

Satsang

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From SATSANG Correspondence With Germany

Paramadham
Madison, Virginia

Dear Dr. ...

...At present, four batches of teachers are being trained to spread the message of the Eternal Principles of happiness which is the Fivefold Path. Besides this, several mind training classes are being given in the states of Maryland, Virginia and Washington, D.C.

For those who have eyes to see, it is crystal clear that the patrimony of the human race on earth is being enriched with the capacity being given to the common man to make an ascent to Divine consciousness. The sun has risen on a new era and the manifestation of our Divine heritage is more clear.

Truly speaking, there is no such thing as Self realization. Self is there, so what is to be realized? All spiritual practice aims at purification of the instruments called body and mind so that the Light within shines. The veils of desire prevent the Light from manifesting.

Generally speaking, we may say that human mind is an interplay of desires. An unfulfilled desire puts a burden on the mind and we feel something wanting. This sense of wanting is exactly the opposite of fulfillment.

Everyone is in search of happiness. To put it in crude and simple language, one might say that this search for happiness is, in fact, an aspect of wanting to go into state of ANANDA (Bliss). Spiritual practice (SADHANA) means giving scientific means to usher ourselves into this state of permanent bliss.

The first thing in SADHANA is mind purification. The life of an average person is centered around himself, family, profession, hobbies and amusements. He has to learn to get rid of the grooves in the mind made by his habits. The body and the mind resist his efforts to do so.

Mere resolutions to change his ways are not enough. They have to be backed up by resolute practice. Good thoughts have an effect, but when they are translated into action, a mechanism starts operating in the subtler realm and this reinforces our will power. Thoughts and action act and react, that is, they affect each other.

By practice of spiritual SADHANA we go from knowledge to wisdom. Wisdom shows the relationship between various facts gathered by the intellect. Without this relationship the facts may not be of much use in our journey towards unfoldment of the Divine within. The aim is "Not my will but Thy will be done". Evolution can be escalated by adopting methods which lead us to this state. This is spiritual SADHANA. Thus, SADHANA is the means which culminates into an end.

A little thought will convince us that what is left to us is only to do good Karma. This Karma has to be done without attachment. It is easier for an average person to practice "offer the fruits of actions to the Master, Divine incarnation".

In short, one might say "take care of your Karma and the rest will take care of itself". Thought precedes action and hence, purification has to reach the thinking process. Later on a time comes when the only work left to the intellect is to sign its own death warrant. We reach a stage when we come to know instantaneously what is the right thing to do in every situation in life. Not only do we come to know but our will is strengthened and our capacity of action is fortified. In one way it is illogical to say that will is strengthened because will is the motive power for action. Each one of us can have access to this infinite voltage of Divine Will and hence, it is not truly a question of strengthening the will but of making the potential power kinetic. Spiritual SADHANA is the method to make this potential power kinetic. Hence, the time required differs from person to person. It depends on the previous impressions which is the resultant of past actions (including past lives), intensity of effort in present life, etc. The Fivefold Path which begins with AGNIHOTRA, the method of purification of mind through the agency of fire, conveys the Eternal Principles of spiritual SADHANA.

Spiritual SADHANA means transformation of the mind. The first experience is liberation from the harassment of a troubled mind. With some progress in the SADHANA we come to know the evanescence and illusoriness of the world. We feel that there is nothing truly secure in this world. Many times this creates a sort of void in the mind leading to despair. As this knowledge becomes more an awareness we feel the void more and more. It is very important that we have something to fill the mind with at this stage. It

can only be a Sadguru (Perfect Master) or Mantra given by Him or by someone who is specially blessed to give it.

Mantra is like a living seed which has to be nourished with discrimination. Along with its transmission of power takes place. It is something personal. Because it is a living seed its practice releases a self-acting mechanism which polarizes our energies and sensitizes the instrument of the body and the mind. Constant repetition of the Mantra by the second mode of speech (mental) brings about the transformation of the mind. What is required is only faith in the Mantra and the source from where it comes.. Even a highly developed spiritual person is not supposed to give Mantra to others unless he is blessed by a great Master to do this work. When Mantra is given in this fashion, no other spiritual SADHANA is required. Constant repetition of the Mantra takes care of our Tapa (self-discipline) to reduce the six crocodiles that trouble us.

