

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

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

Sri. M.Radha Krishna Murthy.

Our beloved Master, Sri Ramachandrajī Maharaj devotes an entire Chapter to stress the importance of faith in spiritual sadhana in his work ‘Reality at Dawn’ (Dawn of Reality). He observes that will, faith and confidence are the elementary factors for easy success on the path of Realization. The above three phases in one’s life represent attitudes in human behaviour. The arising of will in a practicant can happen only when he has an acquaintance with the basics of a particular type of sadhana for which a preliminary idea about it forms the initial step. If, by accident,

one chances to step into a system, a little amount of self-effort on his part to give a fair trial would expose him to initial experience, which in the system of Pranahuti Aided Meditation is calmness and peace of mind at least for a few moments. Such an experience shall be the precursor for instilling a certain amount of faith initially. Repeated experience of a similar type would establish confidence of one's performance in sadhana. This itself is the first step in one's developing faith in one's own self that he can certainly reach the goal.

2. Clear and definite concept of a final goal shall form the base to a search for a correct path. Babuji warns that longevity of a path for practice may not be the criterion as it may be most unsuited for the present times; likewise, path followed by majority

may not also be the criterion as the majority may in all likelihood be misled. Our faculty of reasoning and past experience may come to our rescue in selection of a correct method to reach the goal. Persuasion under promises of quick gains or temporary relief results in belief only to vanish when adverse circumstances had to be faced.

3. Selection of proper means to reach the goal takes next priority. There should be faith in Reality. Multiplicity of Gods, Multiplicity of means to achieve the goal results in dilution of concentration, divided attention and finally resulting in faith on shifting sands with no stability at any point of time in a given method. The existence of only one God, which is the only reality must be got firmly ingrained in thought, word and deed. Search for proper means would in the first instance lead us to a search for proper guide who can provide us the necessary

means or methods to adopt. Here again, as is the case with Reality there should be only one guide (one Master) to lead us on the path, one mission (purpose of reaching the goal) and one method (practice, though there may be many when gone into details).

4. The difficulty a sincere seeker has to face in this ordeal of a search for a path, guide and method can directly be attributed to the confused state in which majority of people having faith in religion and are anxious of finding way out of misery in life faced by them entangle themselves in the existence of multiplicity of Gods, variety of methods of worship mostly representing rituals (long and vexatious methods included therein) and divided faith in any one of them.

5 Though all religions were founded with pious intentions of guiding huge multitude of people to realize their own selves, with lashes of time, having been sufficiently got polluted and corrupted with interpolations, wrong interpretations of the original texts by way of umpteen number of commentaries(mostly available in Sanskrit with which present generations are not only not familiar with, but cannot grasp or interpret the intricate meaning of the complex texts) present a most confused state of mind in the practicants.

6. Viewed in the context of this state of affairs, we have been fortunate enough to find a way to self realization in a refined and remodeled system of Rajayoga founded by Samarth Guru Sri Ramachandraji Maharaj of Fathegarh (U.P.,India) opened to mankind willing to follow the path , making it easy of practice and get benefited . His successor,

Sri Ramachandraji Maharaj of Shahjahanpur (U.P.,India) whom we revere affectionately as Babuji, established a mission in remembrance of his guru Maharaj, further improved the method spreading the same far and wide being practiced by dedicated and committed abhyasis spread all over the world more especially in our country.

7.He maintains that God is simple and means to reach Him should be , and are, in fact, only simple. Keeping our attention on non-luminous light in the heart (where it beats incessantly) only with the presumption that it exists there, one should lose himself in silence, not minding the waves of thoughts that generate from the mind, whose activity perceptibly is. The purpose behind this psychic exercise is to empty the mind of its past accumulated samskaras emanating as

waves of thoughts, so that the heaviness and grossness of mind be denuded and made light, permitting the Divine inflow of prana in its pure form. This is possible only by the process of Pranahuti. . This entire process is an invention named as Pranahuti-aided-meditation. Every practicant experiences this inflow of Divinity without exception, which itself is an adequate testimony of the efficacy of the system.

8. It is from this experience of every individual that faith emanates making him confident enough that he can reach higher levels of consciousness by constant practice.

9. This introduction of Divine impulse into the heart of the abhyasi through the process of Pranahuti is unique to this system of remodelled Rajayoga Sadhana. Master's

support continues till the end. While this support is indispensable, self effort by the practicant in assiduous sadhana is a must for progress on his part, following all methods. Methods in this system of self realization include getting rid of all belongings accumulated over several births as one advances on the path, feeling lighter and lighter on a daily basis. Meditation on time at fixed hours; meditation on points ‘A’ & ‘B’ ; following of Ten Commandments making it as part of life for moulding one’s own self to deserve higher approaches in sadhana, which are of utmost importance for achieving progress and constant remembrance of Master at all times during the day. Above all, craving to reach the ultimate will help bringing us to the true form of ours as we advance on the path.



10. Our aim in sadhana is to reach the goal which is the mergence with the ultimate. This can only be achieved by evincing unshakable faith in Master since the lively link connecting us with the Divine is only the Master and He is virtually the connecting link. It is left to the practicant to develop abiding faith in Master, developing Maha-Viswasa, thereby surrendering himself to Master completely resigning himself to His will, depending on Him all the time allowing Him to do whatever He wants to do, leaving everything to Him. When you develop an attitude of annyachinta in all activities, leaning completely on God , He promises to take complete care of ours just as mother cat holds its kitten and changes its young one to safer places from time to time with least pain or strain to the young one. If your faith is not that total in its entirety, responsibility of protection quickly shifts from the mother to

the child as in the analogy of 'Markata-kishora-nyayam' wherein the mother monkey jumps from branch to branch with ease not minding the hanging appendage of its tender young one clinging to the mother on its own strength with the risk of dropping of at the slightest moment of its loose holding of the mother. This analogy adequately brings forward (viswasa ) which is of routine nature as compared to maha-viswasa signifying shraddha in the third sadhana in tradition by name sadhana chatushtaya. Babuji says that 'at this stage faith is real and genuine and so firmly established that a man cannot even for a moment get away from it'. Babuji also opines that the real faith begins to assume the form of self-surrender and the final stage of shraddha (faith) is reached.

11. Finally, to end the discussion, let us recapitulate what

Babuji says about true faith. In His words “ true faith is really an unspeakable virtue which is beyond the scope of religion, it is the dauntless courage which leads us to success, it is that ubiquitous force which makes our path smooth, it is in fact the only thing that solves our problem of life”<sup>1</sup>.

Pranams

References

1. Basic Writings of SriRamchandra – pg 250