

Satsang

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KINGDOM OF HEAVEN IS NEARING

Modern psychology defines mind as thought, feeling and volition. The word mind comes from Latin MENS, which is derived from Sanskrit MANAS. 'Mens sana corpore sano' is a famous phrase meaning sound mind in a sound body. Sanskrit has another word, CHITTA, which has a wider connotation. It is something like an intangible screen through which consciousness manifests itself. The process of purification, which is set into motion by following the Fivefold Path, immediately tackles the thinking, feeling and volitional aspects that threaten to engulf modern civilization in the holocaust of extinction. The process of Fivefold Path lands us in subtler tiers of consciousness, where all processes end. This is KRIYA YOGA. For the first time after milleniums total KRIYA YOGA is unfolded in a package form to suit modern conditions. This is done at the command of SON OF MAN, the AVATAR for the present dispensation. By Divine Will, the knowledge spreads. Satsang is merely an instrument, an occasion.

With so much intelligence, so much sincere effort backed by technology and abundant material resources, we find that man is becoming more and more a prisoner in his environment. The least disturbance puts him into a frenzy. It is in the nature of circumstances to change and with every change man finds himself unable to cope. He is more nervewracked than ever and is more prone to tantrums. The quantum of anxiety and tension is increasing simultaneously with mass production techniques and glittering devices of communication media to convert the consumer to buy more and more. Even the so called spiritual instinct is exploited by the advertiser. Sesame seeds are sold in cartons depicting the magic of 'open sesame'; biodegradable detergents are sold in packages eliciting the spiritual virtue of the consumer.

Inordinate consumption clutters the mind with added fetters. We, thus, put a premium on multiplication of wants. Is there an organic link between the expanding intensity of tension load and the modes of modern living? Can we not snap the links that bind us down further to the senses? Every weekend, and especially during the long weekends, nervewracked families scramble into autos and trailers stuffed with outfits like stereos, electronic musical sets and pleasure boats. Bumper to bumper crowded four lanes traffic each way is the mobility syndrome in action. What are they after? Relaxation, happiness, tranquility. All the search for the good life is buttressed by gadgetry gifted by technology; but somehow, that good life eludes us. Why? The reason is simple. It will ever elude us so long as we search for it through the senses. The very method of this search creates further barricades in its achievement. The cherished aim is 'fulfillment'.

When you press a giant into service, you must look after him. This involves time, attention and intense energy expenditure. The situation then gives rise to affective psychosis, alcoholism, drug addiction, sex abuse, cataplexy, neurotic depression, schizophrenia, fugue, sadism and many such things. All this puts a heavy load on mind energy. It seems as if the whole mental mechanism is crushed. The result is more separations, more broken families, more psychiatry, more medication with all its inevitable recurring consequences on the social fabric.

In recent years we witnessed the developing phenomena of back to earth movement, organic gardening, health food stores, vegetarianism, Hatha Yoga, pseudo spiritual workshops, occultism, counter culture. People who have acquired some superphysical powers by the 'left hand or the right hand' methods masquerade as spiritual teachers and bilk the people of their surplus dollars. Some genuine spiritual teachers also try to spread the message as they understand it. Sometimes one wonders whether there are more 'gurus' than disciples among the progeny of Adam. These movements personify the utter dissatisfaction that pervades our mode of living. Amidst this confusion the multimillion dollar sales campaigns sharpen their cudgels. 'Live abundantly' says the commercial TV announcer. 'Buy now, pay later'; 'Our credit card is honored the world over'; 'No down payment, avail of our instalment plan'. We then go on paying through the nose all the year round. It is indeed a 'mad, mad, mad' world.

None want to live in misery, pain and poverty, without a sense of security; but the abundant life that millions hanker after is not going to come through major credit cards. Everything has its own place. When you step over the limits, other forces start operating and your plight becomes miserable. Let us beware that we are riding a wild tiger. We must exercise maximum diligence to get rid of this tiger.