AGNIHOTRA and DAAN, the first two aspects of the Bivefold Path, are material aids to Divine unfoldment. These two and repetition of Mantra are enough SADHANA.

People mistake charity for love. There are thousands who are spending their time in the service of their fellow man but they do not make much spiritual progress. Why? Because they have not learned to do this without self-centredness which revolves around the personality. If we get into the habit of offering all the fruits of action to the Lord we avoid this danger and then each one of our works is transformed into worship. AGNIHOTRA gives a push to the mind to go into this pattern.

In spiritual SADHANA one better start at changing the habits of which mind is a slave. Action and thought act and react. Mere good thoughts may not be enough if they are not translated into corresponding action. No doubt good thought can precipitate good action and good action sets up a new pattern in the mind which reinforces the potency of good thoughts. This is how thought and action act and react. However, a beginning has to be made to change the habit pattern which we think is not in harmony with our purpose. The highest purpose is unfoldment of the Divine within us in this very life, in fact, here and now.

Sense data comes to us through the five sense organs and we automatically make an evaluation of that data. Our evaluation is based on the previous impressions stored up due to past actions in this life and previous lives. This evaluation of the perception of sense data leads to reaction of the mind to the circumstances outside. Happiness depends on changing the reactions of the mind to circumstances outside and hence, it is worthwhile to make a note

of the factors which determine the reaction. Cognition, volition and habit patterns of the body and mind are the three factors. To use the terminology of ancient Yoga psychology, three types of powers are described:

1. Jnyana SHAKTI (Knowledge power)
2. Ichha SHAKTI (Will power)
3. Kriya SHAKTI (Action)

Our cognition has to be correct. This means it should come not only by knowledge but by wisdom. Our will has to be manifested in tune with the Divine Will. Our action has to follow from the new patterns of life which we have learned by practice of SADHANA. If you examine the Fivefold Path given through the ancient Vedas you will see how beautifully it takes care of all the above three factors. AGNIHOTRA, if practiced properly, has the potential to bring about the transformation of the mind which reduces the necessity of other hard practices.

It does not require much will power to do the right thing if the person is wise. If somebody offers us nice and tasty food but we come to know that there is a drop of poison in it, it does not require much will power to reject that food. Similar is the case with a man of wisdom. When he knows that the law of Karma, that is this law in the superphysical realm, is as true as other laws in the physical realm, then he will do only the Right action. With a mere intellectual, many times we find discrepancy between thought and speech and action. With a man of wisdom it is never so.

Before one starts even thinking about SADHANA there has to be an urge to practice it. "Who am I? What am I here for? What happens when a person dies?" These are some of the thoughts that come forth and make the urge to seek the re-linking with the Divine within us. This urge is called the second birth in this very life. This urge may come due to different reasons. However, when it comes it is our duty to consolidate and intensify this urge. The urge may come consequent on various calamities that one may have to face in life or it may come due to saturation of comfortable worldly conditions. What is important is that the urge is there. After this urge we should take care to practice the spiritual SADHANA. The practice intensifies the urge and the urge purifies the mind. AGNIHOTRA is a great aid at this stage. The intensity of this urge and the practice of SADHANA act on each other. A new force is released which galvanizes all the potentialities of mind and intellect and the journey on the Divine Path becomes facile.

Hence, the SADHANA is as follows:

Practice of AGNIHOTRA.

Practice of DAAN.

Continuous repetition of Mantra.

Constant vigilance that our actions are
in harmony with our purpose.

One resolution in life:

"If someone says something to me which is unpalatable
or which makes me miserable, my first reaction shall
be, 'It is Divine Will'."

One should say to himself that perhaps he is reaping as he has
sown. Then the other person merely becomes the last instrument to
wipe out a previous bad Karma. There is never a question of getting
angry. If we practice this, the whole attitude to events in life
changes and the world looks different.

The Upanishads remark, "Those who are ignorant move in darkness.
Those who are learned move in greater darkness." Practice of spiritual
discipline immediately convinces us that if one goes on acquiring
knowledge from various branches of science the whole lifetime is in-
sufficient. Let us acquire knowledge about things that we think
may be necessary and useful in our work. However, what is more im-
portant is sharpness of intellect. A sharpened intellect may dip
in any subject when the need arises and can grasp easily all that is
necessary.

