature I would bring out without much discussion the salient features and necessary attributes of the real faith and how it matures from the preliminary forms to its final acme of *Shraddha* in the sense of '*Mahaviswasa*' as depicted in the *shat* (six-fold) *sampattis* (attainments) described in the *Sadhana Chatushtaya* (Fourfold *sadhana*) of the *Vedantins* and so referred by our Master in the Chapter 'Realization' again in Dawn of Reality (Ref.1). Master's article 'Faith' (Ref.2) and the article 'Faith and Surrender' Bro. KC Narayana (Ref.3) would form the main base for the above discussion.

1. Master starts the Chapter on Faith with the words, 'Will faith and confidence are the elementary factors which contribute to an easy success on the path of realization'. He states further that a strong will to achieve reality means we have been inwardly awakened to the thought of recognizing Self. This implies naturally that discrimination between the ephemeral and the everlasting, the changing and the unchanging Reality behind all appearances, the perishable and the imperishable should have arisen in the person. Moreover he should possess a value system which accords the highest value for realizing the Eternal Real which alone can pave the way for lasting happiness and sense of real fulfillment. It is no mean realization for a person to fix his goal firmly as Realization and nothing short of it. All these developments are not instantly acquired but through several life experiences

which have taught the evolving soul in such a manner. Our Master has said that *Viveka* and *vairagya* are not practices but are the results accruing to the *sadhaka* who adopts the right means and by Divine Grace has reached the feet of a spiritual guide of real caliber, endowed with practical attainments in the spiritual field and on top of everything is possessed with the capacity to offer *Pranahuti*.

We are blessed many times over to have somehow got into the fold of Sriramchandraji Maharaj, the Light of the Day which has enabled all of us to taste the fruits of an authentic spiritual life filling all of us with the supreme confidence that each one of us can and is bound to realize the goal of human life.

2. Normally it is faith in God which is stressed very much but we find a significant departure in the Master's approach when He emphasizes that this faith should also include the faith in one's capacity to reach the goal in this very life itself. The truth that a person who does not have faith in oneself can not succeed in any activity whether secular or spiritual is quite easily appreciated. It is also to be noted that this self-confidence will not conflict with surrender though it may seem paradoxical.

3. We can see that goal clarity is an essential prerequisite for the purpose. Goal clarity is not all that easily achieved. There are many excellent discussions on the subject in Bodhayanthi Parasparam volumes which every conscientious seeker on this path would do well to study repeatedly for

developing mental and intellectual clarity. This backed up by sincere implementation of the commandments, *satsanghs* with the spiritual guide and dedicated personal *sadhana* would help one achieve the state of desired goal clarity. It will also be realized by all serious aspirants in this path that it is not all that easy to keep 'Nothingness and nothing short of nothingness as the goal' always in view and seek that alone with a spirit of utter dedication to it. Here the continued help of a competent person who has traveled all the way and is established in such a condition is an absolute must for realizing and living in that ultimate condition here and now. That there is an enduring Reality beyond the sensible universe, that death is not the terminator, that there are states and forms of existence transcending the so called physical death and that the soul is an entity which is not to be confused with

the cage of elements of which it is only a temporary inhabitant are all very significant realizations to be had by a person as the bare minimum before he could qualify for the title of spiritual aspirant.

I would like to cite here Master's statements on the goal of life as found in Chapter 2, Goal of Life, Dawn of Reality (Ref.4) for the sake of remembrance and contemplation. We can see in them revealed several dimensions of the goal which are to be realized in every one of us:

'The goal of life means nothing but the point we have to finally arrive at. It is in other words the reminiscence of our homeland or the primeval state of our present solid existence which we have finally to return to'.

‘The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation; nothingness or zero’.

‘We have now secured a position which is nearest to the Centre and it is the highest possible approach of man. There we are in close harmony with the very Real condition’.

It is to be noted that the goal has to be only one and not very many because otherwise our concentration gets diluted and energy is dissipated in multiple channels resulting in our getting nowhere and achieving nothing at all. This has a direct bearing on the selection of the right means. If there would be too many conflicting goals so would be the paths leading to them. Hence wisdom calls for fixing the right and worthwhile goal first of all

and then selecting the efficacious means of appropriate order to attain that goal in the least possible time.

