

SATSANG

Vol. 1 No. 3

June 21, 1973

Biweekly

SAPTA SHLOKI (2) CONTINUED.

"The Word that was in the beginning and by which everything was made" is explained by the Vedas. NADA BRAHMA, the process of communion with the Word, is given. "The unstruck music of the universe," the Divine rhapsody which unlocks the gates to the "Kingdom of Heaven" is mentioned, and the means to establish communion with it are given.

When we get a new gadget, we also receive the manual of instructions. When we promote an institution, we simultaneously pronounce the constitution for its proper functioning. Similarly, along with creation we were given the Vedas, which embody the constitution and manual for smooth functioning of creation. For maintaining harmony in cosmic order and for lubricating the wheels of the world cycle which touches various energy manifestations on different tiers, the Vedas prescribe a code as ordained duty for man. This is the "wheel of Dharma" described by Krishna; this is DHARMA CHAKRA" of Buddha.

The Vedas tell us that matter is a grosser form of energy. From stone to intellect, all is one substance termed AKASH. PRANA is the primary driving force which works from subtler to grosser states of manifestation. Various forms take shape due to action of PRANA. If one can get control over PRANA, one can exert control over all the atoms of the universe. PRANA and MANAS (mind) are like obverse and reverse of the same coin. Control over mind implies control over PRANA. Purification of mind means blasting the seeds of desire that coil up around us. These desires thwart our Homeward journey. We have tried to search for bliss in the wrong direction.

The primary vibration is lowered to the material plane in order to manifest. The Vedas state that there are numberless billions of universes, but they pulsate with the same energy.

"SARVAM KHALU IDAM BRAHMA" (All this is Brahma)

"EKAM SAT VIPRAH BAHUDHA VADANTI" (IT is one; the learned call it by many names.)

Electromagnetic waves and the resolution of all substances into subatomic particles is the farthest point that science has reached. The basis of these subatomic particles is not yet clearly grasped. The Vedas describe various tiers of energy of which the electromagnetic field is on the grosser side of a subtle scale.

When physical sciences step into the domain of bioenergy the scientist starts acquiring a depth view of phenomenon. Physics and chemistry discover the outer dimensions of pervading reality. Biology is the connecting link which takes us deeper into the problem. From the physical the scientist moves to the psychological and psychical. His next jaunt lands him in the spiritual. For any progress he has to take recourse to the methods enunciated by science of Yoga. He will then truly get the depth view which brings up subjects like consciousness, effect of consciousness on matter and vice-versa. The Vedas deal in all such subjects authoritatively as the Vedas are revealed by the Almighty as the first revelation.

The Vedas mention consciousness that is nondual and nonfinite. Self eludes all description in words and hence the Vedas describe it in terms like "Not this, Not this" (NETI, NETI). Then it is stated that the mind cannot grasp IT, speech cannot convey IT. This unchanging Reality that is the substratum of all phenomenal change shall be the target of search by all true scientists in the near future. Already a breakthrough has been achieved when science speaks in terms of relativity and quantum and unity of Time and Space.

The term for phenomenal world is "Jagat" in Sanskrit. The root meaning is that which keeps on moving. Thus the Vedas recognise the changing aspect of external reality. The mind is categorized under phenomenon and hence is subject to change. Thus subjective reality also has the aspect of change. The physical sciences, psychology, aesthetics, deal with the external and subjective aspect of Reality. Initially it was change and more change that science noticed. If the scientist dives deep in Vedic wisdom, he will glimpse the unchanging Reality which is described as "One, but the learned call it by many names". This is described in succinct form by the famous sentence TAT TWAM ASI (Thou art THAT).

The science of vibrations (MANTRA SHASTRA) of ancient wisdom is replete with passages describing the effects of vibrations on consciousness and PRANA. By specific intonational combinations you induce specific effects on the atmosphere, and, therefore, on PRANA and the MIND. From the days of hermitages of ancient seers down to the recent quelling of Chicago riots, the effect of vibrations on the mass mind has been noted. The utterance of specific Mantras (word combinations that affect the mind) accompanied by purificatory disciplines has an effect on the mind. Vedic hymns follow a rigorously prescribed intonational pattern to maintain the vibrational effect. There is no other composition in any language, oriental or occidental which follows a similar strict pattern to maintain the vibrational effect.