Anything that tends to infatuate pride is certainly taking us
away from the spiritual Path. Humility is the hallmark of a spiri-
tual seeker.

It was my privilege to meet you during my tour of Germany. It
is rare to see in one person humility, intelligence and intensity
of purpose to tread the Divine Path (DEVAYAN PANTH) and I say it
was my privilege to meet you.

Yours,
In His Service
Vasant

AGNIHOTRA and the Fivefold Path
Story of the Generation Gap

A Parent and His Son

A sensation which is like a warm spring rain after a winter snow is

a feeling I felt one evening in the apartment which I shared with our son in Maryland last spring. As parents we desire the best for the son that Master let us have but some of the desires of the parents are not the wishes of the Master or the son. As a father I try sometimes to instill my desires and not the wishes of the Master. I wanted my son to be great. But, then I started observing the work of the Master in respect to our son and our wishes. Our son is great; he is a person who loves all the good and great things of life and tries sincerely to share them with others, his parents too.

I listened to him, I watched him, his actions and as I sat performing the Mantras both morning and evening, a feeling of being relaxed and being at ease was soon mine. Observation kept telling me the life our son was showing us was the true and only way. "Unless you become as a little child", and "Love thy neighbor as thyself" was the theme.

After some vain attempts to commit the Mantras to memory, success finally came. As he worked one shift and I worked another, there were times when I was by myself in his apartment. On one of these evenings, the date I do not recall, I came in and took a shower and prepared to make the evening AGNIHOTRA. I felt really good, like some people say twenty years younger. A warm feeling seemed to flow over my body and I felt really good and to this day the feeling is still there. I may be at times physically tired but spiritually the Master's guidance remains. I found that element of greatness which I thought was missing from our son. I did not at first see it in our son. Showing his love and respect of the parents that love him; he has found the way and comes back to get us, mother and dad.

Joseph G. Moore

A Son and His Parent:

One evening I received a call from my dad saying that he had been relocated to work in the Washington, D.C. area for a few months. After talking to him I knew immediately that Master was granting me the high privilege of teaching AGNIHOTRA and the Fivefold Path to my dad. The experience was a Blessing beyond words.

At one of our classes two years ago, Vasant said, "The task is very simple, to get the yearning for Him; if the yearning is already there, it is to be consolidated. What is required is TOTAL

SURRENDER, TOTAL DISCIPLINE and UTTER LOVE." So together, no longer as father and son but as devotees of the Master, travellers on the Divine Path, both of us worked together to consolidate these three Divine requirements: surrender, discipline, love. Jesus once said,

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

So, through giving all to Shree and totally following the teachings of the Fivefold Path of the Vedas we find that as Master's instrument He may draw anyone through us, even father and mother.

Blake

AGNIHOTRA Is the Key

Lisa Pappas

There's a change that's come into my life
I don't know how to describe it, but now everything's
all right

There's a change that's come into my life
Every time I light the fire, I know everything's all
right

AGNIHOTRA showed me the way
AGNIHOTRA made it a brand new day
And when changes come, they don't mean a thing.
Do AGNIHOTRA, experience the joy it brings.

There's a change that's come into my life
I don't know how to describe, but now everything's
all right

There's a change that's come into my life
Every time I light the fire, I know everything's
all right

AGNIHOTRA is the key

Is the key to what's inside of me

If the cities should crumbe and the sky should
fall,

Do AGNIHOTRA, it'll see you through it all, AGNIHOTRA...

LIVING

It should be a total process of giving. It should not be how we are different but instead how we are all alike. This brings us together forever and ever no matter how rough the weather. Love is the seed that can end all our greed. We ask why we are not loved when we have no love for ourself. Follow then the Fivefold Path, what do we have to lose? Our constant intoxication by booze or maybe our melodramatic blues?

Remember wherever we are it is never the end, instead it is just a spot on the eternal path within that we have advanced or degressed by our God given free will. We are all spiritual flowers opening at our own rate, some early, some late. Knowing this we should have no more reason for hate. The enemy defeated, we have victory at last. A new life has begun, from the Maya we now see through. We know there is no beginning and no end since we found our invisible friend. I know for at present he is moving this pen.

His will not my will be done.

AHUM.

John Huff

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