4. Master discusses several aspects pertaining to the selection of the right means and points out in particular that without proper choice of the goal we can not choose the means. One should not follow a path because the majority is doing so for the majority could turn out to be wrong. We should apply all possible means at our disposal for judging the merit of a thing whether it be the goal, the means or the person who would become our guide on the path. In this context we see the Master discouraging blind faith as it could lead to a disaster and destruction of one's spiritual life and ends. The choice is to be made only after due trial and consideration and the

voice of reason and experience should be the deciding factor in that regard. 'Faith thus reposed shall be genuine and lasting whereas faith promoted by inducement by outwardly attractive features and display of petty materialistic achievements is no faith at all and may be termed as persuasion...It has no stable foundation and disappears under ordinary adverse conditions' (Ref. 2). Further the Master brings home the point that faith should not be kept in forms and symbols as it would keep us down checking us from rising higher and thus would not constitute real faith.

The abhyasis of Sriramchandra's Rajayoga develop the faith in the means through their fundamental experience of pranahuti on introduction.

This is the practical demonstration of the fact as stated by the Master that 'the Centre is yawning towards the circumference'.

It also shows in addition the enormous love which Divinity has for all its creation. The calmness and peace experienced in the heart by the abhyasi receiving the transmission becomes the very basis of the faith that the Divine Source from which all have emerged has accepted him and is ever ready to take him back to the original condition of perfect poise, calmness, moderation. Of course it is incumbent on the abhyasi to develop the keen and intense desire for such a return. It is but his bounden duty to match and reciprocate the intensity of divine love which seeks to embrace him unmindful as if it were of all his past wrong doings and losing sight of his real nature. That he is worthy enough of the Divine attention and that he has been enabled by

the divine Master to attract the same becomes the basis for the self confidence that he can attain the goal.

The means has to be of the same order as the end fixed for the final attainment. God is simple and subtler than the subtlest and hence the means shall also be likewise is the basic tenet of our system. Meditation on divine light without luminosity at the heart is the means adopted. Though light is the subtlest form of matter it is still matter; that is why light without luminosity is adopted for meditation. We should not attempt to change the means as cited above in any manner whatsoever and that is the faith in the means as given by the Master.

5. The Master has laid great stress on the selection of a capable master which all

would readily agree to be the most important factor in one's spiritual life. The help of such a Master is indispensable for higher spiritual attainments. He is the only medium through whom the divine impulse comes to an aspirant. He should be one of highest capability and practical attainments. He should be devoid of all feelings of attachments and pride. The Master encourages the seeker to associate with the prospective spiritual guide for some time trying and testing him by all possible means so as to make a proper judgment. When he is thus convinced of the guide's capabilities through reason and experience the seeker may accept him as his master and submit to his guidance. There is a very comprehensive collection of Master's writings on the subject of Guru in Sruti vol. 1 (Ref.5) and we may limit ourselves here to the criterion given by the Master on the basis of His personal

experience for judging the worth of the guide. The seeker shall try to understand whether the association with such a person promotes in him a feeling of calmness and whether the restless tendencies of his mind get silenced at least for the time being, without causing any weighty effect upon it. If it is so the seeker must conclude that the person can be fit to lead him on the path.

We may see the formation, development and growth of faith in one's master as depicted by the Master in His own words as far as possible. Initially the faith is artificial and is formed, lost and regained many a time for a variety of reasons.

A worthy Master shall never rely on 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 fully mature stage of *Shraddha* as depicted in the four *sadhanas* of the *Vedantins*. It is necessary for the proper growth in faith that we must seek in the spiritual guide 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 into faith and we begin to love him. The experience of achievements gained during the course convinces us further of the extraordinary capacities of the master whom we start regarding as a superhuman being.

