

brutal climate or breaking the body in an effort to make it endure more discomforts – none of these is true titikṣā. And yet, how many blind seekers have floundered on this rock of ignorance.

Titikṣā (forbearance) is that faculty of the mind which it maintains when intellectually it is governed by a tempo and a conviction which is complete and self ordained, divine and noble. When the intellect is fully convinced of its accepted values of life, of the sacredness of its goal, thereafter in trying to gain it, the mind smilingly faces all difficulties and obstacles. This capacity of the mind to accommodate cheerfully all its vicissitudes and patiently ignore any obstacles that might come in its way is titikṣā.



शास्त्रस्य गुरुवाक्यस्य सत्यबुद्धयवधारणा ।  
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २५ ॥

*śāstrasya guruvākyasya satyabuddhyavadhāraṇā,  
sā śraddhā kathitā sadbhīryayā vastūpalabhyate. (25)*

25. *That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called 'śraddhā' by the wise, by this alone does Reality become manifestly clear.*

Śraddhā is the fifth of the qualifications found necessary in an aspirant. Perhaps no other spiritual term has been so badly mauled by the priest class and so profitably polluted by the laity in Hinduism.

In the name of śraddhā, a perverted set of priests start trading upon the highly credulous but extremely ignorant community, shamelessly but successfully. Śraddhā is not blind faith, as it is generally understood. It is very clear in the definition of the Ācārya that śraddhā is a healthy attempt at a clear intellectual appreciation of the secret depths of the significances underlying the words of the scriptures and the Teacher.

Indeed, this is an essential requisite for anyone trying to master the truths of the scriptures. The scriptures give us, through a technique of suggestions, as clear a description of the infinite Truth as is possible through finite sounds and words. As such, the pure Consciousness which is the core of Reality cannot be defined or expressed in words and this supreme point of human evolution can only be indicated by the scriptures. So, an honest and sincere effort on the part of the readers and students is absolutely necessary if the words indicating the Truth are to be correctly interpreted, understood and efficiently made use of. This capacity through effort to realise the words of the scriptures in all their suggestiveness is termed as 'śraddhā'.

We need a certain amount of śraddhā even in our everyday life. When my friend narrates to me how he fell in love or how he was insulted by someone, in his narration it is not so much the words that give me a complete idea of what he experienced but my śraddhā in his words that illumines for me in all vividness his experiences. If in the material world it is my śraddhā in the words of the poet that makes me see the face of beauty, if it is my śraddhā in the strokes and colours of the canvas that makes me realise the experience of the artist, if it is my śraddhā in a given prospect that gives me a glimpse of its message of beauty and innocence, if in the gross outer world śraddhā is so essential, how much more should it be so in my attempt to understand the suggestive beauty, the indicative message and the implied meanings of the pregnant words of the scriptures and of the Teacher?



सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वथा ।  
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २६ ॥

*sarvadā sthāpanaṁ buddheḥ śuddhe brahmaṇi sarvathā,  
tatsamādhānamityuktaṁ na tu cittasya lālanam. (26)*