

God is known to be Samavarti and Sama-darshi

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Revered Masters of the Order

Pranams

1. God is known to be both samavarti and sama-darshi, is the topic of the today's Seminar being conducted by our Institute on the auspicious occasion of Sri Krishna Janmastami. How aptly the topic that is given for our considered contemplation is fitting into today's occasion and it is indeed filling our heart with pleasant surprise and Joy. Master has been kind to elucidate the meaning of the mysticness that usually gets enshrouded around the Halo word called as GOD.

2. By this very statement, all the notions about GOD seem to dissolve exposing us to the naked understanding and awareness of IT through Pranahuti. GOD to us has been really unknown at the feeling level and eternal gratitude and millions of thanks to the Great Master Mahatma Sri Ramchandraji Maharaj of Shahjahanpur

who has enabled us to feel consistently and persistently the highest and purest consciousness as unalloyed Love of the Master as a result of a systemic practice of PAM. The Samavarti character of the Master or God is experienced as unalloyed love that flows from heart to heart.

3. Samavarti is also defined as being just and balanced. Justness is something that can broadly be considered as an effect to a cause or it comes into expression due to action. The law of causality is supported by the principle of Justness. It is the Base, so to say. It can also be considered as an underlying support to activity or creation, and the very activity to be considered to be its expressed feature. For the creation to be dynamic, the complementary feature i.e, inactivity is to be considered as a part of activity or vice versa. The Transition from the state of inactivity to activity and back to inactivity completes one full cycle even like a pendulum. But what is important for us to know that in that one full cycle, two states of balance are experienced one in each half cycle. Balance is always found between activity and inactivity. Balance is one more definition of samavarti. God is samavarti (i.e Just and Balanced) means to me that He is the cause of the creation or activity and He is the sustainer of the same.

4. Now to understand our reference w.r.t to God or Base, we need to study the commentary on the First Commandment of the Master, wherein He says, our goal is that junction point of activity and inactivity because that is our origin. The importance of Sandhi Gati and the meditation at that point of time is stressed only to remind us of the nature of our origin or Base – The Balanced condition. To quote, “Now the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point of the two is known as Sandhi-gati and this, in the opinion of the mahatmas, is the time best suited for the practice of Sandhyaxe "Sandhya" and Upasana (worshipxe "Worship"). This is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creationxe "Time of Creation"xe "Creation" and which is in close conformity with Naturexe "Nature", or in other words the very image of the ultimatexe "Ultimate" state we have finally to arrive at. Thus the point we start from is the very point which corresponds closely with the Destination”1xe "Destination".

5. The first commandment really makes us know about our base or origin. Now having known about the

goal, we need to start our journey so to say, we need to act otherwise how shall I start my movement at all?

6. So Master talks about meditation as the means and Heart being the place of action. It is important for every one of us to understand these basics and we all know very well that hard practice or sadhana alone makes us know about the path but also more about the methods of practice.

7. Having known about the need to realize the Goal, Master asks to seek the Goal through the second commandment. He introduces the concept of God or Base as Master through the method of prayer. In Prayer, essentially we are seeking the Goal and also seeking the help of the Master in seeking Him. So here also the role of Samavarthi comes to the fore as He is the cause or goal and He is the means. If I have to move somebody towards me or I have to move towards that, there needs to be some attraction or some kind of relationship. In the second commandment, Master brings in the concept of our link with God/ Base as a matter of inheritance. To quote, “The greater the love or affinity, the more does one advance "Advance" towards Him. This relationship "Relationship" comes to us by inheritance”² and in this commandment, He is asking us

to realise this truth of relationship that has come to us by inheritance by developing Love and Devotion and gives prayer as a sure means to achieve the same. Master says, “Prayer is the connecting link between the Master and the Serf”³, if Master/ God is Samavarti then he should respond to prayer that seeks Him and also that response should be universal i.e, for all people and at all times.

8. Some feel the response of the Master to Prayer but some could not be feeling so the same and this gives in some kind of doubt about the Samavarti nature of God/Master and one starts rile(ing) on Him showering chosen epithets. So faith seems to depend upon some factors which are really extraneous. It is necessary for us to Know that God or Master is Samavarti as it is essential to bring in us the required emotional balance and equanimity. In this system, one certainly feels the response of the Master to prayer as descent of silent vibrations giving joy and succour to the heart. But for that to happen, one need to pray with a supplicant heart. Supplicancy is a condition of heart which is brimming with devotion with a feeling of utter helplessness of the self, coupled with a feeling of dependency with a heart seeking Him and Him alone.

9. In the commentary on the commandments, Master

repeatedly talks about the nobility of the heart and I understand it as a feeling of supplication. Now this supplication is essential for the Divine descent into one's heart as it creates a state of a vacuity and that alone moves the Master towards oneself. If objectively seen, we can see a principle of balance that is operation and thus God becomes samavarti not as a person but as a principle that is in operation.

