

Samavarti and Samadarshi

- Sri. Vidyadhar Joshi

Dear Brothers and Sisters,

On this auspicious occasion of Krishnastami, I feel happy to share a few thoughts on the message of the Master, “God is known to be both samavarti and samadarshi.” In the same paragraph, He says,

“My heart is offered as a playground for you all, never mind whether one uses it as a recreation ground for his amusement or as a dreary waste for him to wander madly in. Let him use it in any way he likes. It is free for every one to settle in, a place where one might see his own reflection, while another sees that of the Beloved. Uniformity is the characteristic of Nature and every one has his due share of it. God is known to be both samavarti and sama-darshi. A real master too must have his heart full with the feelings of uniformity, otherwise he is not worthy of the job at all.”¹

As I understand from the paragraph above, He is driving home the concept of God which is the correct concept we should entertain in seeking complete Oneness with God.

He is also driving home the point as to what kind of Master we should be devoted to, in order to bring about the same transformation in our own self. That means a real master should be samavarthi and samadarshi and should be capable of making his disciple one such provided the disciple also aims towards becoming one such. In this respect the training we receive by our Beloved Master to become masters even as He stated, “I make masters and not disciples” can be much appreciated. By following such a master with Love & Devotion, we are sure to become samavarthi and samadarshi in our own right. The key here is that the master should be of that calibre and we too should have high devotion for such an able master. Devotion is developed by remembrance. Master has offered His heart as a playground for us. Remembrance is the game we must play.

In this regard, Pujya Babuji Maharaj, in the talk, Way to Perfection says: “The general idea that fills abhyasis is that the items of practice taught to them are all that is needed to take them up to the final state of evolution. Their thought does not run beyond this at all. We indicate Raja Yoga as our foundation and it is so in fact, their ideation does not reach down to its depths and it just stops short with the observance of the rules. But it is certain that in Natural Path, the fragrance of Pranahuti

indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein. It has been necessary for me to stress the mingling of the facets together, since by doing this the Sadhak may be able to reach his goal very soon. It is your responsibility to engender these factors in yourselves. The means consist in endeavouring to maintain the remembrance of the Principle, that is, Ishwar (God). Even here, the objection can be put forward by some that by this effort the mind gets so tired that perhaps it can retain this only for half a day.

Whatever act you do, do it in the thought "It is the Divine's command and therefore it is my duty to do so", so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of samskars (Impression) ceases. Retaining the remembrance of God at all times engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure." 2

Pujya Babuji Maharaj further says in the talk Peep into Reality, directly addressing those who squarely blame

God for their miseries and refuse to look within or resort to any actual practice.

“The trend of the general public is no doubt towards God, but the tragedy also starts side by side. They begin to think him to be just as they are and proceed in a grosser way to attain the SUBTLEST Being. Those who are a bit advanced ask a few stock questions and the same are repeated before each and every saint to show purely their ability in asking questions. One of the questions they generally ask is: why has God created the world in which there are so many miseries and troubles? At that time if they look to themselves, they would probably find an answer for themselves. This question was put to me also a number of times. Sometimes I answered with divine dynamism and sometimes in other ways. To put an end to such questions, I will explain this mystery in a scientific way. God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out power which resulted in creation. A number of people merely ask questions pertaining to Divinity. But how to attain it is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion-hearted men alone can dare approach

Reality and men are made so, by Natural Path.” 3

The ideas of God we have entertained in our mind for so long may neither be right nor wrong but certainly are not easy to be gotten rid of. Whatever the ideas are, by themselves they lead us no where. We stand in need of training that will systematically wean us out of from the notions of God and steer us practically towards the Goal of Oneness with God, which in another words, can be stated as becoming samavarti and samadarshi. It is this training we receive from our Beloved Master Pujya Sri Ramchandraj Maharaj who is Samavarti and Samadarsi and can make us one such. One of the commonly held notions of God is that He is the doer of ‘good’ and ‘bad’ to us and hence He should be pleased. He is the doer is all right, but the “good” and “bad” is our perception according to the maturity of our level. The good that is generally understood, is from the narrow perspective of self. It is impossible to understand the idea of a Just and Equanimous God with entirely self centred approach. In most people, thinking is not God centred, but self centred and God is on the periphery of that, albeit an important periphery but nevertheless a periphery. Such people question miseries in life and attribute it directly to God. They look at God as a person, just like them dispensing favours to some and refusing favours to some. If this were to be true, God must be the most powerful tyrant of

the universe. They fail to see God as a principle in action, a principle that is just. Plainly put, it is non-yielding nature that is rooted in selfishness. Assiduous cleaning with the help of Pranahuti significantly helps in developing such yielding and that is the value of the training we receive. We are gradually weaned out of the incorrect notions of God we have been entertaining. One may ask, isn't holding the belief that God is samavarti and samadarshi also a notion? We also say God is all loving and kind. Aren't these again notions and that too apparently contradicting? These are ways our intellect can fool us and for a practical sadhaka who is not a theorist, answers come from the imperience gained by practice and through his own advancement. A notion or a theory remains one such as long as its truth is not known and felt. Till then, it may be intellectually convincing, but not really be of much avail when it comes to real life situations where we seek to be balanced and happy under all circumstances. So we need to adhere to correct notion and feel the truth of those by practice.

