

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

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

Dr. K. Madhava

My dear brothers and sisters,

Pranams.

On this auspicious occasion of the function of the birthday of Rev Lalaji Maharaj I feel blessed to be given the opportunity to present my paper.

Sri Ramchandra's consciousness is the eternal divine force, which is pervading the entire universe and is holding the universe together. We the so called individual selves have taken birth from this force and are a

part of this force. That is the truth whether we agree or not. Truth or Reality does not change as per our changing opinions.

So Sri Ramchandra's consciousness is the immortal and our little individual selves are the mortal beings because in addition to the spirit of Sri Ramchandra's consciousness indwelling within us( i.e. the immortal)the mortal beings are composed of five sheaths of physical, vital, mental, higher mental, and bliss bodies which by definition are things or matter which disintegrate over time.

Now faith is the link, a lively link between the eternal and infinite Sri Ramchandra's consciousness and our mortal self.

Now what is faith? To put it simply faith is the belief in the truth about an idea or person.

This feeling, attitude or conviction if we observe carefully seems to have different degrees of density. It can be weak or strong and various shades or grades between them.

All of us know what this faith is; we all have it in various degrees for various ideas or persons. We have faith or belief in our teachers, parents, friends, our leaders, our defence forces etc. A scientist has faith that his experiment will confirm the hypothesis to be the truth. When we go to hotel and order for a cup of coffee we have faith that there will be sugar added to it and not salt. There is no doubt about it.

So the opposite of faith is doubt. As our faith becomes stronger our doubts vanish

altogether (this is an yardstick which I will elaborate again at a later stage of my article)

Another important point about faith is it is always in relation to a thing or object. Rev Babuji Maharaj said we should have faith in the Reality or the Goal, in the Master who guides us, and in our capacity to reach the goal.

There has always been a fight between rationalists and religious people. Rationalists give more importance to evidence and proof, and claim that since the existence of God cannot be proved He does not exist and people of various religions who have faith in various interpretations of God are wrong. They point out the utter stupidity and the barbarious behavior, and acts of war and terror in the name of faith.

Religious people who have faith in God say that faith is beyond reason and though they cannot show evidence in favor of the existence of God their experience in life gives them an inner conviction and a certainty in the existence of God. They feel that life without faith is meaningless and sterile.

We who are practicing the natural path know that both the points of view are true. Rev Babuji maharaj asks us to think deeply, weigh the pro and con before arriving at the suitability of accepting somebody as a guide. So we have to use our intellect or reason to select a proper path and proper guide to reach our goal. But as we become convinced about the efficacy of the system, as we perceive beneficial changes in our inner psyche, as we sense the love of the guide

towards the disciple, the trust and belief gets strengthened gradually and turns into faith or shraddha, where you do not question or do not even know why you are attached to the Master. We have transcended rationality here.

So far it has been a sorry and sad plight of humanity. People who have faith in religions or God actually do not understand the essence of the teaching of the religion or are not conscious about the presence of God. They simply have faith in the faith of the teachers or prophets. They do not know or understand what that faith is. That sort of a faith is useless that is why they suffer from anxiety, stress, fears and tensions and that is why nations and religions are at war with one another.

Since God or Divine force is very subtle and beyond the range of sensory knowledge, rationality cannot help us much, and faith invariably depends on what you have been told or what you have inherited as a meme (a certain patterns of thoughts and behavior which seem to be passed on from generation to generation)

This problem is solved for the first time with the introduction of pranahuti. The seeds or beginning of faith is sown in a fertile ground of evidence and rationality. You taste the thing first and are asked then to believe it.

In our system because of the influx of pranahuti you already have an imperience of the quietness, silence, a peace which passeth understanding, a sense of wonder, a reverential and sacred feeling towards the

awareness of a Divine presence. You know that is the Reality and not the gross consciousness we are in. we have to develop love towards that reality and develop faith in it.

For example somebody says that such and such an object is sweet. You are asked to believe that it is sweet. But when you taste it it is possible that it can be saltish, bitter, pungent or tasteless or not so sweet in reality. But that person has defined that state as sweet and you are supposed to have faith in what that person says. That is the position of the majority of the religious people. It is a mental concept. Mental concept is not the truth or reality. Mental concepts can vary from person to person, region to region, various conditioning influences etc.

This is the first time in human history a new scientific paradigm has been ushered in the domain of spirituality. You are not being asked to have faith in God by your Guru or master but the condition of Reality is infused into you and your consciousness recognizes it with an inner certainty that yes THIS IS IT! You are asked to develop love and faith towards that Reality.

