

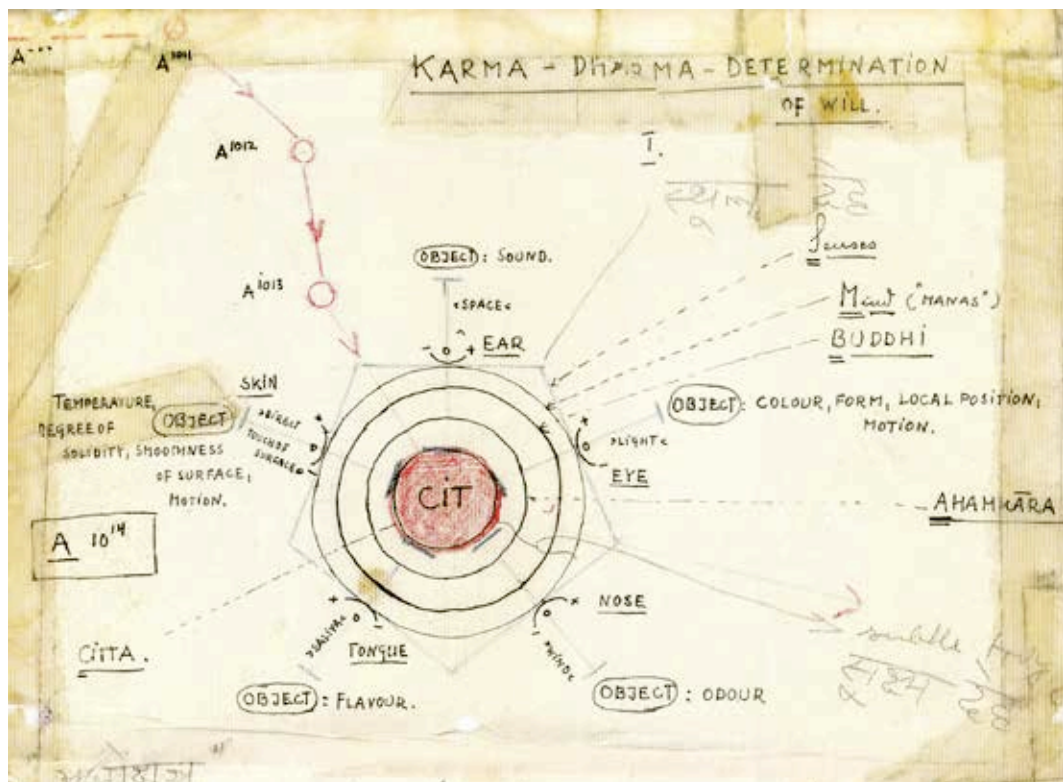
Karma-Dharma-Determination of Will

Svami Sadananda Dasa

In the internment camp in India in 1944

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[Fig. 1: *Sthula deha*: the gross, physical body (blue pentagon) with the five sense organs. The different domains of perception of the sense organs are indicated: *eye* – light – object: colour, form, local position, motion; *nose*: wind – object: odour; *tongue*: saliva – object: flavour; *skin*: direct touch of surface, object: temperature, degree of solidity, smoothness of surface, motion.

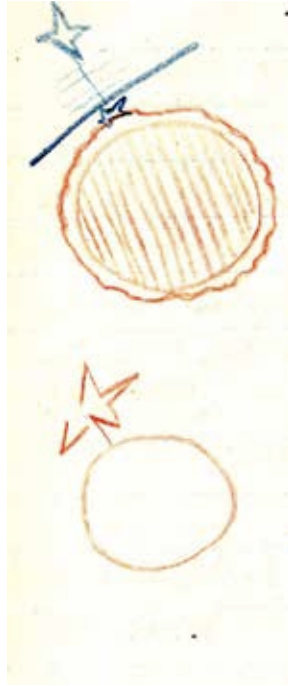
Sukshma deha: the subtle body consisting of *manas*, *buddhi*, *ahamkara*, (black circles) and of *citta* (broken, black circle), the latter constituting a boundary to the *atma* (red), which consists of *Cit*.

Above to the left: The *atma*, covered by the *sukshma deha* (faint, blue circles around the red ones), passes through a countless sequence of births

(probably denoted by A¹⁰¹¹, A¹⁰¹², A¹⁰¹³ etc.), and enters also into the physical structure of man.]

