

OM SAI RAM

Welcome to Prasanthi Sandesh

PODCAST 265, "FROM FAITH TO TRUST"

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*The following text contains excerpts from Prof. Anil Kumar's book
"Sai Vedam," pg.119-126.*

BELIEF - FAITH - TRUST

We must understand that trust is different from belief. Between belief and trust is another level – faith. Belief, faith and trust are the three levels.

Now, there are commonly held beliefs, which are all social beliefs at the community level. For example, Americans believe that the number '13' is inauspicious. People from Tamil Nadu State believe that a dark night is very auspicious. People from Andhra Pradesh believe that a full moon night is very auspicious. You can believe or disbelieve any of these beliefs.

If this belief grows into a higher level, then it turns or is transformed into faith. You may say, "I have faith in God!" That faith wants you to be faithful. But even this faith may sometimes be faithless: "I lost faith in Him!" Why have you lost faith in Him? "Because He has not answered my prayers!" Oh, I see!

Or you may say, "I am growing in faith" Why? "Everything that I am thinking about is happening immediately." So, everything you want to happen is taking place immediately. Therefore you have faith. But if it happens whenever you think about something and it does not happen, then you may lose faith at that time!

So, we can have faith, and we may also lose faith. But even that faith can become deeper, like a firm bedrock, and become strong as a pillar. Like a concrete pillar, faith can be unshakable and unperturbed. That unshakable faith settles down as trust. Trust is the final settlement, the concrete proof. So, at the base, there is belief. Then, belief develops into faith, and finally, faith becomes trust.

Therefore, to accept the teachings of elders, all those who are near and dear to us, we must trust them. Trust in those people is absolutely necessary. But you can experiment with this trust. You can experience and develop trust. You cannot simply proceed in a blind way, no!

TRUTH IS EXPERIMENTAL, EXPERIENTIAL AND EXISTENTIAL

Baba said long back, "Come, examine and experience" Just three words: "Come, examine and experience." He never said, "Come here and then experience." He never said, "Come here, experience and then examine." It is not the reverse order! He never said, "If you don't believe Me, you'll be finished tomorrow!" He never said that. On the

other hand, He gave you an option. "Come, examine and experience." That's all. Your experience is the witness. It is final. Don't go by the experience of others." That's what Bhagawan repeatedly tells us.

Therefore, even to develop trust, we should experiment. We should experiment because Truth is experimental, experiential and existential – these three are beautiful words or points. Truth is existential. It is existence. You are not importing Truth. You are not exporting Truth. You are not generating Truth. You are not preparing Truth in the laboratory or manufacturing it. Truth is existence, so it is existential.

Secondly, Truth is experimental. You can experiment and know the Truth for yourself. I say, "Baba will come to your rescue." "Yes?" You should experiment yourself! I say, "Baba is the embodiment of love." Experiment yourself and find out! I also say, "Baba is everywhere." Experiment and see! So, Truth is experimental and existential. You can experience it also. Truth is experimental and helps us grow. The nature of Truth is existential and experimental. We know Truth by listening to the words of awakened people.

The third point is that when we want to develop trust in Him or in someone that we now want or need, we should experiment with him.

There were two points mentioned earlier: One is *prathyakshapramana*, the direct cognition. The second is *anumanapramana*, based on inference. The third one is to follow the words of the awakened people, *agamapramana*. *Agamapramana* means you follow those who are enlightened, who are close to you. But who is the one you have to follow? Who is near and dear to you? It is clearly said: The Master. Now comes the need for a Divine Master.

First comes weakness, "I do not know." The second feeling is, "I don't know and I am not able to know." Then who will help you to know? The Teacher or the Master. So, when the first one, direct cognition (*prathyakshapramana*) fails and the second one, inference (*anumanapramana*) also fails, then the third one, listening to the words of the dear and near (*agamapramana*) comes. This is the teaching of a Master. The teaching of a Master will help you. When you do not know, when you are not capable of knowing, when you cannot know the Truth all by yourself, then the Master will help you. The Master is a necessity.

OUR BUSINESS IS ONLY TO TRUST HIM

But here comes the point. The Master confuses you. Sometimes there is terrific confusion: "I will talk to you tomorrow!" We'll be waiting. We'll get up at 4:30 AM and attend *Nagarsankirtan* all dressed up. We'll sit there nicely, but then He avoids us. "Yesterday He said He will talk to us this morning. But He doesn't even look at our faces!" There is confusion! The Master, how He confuses you! "Does He remember or has He forgotten? He said yesterday that He would talk to us. Baba must have forgotten because He is so busy with so much administration. He must have forgotten." Confusion!

It is not only that. Here is another example. You are a foreigner. He starts talking to you in Tamil, a South Indian language! But you know only English! So why is He talking to you in Tamil? There is Himalayan (gigantic) confusion! "I don't know Hindi at all! Suddenly He starts asking me questions in Hindi. So a question arises here: "Does He know that I know only English?"

You have been here for the last six months. Suddenly He comes and asks you, "When did you come?" "What is this? I have been here for the last six months! But He is asking, "When did you come?" What is this? I don't understand!" There is confusion and suddenly we are all confused!

The Master confuses you. But even in that confusion, our trust should remain. Things may sound absurd, things may sound meaningless or totally false and of no relevance. Yet, our trust should remain. That is the test that the Master gives to a disciple or a devotee. So, we should not say that it is confusing. It is a test. We should not say that it is absurd. It is a test. We should not say that it is not relevant. No, it is just a test. He wants us to accept even absurdities. We have to accept it even if it has no meaning because He wants to test us.

Here is a simple example: There was a great philosopher by the name of Gurdjieff. He called one disciple, "Come on!" The disciple was quite active because the Guru called him by name. What more do you want? That was a treat for everybody. He jumped up and went to the Master. "Master, what can I do for you?" "OK dig a deep ditch now. Dig a big pit here." Why not! I believe in muscle power!

The fellow went on digging a deep ditch . In the evening, the Guru Gurdjieff came. "Very nice, my boy. Now, fill it up!". "Fill it up? I have been digging since this morning! What is the fun in asking me to fill it up? Master, what's wrong with you?" The Guru said, "What's wrong with me? I don't know what you are saying! Please," he said, "you have no place here. Get out!" He meant that whether it is yes or no, logical or illogical, our business is only to trust Him.

So, even the absurdity, even what is nonsensical, may be a test from God. He wants to test us to see if we are a true devotee. **A test is to attest!** It is not to deny or to disqualify or to throw you out. **A test is to elevate, to upgrade, or to promote.** Therefore, while listening to awakened souls, we should have total and unconditional trust in them!

More spiritual insights by Prof. Anil Kumar, in the next session.

Thank you for your time.

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