

Satsang

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Twice Monthly

Excerpts from SATSANG Correspondence

Paramadham (House of Almighty Father)
Madison, Virginia

Dear K...,

Transformation of the mind leads to happiness and contentment in life. This transformation comes by training the mind step by step by methods of the Fivefold Path. The Fivefold Path is the best discipline known to mankind which takes care of man in toto.

Man is body, mind and soul. Spiritual discipline that leads to happiness here and now has to take into account all the three.

Sometimes one might be tempted to say that it is easier to enter the Kingdom of God than to drive from Washington to New York on a long weekend. Man has to care for his environment if he wants to be happy and, therefore, the Fivefold Path begins with AGNIHOTRA, the process of purification of the atmosphere through the agency of fire. AGNIHOTRA, if faithfully followed, leads to mystic experience. It loosens the grip of desires which harass the mind.

It is the plan of Almighty Father that special Divine Messengers come when things go far too wrong. Such a one is here and under his command the simple AGNIHOTRA process was revealed for the first time in known history. He is addressed as Shree....

One can deceive the whole world but not himself. The changes that take place in oneself by practice of the Fivefold Path help us to observe the mind and be our own master. The easiest way for transforming the mind is total surrender. Total surrender to Sadguru sets into motion a built-in mechanism which purifies the mind and gives us strength to face any situation in life that comes about.

I will put your name on SATSANG mailing list. We propose to bring out soon in book form SATSANG Volume One, issues one through twenty-four. If you will go through this book carefully you will have a better cognition of the events in life....

Vasant

Agnihotra at Interfaith Centre, Columbia

...By Karen

November 8th, Dr. Kalish and I presented a three-hour yoga session at the Interfaith Center in East Columbia.

Dr. Kalish started with some simple breathing exercises to focus the attention on the flow of breath. He then expertly guided the class towards some simple body movements and the class was so peaceful and quiet that latecomers thought they had come to an empty room.

At 4:45 p.m. I prepared for AGNIHOTRA, the ancient process of purifying the atmosphere through the agency of fire which unburdens the mind. There was a question and answer session after AGNIHOTRA. One young couple was curious about why we use cowdung.

Cowdung is used for disinfecting harmful bacteria in several countries in the East. Till recently, cowdung was used in places like Italy for treatment of dysentery. In Vasant's tour of Denmark last year we were told that in Denmark, in old days, they used to have 'cowshed treatment' for tuberculosis. Breath of a cow and the effect of dung were important constituents. Similar 'cowshed treatment' was mentioned in ancient Vedic science on medicine. It is learned that researches made in recent years in Europe have brought about significant results regarding the potential of cowdung to help protect man from effects of nuclear radiation. However, we are here concerned with the effect of burning dried cowdung as an item in this process of purification of the atmosphere which leads to the purification of mind based on the ancient knowledge of biorhythms. I was also asked when regular Kriya Yoga classes would begin again and about how one goes about loving other people more purely, without interference from lust and greed. The last question naturally led to a small talk on TAPA, the third aspect of the Fivefold Path. Dates of classes will be soon announced.

Excerpts From Vasant's Kriya Yoga Classes

"..To start with, we must make certain decisions which we will implement in our lives. By doing this the will is strengthened and the path is made easier. To prevent our search from degenerating

into mere intellectualization we start with certain concrete decisions and actions. They are:

1. I will not find fault with others.

If you get into the habit of finding fault with others you also get in the habit of making someone a scapegoat for your own shortcomings.

There is a possibility that the person with whom you find fault is not at fault.

If you go on brooding over his faults or your own lapses, then you create channels in your own mind which bear the imprint of that dirty thing. It is like bringing someone else's trash can into your living room and spreading it all over the floor. It is the same when you find fault with someone and brood over it. Say to yourself "Do I not have these faults myself? Maybe I have them in greater measure. At least I have them in some measure."