A certain individual has got a certain gross body endowed with 5 senses and a subtle body consisting of *manas*, *buddhi*, *ahamkara*. Through the medium of the 5 senses, i.e. ear, eye, nose, tongue and skin, impressions of the respective qualities of objects are received by the mind (*manas*). *Impressions* result from the contact of the object with the sense organ if the proper medium is there to establish the contact. *The impressions* are received in awareness as conscious impressions or in unawareness as subconscious impressions. They are followed by actions and reactions instinctively. From the contact arise 3 kinds of sensations (*vedana*): agreeable (+), disagreeable (–) and neutral (0). *Love*, *aversion* and *indifference* are the mental reactions to them. They are the three forms of “desire” or *trishna* for continuance of the agreeable, discontinuance of the disagreeable and admixture of both in case of the neutral.

From desire, if allowed to have its free play, a habitual attachment is formed, determining the direction of the metaphysical and morphological situation of the next existence. To what one is attached, there “me” will appear again, i.e. one will get a gross and physical body more or less fit to enjoy those objects one’s will was hankering after. Immediate result of the action prompted by desire is the *vasana*, i.e. recoil of the action back on the agent, leaving an impression on his nature, character and tendencies. They are seed-forms or potentialities arising from action which in due time begin to germinate, as desires, tendencies, aptitudes etc. Remote result is the pleasant reward for good action, painful punishment for evil action. This result rarely follows on the heels of action. “Good” is what is conducive towards the attainment of self-awareness [awareness of one’s true identity, the *atma*], “bad” the opposite. The *Shastrams* determine what is conducive for a particular person in a particular situation and what not. This *Shastric* reference is necessary, because ignorance shrouds the knowledge to a greater or lesser extent and the knowledge of what is conducive to the “Self” [*atma*] would require the knowledge and realisation of the Self first. *Shastrams* assist man to be the full expression of his own nature (*dharma*) and thereby to attain fitness for higher tasks than given by his constitution at present.



[Fig. 2 (upper): The jiva-atma (red) within the material coverings (blue line) experiences an object of the Maya-world (blue star), which is alien to his spiritual nature (red), as a reflection of this object on his cittam. The cittam is more or less darkened. Like the surface of the ocean in storm is covered with waves distorting the badly reflected outer objects, so the reflection of the original object is distorted.

Fig. 2 (lower): The eternally free atma [nitya-mukta jiva-atma] or the atma who once became liberated [nitya-baddha jiva-atma] (red), being tiny sparks of Cit, have inner and outer coverings of Cit, through which they experience the objects of the Cit-world that share their own nature.]

Buddhi is a function of the subtle body, which discriminates, elaborates, abstracts, deliberates the means leading to the object to which the *desire* pulls a person. It is more or less developed and a person reacts therefore in a way which depends on the nature of his buddhi – so far as he is not acting *quite* unconsciously.

According to the individual character of senses, manas and buddhi the “person” receives a certain more or less correct impression of the object or the sum total of the objects he experienced – i.e. his world. Moreover, the fundamental distortion in all “normal” cases is this: all experiences are related to the sense of ego or ahamkara, i.e. the “happiness” of the mind, which enjoys

through the medium of the senses, is supposed to be the happiness of the whole personality and all things; also the results of the abstracting etc. faculty of the buddhi are considered exclusively under the view point: are they promoting the gratification of the “ego” and the supposed welfare of the individual.

[Thus] the “normal” man is *a slave of his own nature and acts and reaps fruits of action accordingly.*

But in all is the propelling force of the All-Cit-Attracting Power of Attraction emanating from Krishna. They are prompted by this Attraction to *act* and they suffer and enjoy according to their actions. This Attraction is realised in the degree of the willingness to realise it. So long as ahamkara misidentifies the Self with the gross and subtle body, man is living on the plane of suffering. If man identifies himself only with cit, then all expressions of the Attraction-Nature are realised as Supreme Bliss.

If as the result of good actions a person has acquired “sukriti” or the proper opportunity [to receive Grace], then the person will come across certain “phenomena” which appear to be less veiled by the material bodies, in contact with more advanced people and their paraphernalia. In the best case he will experience the grace of the Enlightened One who directly or indirectly, consciously or subconsciously sends energy-waves penetrating the *subtle* body and contacting his *Cit*. In reality all things are Cit, they are matter only so long as desire degrades them to matter and ahamkara distorts them.

The outer aura [the citta, the receptive consciousness] of the self-effulgent Cit or pure Consciousness [the atma] is more or less darkened. Like the surface of the ocean in storm is covered with waves, distorting the badly reflected outer objects. Under the influence of what is described in the previous paragraph, conscious or subconscious desire or interest is awakened to move towards such a plane of existence, where there is a greater chance to bring the [spark of] Cit to its self-effulgence, i.e. to know Truth in an undisturbed manner. Various methods will be followed leading to the dissolution of ahamkara. As all fruitive actions prompted by desire were undertaken in the erroneous belief in the phenomenal personality, desire will automatically be eliminated in the degree this ignorance about the Self is removed. Desire and habitual attachment will have to be curbed and this is possible only by the “Grace” or special self-revelation of the Absolute

which is experienced as “undeserved” but is actually the result of the willing cooperation of the Cit-individual and Cit-Absolute made possible by proper action.