Back to earth movements and organic food do not solve the problem. Occultism, mediumistic seances, telemetry may be interesting to the untrained mind, but they do not solve the problem. Customary spiritual practices do not suffice. The negative forces are too pervading. Intellectual gymnastics in philosophy and metaphysics will not carry us a dot nearer the solution. The solution lies in searching the missing dimension. That missing dimension is 'Seek ye first the Kingdom of God and all other things shall be added unto you'. But how to seek? the Kingdom of Heaven is 'within you'. We have forgotten this basic thing and are searching for it through the senses. It can never come that way; the Kingdom of Heaven is an unfoldment and the unfoldment takes place within you.

Psyche means soul. However, the psychic phenomena, as it is called in modern parlance, is manifestation on the mind level. We have to transcend the mind to achieve Self realization. So called psychic phenomena will not open the doors to the mystic realm; for that you have to go through the process of purification. Kriya) Yoga is the way. The Fivefold Path covers Kriya Yoga. The last commandment of the Son of Man (out of the ten commandments) is Kriya Yoga. This Kriya is not something merely physical; Kriya, in Sanskrit, means an action as well as the preparatory exercise for the action.

You start treading the Fivefold Path and you experience Grace unfolding within you. For the first time, total unfoldment of Kriya Yoga in a package form is made in this country. Start Agnihotra and notice that what can not be achieved by years of effort is achieved in a few weeks. Believe what you experience. The Son of Man grants experience which comes beyond the realm of intellect. Finally, I ask you a simple question. ARE YOU WILLING TO RECEIVE? You are not asked to give anything. 'Knock and it will open'. Grace is yours for the asking. Ask in all humility, for 'Unless ye be like the little child, ye shall not enter the Kingdom of Heaven'. The Avatar is all merciful and His will be done. The Kingdome of Heaven is nearing.

TEN COMMANDMENTS
of
PARAMASADGURU SHRI GAJANAN MAHARAJ

COMMANDMENT EIGHT: TAPA (Penance)

अतप्ततनूनं तदामो अभुते (Rg-Veda 9-83-1)

Purport: God realization is possible only through the practice of TAPA.

Pursuit of material objects will never culminate in finding worthwhile solutions to our problems. The problems multiply, giving rise to a built-in mechanism which defies all solutions. The problems are resolved only by practice of Tapa (penance). Tapa leads to purification of bodily atoms and the bodily tabernacle is brought under the control of the will. The resistance that the body and the mind offer in the pursuit of the path of Self realization is broken down and the bodily vehicle becomes a more vibrant instrument of consciousness.

Tapa reduces the discrepancy between intellect and the emotions. Control over the sense organs brings about harmony between intellect and emotions. This is Tapa; the process of character building through discipline. It is purification through austerities. Tapa, in its aspect of penance, connotes exercised undertaken with a view to purifying the body, controlling the sense organs and strengthening the power of will. Tapa is an effort to exert control over Prana (life force). This establishes us in a state of fearlessness. Tapa begets utter humility, which lands us into the heights of glory that is Self realization. Tapa grants us true understanding wherein love synthesizes with renunciation and duty takes the total coloration of bliss. Tapa grants us the ability to see through vicissitudes of life. By practice of Tapa, we bear with fortitude unpleasant situations in life and experience without infatuation the pleasant ones. Tapa disciplines our actions and the attitudes of the mind are unburdened.

Tapa thins down 'I am the body' consciousness and makes the soulward journey facile. Tapa unlocks the latent powers within us and makes them patent. Creative powers and true knowledge dawn through Tapa. If we remain unattached to these creative powers and do not hanker after them, we enter the higher stages of purification of CHITTA (consciousness). We have to practice penance of body, mind and speech.

Yajnya (atmospheric purification through the agency of fire) brings about harmony in the energy cycle of nature. This is the first aspect of the Fivefold Path. Daan (sharing assets in a spirit of humility) brings about harmony in the social structure. Daan is the second aspect of the Fivefold Path. Tapa (penance) leads to harmony in the manifestation of mind energy. This is the third aspect of the Fivefold Path. Tapa immediately grants us the experience that, for the spiritual aspirant, circumstances are never unfavorable. Tapa is like fire, which finds its own way to spread itself. Proper practice of Tapa intensifies the journey towards Self realization. We come to realize the evanescent nature of material conditions and, thus, our attachment is reduced. Then the fountain of joy gushes forth and mental agony, anxiety and tension are relegated to the limbo of the past. The supreme necessity of experiencing Almighty Power is stressed by Tapa and cognition of His omnipresence is felt in all life activity. By Tapa, all work becomes worship.