If you think that by finding fault with him you will improve him, most likely you are wrong. The dictum is, "Train yourself. Then you can think of improving the world." When a mother, with all love, chides her child or a teacher chides his pupil, it is not fault finding. It is a method of teaching.

Always remember, "I have enough trash of my own. I do not want to bring the other person's trash and spread it in my living room."

2. I will give one-pointed attention all the time.

If I am going to the bathroom or buying vegetables in the market, is it necessary to give the same one-pointed attention as I do at work or when I am in class? Will it put me to more strain and effort?

"Efficiency in action is Yoga." All of you are performing AGNI-HOTRA regularly and for a short while or a long while you concentrate every day. What do you do when you concentrate? You train your mind to go into the habit of one-pointedness. Now, any time during the rest of the day when your mind is not one-pointed, it is going in exactly the wrong direction. Therefore, you undo the effect of concentration. Whether the work is small or big, with every event a unit of time is consumed. That means a chunk of your life is bitten off. Do you want this to be spent efficiently or

wasted? With one-pointed attention you are most likely to bring efficiency. Therefore, you should be one-pointed. You might feel in the beginning there is strain, but in a short while you will find the strain is gone and you are naturally one-pointed in all of your activities.

3. I will always act up to my power of discrimination (power of discrimination = power to discriminate between right and wrong).

This power of discrimination is granted to each and every one of us on the day we are born. It is not dependent on culture or education. Culture and education can only make it finer and more refined, but that power of discrimination is always there. It is this power which differentiates man from all other animal species. Animals go by instinct; man goes beyond instinct by intelligence. Therefore, the supreme aim of human endeavor is Self Knowledge, to find out "Who am I?" A famous philosopher said, "Man, know thyself." This is Swadhyaya, Self study, the fifth aspect of the Five-fold Path. Animals can never come up to man in that standard. Some animals are able to count, to do simple arithmetic, but this is the limit to which an animal can go. Animals have no power of discrimination to discern right from wrong. This power of discrimination allows man to go beyond intelligence and shows the direction of his evolution. If man accentuates his efforts in this direction it will land him into bliss. We have the power to escalate evolution and to do so we must try to train the mind and Grace manifests. Very simply, to follow my power of discrimination means that whatever judgement is pronounced by my power of discrimination will be carried out in my actions. If my power of discrimination says that it is wrong to do a certain action, I will not do it regardless of my desire to do it. I may feel that I am put to a loss, but ultimately, by not acting up to this power of discrimination, I will suffer the consequences of my wrong action one way or another. So, in fact, I am saving my own time and trouble by always doing what I know is right. If my power of discrimination tells me not to indulge in lust and greed, then I will follow this judgement. This is the basis, the key, for any spiritual discipline. Only when I lay stress on this do I start treading the spiritual path. This is so because intellect and action act and react. This means that if I commit a wrong action my power of discrimination is weakened, my judgement is likely to be wrong and that will again lead to wrong action. The power of discrimination is an aspect of intellect, and

that is how intellect and action act and react.

If you stick to the decision given by your power of discrimination, you always perform right action. And, by performing right action, your power of discrimination is strengthened. The process is reversed, and from a vicious circle you move into a virtuous circle. You set into motion a circle conducive to right action. What is this vicious circle? It starts with the attitudes of the mind. For example, I have a desire. Desire is the substratum which is always feeding the attitudes of the mind. At that moment, the power of discrimination tells me that it is wrong to do a certain act and I should check it then and there. If I do not check it, then that attitude becomes a propensity, that is, it gains force. When an attitude becomes a propensity it is more difficult to check. So, an attitude becomes a propensity if unchecked. At least at this moment I should use my power of discrimination and halt. If I do not do that it starts troubling my intellect. That is, a signal goes to my intellect which tells the intellect to find means for gratification of my desire. That is how the intellect is dictated to by that propensity. And, intellect will always find ways and means to get things done - if not by the right way, by devious methods. Somehow the gratification of the desire will be obtained, thus weakening the power of discrimination. Then, the judgement becomes faulty. But, if I check my actions at that time, then my action becomes virtuous and again my power of discrimination is strengthened. This is the difference between the vicious circle and the virtuous circle. Thus, we see how this is the basis of all endeavor since we are constantly forced to perform either physical or mental action. By using the power of discrimination proper judgement is pronounced and I do not involve myself in any further bad Karma. The further process of putting an iron chain on my feet is stopped. The evil effect of bad Karma, which one day I will have to reap, is stopped because I am doing the right thing.