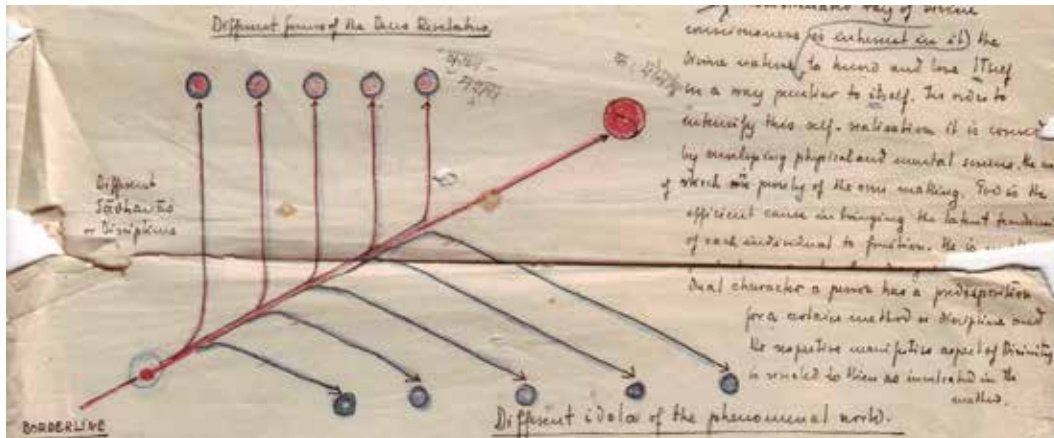
Since experiences were made – since there are desires leading to them – desires exist, forming vasanas, and engage the mind in the quest of the desired object. Intellect appears to be in the service of *desire*. Actually both condition each other. But desire-habitual attachment determines the nature of the intellect in the next “life”. *Desire* can be curbed only if ahamkara is removed. Ahamkara is removed if a strong attraction is felt by *Cit*, if it awakens. It awakens if citta [the receptive layer of the inner sense] is less (not) disturbed by passion (desire).

Without the injunctions of the Vedas, i.e. the experience of the self-realised souls, which is to be made known to man by education, nobody can acquire sukriti. Whether he is educated in this way depends on the degree how he fulfilled his purely morphological and ethical responsibilities enjoined upon him by the respective societies.

Solution of the Problem

If human nature would be void of the principle of Cit or if this Cit would be insentient, life- and actionless, the problem could not be solved as each tendency of will depends on previous experience etc. ad infinitum. But Cit is a living principle, nay, it is due to its nature of being pure act and intelligence combined, that the system of the physical and mental bodies works as a living unit. Under the sway of desire it appears as if Cit is pulled to various directions and covered accordingly by respective obscuring bodies – helplessly like inert matter.

But: the infinitesimal Absolute of the individual Self-Cit is an emanation of the shakti of Divinity itself, from the beginningless beginning of the nature of the borderline between pure Cit and its shadow or counterpart: Maya.



[Fig. 3: The upper row of circles illustrates the different forms of God that are revealed in the Shastrams (Lakshmi-Narayana, Sita-Rama, Rukmini-Krishna etc.), the different forms to which the respective sadhanas or disciplines lead, culminating in the seva¹ of Radha-Krishna in Vraja-Goloka². The lower row of blue circles illustrates the goals of different aspirations in the world of Maya, different idols in the phenomenal world, including the formless Brahma. The red line represents the borderline potency, tatastha-shakti, of which all jivas are manifestations. Akarshana-shakti (the force attracting to God) acts above the horizontal line, vikarshana-shakti (the force repelling from God) acts below this line.]

