

Some thoughts on Samadarsi as a practice in yoga
on Krishna Ashtami on 27th Aug. 2005.

Dear fellow travelers on the path,

Pranams . We have understood through our sadhana
that we have a unique relationship with the great Lord
Sri Krishna. The relationship we have with Him as the
guide and head of our Institution through our beloved
Master I have tried to detail on earlier occasions.

Many aspects of the Gita were discussed earlier; and
I think there is no harm done by recalling them in brief
during this auspicious occasion. Though it is stressed
by the Lord that the lower nature of ours has to be
brought under control by the higher nature (in the
verse *Bandhuratma atmanastasya ye natmana
atmana jitah*), as to exactly what is the way and what
role Pranahuti does in this was explained only by our
Master in the book *Efficacy of Rajayoga* through a

diagrammatic presentation of the subject. The traditional approach to consider the two natures of Atman as that of Atman and Brahman though to a certain extent is acceptable, the juxtaposition of the Atman and Brahman as separate is something that is not true for yogi. I have tried many times to explain that Atman which is thinking and moving in nature when transforms itself into the nature of thinking and growing gains the name Brahman. Our grand Masters clarification to this effect makes us understand the scripture.

Another aspect which we find our Master accepting totally is the concept of nishkama karma. However by bringing in the concept of trusteeship and blending to apply to all our daily transactions he has made it easier for us follow the path.

A very important concept that highly emotive in nature is the statement of the Lord that there is need to remember the Lord at the time of death and that is stated as a sure means of liberation. This statement

of the Lord bothered some of the great saints who prayed that they may remember His adorable form at the time of death as in verse 'Adharahita charu vamsanalah..' of Gopala Vimsati. There were others who wanted their remembrance of the Lord be counted as remembrance at the time of departing for all that they know they may be not in position to pray at that time due to illness and ailments- as a verse says in Mukundamala. In our beloved Masters method there is no such insistence and a person is brought to the condition of Jeevan mukta provided the person follows the path as commended.

In the verse 'Vidya vinaya sampanne.. .' (Chap V, verse 18) of the Bhagavad Gita, the Lord said that the wise men have "equal vision." This is a very important concept or teaching in the Bhagavad Gita and needs clear understanding. Our Master used to point out Samadarsi (man of equal vision) is different from Samavarthi (man who behaves alike to all). We are asked to see the same self in all; but that should not

lead us to the absurd position of trying to feed the goat with meat and the tiger with grass.

To remove the possibility of such misconception Lord Krishna used another expression here - Sama buddhi. This same-mindedness is an entirely inner state that is very difficult to bring down to the level of exhibitionism. The yogi is aware of his unruffled state of mind when he meets any of the people listed in the verse above.

The yogi knows the difference between a newspaper and a currency note, but the sight of the currency note does not produce in him the excitement that it does in a worldly man. The only sign by which we shall know how he feels is the total absence of greed he exhibits and his unwillingness to hoard wealth.

The yogi has trained his buddhi or intelligence to be aware of the indwelling presence in all. But as long as he lives in the physical body, in this material world, he has a double-consciousness: he sees the gold and

the clod of earth, but is aware that they both are part of God's nature. His intelligence is aware of God's omnipresence, though the mind and senses still receive the varied impressions in the world. His actions and reactions are strictly in accordance with God's will, unconditioned by personal likes and dislikes, love or hatred. He is naturally not attached to anything.

Sufferings are there to stay whatever may be the advances in medicine and science. It is the way we respond to the situations that cause suffering that needs to be understood. There are some ways of looking at things and let us examine them briefly.

Bahirdrishti: There is an apparent external way of perceiving suffering which may be called Bahirdrishti. The subject of Suffering is of universal interest. It is so because suffering is universal. Nobody seems to be exempt. The poor suffer from poverty, the rich because of their riches; some nations suffer from dependence, others from independence. There is no

adequate food, clothing or shelter; no suitable education, medical attention or employment. Floods and earthquakes, famines and plagues, strikes and lockouts, are not altogether infrequent. Generally speaking, in high circles as well as in low, in big matters and in small, there is hardly any will to agree except perhaps to disagree. It is a topsy-turvy world. Master has stated that he had his own pack of sufferings and miseries and that article of his should be read and reviewed several times.

Kartavyadrishti: While the apparent perception gives some grim picture if we look at it from the angle of duty the problem does not seem to be so. Further when one comes to think of it, the picture need not appear so dark. The suffering is obviously a result of our own past thoughts, words and deeds. When we think an evil thought, utter an evil word or do an evil deed, we do not think of the consequences. We easily forget what we have done. But when it comes to facing the music, we squeal. We richly deserve what

we get. Suffering arises principally from selfish desire. It will cease when such desire ceases. The Law of Karma, of cause and effect, is a just and merciful law. But for it, man would be more and more of an animal. Because of it, man tends to be more and more divine. It is a law which makes for progress.

Antardrishti: There is an internal way of looking at things. Sufferings not denied we make an effort to put pieces of suffering as if they were blocks in a puzzle and try to visualize the whole picture and also see what part we have played in precipitating this suffering. For my part, it is a question of directing the vision. If I always look at beings and things external, I seem to see a lot of suffering. On the other hand, if I turn my vision inwards, towards the Divine or the Master in the heart as a Justice personified, I behold nothing but peace. And when I have made a practice of this, I see happiness everywhere-not within alone but also without. The question of suffering does get suspended and slowly resolved in a natural way.

Premadrishti: The same result can also be achieved by constantly remembering the Lord, relying on Him and surrendering oneself to Him. He is ever so sweet and kind. He ever guards His devotee. He never neglects him. Whatever His dispensation, it is undoubtedly for the devotee's good. This form of faith turns poison into nectar, suffering into bliss. The glorious Sita of Ramayana said: "The presence of my Lord is heaven for me, His absence the Hell of my life." Not necessarily physical presence, but even the mental awareness of the Lord's presence in spirit gives the capacity to endure and develop an attitude of santushti or contentment. Then the attitude of taking things willingly and we may as a wit said say "we can complain because roses have thorns, or we can rejoice because thorns have roses."

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.

While discussing the subject of despondency that many sadhakas might have regarding reaching the goal, Master states that the special personality has a neither a foe nor a friend and that he is balanced in his ways and never loses equilibrium. This indicates

the state of perfect samadarsitva that he has. Master in his message to day says that Lord Krishna introduced Bhakti in Raja yoga in a way the yogis know. It is neither flattery nor worship in crude form that can be considered as Bhakti. Bhakti in yoga is not different from Surrender to the Master and the message of the Lord in the verse 66 of Chapter XVIII 'Sarva dharman parityajya mam ekam saranam vrja Aham tvam sarvapapebhyo mokshaishyami ma suchah', sums up the final stage of Bhakti that an aspirant should cultivate.

In the interest of spreading the message of the Master in a holistic manner we have been supplying the sacred text Bhagavad Gita to the aspirants on the auspicious Janmashtami. In this context I would like to call your attention to the statement of the Master "I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a

philosopher or learned man, but you cannot be a yogi without actual practice with love and devotion.”