To get further idea about this new method I quote Rev Dr. KCV from Vol. 1 from the Allahabad lecture

“That is the reason why this Raja yoga was propounded by Shri Babuji. For him, as I said, the easiest thing is to get the highest consciousness into you. I almost venture to think that that is the bringing of God to his home in the heart of man! And this is done in a simple way taking the old system of trying to bring the ultimate manas, the first thing

that is brought out in creation in its nascent form, and introducing it into the heart of the little, blindfolded and severely ensheathed mind of man, and it can do the job well. And when that Supreme Mind, the mind of God - of course God Himself might have no mind, but He uses the mind in his creation, and that mind finds its affinity with the mind within us, of which it is a product-when that Supreme mind is introduced into the heart, this little mind joining with it enjoys a peculiar sense of release of tensions; a kind of unsheathing of the sheaths seems to happen; a penetrating beyond the walls that have been raised by you, so that it can flow out and flow within. So tensions are removed at once. And man has a gaze of the Infinite, which he pursues afterwards with tremendous devotion. The bringing of the Highest consciousness or mind into the heart of every individual is done by a special

process which was, at one stage, common knowledge to all the great men, but which has since been forgotten. It had to be brought back. And now it had to be brought back under circumstances which are quite different from those ages; and for this purpose Babuji has devised or invented a method by which it could be introduced with the least amount of sophistication; **the least amount of knowledge on your part or even faith, as he puts it, or any duty or work that you have to do, in the sense of a ritual or rite.** It is done simply, by merely sitting before the Master. And the process by which it is done by him is called transmission. Once this transmission takes place, the mind within opens up towards this new frontier. Calmness settles on it. Harmony seems to develop between himself and his members. And afterwards he finds it developing in a larger sphere. Even natural

events and oppositions yield to this new force introduced into the heart. This is the power of transmission which Shri Ram Chandraji-Babuji-has perfected, and has been using on all types and grades of people-intellectuals, non-intellectuals, learned men, ignorant men, the rich and the poor, without any difference whatsoever. And the results have been, from my own experience for the last twelve years, uniformly of the same order-the de-tensioning of man.”<sup>1</sup>

Faith in my view is a saga in the unfoldment of courage and confidence in the Master. As we get rid of grossness, selfishness.and ego, our faith grows stronger and stronger till finally it ends in self surrender and the establishment of an unbreakable link with Master

I quote Rev Babuji Maharaj from Silence speaks

“ In the spiritual phase, faith in the guru or the Master starts when the sadhaka begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. 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. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.”<sup>2</sup>

Rev Babuji Maharaj also mentions in Dawn of Reality about how Faith evolves. To quote

“Gurumata disciples are those who obey the commands of the master in all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by the great powers of a master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. But often the effect remains upon us only when we are in his presence, and when we are away we become unmindful of him. Repeated association with him for some time brings us in close touch with the great soul and his supremacy begins to be established in our heart. We accept him as our guide in all matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his

superior capabilities, only then our submission in true sense begins. We go on with it and practise as we are directed. We think of pleasing him by our actions. The idea of right or wrong, too, begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life.

But, so far, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self-surrender such a discretionary power becomes almost extinct and a man does everything thinking it to be his master's will. The question of right or wrong does not at all arise in his mind, or it becomes absolutely certain that by following his master's will, he is doing the only right

thing and he does nothing but the right, feeling it to be his master's will.”<sup>3</sup>

Once we understand that development of faith is an evolving process there are some important aspects of spiritual training we have to focus on without which success in yoga becomes difficult.

Yoga means complete harmony with the Divine Consciousness. Without following the Ten Commandments in letter and spirit we will be not in tune with Sri Ramchandra's consciousness and our goal of reaching the Homeland will remain a pipedream. We mortals cannot develop a firm link with the immortal Sri Ram Chandra's consciousness by not imbibing the attitudes required to follow the Commandments.

For example if Rev Master says be not revengeful, we need to have faith in that idea

and make that idea our own. That idea has to become a part of the structure of our inner psyche. So in generating ideas or indulging in talk or exhibiting external behavior we have to think and do good towards others who may be inimical or critical of us.

Similarly we should have faith in the reality of oneness of God. The divine Master who is seated in our heart is the same Master who is seated in the hearts of our brethren and in fact all existence. If we are condescending in our behavior, keep on pointing and finding faults in others and are for most of the time conscious of other person's defects rather than the indwelling divinity, it means we have no faith in the oneness of Master. We unwittingly aid the satan by promoting ego, disharmony and strife.

Similarly we should have faith in the idea that by practicing meditation sincerely we are taking part in the transformation of human consciousness. Once we understand that we are disciples of the great Master whose main mission is to overhaul the human consciousness by getting it rid of fear, insecurity, greed etc, we will participate in our duty of praying with more zeal and enthusiasm. This is an important faith. During the Basanth celebrations of 2005 Rev KCN gave a talk on proper motivation which basically deals with this idea. We are doing meditation not to gain personal peace but to take part in this grand experiment of human transformation. That is also the reason why ISRC lays so much of stress on the 9 P.M prayer.

