

“Faith, in true sense, is a lively link connecting the mortal with the Immortal.”  
(Basic Writings of Sri Ramchandra - page 250)

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Dear Brothers and Sisters on the path,

I humbly present before you my understanding of the topic of the seminar, "Faith, in true sense, is a lively link connecting the mortal with the Immortal." taken from the the chapter "Faith" from Basic Writings of Sri Ramchandra. First edition, page 250.

Wikipedia defines "faith" as belief in the trustworthiness of an idea or person. Sometimes the term is used interchangeably

with ones religion or ones concept about God and related practices. As against such definitions of faith, we find Pujya Sri Ramchandraj Maharaj giving a refreshingly new concept of "faith" being a lively link connecting the mortal with the Immortal. Master mentions in the preceding paragraph of the same article of faith, **"Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably can be more misleading than this absurd belief. Is it ever possible for a man to reach Calcutta by taking up just the opposite direction?"** Master here stresses the need to adhere to a correct path and that too under correct guidance. He further states **"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."** When faith in these three aspects is sustained through proper sadhana, it leads to faith of a different order.

Master has presented it in the sense of a link. To me, this suggests that such a faith has practical implication where mortals like us feel in a lively sense, our connection with the Master. It is this feeling that grants us courage and confidence to tread the path. Such feeling has a practical base and is not derived out of assumed beliefs. Master has graciously given the Natural Path which includes the support system of Pranahuti. Without any sensory input, in silence, we feel, learn and then learn to act based on

this feeling.

In this respect I would like to quote Pujya Dr. K.C.Vardachari:

**"In one sense then being becomes the mode by which Being can be apprehended or grasped or made real to oneself. This is the meaning of anubhava, which may be properly translated as imperience rather than experience. It is an in-tuition rather than intellection or discursive and dichotomic dialectic."**<sup>1</sup>

At no point one is asked to merely adhere to a belief system, but certainly by way of proper practice that starts with trust, each one of us is exhorted to verify the claims of the system in our own transformation. Faith thus developed cannot fall under the

category of "faith" as commonly understood to be just trustworthiness of an idea or person. Faith, in the sense of a link, is the result of the transformational process that continues to strengthen with Goal clarity and proper sadhana under the guidance of a worthy master. It is through such faith that one believes with rigour, ones destiny of "Complete Oneness with God" and also feels movement towards the same in a practical sense. The practical aspect of such faith is that one feels dependency on the Master more and more and accepts in the heart His competency to guide our destiny. It is not through intellectual deliberation that such a faith is achieved.

In the beginning of the article Master mentions **"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. Now the final goal of different people may be different in many respects, and consequently, means to achieve it may also be different. We have thus to select the right path leading directly to the final goal for which we aspire."

Many of us who are now practicing the Natural Path, to start with, have trusted

someone's word (a friend or relative) or may have just responded to a flyer or newspaper advertisement to attend the Training Programme. Till that time we have entertained some concept or notion about God. The guided meditation in the training programme is the first practical experience we get. Calmness, peace, lightness, happiness etc are common descriptions of the experience of new aspirants when they meditate on Divine Light receiving Prana-huti from a competent trainer. This is the first effort to impress upon the aspirants that help can be had practically through a worthy master who can give a taste of what we yearn for. After the aspirant is introduced, he must see for himself, whether or not his mind gets silenced to a certain extent as a result of sittings with the trainer. It is only through a calm and regulated mind one can apprehend the Goal of Oneness with God,

which otherwise can be an intricate, complex and highly abstract matter of philosophical or intellectual deliberation which is of no avail to a practical man. I quote here an experiential extract of an aspirant from 3 truths & trillion doubts from the section GENERAL CLARIFICATIONS page 249.

### ***Union***

***1. Had some moments of complete absorption with feeling of flow within. After the meditation, felt strongly that the moment of absorption, the state of which is difficult to describe, I had was the taste of Union with God and that is what is the goal of life.***

*That is the taste or smell of the garden of God. We in this system start with Yoga and go on firming up our union with Him. (This has close relationship with the system of Hindu marriage where the union is*



*established first and then the process of understanding and development of love between the couple starts.)* The link with Divinity is established during the process of introduction itself. The mortal is connected to the Immortal. It is through subsequent sadhana with the help of the trainer that the aspirants does, that he finds fruition of this link in core of his own heart progressively getting stronger.

The will, faith and confidence referred here is on part of the aspirant. He must have faith and confidence on his own efforts. If an aspirant maintains earnestness and sincerity to practice the methods as given in the system and seeks help from the trainer, his own experience will be the major factor in developing faith.

Master states further:

"It is; therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realization is really the right one. Do not follow a path because it is the oldest, for the oldest one may be most ill suited to the changed conditions of the world and the society. Do not follow a path because it has been followed by the majority of men, for the majority may not always be right and is more often led by only a chosen few, who, in all possibility might have been misled. We must be thoroughly considerate in judging the merits of a thing, applying all possible means at our disposal. We should never come to a hasty conclusion without due consideration and trial, through the help of reason and experience. When we are, finally convinced of the merits of the

thing we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of pretty materialistic achievements is no faith at all but may rightly be termed as persuasion. It has no stable foundation to rest upon and disappears under ordinary adverse circumstances."

The above paragraph talks about judging the path on the basis of "anubhava" and not be led by persuasion or outward show of knowledge. It is a matter of personal experience rather imperience alone that a sadhaka verifies the system on the merit of his/her anubhava or intuition provided he is seeking only that which the system

promises.

If the aspiration is for the Highest and not anything petty, faith will not get disturbed easily. Otherwise, faith may get disturbed on account of petty expectations of things and situations happening in a certain way. Expectancy is very bad in spirituality. He further states.