10. As we start understanding Master as supporting and operating principle, we start developing emotional and mental tenacity to handle things or events that occur in our life, a kind of faith in the Master. This understanding also gives us positive thinking. The rational and the supra rational faith in the Master makes us not only mature but also positive in life. It is very important to remind ourselves the thoughts of Rev KCN in this context as said in the 3rd commandment that, "The most mature concept of the Master is that he is a Samavarthi one who does Just"⁴. This kind of understanding is essential for following or abiding in this commandment as it helps us maintain a steady and sustained focus and determined will to attain the Goal. The loss of determination or steam due to frivolous reasons like blaming God for all the difficulties and troubles in our sadhana is completely avoided by this kind of understanding or attitude.

11. The law of action is binding on us, we need to act and we act and the result is that we get back results of our own action and we react to that. In the 5th commandment, Master says, we are the cause for our own action and the results thereof and the whole process is a misery. I feel that, it has become a misery as our ego has come into action. We know that Ego reacts, it is elated when it is bloated while it is depressed when it is snubbed. This ego seems to create an alternate action and reaction sequence or cycle that is binding. Therefore it is necessary to understand the repeated emphasis of Dr KCV in His Works, the famous statement, 'Na Karma Lipyate Nara'. He says Man is not bound by action when it is done in remembrance of the Master/God. For a person who is eager to move on the path of devotion and remembrance abiding in the condition of dependent awareness, it is necessary to treat every misery as coming from Him and be thankful as it has come to fruition lest one is away from the Lover or Lord to that much extent, therefore it is a commandment for him. The law of Love which is always lessening the distance between the Lover and the beloved subsumes in itself all the obstacles and makes the path clear. If Love is awakened, nothing is an obstacle and it makes things happen as it has the power to move. For such a person, to treat miseries as Divine blessings is a matter of etiquette

that Love demand of him. Here again, we see a principle in action, hence another inherent understanding that God is samavarti.

12. The concept of samadarsi is one having equal vision towards all has been understood by me as one who has samabhava towards things, person and events. We do experience such feelings in the conditions pertaining to viveka, vairagya and interdependency in different intensities and in different dimensions. The basic understanding of transience of life gives us an ability to be equanimous in all situations. By the virtue of having the conditions of vairagya, we feel non attached, non possessive and remembrance alone gives joy to the heart, we develop a neutral attitude in life. This is also a kind of samadarshitva. Now coming to our treating people, we find or we tend to more and more to an attitude of sama bhava for all.

13. The samadarsi bhava that we get in sadhana helps us stay at upper plane of consciousness but I feel that our movement or growth in it is possible only when we work for the welfare of others. Living in upper plane is working for others as what I understand. Working for fraternity through Point A meditation and 9.00 PM prayer are essential for a man to realize the

God's condition of samadarsi – Utter selfless service.

14. In the context of the seminar topic, I would like to share my gut predominant feeling that to enable a man live at a higher plane which is easily possible through diversion of flow to Upper heart and thence to Atma chakra is the greatest service that has been rendered possible by the system of the Great Master Pujya Babuji Maharaj, a boon that the humanity will be ever grateful to Him- The Samavarti and The Samadarsi.

15. On this auspicious day, Our gratitude to the Masters of the Order. Our Eternal Gratitude to Lalaji Maharaj for reviving the technique of Pranahuti and thus giving us the access to the Base. The process of the Pranahuti is the most significant aspect that is making us move to the condition of our Base – The balance condition. I am therefore very happy to present before you the answers of the Master to a set of questions on Pranahuti.

16. Pujya Babuji Maharaj answers in the following way as Published in the compilation 'Sparkles and Flashes'

How does the transmission work on you? Can you explain it a little, Babuji? It brings out the Divine Energy into you and then it works. When Divine energy of that nature is coming into you, it will function.

But how does it work on you? You mean on my self.

Yes. Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.

17. I have tried to bring in the above aspects only to reiterate that PAM enables us to feel the balanced condition of the Mind. Samavarti means Just and Balance and this aspect of balancedness of GOD has been given to us an experience. This experience literally de-mystifies our understanding about the experiential nay the existential nature of GOD. It has been our authentic experience as an abiding state of mind and is experienced as dynamic, effervescent, refreshing and infusing vitality to us with an engendered feeling of remembrance.

18. This balancedness is being owned by us gradually, but surely due to the sincere and dedicated practice leading to an understanding that Master – the

condition of Ultimate Balance is ardently sought as a Goal.

19. Pranams

References

1. Imperience Beckons: page-2
2. Imperience Beckons: page-19
3. Imperience Beckons: page-17
4. Imperience Beckons: page-91