

God is known to be both Samavarti and Samadarsi to Perfection

- Sri K.C.Srihari

Dear Brothers and Sisters

On this auspicious occasion of Janmashtami, I present a few of my thoughts on the topic of seminar 'God is known to be both Samavarti and Samadarsi' taken from the section 'Role of Master' from the work Silence Speaks.

This sentence follows the statement of the Master that says 'Uniformity is the characteristic of Nature and every one has his due share of it'

1. It is followed by the topic of the seminar and Master then goes on to say that 'A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all'

2. Talking about uniformity he says in Commandment 9 that 'There is uniformity in Divine dealings, but only in a particular sense. For example He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our existence. This can be interpreted as the uniformity of Nature's dealings'

3. In the same commandment he goes on to say that ‘Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, she is dealing with them in Her own particular way. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature’

4. When we say that we have to become god-like, it means that we have to become uniform and equanimous. When we say ‘Fix up your goal to complete oneness with God’, it is this display of uniformity and equanimity in our actions that we are saying our ideal should be.

Justice carries with it a sense of discipline and equanimity demands loving all equally. ‘God as ruler or law giver (samavarti) metes out justice to every one according to the strict rules of karma and dharma. It provides no hope for mercy for the persons who violate the rules and no man is so pure or sinless as to say that he walks in the ways of righteousness. But God as mother (samadarsi) is forgiving and no sin is so sinful as not to merit mercy or daya.’

5. ‘Law is severe and love is indulgent; but in God law and love are wedded together and they are really one though they function as two’

6. The samavarti makes us undergo the effects of our actions. He is not granting exceptions while doing so. The samadarsi shows us the love in giving us the commandments where we are taught tolerance, forbearance and fortitude so that the undergoing is made as bearable as possible. There are no exceptions to undergoing the effects, but it is the way we are made to undergo them that is unique to the system.

It is the love of the Master where kindness, mercy and forgiveness is shown and the abhyasi is cleansed. If the love were not there then we would be undergoing our effects for ages to come. This bhog is done by the master out of love – a mother's tender care but it is exhibited towards all.

Our Master is one who is having both these qualities fused into him and we must attach ourselves firmly to him. It is not possible to become a person of uniformity without negation and that negation is possible only with the help of the Master. Once negation happens, a state of uniformity prevails. Taking a number line and our display as the negative side of the number line we are taken towards the zero.

We proceed towards the samavarti aspect when following the Commandment 3. In essence we are slowing and steadily becoming one with the consciousness of the Master. When we become one with

the consciousness of the Master, we start loving every one equally. So, 'Love Him who loves all' becomes a reality when our love towards the Master is total and we see everything from his point of view and exhibit love towards all.

Thus we see our Master to be both samavarti and samadarsi and extremely fortunate are those present here who have come to his fold. As the Master says let us all utilize this occasion in getting into the Master and Master alone which will act as food and tonic for our spiritual regeneration.

Pranam

References

1. Silence Speaks, pg 201
2. Silence Speaks, pg 201
3. Basic Writings of Sri Ramchandra, pg 165
4. Basic Writings of Sri Ramchandra, pg 166
5. Hinduism, pg 20
6. Hinduism, pg 20