**"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. We then march on up to the final point where we assume the same pure form we had at the time of creation. For that we have to renounce necessarily all our belongings of Samskaras, Maya and egoism, and grow lighter and lighter at every step. Heaviness of mind or**

internal denseness caused by gross forms of worship is thus a great impediment to our spiritual advancement and should be avoided. If they maintain it with ever-increasing intensity they remain entangled in the thorny bushes of grossness and deception far removed from the realm of perpetual bliss."

Further Master talks about choosing the Goal as the highest even as He stated in commandment 3. Here He also warns about gross forms of worship that causes denseness and heaviness of mind. We must note that meditation on Divine Light in the heart is the subtlest form of worship and one derives his imperience through this subtlest method within the heart. It must also be noted that the introduction in the system is

very valuable as it makes it possible to meditate on Divine Light. As regards faith in the Master, He writes, **"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. It is, therefore, but essential that the guide we select should be one of highest capability and practical attainments. To judge the real worth of the guide we must associate with him for some time trying and testing him by all means in our power. When we are thus convinced of his capabilities through reason and experience we may accept him as our Master and submit to his guidance."**

To start with, an aspirant must have trust in the methods and the Goal and his own imperience. This is purely his call. The Goal is apprehended intuitionally by the taste one gets through Pranahuti. How does one proceed from a level of trust towards faith?

Master states in Silence Speaks **“If some trust is put in the trainer, and some benefit is felt due to him, this will begin to develop faith in the heart of a real seeker.”**<sup>2</sup>

To test the worthiness of master, He gives a suggestion **"The selection of such a worthy master is certainly a problem. I may here indicate an easy method of judging a worthy Guru (Master). When you happen to come in contact with one, try to understand whether or not his**

**association promotes in you a feeling of peace and calmness, and the restless tendencies of your mind seem to be silenced for the time being at least, without causing any weighty effect upon it. If it is so you must thereby conclude that he can be a fit person to help you in the solution of your life-problem."** <sup>3</sup>

So we must corroborate our own experiences and verify for ourselves whether or not this has been validated by us. Once our own imperience bears testimony of His statements like above, it is the beginning of faith in the worthy Master. Silence that is felt by the aspirant is not ordinary. Also it is a matter of experience for us that when we are meditative and read His works, we feel subtle vibrations, a sort of calmness and resonance is felt within. We must have faith in such experiences that the Master is so easily accessible to us, ever willing to take



us on. We must sustain faith in such worthy Master by keeping our orientation towards Him.

He further writes:

**"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 into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extra-ordinary capacities of the master and we begin to look upon him as a superhuman being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of**

doubt and uncertainty and removes difficulties and obstructions from our path. 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. 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."

Here we find that Master has mentioned 3 aspects of faith, Faith in Reality, Faith in the right course you have adopted and Faith in the worthy Master

Here we see faith in these factors as being the foundation of the edifice of spirituality.

Master is so confident of His method that He wants none of us to follow it through persuasion but only after thoroughly testing the merits of it. At the outset we start with trust and when we follow the method, we start to cross the boundary of trust and move towards faith. The article ends with the following paragraph.

**"Faith, in true sense, is a lively link connecting the mortal with the Immortal. It is no doubt affected 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. True faith is really an unspeakable virtue which is beyond the scope of religion, it is the dauntless courage which leads us on 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."

When we find that we sustain faith in Reality by observing steadfastly commandment 3, we sustain faith in the right course by reposing faith in our own imperience and subsequently adopting the practice of the path with correctness, and we sustain faith in worthy Master whose valuable support we receive through Pranahuti, which again is a matter of imperience, it is then that we feel a lively link with Master. We feel His presence in us and stoking us at every moment to move further and farther. We feel His call in us and the cherished Goal within our reach.

Diary writing is very important in this aspect to note down the developments in attitudes and observe truly what changes we feel in the heart. I feel it helps in development of faith that is based on our own practice and not intellectual persuasion.

Surely we feel lot of struggle, conflicts in our life seemingly coming in the way, but by

remembering presence of Master in our heart and following His commandments, in small steps we learn to feel dependent on Him than on anything else. The link that is established during introduction of an abhyasi finds its fruition in the awareness of our dependency on Master and seeking only Him as our cherished goal of life. Our mortal being is then not isolated but feels the vibrancy of the company of Master in the deep core of our heart. Such an awareness makes living lively which hithertho cannot be called living at all. It is this link that we remind ourselves everyday by starting our day meditating on Divine Light in the heart. The feelings of deep silence, calmness, tranquility, freshness, happiness, positivity and other expressions of our feelings remind us of this link.

Circumstances in the family, home or office

front give us opportunity to follow the commandments. Every successful effort to follow the commandments gives calmness and the balance we enjoy there off increases our faith. The converse is also true that we need to increase our faith when situations seem to disturb our balance. It would be premature to claim our faith as total and unconditional if we find our balance disturbed easily.

There is a sense of relief when we surrender our ego at the altar of Master. We get burdened by our own actions and they trouble us in meditation. Yielding to Master means letting go the attachment to that situation. Lessons are learnt in the real life and we see ourselves coming back to basics of yielding to Master whenever we err. Prayer becomes genuine only when we feel

our helplessness and incompetency in the scheme of moving towards the Goal because of our own attachments and ego.

I feel that dependency and surrender are endpoints of the same spectrum. Even as Arjuna had to fight his own battle but was assured the company of the Lord, we have to fight our own battles in life even as our loving Master assures of His Company through the precious imperience He grants. By and by He waits patiently for us to come up to real stage of faith, or "Shraddha".

Pranams

References:

1. Complete works of Dr. KCV Vol I - Pg 4)
2. Silence Speaks – Pg 274 First Revised Edition 2004
3. Showers of Divine Grace – Pg 20