It is a matter of personal experience of all *sadhakas* in our fold who have spent some time therein that they are able to get the continuous and unflinching support of the Master through *pranahuti* which is the unique

feature of Sriramchandra's Rajayoga. The transformational changes they undergo as a result of the practice reinforce the faith in the Master and the method followed.

6. Our faith is really tested when we undergo difficulties and sufferings of various intensities and types which make us waver and resort to other means as suggested in the different tradition, this *parihara*, this *vrata*, this worship of a particular god and so on. The faith is honed through the ordeal of fire for an abhyasi of mature devotion who keeps only His Master in view all along despite circumstances fair or foul. We stand to benefit greatly by going through the life stories of the great Masters of the Order in this respect as their lives are abject lessons in unshakeable faith in the means and the Master despite the most adverse

circumstances they found themselves in and which would have deflected lesser mortals away from the path. Determined adherence to the commandments 5 & 7 goes a long way in establishing the seeker in such faith. We also note here that real faith is secured only after considerable spiritual progress well into the *Para Brahmand*. This point will be taken up subsequently. It can also be seen that one stabilizes in such a state only when real goal clarity, an absolute certainty regarding the means adopted, the faith that one is accepted by the great Master and the absolute faith in His caliber to take us up to the ultimate condition have been developed in the seeker. Here the *sadhaka* is helped in no uncertain measure by the *satsangh* he has with a capable guide who is firmly established in such faith.

That one is blessed enough to have such a guide who is prepared to assist him in all manner as required itself contributes to the strengthening of the faith in the Master who in His benign ways has made such an arrangement available for the seeker.

7. Another pitfall which is to be avoided but quite difficult to do so in practice is the attraction one may develop towards several great saints and sages of the past and contemporary ones. They are admirable and reverence worthy but the seeker should have the wisdom to follow only the Master and His method. The satsangh with a competent guide would help a great deal provided the seeker develops enough spiritual courage and clarity to come out of such potent attractions if already developed by him. Similar is the problem of addictions to

ideologies, belief systems and notions picked up from the writings and sayings of great personages of different persuasions.

8. We are familiar with the exhortations of Lord Krishna in the *Gita* such as '*ananyas chintayanto mam-,mayi mano adhatsva mayi buddhim nivesaya*'

meaning 'those who are in My thoughts to the exclusion of all else' and 'fix your mind in Me and repose thy intellect in Me'. The Lord assures that He will take up complete responsibility for such devotees alone. The wise seeker can ill afford to do anything otherwise. The Master has demonstrated enough evidence when He has transmitted the divine influx into us making us feel divinity through the calmness and peace of mind we enjoy as a result of the influx that He has accepted us and also He is the

proper means. This is the sole reason why we call ourselves as members of the Institute of Sriramchandra Consciousness and consequently only His consciousness shall be allowed within us to rule and none else. The nature of the faith required to be developed in us will be that such a life in His consciousness shall suffice for us to attain the desired objective.

9. Now we come to the second part in the discussion in which we will look at the aspect of real faith forming in true sense a lively link between the mortal and the immortal. The word 'mortal' means that which is subject to death and the word immortal is its opposite referring to that which is never subject to death and hence eternal, changeless. It is somewhat ironical that the word 'mortal' is also used to designate 'man' as if it is only

humans who encounter death. As has been well stated in (Ref. 6) we die as a mineral to become a plant, die as a plant to become an animal, die as an animal to become human. It is now a well accepted belief that all evolution is through myriads of wombs gathering valuable lessons till the soul attains perfection.

10. All of us have heard the famous Gita verse '*jatasya hi druvo mritu druvam janma mritasya cha*' in the 2nd Chapter, meaning that which is born is sure to meet with death and likewise that which dies is sure to be born. The same Chapter states categorically that it is the body of five elements which perishes in death while the embodied soul is imperishable. It can be seen that death by its apparent finality and inevitability has sparked the emergence of all philosophy and the

spiritual enquiry into what is it that survives death. This is not the place to digress into this most fascinating and intriguing of all subjects investigated by great minds, profound intellects and spiritually advanced human beings of the hoary past and the lively present. The subject is well treated based upon the practical experiences and insights of our bro. KC Narayana in the above cited work 'PAM and Afterlife' and the treatise on '*Kosas*' published by the Institute. The *sadhakas* are advised to study them closely for a clear understanding of the issues involved.

