

SATSANG

Vol. 1 No. 5

July 19, 1973

Biweekly

STOP THE DRAIN ON MIND ENERGY

If we wish to establish ourselves in a happy state of mind, we must learn to acquaint ourselves with the possible sources of distraction to the mind. We have to learn to attain equipoise and tranquility. Once we cognize the factors that contribute to unsettling the mind, we begin the search for the means to do away with these factors. We try to eliminate them or at least to reduce their intensity.

One need not look into a mirror to know that he exists. Similarly, one need not go far to find out that mind is frolicking all the time from one object of sense to another. We try to arrest this capering frolic, but our senses point outwards. The energy that is consumed in meandering through the objects of phenomena needs to be conserved. To reduce the forays of the mind and to bring it under control is the aim of Rajayoga, the Supreme Yoga. We start with an action and usher ourselves into a condition. Hence Yoga is action as well as a condition. This condition is described as YOGAYUKTA, i.e., established in the state of Yoga. The practice of yoga unlocks the barred gates to the Kingdom of Heaven within you.

First, let us cognize that the mind is a storehouse of subtle energy. This energy is constantly focused outwards due to force of habit. The outgoing tendencies of the mind have to be sublimated. Inhibiting the outgoing tendencies of the mind is one of the first things we learn on the spiritual path. Suppression and repression are crude methods to deal with the outflow of this energy. Sublimation is one of the preliminary areas in which we must orientate ourselves. We then come to know how difficult this problem is. Once we get the correct basic attitude to deal with this problem many other problems just wither away. Some others bend to solution, and the rest are disarmed. They can no more gnaw at our sphere of tranquility.

These days we are familiar to some extent with one type of energy known as electricity. The nucleus of the atom and the ever rotating negative particles are held in their place by some subtle energy. In Creation, in the manifested universe, in the phenomenal world, we notice the interacting play of this energy manifestation. Science has not yet been able to deduce, with any certainty, whether or not this energy is a wave function. If it is a wave function, one may ask, what is the Reality of which it is a function? Then we may have to assume the changeable aspect of Reality corresponding to this function simultaneously with the changeless aspect.

Pure consciousness is the changeless aspect. Pure consciousness is beyond the limitations of name and form, beyond the triad of time, space and causation. This can be experienced in the state of SAMADHI

mentioned in the science of yoga. Here the subject-object relationship is fused into one. Science speaks of time-space unity, quantum and relativity. Vedas use the term "non-different." The knower, the known and knowledge are fused into one.

The manifestation of energy, known as electricity, of which we spoke earlier is, according to ancient wisdom, the grosser manifestation on the subtler scale. Other types of energy manifestation are thinking, ideation, emotion, memory, etc. Ancient wisdom tells us that all these are specifically related to that manifestation which is generally categorized as PRANA. Subtler still, is the manifestation of energy that is always pulling us up towards the goal of Self realization, the true destiny of man. This pulls us towards eternal bliss which is the inheritance of man. "Thou art perfect as my Father in Heaven is perfect." "Thou art made in the image of thy Father." Awareness of this destiny and working towards it is escalating evolution. Our set of values in life is determined by the extent of our awareness of this position. When the mind is upset, we always want it to return to its normal state of equilibrium. This is another manifestation of the same energy.

All these types of energy manifestation are interrelated and work in conjunction with one another. They are mentioned above in their grades of subtleness. Prana is more subtle than the manifestation of energy categorized as electricity. Soul force is all pervading.

For progress on the spiritual path it will be interesting to study how we may deal with these subtle energy manifestations. This is a function of the Fivefold Path. A substantial part of our mental energy is consumed in catering to the dictates of the physical body, in thinking about things which are not really necessary for our happiness. The spiritual aspirant should learn to plug in the holes from which this energy is drained off to no purpose. He has to attempt to store it for fruitful use. This helps him to make his attention one-pointed. By constant practice one's subtlety is deepened. Then it is transformed into higher energy. This process culminates in the realization that "I and my Father are one."