We love God but insist that His actions towards us be in a certain way that we find "good". It is our impressions that grant us likes & dislikes, love and hatred, pride & prejudice. Before we become samavarti, we must accept the position the He is samavarti. Only with that acceptance, we can seek Oneness with Him.

The state of mind of a samavarti can be understood by one who displays it in his living. Pujya Lalaji Maharaj, even in acute pain due to abscess liver, remarked that the pain can be gotten rid of in no time but he did not want to meddle in God's work. Who knows why God has given that pain?

We say God is kind and loving. But usually, it is not in the way that our lower mind understands. When we raise our consciousness to the higher level, only then the perception of His indeed unalloyed love is had. In other words the acceptance of Just God is possible only when we elevate our consciousness to the higher level through means that are practical. Commandments of the Master are the means.

I understand that by attempting to bring in our daily practice, specifically the commandments 4, 5 & 7, we learn the truth behind the principle of He being Just. This is experienced as the peace and balance that is felt specifically in our troubling times, whenever the remembrance of Master, makes us take the miseries or wrong doings as Divine Blessings for our own good. A practical point, whenever we remember Master, we are balanced in our thought and action. I have experienced

that whenever my mind was imbalanced, overly concerned and attached to some issue or thing, gently turning the attention to Master, by of reading His books, or getting involved in His work or contemplating on Him brings about a change in mental state very quickly. Bouncing back to balance has been easier.

It is hard to intellectually imagine God as the Centre from where energy starts. However, meditation on Divine Light makes us feel that Centre. God is pervading everywhere; all is from Him and is His. The same Divinity that is intrinsically felt in the heart pervades everywhere in animate as well as inanimate things. Divinity is the centre of all animate and inanimate things, and the imperience of this is felt when we meditate on Divine Light in the heart. When we meditate and feel the vibration of that life force in our own heart, we are enabled to have that vision of a samadarshi, one who sees the same life force pervading everywhere. With this inner knowledge it becomes gradually easier to follow the commandments of the Master.

I view commandments 6, 8 & 9 as expression of one who is a samadarshi. Knowing the commonality of Origin of all and behaving fraternally, one feels the Oneness with all. This makes us pray for the happiness of all which is

the basis of Universal Prayer given by Master. Commandment 8 is an explicit practice of contentment and happiness, while commandment 9 exhorts us to mould 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. I view commandments 1, 2, 3 and 10 as the means to help us follow the other commandments.

Pujya Sir says as regards to looking at life in Bodhyanti Parasparam Vol 5:

“Samadrishti: The noblest way of looking at suffering is to know that we only reap as we sow. The Lord was explaining the transitoriness of everything except the Divine and explained the problem of suffering from various angles. The law of suffering is a law of justice, of mercy, of progress. In the Natural Path we understand the subject thoroughly when we study the Commentary of the Ten Commandments of our Master. We understand from our study that suffering can be avoided or even turned into bliss, firstly, by cessation of selfish desires; secondly by turning the vision inwards towards the Divine in the heart and trying to see Him everywhere; and thirdly, by constant remembrance of the Lord and complete surrender to the Divine Will. The Prayer given

to us by the Master when practiced with sincerity and love and devotion to the Master grants us a vision that holistic, integral and ennobling. “4

It is Devotion that remains constant in our endeavour. Constantly remembering the Master, who is samavarti and samadarshi, brings us closer to that state. Love and devotion leads to yielding. Yielding leads us to state of surrender. The journey of accepting His Justness in the mind to accepting His Justness in the whole of our being in all planes of our existence, as I understand is the journey from yielding to total surrender. A totally surrendered person will lose his will and hence the Divine will work through Him, this is how He displays balancedness.

Surrender leads to negation of our will and submission to His will. As we negate our self, the Divine works through us and since the Divine is Samavarti and Samadarshi, the same principles find expression through us.

Pranaams

References:

1. Silence Speaks, Second Edition, page 201
2. Showers of Divine Grace, fourth Edition, page 127
3. Showers of Divine Grace, fourth Edition, page 26
4. Bodhyanti Parasparam, Vol 5, First Edition, page 39