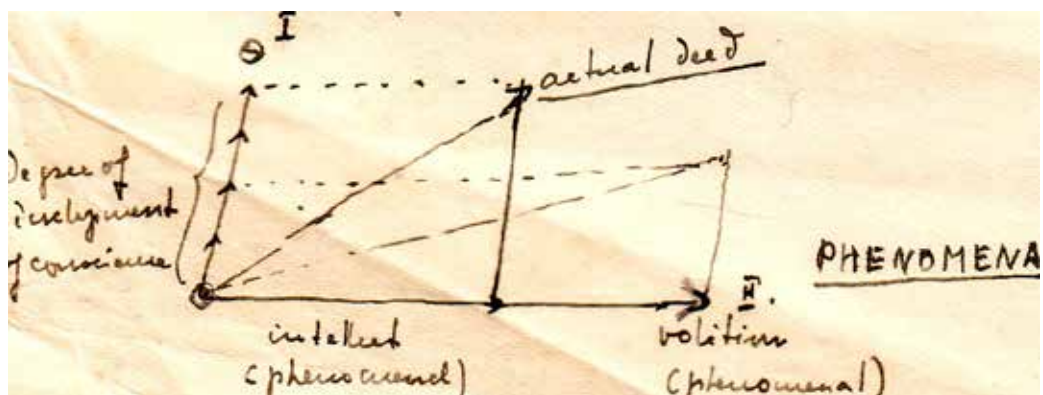
Being an individual ray of Divine consciousness the Divine nature is inherent in it to know and love Itself [the Consciousness-Sun] in a way peculiar to itself. In

¹ Seva as dasa-dasa-anudasa, a servant of those who serve those who serve Shri Shri Radha-Krishna.

² The red yin-yang-like symbol is an indication of the Absolute as an undifferentiated Unity of Subject and Object. Cf. Svami Sadananda Dasa's text, "Cross-section of the Levels of Consciousness" (http://sadananda.com/txt/en/text_downloads/en/crosssection-en.pdf): "The Absolute is an undifferentiated Unity of Subject and Object (Krishna and Radha), which separates in its unfolding (expansion). This form of the unity of the lila appears most clearly in Gokula, obscurely in Vaikuntha, and negatively projected in the world of samsara. In Gokula: on equal terms, The Object slightly subordinated; in Vaikuntha: The Object strongly subordinated; in Brahma-loka: seeming elimination of the opposites, the Object wants to expand into the Subject; in samsara: the Object pretends to be the Subject."

order to intensify this self-realisation it [the Self] is covered by enveloping physical and mental screens, the nature of which is purely of the own making. God is the efficient cause in bringing the latent tendencies of each individual to fruition. He is neither partial nor cruel. According to the individual character, a person has a predisposition for a certain method or discipline and the respective manifestive aspect of Divinity are revealed to him as inculcated in the method.

On the other side he is pulled by desire and due to ignorance of the phenomenal to look after the presentation and aggrandisement of his biological ego (ahamkara). The phenomenal world is constituted in such a way that it does not offer any permanent satisfaction. This negative situation would lead only to pessimistic renunciation, not to anything positive if the DESIRE TO SERVE or to be expression of Divine Attraction, unconditionally, would not be inherent in the Cit which – though apparently dormant – nevertheless prompts from within and creates inner unrest in the mental system; the conscience involves the oscillation between desire to enjoy (due to habitual attachment) and desire to serve inherent in the soul [Cit]. This “conscience” is more or less developed according to the degree to which, by previous association with spiritual facts the Cit has taken the initiative. The Cit is always eagerly attracted and tries to move towards such facts (people who are Self-realised, places sanctified by their presence, Scriptures dealing with their realisations and methods leading to them). Each and every contact with such facts increases this tendency and brings into existence a greater and subtler mental oscillation of the consciousness.



[Fig. 4: The vertical axis I: the degree of development of the *conscious* intellect (Cit), nous³, pointing to the symbol of the undifferentiated unity of Radha and Krishna. The horizontal axis: the degree of aspiration (intellect and volition) in the phenomenal world. The fluctuations in the attractions from Cit and from the phenomenal world cause an oscillation in consciousness. The total force resulting from the pulls in directions I and II determine the actual deed of the individual. The tension between both spheres, Cit and A-Cit (Phenomena) is experienced in its extreme, when the (purified) intellect, permeated by bhakti-shakti, takes the lead of ones actions.]

I. In *Cit* there is no freedom. It is Divine and seeks to be unhindered expression of the Divinity. [Svami in Oskarshamn in 1974: “God is bound to His Own nature”.]

II. *Phenomena*. In the ego there is freedom in the degree and intensity of the oscillation of consciousness, which depends to some extent on the self-conditioned physico-mental character, to some greater extent on the attraction to or affection for Cit by spiritual facts.

In I. and II. there is no freedom of will, at all. In I. not, because there is only Cit determining everything and no problem left. In II. [the world of phenomena in itself] there is no problem, too. Only where there are attractions, there freedom could be displayed. Attractions are in the degree of consciousness-unrest-oscillations. It is greatest in the diagonal [in the illustration above].

³ *Nous* is a philosophical term. According to Plato, *nous* has the ability to know God and receive knowledge of the essence of all things. *Here*: the intellect, permeated by the Cit-potency, Bhakti.