Language changes with the lapse of centuries. Again, in the same language we find different modes of utterance at any given time. One can easily locate the state or county to which a person belongs by his mode of speech. Is it then a small wonder that the Vedic Mantras have been maintained intact although milleniums have elapsed? Recitation of Mantras purifies and harmonizes the vehicles and makes them more receptive to universal consciousness.

The science of vibrations divides speech into four aspects, corresponding to the different centers in the bodily frame. A little devoted practice under the blessings of SADGURU (Perfect Master) will bring home the import of this statement. This forms part of the Vedic wisdom.

The Vedas prescribe perfection as the goal. Self realization is liberation. Liberation from what? From bondage. Bondage is the disease, and misery is the manifestation of that disease. Desires wrap around us and lead us from one action to another. The Vedas prescribe a state where you can move about boldly like a lion, undaunted by attractions or repulsions. The Vedas do not ask you to leave the world or your occupation. You have to learn to change your attitudes toward the objects of phenomena. When attitudes change, the whole picture is different.

The Vedas speak of TRILOKA (Three worlds) which are termed as Bhooah, Bhuwah, and Swah. For people on this planet, earth is Bhooah. For creatures on another planet, their planet is Bhooah for them. Bhuwah relates to the atmosphere that surrounds the planet. Swah relates to the world above it. The seeds of all your material aspirations stretch within this concept of TRILOKA. Vedas give a method of purification of the TRILOKAS which leads to collective prosperity and peace. We shall return to this matter in our future issues.

The Vedas prescribe the Fivefold Path which constitutes the eternal principles of religion (SATYA DHARMA). In the seventh, i.e., the last verse of SAPTA SHLOKI this is represented by five words:

YAJNYA, DAAN, TAPA, KARMA, SWADHYAYA.

We shall, in due course, see how these five aspects are related to thinking, feeling and willing processes of the mind. We shall examine how the practice of the Fivefold Path transforms Buddhi (intellect) into Prajnya (higher intuition). This establishes you in the state of bliss which is termed STHITA PRAJNYA (Steadfast wisdom) in Bhagawat Geeta. Your perception acquires clarity, a new dimension. You begin to see things as they are and not as they appear. The Vedas state that this can come only when you go through a purificatory process.

The Bible states, "Blessed are the pure in heart, for they shall SEE God." It is interesting to note how the same thing is put in a different way, although superficially the meaning is contradictory. St. John states, "No one has ever SEEN God, at any time." How are we to reconcile this statement of St. John with the one quoted above? These two statements are not contradictory. They are two statements of the same Reality. By depicting opposite nuances, sometimes a thing becomes clear. Study of the Vedas will enable us to reconcile the two statements. Vedic knowledge covers all aspects of Self realization, and hence we can always refer to the Vedas for all such matters.

The Fivefold Path of the Vedas enjoins you to follow a practice which enables you to commune with various tiers of energy which maintain the world cycle in harmonious order. You will have material

prosperity and also spiritual content.

Whenever these eternal principles of religion, revealed through the Vedas, are transgressed on a large scale, either due to sins of omission, i.e., non performance, or sins of commission, i.e., wrong performance, Messengers of Almighty, incarnations, grace our planet by their appearance. It is their allotted task to set things right. Their message has universal application. Unfortunately, however, people who come after the Prophets constrict the message into compartments and divide themselves into denominations. The message of Krishna, Buddha, Zoroaster, Moses, Jesus, Muhammad is as fresh today as ever before. We have to cast out our prejudices and study their message in the light of the Vedas, the first Revelation. We will then come to know the organic link that connects all these Divine Messengers. With a fresh look at things, in the spirit of scientific inquiry, we shall soon find that all of them carry ONE message. We shall try to find this out through the sacred revelations given to us through Buddha, Jesus, Muhammad and others.