Let us pledge ourselves to reduce the outpouring of mental energy to purposes that are related to our needs and not our wants. Let us not waste it over procuring the plethora of objects of phenomena, over multiplication of conditions which we vainly hope will land us in happiness. Let us catch this energy by the locks, as it were, and focus inwards. It will floodlight the path to the "Kingdom of Heaven." It will unfold within us the unknown frontiers of Reality. It will establish us in bliss eternal.

Happiness eludes you as long as you search for it outside. It will elude you as long as you refuse to tackle the carnal aspect of the mind. Stop looking for it; then it will come unawares.

When you plug in the holes and stop the dissipation of mental energy over worthless objects, you will experience contentment as a result. With contentment the factors that disturb the mental equipoise are reduced. This strengthens your faith. With added faith you reach a higher pitch of devotion. This cleanses the dross of desires, and you

achieve higher tiers of consciousness. Agnihotra is a material aid to restrain the capering forays of the mind and to help gain equilibrium. Practice of the Fivefold Path will bring forth a trainload of reward. Grace is yours for the asking.

TEN COMMANDMENTS
of
PARAMASADGURU SHRI GAJANAN MAHARAJ

COMMANDMENT THREE: THOU SHALT FORGIVE

प्रियं सर्वस्म पश्यत उत सुद्र उतार्ये |

Priyam sarvasya pasyata uta sudra utarye (Atharva Veda 19-62-1)

"For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of Heaven."

"That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good and sendeth rain on the just and the unjust." (Matthew 5:47).

Forgiveness is associated with perfection. "Thou art perfect" says Jesus. "He resides within your heart" says Krishna.

Forgiveness is born of strength and can never be associated with weakness. You have the power to give the blow, and you abdicate it; then it is forgiveness. It ill becomes a weak man to talk of forgiving others. Non resistance when you are equipped to resist is merit. In other circumstances it may be partnership in slavery.

If you beg for mercy for your own debts of Karma, then it follows that you have to forgive others who trespass against you. Debts of Karma can be wiped out only by reaping as you have sown. But again, the Almighty forgives you if your mind is full of repentance. Hence it is stated "Judge not others lest ye be judged." You earn the right to be forgiven for your sins only when you practice forgiveness towards others.

"And whosoever shall compel thee to go a mile, go with him twain." (Matthew 5:41)

If you choose, you have the ability to pull him ten miles, and still you walk a mile; then it is forgiveness. You have the capacity to tear off the other man's coat, and still you choose to offer him your shirt; then it is forgiveness. Forgiveness is not cowardice. It is valour tempered with discretion. If you have the ability to digest meals twice daily, and you fast then it is penance. It is the penance to undo the fruit of evil wrought by the body, speech and mind when you practice forgiveness.

When it is your turn to be judged you will pray for forgiveness. Hence you have to practice forgiveness in your daily life. This is an independent Karma that you do. Thereby you earn the right to be forgiven.

A thief stole silver candlesticks from the Bishop's residence under cover of the night. He was apprehended by the King's soldiers and was brought before the Bishop. The Bishop said, "I have presented the candlesticks to him. It is a gift from me." This is forgiveness. This made a strong impact on the thief, and he took to saintly ways. The Bishop did not tell a lie. He did not say when the candlesticks were given. This act of the Bishop has found a merited niche in English literature as "The Bishop's Candlesticks."

By practicing forgiveness in your daily life you deserve the right to be treated liberally when it is your time to be judged. Forgiveness is a potent Karma. You reap as you sow, and you are forgiven your trespasses.

"Forgiveness is Divine virtue. The universe is held together by virtue of forgiveness. It is the might of the mighty. Forgiveness is virtue eternal." (From an Indian Epic)

"Then came Peter to him and said: Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him: I say not unto thee seven times, but until seventy times seven." (Matthew 18:21)

Prophet Muhammed made forgiveness one of the cardinal virtues of his teachings. Buddha asked people not to get angry but to forgive even if somebody were to cut them to pieces.