To understand faith we have to know it develops into self surrender. The state of mind of a person who has surrendered is

brought out by Rev Babuji Maharaj in SDG article on Method of Training. To quote “actually it is a sort of state when one feels like a child going to the lap of his mother even if a tiger attacks him. He does not know whether his mother can save him from the tiger”<sup>4</sup>

If we contemplate on this state of mind deeply we have understood what faith is and if we sincerely practice the method trying to please the Master at every opportunity He bestows the gift on you.

I will quote Rev Dr KCV from his commentary on the third commandment from volume 1 wherein he talks about how Master teaches or guides one in acquiring faith also.

“Therefore, if one wishes to attain the highest stage in Yoga or union, then it is necessary to seek oneness with it. Our will must, therefore, never be for lesser levels of

existence but the Highest. For this an unwavering faith is necessary. Earnestness is necessary and such earnestness is something that requires one's seeking the Infinite Being within oneself and get absorbed in Him. It is, of course, difficult to get staunch determination, but it is nonetheless necessary, and God Himself in several subtle way helps even in the formation of such a determination and faith. However, the soul knowing its weakness at first should dedicate all its being to God and accept all as the gift of God and this leads to development of faith in a subtle manner. As Sri Krishna has stated, if one but surrenders to Him, that is, chooses Him as his goal and all, he very soon begins to change and attains the stage of inward determination and becomes a good man (Ksipram Bhavati Dharmatma). The power and primal force begins to flow steadily into oneself and helps

the ascent to it. As already stated, God is not only the goal but also the means to Himself, and indeed no one can be the means and the instrument of our ascent other than God alone.”<sup>5</sup>

Rev Babuji Maharaj has famously remarked that “I am a deadly enemy of doubt”<sup>6</sup>. He also said “if you want to poison your will have doubt”<sup>7</sup>.

When he asked us to meditate on the divine light in the heart, he asked us to think once only and later whatever thoughts arise he asked us to treat them like unwelcome guests. Instead of having faith in the Master we commonly entertain doubts in the beginning of practice and get perturbed by thoughts and repeat the process of thinking about the presence of divine light in the

heart. In this way our doubts interfere with the efficacy of sadhana.

In the same way cleaning process, 9 pm prayer also depend upon the faith in the Master, faith in the process, faith and confidence in one's own thought. Purity of thought and purity of intention make the methods effective. Again they are interlinked to the practice of Ten Commandments.

Nowadays there is a lot of talk about neuroplasticity. Due to the technological and scientific advancements man is able to have a peep into behind the scene happenings and man is becoming wonderstruck with amazement at the beautiful and intricate intercommunication between the nervous system, hormonal system, and the immunological system. There is very good harmony and a three way communication

and interdependence between them. Our consciousness which is the base of all these things (actually the nervous system and the entire human organism is an epiphenomenon to the background consciousness) can script its own destiny and the entire brain will dance to the tune which we compose. If we have faith in the Master and choose His way of life as our destiny the entire structure of the human brain will consequently get moulded in that shape and it will function as per that dictate. Man understands that nerve cells are not like solid inflexible tiny sticks that are assembled together to make up brain's grey matter but are dancing patterns of delicate electric fibres in an animated web connecting and disconnecting all the time.

Repeated thoughts and actions based on autopilot have hardwired our brain and we

feel imprisoned. We become prejudiced, negative and thought becomes gross.

Each time we are praying and thinking about Master we are changing our connections and establishing new patterns which cause joy and happiness and the more we remain in those thoughts the more such connections get strengthened and finally become deeply entrenched and etched and then negative thoughts cannot penetrate such a strongly connected network. Then such a network expresses only divine thoughts or vibrations.

Neuroplasticity is proving that we are the master of our own destiny and if we continually dwell in the thought of the Master and get absorbed in Him our link with Him becomes very strong and that is faith in my opinion.

Master in the Raichur message SDG page 25 spoke about thoughts having life. To

quote “thoughts have life and they also work on the lives of others but the tragedy is that we produce scorpions and snakes by our thoughts and tease others”.<sup>8</sup>

After being fed on a diet of materialism neuroscience and biology is just about discovering the spiritual reality that our thoughts can change the brain as well as the genes.

And finally I will close my article with a quote from an unknown source “faith is dead to doubts, dumb to discouragements and blind to impossibilities”

Thanking you all

Pranams

Madhava

References

1. Complete Works of Dr. K.C.Varadachari  
Volume 1, pages 447-448
2. Silence Speaks, pg 251
3. Basic Writings of SriRamchandra, pages  
261-262
4. Showers of Divine Grace – pg 49
5. Complete Works of Dr. K.C.Varadachari  
Volume 1, First Edition, April 2002, pages  
66-67
6. Voice Real, CD Accompaniment, pg 47
7. Voice Real, CD Accompaniment, pg 46
8. Showers of Divine Grace – pg 25