The aim of our endeavor is succinctly stated by Jesus, "Not my will but Thy will be done." This is surrender in an egoless state. The Vedas describe scientific methods to achieve this state. This state is Bliss, and the Vedas lead us to Bliss eternal.

TEN COMMANDMENTS
OF
PARAMA SADGURU SHRI GAJANAN MAHARAJ

SADGURU means PERFECT MASTER. PARAMA SADGURU means highest among PERFECT MASTERS. Before a great Divine Incarnation graces our planet by manifestation, the parents are informed by some instrument of Divine Will. Similarly, at the time of birth, intimation is given. Again, at a later date, the same thing is announced.

Four years prior to the birth of Parama Sadguru Shri Gajanan Maharaj of Akkalkot, one Mahat Yogi informed the mother that "she would give birth to the Light of the world." The "Son of Man was born four years later."

On Christmas day, 25th December 1941, the allotted task of the Son of Man was revealed to Him by the Will of the Almighty Father. He was further informed that the time for unfoldment was yet to be. It is interesting to note that in the revelation the words used by the Divine were "Son of Man."

The mother of the Son of Man was a great Yogini. Yogini is a feminine word for Yogi. The father was a great Nada Brahma Yogi. Nada Brahma Yogi means the "Word that was in the beginning, which was with God, which was God and by which everything was made that was made."

Along with Creation, Almighty Father gave the first revelation, i.e., the Vedas. All incarnations, all Divine Messengers came to reiterate the message of the Fivefold Path given through the First Revelation.

Parama Sadguru states that Self Realization, Liberation, comes only through total surrender to the Almighty. All spiritual practice

should lead to this goal. Surrender implies an egoless state. The highest attainment of human existence is "Not mine but Thy will be done." This is the end of all Yoga.

Parama Sadguru once said, "Whatever Almighty has willed to be done through our instrument shall be done. Our whole life is totally dedicated to Him. He who revealed to us our allotted task shall grant us the necessary strength to fulfill it.

It is not for us to advise people to follow any particular individual.

If it is the will of the Almighty to convey to the world any message through us He will do so. We are merely his slaves.

We are not the votaries of any religious denomination. Whether it is the Bible or the Koran or the doctrines of Hindus we will convey the message with equal yearning.

We have asked people not to call us GURU. Many have imposed Guru-hood on us. Many have experienced super-human powers with us. Many have witnessed miracles. We are mere witness of, not the doers of these events.

We surrendered totally to the Almighty and He started utilizing our body as His instrument. Each one has to tread his path of self-realization."

Eternal principles of religion were given to us along with Creation through the First Revelation, Vedas. Whenever there are large-scale transgressions, either due to sins of omission, i.e., non-performance of ordained duties, or sins of commission, i.e. wrong performance, terrific resultant Karma takes place. To set right the cosmic cycle, special Divine Incarnations, Divine Messengers, grace our planet by manifestations in human garb. This is beyond intellectual reason, but can be experienced when intellect is transmuted into higher intuition as a result of purgation. Only in a state of at-one-ment with Reality as the Upanishads state, i.e., only when the trinity of Knower, Known, and Knowledge is fused into one, can one experience the significance of a Divine Incarnation.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John-1-19)

Church tradition has utterly failed to grasp the significance of the above sentence. It reiterates the message of the great Vedic Seers. It underlines the process of SAMADHI described in the science of Yoga and experienced by Yogis in all climes and all chimes during the many, many milleniums that lie behind us.

Shri Krishna cautioned Arjuna not to miss the significance because He had taken human form. It is Almighty's plan that Divine Incarnations (AVATARS) manifest in human form to set things right. The Incarnations are graded into four as "POORNAVATAR," "AMSHAVATAR," "KALAVATAR," and "VIKALAVATAR," and each one has a specific allotted task to perform on earth. When the time is over, the Avatar leaves the mortal coil. There is a hierarchy of Creation. Creation embraces billions of Universes not yet known to science. A true Sadguru knows all about this and can

grant the experience to the deserving disciple.

Buddha is not a name. Buddha means enlightened. Siddhartha Gautam was Buddha. Christ is not a name. Christ means annointed. Jesus was Christ.