Shall we ask ourselves the question "How many times have I been forgiven by the Lord for my evil actions? How many more times will it be necessary for me to beg forgiveness of the Lord for my evil thoughts and evil deeds? Well, I must attempt to deserve His grace. Therefore let me forgive him who does me wrong."

If you think it is difficult, think it over again. Consider the consequences. We are capable of making new discoveries and producing new gadgets in the material realm. What makes you think that we are utterly bankrupt in the spiritual realm?

One may ask, "If the law of Karma, the law of 'reap as you sow,' is inexorable, then how does forgiveness and mercy of the Almighty fit into the picture? If justice is to be tempered with mercy, do we compromise the law of Karma?" The answer is simple. The law of Karma also states that any action, good or evil, if done with extreme intensity, fructifies in a shortened period of time. Repentance is virtue. It is intense good Karma. This Karma fructifies to undo the effects of evil Karma. Repentance begets forgiveness towards all.

If you do not imbibe the virtue of forgiveness you are bound to get angry. Anger leads to emotional disturbance. It leaves a distasteful dent on the mind. Thereby the intellect gets clouded. The power of discrimination is enfeebled. The habit is strengthened. This exacts a heavy toll on the nervous system. We thus further impair our ability to act according to our judgement of right and wrong. This sets in wrong perception. Wrong perception, when multiplied, leads to added doses of misery. Hence it is in our own interest

to forgive others even when we feel wronged.

"Forgive them Father, for they know not what they do" were some of the last words of Jesus.

Let us proclaim the coming of the Kingdom of Heaven. Let us imbibe forgiveness in our daily conduct. Forgiveness purifies the mind. It gives you the added strength to experience oneness of all beings. It removes all frustrations and makes your life happy and purposeful.

SAPTASHLOKI
(Seven Verses)

Yada ṣrṣtam jagat sarvam
Tada lokapitamahah
Chaturveda samayuktam
Shashvatam Dharma madishat.....(I)

In the last issue we saw how fire was the medium of communication with celestial beings. In ancient times, worship through the medium of fire was universally acclaimed. Purification of Prana by the process of YAJNYA was later termed fire worship. Offering of specific organic substances into fire at specific timings of planetary rotations and the resultant purification of the atmosphere leading to PRANIC purification and thus tranquility of mind is the modus operandi of YAJNYAS stated in the Vedas. This is the basis of fire worship which came in vogue in later periods of history.

Heralding of each season brings about changes in the atmospheric content, and the populace becomes prone to dis-ease. On such occasions certain yajnyas are prescribed with specific offerings to fire such as ghee (clarified butter), medicinal herbs, etc., and the dis-ease disappears. It will be worthwhile for the physical scientist to delve deep into that aspect of Yajnya which deals with purification of the atmosphere through fumigation, as stated in the ancient tradition.

Whatever you burn into fire has some effect on the atmosphere. Even if you burn a piece of paper it will have some effect. If you burn the prescribed materials, observing the prescribed discipline, such as timings and the vibrational content, it will carry the effect mentioned in the Vedas. The effect on the atmosphere could be tested by the instrumentation available to the physical scientist. As far as the effect on the mind is concerned, the scientist may have to formulate new parameters to gauge this effect. Here we step into the field of bioenergy which is yet in its infancy. Perhaps the universe of discourse of the scientist may have to be widened or deepened. Perhaps he may have to work with a new hypothesis of PRANA. The scientist made matter as a hypothesis in the last century and erected the structure of the mechanistic concept of the universe. This was exploded as science advanced. We then learned that all matter was a gross form of energy. Einstein gave us a mathematical equation showing that matter and energy are interchangeable terms. The physical scientist has come to the conclusion that there are limitations to human intellect and the power of reason by which he swore for a long time.