But again this is not enough. Even if you go on doing only good actions, that alone is not enough to help you. This is a ticklish point. Even though you are doing good actions, you will have to reap the good results of your meritorious actions. In the last case it was an iron chain; in this case it is a golden chain. But it is still a chain. These good deeds may land you in paradise, but they will not bring you the Kingdom of Heaven that is within you. That is the difference. And when the good Karmic account

is exhausted, again you have to start the journey in human birth. So why not do it now? Therefore, you have to do the action without clinging to the fruit thereof. Since you are unable to judge the value of your actions and therefore cannot see the resultant Karma it is best to think only of the action itself and not the fruit of your action. Thus, if you do not cling to the results of your Karma, there is nothing binding on you. This is how we transcend the law of Karma. Thus, it is said, "Do everything for the Lord. Do everything for the Master." As Jesus said, "Not my will, but THY Will be done."

Know Thyself

...By Mary

Each one of us is faced with the problems of suffering, pain and misery. Moments of happiness are there but always in fluctuating cycles - one moment happy and the next moment depressed.

One may get used to the variety of constant mood changes and seek nothing beyond the habits of one's life style and remain miserable all the time. Another may seek relief from the seemingly never-ending whirlwind of disturbed emotions.

The Key lies within our very essence of being, "KNOW Thyself".

With a little conscious thought we come to realize that we are gifted at birth with a conscious will power and the power of discrimination to make choices in our thoughts, our words and our deeds.

When an object of desire impinges its impression on our mind our power of discrimination has to come into play and we should choose - Is it necessary? Is it good, bad, indifferent? Will it inflict pain on others or ourselves? Will it make others happy?

The body and mind get into grooves of sense enjoyment and seek constantly for moments of pleasure in transitory things.

When we get into the habit of running after gratification of our desires regardless of proper discrimination we land ourselves into unhappiness because one gratified desire gives birth to two more desires. You can never extinguish a fire by pouring more oil over it. We become the victims of the predicaments and it is the outcome of our own making.

What is everlasting happiness then? It is redemption from the grip of desires and becoming free from anger, hatred, greed, pride, jealousy and lust. We have the will power and the power of discrimination to choose. By wrong and improper use of free will we invite trouble upon ourselves and we have to pay a big price.

Experience the inherent gift of happiness within yourselves by putting into practice the ancient scientific methods of Kriya Yoga (The Fivefold Path) which unburdens the mind and puts you on the path of Satya Dharma - Eternal Truth. You will then come to know what is Love and Truth. Hence, "Know Thyself".

Madison Autumn

Blue hills aflame
with eternal fire,
Leaving us free from
worldly desire.
Shooting lotus-flowered stars,
showering blessings of Grace on all.
Multi-colored mountains shouting
the call from Paramadham
Love to all
Love to all.

Robert Parker

Thought for the Day

...By Yvonne (Philadelphia)

We must not allow ourselves to be so negative that we do not receive any good vibrations. We must release ourselves from all evil desires, thoughts, words and deeds, so that total love unfolds in us. We must submit to the will of the Almighty, the Only Reality. The practice of the Fivefold Path which is total Kriya Yoga leads us to this experience.

Editor: Vasant V. Paranjpe

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All SATSANG correspondence should be directed to SATSANG Editor.

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