Practice trading small pleasures of life for bliss eternal. The deal is wonderfully cheap. You will soon realize that you have only to receive. You do not give anything; you only give up your stinking ego.

Penance involves battling with six deadly passions, the thieves that pervert the mind. They are:

KAMA	(Lust)
KRODH	(Anger)
LOBH	(Greed)
MOHA	(Attachment)
MADA	(Pride)
MATSARA	(Envy)

1. KAMA (Lust) -- Sex, when permitted to run riot, becomes lust. When you control sex, it serves its legitimate purpose of procreation and perpetuation of the race. If sex becomes the instrument of self indulgence, we degenerate to the level of quadrupeds. Our energy is drained off and the will is enfeebled. The more we are trapped in sex, our intellect becomes cloudier. We forge further chains around us that keep us away from the light of Spirit. KAMA haunts all humanity and keeps people in a tantalizing state. It dangles the carrot of pleasant sensations before us and makes us labor like the proverbial donkey. When the sap is squeezed, we are fit for the trash can. When the sexual desire is not channelised, it envelopes the mind and all the sensory stimuli apparatus is enslaved toward this end. Sex then acts like a parasite on the whole organism. This leads to violent emotional disturbances. To restore the sexual instinct to its ordained function and to bring the emotions under the control of intelligence is Tapa.

KAMA encompasses all desires. Indulgence in alcohol and drugs is KAMA. Gluttony in food is KAMA. To eat to live is Tapa. KAMA is the primary target in any form of Tapa.

2. KRODH (Anger) -- When a desire is fulfilled, it leads to hunger for more desires. When a desire is thwarted, it leads to anger. When you get angry, the pupils of the eyes enlarge and the endocrine secretion is affected, leading to nervous strain. Consequently, this affects the mind. Looked at from this point of view, by getting angry, we destroy

ourselves. Anger alienates love and breeds hatred. It confuses the intellect and weakens the power of discrimination between right and wrong. To conquer anger, you have to practice the following:

- Get rid of the habit of blaming others when things do not come about the way you wish them to be.
- Never use abusive words. Truth can be told more bluntly by kind words if there is love within you.
- Never think ill of others. You create evil thought forms which impinge upon you and weaken your mental fibre.
- Do not get into 'Holier than thou' attitude. Stop carrying tales about others behind their back. Stop back biting.
- Do not lose your composure if someone offends you.
- Do not quarrel or inflict physical injury to get things done to suit your idiosyncrasy.

Physical wounds heal quickly; mental injury lingers. We fail to observe that we get into fits of anger quickly and, thus, always lay the blame on others. Anger immediately lowers us down to the animal plane. The vibrations of the mental body are affected and, to that extent, we are pushed away from the spiritual path. To conquer anger, practice forgiveness, the third commandment.

3. LOBHA (Greed) -- Greed chains us down to the objects of phenomena, draining all our energy over trivial things. The same energy needs to be harnessed to higher achievements. Initially, a person starts piling up material things as a means for comfortable living. Later on he gets dragged into the habit of piling up things for their own sake. A miser derives great pleasure in looking to his possessions and goes on adding to them, irrespective of whether he really needs them. People try to adopt devious ways to acquire wealth, not realizing that they have to reap as they sow. Just think for a moment, what is all this for? Where does it lead? It only hardens the chains of desires around us and chokes us further. To get rid of LOBHA, note the following:

- Be in the habit of parting with some of your possessions.
- Always count your blessings and not the deficiencies created by worked up desires.
- Avoid misrepresenting matters.
- Bear in mind that wealth is merely the means to an end and not an end in itself.
- If robbery is sin, so is amassing material objects without the habit of giving.

DAAN, the third commandment, is the antidote to LOBHA. Daan brings contentment and tranquility of mind.