It is interesting to compare this view with the revealed knowledge given to us through various Divine messengers who graced our planet by their manifestation.

"The Kingdom of Heaven will not come with observation." (Jesus)

"The senses are powerful; beyond the senses is the mind; beyond the mind is the intellect; THAT is beyond intellect." (Bhagavadgeeta)

The words "Kingdom of Heaven" in the first quotation and "THAT" in the second stand for Reality that lies behind manifestation.

Ghee prepared from cow's milk is an indispensable item in every fire purificatory exercise. Ghee is prepared by heating unsalted, unadulterated butter and then letting it pass through a strainer.

Vedas state that performance of Yajnyas nourishes plant life. This reduces the necessity for insecticides and pesticides. Soil fatigue due to intensive cultivation is recouped by purified atmosphere resultant on yajnyas. When Yajnyas went into oblivion there was deterioration in the quality of medicinal herbs. Medicinal herbs deprived of atmospheric nourishment, consequent on non-performance of Yajnyas or unscientific performance of Yajnyas, suffer in curative properties.

The ancient texts of the Indian system of medicine called "Ayurveda" refer to this deterioration.

"(Owing to non-performance of duties enjoined by Vedas) we do not get timely rains or receive untimely showers or face drought or floods. The seasonal cycle is disturbed, water resources are dried up, natural properties of medicinal plants deteriorate, and the populace is ruined." (Charak, Viman 3-22)

The word Ayurveda is a combination of two words AYUH and Veda meaning life and knowledge respectively. Ayurveda also mentions the treatment of diseases caused by "daiva", i.e. nonphysical causes. For cure of such cases, certain Homas are prescribed. Ghee from cow's milk and some fragrant substances and medicinal herbs are offered to fire accompanied by specific vibrational effects. Homa is a general name for fire purificatory exercise. Goma fire rites performed to this day in Japan trace their origin to some of these Homas.

The purification of the atmosphere consequent on Yajnya was widely acknowledged in ancient times. Its potency as an antipollutionary measure was common knowledge. Its effect on the mind was experienced by ancient civilizations. The Jews used to call the offerings to fire KORBAN. However, in later periods of history we find that these scientific fire purification exercises were lost. In the course of time, there were many interpolations. Offerings of animal flesh and blood into fire were introduced. This was termed fire sacrifice. The word "sacrifice" comes from the Latin word "sacre" which means sacred. Thus, the original concept of fire purification, which became fire worship in later years, came to be known as fire sacrifice. The idea of purification and worship is indicated by the term sacrifice even though flesh and blood offerings were introduced. How can there be any sacredness based on slaughter of animals? However, the wrong

tradition continued for many centuries. Not only was the purificatory effect absent, but there was utter deterioration of the atmospheric content. This had a terrible impact on the human mind. Things started deteriorating en masse. This had exactly the opposite effect of what was described by the Vedas. The vitiated atmosphere correspondingly vitiated the mind. In such an atmosphere all attempts at spiritual practice are thwarted.

Thoughts impinge on the atmosphere. An evil thought has an evil effect on the atmospheric content. This fact, mentioned in the Vedas, has been experimentally verified by some European scholars in modern times. So, conversely we may say that benign thoughts purify the atmosphere and consequently help to purify the human mind. The science of vibrations, better known as MANTRAS, has a similar proposition to state.

The deteriorated form of fire sacrifice with flesh and blood offerings became a universal phenomenon. The resultant Karma made matters worse for mankind. Several Divine messengers came to set things right. When the eternal principles of religion, given first through the Vedas, were trampled on on such a large scale, the Divine messengers came.

"Wherever Dharma is subdued and Adharma is on the ascendance I incarnate to destroy the wicked and protect the devoted." (Bhagavad-geeta 4-7)

Kurukshetra, Sarnath, Jerusalem and Mecca are some of the places hallowed by the presence of Divine messengers Krishna, Buddha, Jesus and Muhammad.