All incarnations come to uphold the eternal principles of religion given through the First Revelation. The Fivefold Path is the basis of the message of all Divine Incarnations. The Incarnations stress that part of the message which needs emphasis in the conditions in which they incarnate.

People quarrel in the name of religion, denomination and sect. This is because of ignorance and vested interest. Reality dawns only when you divest yourself of vested interest. Love and humility are the hallmarks of a true disciple of Sadguru. Such people have no flair for religious dialectic. Sadguru plants the seed of knowledge within you when the purificatory process gains momentum.

No country, no people, no person can claim a monopoly of Truth. It is the very antithesis of Truth to embolden such a claim. Yet Truth is open to anyone who seeks in right earnest. You have to meet Sadguru to experience the unfoldment of Truth. Time and space are no barriers, for true Sadguru is beyond Time and Space. You can experience it yourself. It is self evident. You do not need a mirror to prove to yourself that you exist. The power of Sadguru is equally manifest.

In accord with the Divine plan, messengers of God manifest to restat the same Law. It is unrealistic to say that God gave true revelation only at a particular point in history when Krishna, Buddha, Moses, Jesus, or Muhammad came. Milleniums have elapsed since Creation. Highly developed civilizations have been wiped out of existence. Continents have been shaped and reshaped due to upheavals. We may be accused of myopia if we say that true revelation started only with the Hindus, Buddhists, Muslims, Christians, or other similar formal labels. Do we imply that Almighty had left Creation without a message until the birth of these Divine Incarnations? None of these incarnations has ever said so.

"That which was from the beginning, which we have heard."
(Epistle of John 1-1.)

"Whenever the eternal principles of religion are under eclipse I manifest." (Krishna in Geeta.)

According to Muhammad, men were originally of one religion (which he named Islam and which existed since the beginning), and when differences arose among them God raised up Prophets in their midst to guide them with Truth and people only differed among themselves out of mere jealousy. (Holy Koran S. II.)

This was the mother religion. (Holy Koran S. II.)

"Abraham was not a Jew nor a Christian, but He was a Moslem" - Abraham was long before Prophet Muhammad. To every people in their

own tongue was conveyed in every age this same Divine message of wisdom and of Truth through an endless succession of Prophets and Seers. (Holy Koran S. XI.)

The Son of Man is the current link in the chain of incarnations. Conditions today present a totally different picture from anything in known history. Time and Space have been abridged due to technology. Speed has become the essence of everything, irrespective of the message it carries. Technology has given man weapons to blow human existence to smithereens. Fear seeps through all international communication. The sense of insecurity is rampant. Everybody feels there is nothing to fall back on. Pollution is taking a dastardly toll of human existence. All thinking is oscillating between Scylla and Charybdis. Everyone is lonely, though moving in a surging crowd. The void has to be filled with Divine vibrations. Science has brought humanity together. We swim or sink together. National frontiers have lesser significance. Now we need plain speaking. The message has to come as a Package Deal and not in parts. People are to be aided in getting out of the rut in which they have landed themselves due to wrong orientation.

People talk about "Love thy neighbor" but forget the other part. Jesus said, "Love thy neighbor **AS THYSELF.**" To remind the people of their Divine heritage and to bring them back to the Homeward journey, the Divine kingdom, the Son of Man has given **TEN COMMANDMENTS.** "Not my will but Thy will be done" is the summum bonum of human existence.

Commandment One : TRUTH:

Satyasya Navaha Sukrutamapiparan (Rigveda 9:73:1)

Man's first duty is "know thyself." We are conversant with many of the gadgets we use. We know so many things about the TV circuit, air conditioner, automobile, stereo, refrigerator, skylab; but what do we know about ourselves? Is it not strange that we never care to penetrate into the question "Who am I?" You say "my finger is cut," "my leg was hurt." Whose finger is it? Whose leg was it? Which is the entity which says "my finger," "my leg?" Surely, by the very construction you admit that you are not the finger, you are not the leg. This means you are not the body. Search for this entity will land you in the Kingdom of Bliss. The "Self" will elude you so long as you try to grasp it through the senses. The sense data impinging on the sense organs is carried to the computer of the brain as sensations. But discovery of "Self" will not come about by this method. For Self discovery and Self realization, you have to go through some spiritual discipline. This very discipline creates a built-in mechanism which unveils before you the grandeur that is man. Your perspective acquires a new dimension, and you soar from summit to summit of unfoldment, culminating in the pinnacle of glory. Self realization is the state of bliss. The flow of Karma passes by you, but you are not perturbed. All this comes about by Sadguru's grace.