4. MOHA (Attachment) -- Self realization is the highest laurel that we have to wrest from human birth. MOHA negates all our attempts to get rid of coiled up desires. We get engrossed in trifling matters of daily routine. The more material possessions, the more time and energy we must spend to look after them. The daily chores have to be gone through. There is no time left for the search after Spirit. We say, 'I will attend to it when I get more settled in life'. But we never get settled after all, until we consciously

begin the journey toward the Kingdom of Heaven. Fresh problems crop up that require our attention. Determination to intensify the journey on the spiritual path releases us from this vicious circle. Nonattachment to the fruit of our actions relieves us of a very heavy burden. The fruit is the result of various forces of which we are not aware and things do not happen exactly as we wish them to be. The best laid plans of mice and men go astray. Attachment thrives on itself and, hence, a firm resolve is required to change your attitude toward material possessions.

Do not become slaves to your house, pets, TV or auto.
Love with detachment brings about the state of bliss.

By VIVEKA (discrimination) and VAIRAGYA (detachment) get rid of the monster of MOHA.

5. MADA (Pride) -- From cradle to the grave, vanity takes a heavy toll of our life. Due to vanity, we are unable to see the other man's point of view. The swollen ego struts about the stage of life, and we become miserable at every point of friction. Self-righteousness is the manifestation of ego.

Vanity breeds smugness and intolerance. Our errors come disguised as righteousness due to vanity. Vanity is the breeding reactor where fanaticism, orthodoxy, dogma, cultism thrive. Bigotry never admits mistakes and invents long winded defense for its misdeeds. Anger and vanity thrive upon each other. Therefore, practice the following:

Do not hanker after name and fame.
Do not make a vulgar show of your possessions or your academic accoutrements.
Avoid talking about yourself. Listen more, talk less. We have two ears, but only one tongue.
Avoid dogmatic self assertions in conversation.
Be humble. Humility is the sign of a holy person.
Do not try to pose as what you are not. Attempt to become as you wish others to see you.

6. MATSARA (Envy) -- Envy is grudging desire or discontent at someone else's success or advantage. Envy coexists with prejudiced hostility and animosity. Envy blinds us to our own blessings. Envy clouds the intellect and disfigures the mind. Envy leads us off the track of discrimination. the Law of Karma is inviolable and, hence, there is no place for envy.

To overcome this passion, learn to be happy at the success of others. It is strange, but true, that two persons on the spiritual path sometimes become envious of each other. The higher one goes, the better for you and the rest of the world. Let envy have no place in your emotional outfit.

Let us learn to get rid of these six passions. Pleasure and pain arise from the contact of senses with matter. They are evanescent. By Tapa, we learn to endure them. Enduring pain is just the beginning of Tapa. Enduring pleasure is the real test. When the

body is enslaved to the wheel of senses, we try disciplining the mind; this is Tapa. Tapa disciplines the mind and we become efficient managers of our mind energy. Reality dawns only by practice of Tapa.

"Activity prompted by desire begets attachment; abstention from it, aversion. The wise man is free from this duality and, indeed, is like a child."

"He who is attached to the world wants to renounce it, thinking this would avoid sorrow. He who is without attachment is free from sorrow and never feels miserable while moving about in the world."

(From the discourse given by child Yogi Ashtavakra to ancient Indian King Janaka)

The world is not the cause of misery. Misery is only the symptom. The disease is attachment. Free yourself from this attachment, and you can live in the world happily. Therefore, it is stated; let us do our duty without attachment to the fruit thereof. This is the process of merging your will with the Divine Will. 'Not my will but thy will be done.'

"The Supreme Spirit is not a concept that can be conceived by the mind. It is that by which mind conceives and thinks. It is that which enables the eye to see, the ear to hear and the breath to move."

(Kenopanishad I-5, 6, 7, 8)

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning."

(I John II 7)

It is not enough to know intellectually about the Word. We have to establish communion with the Word. The Fivefold Path leads you to it. This is KRIYA YOGA.

A short summary of the Fivefold Path follows, given by Sally Hobart:

THE FIVEFOLD PATH

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

THE FIVEFOLD PATH

by Sally Hobart

(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 disturb 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 manifold 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.

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