"For I came down from Heaven not to do mine own will but the will of Him that sent me." (John 6:38)

"I am not come of myself but He that sent me is true whom you know not. I know Him for I am from Him and He hath sent me." (John 7:28,29)

"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfill." (Matthew 5:17)

"Muhammad is but a messenger, messengers (the like of whom) have passed away before him." (Holy Koran 2-144)

"But Allah chooseth of His messengers whom He will (to receive knowledge thereof). So believe in Allah and His messengers. If you believe and ward off (evil) yours will be a great reward." (Holy Koran 3-179)

"Verily We sent before thee messengers to their own folk. They brought them clear proofs (of Allah's sovereignty). Then We took vengeance upon those who were guilty (in regard to them). To help believers is incumbent on us." (Holy Koran 30-47)

"Those who say: Lo, Allah hath charged us that we believe not in any messenger until he brings us an offering which fire (from Heaven) shall devour, say, (unto them, O Muhammad): Messengers came unto you before me with miracles and with that very miracle which you describe. Why then did you slay them? (Answer that) if you are truthful.

And if they deny Thee, even so did they deny messengers who were before thee.) (Holy Koran 3-183,184)

A short summary of the Fivefold Path is given below by Sally Hobart:

THE FIVEFOLD PATH

The first two pathways, briefly described below, are largely concerned with material effects and benefits.

(1) AGNIHOTRA is an antipollutionary measure. It purifies the atmosphere and consequently purifies the mind, bringing mental peace and material fulfillment. The effectiveness of agnihotra is due to its three inputs: (a) Timing (it is done at sunrise and sunset to coincide with the bombardment of cosmic rays at these times), (b) the substances used, and (c) a short mantra which is chanted to cause a specific vibrational effect. As a result of agnihotra the outgoing tendencies of the mind are reduced, thus lessening the pull of desires which disturbs tranquility. Thus, it is an aid to the spiritual aspirant.

(2) DAAN means "dividing assets." It is a heartfelt offering made to another person. It benefits you by helping you to cultivate an attitude of detachment from possessions and also guarantees many-fold material return for the giver. Daan involves giving a needed article such as money, food, clothing, etc., in a spirit of humility.

The next three pathways deal less with material consideration and more with one's own inner spiritual work.

(3) TAPA means penance. Tapa gives you access to the "Kingdom of Heaven within." A Sanskrit word meaning "to heat," tapa is the control of the mind and senses, the practice of which creates friction. Each person knows and decides for himself in what areas he needs the greatest self-control. If his life is one of comfort, he must learn to do with less until slowly he reduces to necessities. He must go at his own pace, however, so that his progress will be steady and permanent. The practice of tapa leads to inner detachment and lessens dependence on external conditions. It results in an influx of energy and increased awareness of the latent powers within us. When dependence on outside conditions is reduced, true happiness dawns. Performance of agnihotra and daan make the practice of tapa much easier by creating an atmosphere of tranquility for the mind.

(4) KARMA means action. According to the law of karma, you "reap what you sow." There is no action, good or bad, that does not have its consequences. The ideal is to employ our power of discrimination so that right action is always taken. Further, we must not seek the fruit of our actions or have expectations. Our duty is to perform right action regardless of what others do. With the practice of the first three pathways, our duty becomes clear, and we have the strength of will to carry it out. As the chains of karma are loosened, real knowledge dawns, and we are ushered into a state of peace and happiness.

(5) SWADHYAYA means Self study. As we practice the previous four pathways, we become aware of the true nature of Self. We strive to realize our "Self." The study of higher Knowledge given by the Messengers of Almighty (Jesus, Buddha, Krishna, Muhammad, etc.) sheds light on the Path. It consolidates our faith and yearning to unfold the Divine within. Swadhyaya is the awareness of the necessity of following the Fivefold Path to peace and bliss.

SATSANG is published on the first and third Thursdays of every month.
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