Death is merely a transition, a disembodied one at that from one embodiment to another; it is a temporary pause and rest given to the incarnating soul for review and enjoyment of the consequences of its actions good and

bad as per divine Law during its evolutionary journey. Really speaking nothing 'dies' in the sense of total extinction which is impossible given the universally valid principle of conservation of energy. Energy is never destroyed; it only changes its mode of expression and action. It is wisdom to realize that Reality has two fundamental attributes, one the physical material termed in the philosophic tradition as '*achit*'- insentient and the other, psychic-'*chit*' sentient. Taking a unified approach we can state that it is the one universal energy which expresses itself in various modes. In the spiritual sense we can say that this energy manifests itself through a 'consciousness continuum' starting from the subtlest and most refined state progressively grossening to the state of solid matter. Talking in terms of bodies, the perceptible physical has its own astral and causal counterparts considered very broadly,

the astral defined by feelings, emotions and relationships while the causal is governed by the very purpose of the embodiment. It is a perverse inversion of the modern mind to consider only the grossest manifestation, the physical, to be real and the really real spiritual to be unreal. Great spiritual Masters such as ours are never 'dead and gone' though they would get physically veiled as a natural course for the physical covering.

We the followers of the path of Sriramchandra are intimately and intensely aware of His functioning from the astral plane. As prophesied by Lord Krishna the Master is felt to be more effective after His physical veiling.

The experience of our associates introduced after the Master's physical veiling wherein they feel strongly linked to the Master confirms the fact that He is accessible and

His support is available to those who accept Him and yield to Him. That the Master's eternal presence is the most enduring fact transcending His physical form is the most important aspect of the faith we shall have.

11. Let us now look at the concept of 'link'; a link is something which unites two things together forming a channel for intercommunication and transfer. Basically the link is a type of relationship forged in the astral plane for achieving the purpose lying in the causal plane. Every relationship has an end in view. In the spiritual life the seeker has to connect himself with his master for achieving the supreme end namely oneness with divinity. Master states (Ref.7), 'We love him with faith and reverence trying by all means to attract his attention and favour. For this purpose we connect our link with him in

the light of worldly relationship only for the sake of facility. We think of him as father, brother, master or beloved. The process if taken up in right earnest is greatly helpful to the disciple. The strong link of attraction thus established leads him to the state of devotion and surrender.' 'When there is love and labor- (translated as assiduous practice with commitment to the Master) - then the link does move and our jingling shall certainly reach the Master'. We may think that this refers to the dynamic aspect of it denoted by the reference of 'lively' in the topic. The link is not static when the aspirant is driven always by a keen and impatient restlessness to attain to the goal with total orientation to his master. We get further illumination on the nature of link (Ref.8), 'Prayer is the sign of devotion. It shows we have established our relationship with the divine.' Master states quoting the example of

Bharata here that the relationship is to be as between the divine master and serf. Nobility of human character lies in maintaining precisely this relationship all through as stated by Him in the tenth commandment. Invoking the principle of telegraphy it is also stated by Him that whatever is there with the Master begins to flow towards the serf through the medium of connecting link by the effect of the devotion the serf bears for his master.

The link or bond with the Master is strengthened through real faith, true love and devotion in the heart of the abhyasi forming the basis of such a suggestion given by the trainer during *pranahuti* sessions. This is also the thought which is willed during the 9 pm prayer offered by all of us for the humanity at large for strengthening their

bond with the divine. In this context it is to be noted that the link or connection to the divinity, the source and sustainer of all that exists, is not something which does not exist and is being laid afresh through the divine Master who is firmly established in the ultimate state.

We know all of us are inextricably and inseparably connected with the divine and reciprocally at that. Neither He nor we can deny or disown the same. It is due to the ignorance of our real nature and the consequent wrong doings on our part as we have come down from the primeval state that the channel has become clogged with dirt, refuse and solidities and thus dysfunctional. The competent master clears of the obstructions and re-establishes the connection with the divine.

12. We can now see the character of Real faith as stated by the Master. 'It dispels clouds of uncertainty, removes obstructions and difficulties from our path- 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-- You will thereby be possessed of an internal force strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it.' (Ref.2) The last sentence shows clearly the import of the sentence 'faith in true sense is the lively link between the mortal (the seeking soul) and the immortal (divinity)'. We can draw the impulse from the divine because the link exists having been (re)established and endowed with strength by the one's spiritual

guide. That it can be freshly drawn as required shows its lively character. Each time it is drawn one feels reinvigorated, his faith and courage being reinforced, his commitment to *sadhana* and the Master increased, optimistic, cheerful and very light. The Master says further, 'The lively link is no doubt effected through the medium of the master who is himself connected with the Immortal. The link when once connected can not be broken under any condition and subsists all along the course of our march up to the final point' and it is such a master who is indicated by the word 'Guru' in another saying of the Master, 'Guru is the connecting link between God (immortal ultimate Real) and man (mortal- the bound evolving soul as yet unaware of its real nature)' (Ref.5 p 370).

13. Lastly we take up the point made by the Master identifying real faith with *Shraddha* of the *sadhana chatushtaya* of the *vedantins* as referred to in the beginning. In this context aspirants may refer with profit the correlational study of the character of knots with the six-fold attainments (*sampattis*) forming part of the above *sadhana* as in the article of bro. KC Narayana, 'Spiritual Training' (Ref.9). It may be seen that *Shraddha* is linked to stability in knot 9 far into the *brahmand*. This shows that it is not an ordinary attainment. The devotion and faith developed in knot 3 of the *pind* are preliminary in nature evolving into the condition of real faith by assiduous practice and grace of Master.

Real faith has been termed *Mahaviswasa* in tradition and its features have been elaborated in Ref.3. We will mention here only a few salient aspects due to lack of

space. The stage is reached after the stages of *anukoolya sankalpa*, *pratikoola varjanam*, *goptrutva varanam* and *atma nikshepanam* forming limbs of surrender or *saranagati*. As Master puts it, the 'faith is real and genuine and is so firmly established that a man not even for a moment get away from it'.(Ref.2) The abhyasi does not ask anything of his Master as he is convinced that He knows what is best for him. In its acme the abhyasi can not even think of divinity, neither the beggar is there nor the Master only the extended bowl is there. The Master becomes helpless and restless to transfer all that He has with Him to the aspirant even without his asking for it. He says that I have become a pauper, whatever is there with me is already yours. When such a stage is attained there is nothing practically required for realization and the state is identical with total self-surrender which is far different from the initial

form of surrender entered into in knot 4 of the *pind*. The aspirant forgets the initial reason which brought him to the Master's feet. He wants merely be to be His disciple with the sole aim of serving Him and Him alone as He would desire. He wants to cooperate fully with the Master in His work according to his capacities with unstinted faith and courage totally aligned with His consciousness.

Real faith is the foundation for the special will which the Master encourages every abhyasi to develop each according to his capacity. Such a will does not admit even a shade of doubt, disappointment, despair or negativity of any sort. It becomes the duty of every abhyasi to endeavour for the same so that he can contribute meaningfully in His cause. Master states in His message, 'I

never felt disappointed and worked single handed and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.' (Ref. 10) We can not get a better and more auspicious occasion than the present to resolve, rededicate and grow to meet our beloved Master's expectations.

Pranam.

References:

- 1-Dawn of Reality (2000 ed.) p 109-10;
- 2- Dawn of Reality p 78-84;
- 3- Bodhayanti Parasparam V1 p 223-50;
- 4- Dawn of Reality p 18-21;
- 5- Sruti V1 p 367-90&379;
- 6- PAM and After Life;
- 7- Sruti V1p 543-5;
- 8- Imperience Beckons p17-18;
- 9-Bodhayanti Parasparam 2nd edition 2003 p 205-14;
- 10- Showers of Divine Grace - p159;