Observance of truthfulness in day-to-day dealings is the alpha of any spiritual discipline. If you put all ethics on one side of the scale and truthful behavior on the other, the latter will count more. Truth does not merely mean true speech. Mind, speech and action should all depict transparent truthfulness. Truth is not only the means; it is also the goal. Truthfulness in thought, word and deed is an aspect of TAPA,

the third aspect of the Fivefold Path. A little thought will convince anyone that for truthful behavior, you need to exercise control over sense organs. The endeavor to do this is TAPA. To move about without control over senses is like riding an agile horse without holding the reins.

The four sins of speech are lying, slander, abuse, and idle talk. To say or do anything which does not accord with what we know to be true is lying. Equivocation and exaggeration are lying. Society considers a "black lie" reprehensible, but a "white lie" passes off as common sense. Spiritual discipline recognizes no categories in lying. To pretend what we know we are not is lying. To indulge in falsehood, to indulge in backbiting, to indulge in frivolous talk, to employ harsh language is contrary to TAPA of speech. The precepts of Buddha state, "You shall speak no word that is false, but shall speak the truth with discretion, not so as to harm, but with a loving heart." "You shall not swear nor use abusive language nor indulge in idle and vain talk. You shall speak with dignity and purpose. Otherwise observe silence." "You shall not invent evil reports about others. You shall offer no carping criticism. Always look for the good side of fellow beings."

From what is stated above we find that Satya, Truth, has much wider comprehension than merely not telling a lie. To be happy, we have to eliminate all sources of disturbance to the mind. Divergence from Truth necessarily creates complications in our dealings, and this leads to mental strain. We try to wriggle out of simple situations by proffering a lie. Many times complex situations result by such action. We have to erect a series of falsehoods to maintain one lie. Inadvertently, we build up to a situation in which we are squarely exposed. The process of erecting the series of falsehoods inevitably leads us to the necessity of keeping up pretenses and appearances. All this causes severe strain on the mind and exacts a heavy toll of mental energy. We are so habituated to such situations that we do not even notice the strain. Recurrence of this phenomenon enfeebles our capability of determination to execute only what our discrimination judges as right. Weakening of determination slowly dampens the discriminating process. We begin to connive to rationalize the discrepancies in our ethical conduct. This leads to substantial strain on emotions, thus putting a premium on our own unhappiness. A liar needs good retentive memory, while truthfulness carries no such burden. We may lie to others, but we do not like others to lie to us. The pick-pocket never likes his pocket to be picked. The business of lying never remains a one-way street. By wrong behavior on our part, we encourage others to indulge in the same game, and the invitation multiplies.

If you decide to follow strictly the rule of truthfulness in thought, word and deed, you will experience an inner strength. When you eliminate the grosser aspects of this vice you come to notice the subtler aspects. When you attempt to eliminate the subtler aspects, you are better able to perceive the mechanism of emotional strain; and you are better able to destroy past bad habits.

Indulging in untruthful action vitiates intellect. You thereby delay the process of transmuting intellect into higher intuition. All spiritual discipline is aimed at purification of mind and transformation of Buddhi (Intellect) into Prajnya (Higher Intuition). This process alone leads to the curbing of the outgoing tendencies of the mind. By

discarding truth in a single instance you cause a series of acts which are conducive to misery.

When you decide to don the armour of truthfulness in thought, word and deed, no matter what the consequences, you will soon notice the change in personality. You will find that people who come near you are less inclined to tell lies, and the process goes in reverse gear. Love pervades the atmosphere, and harmony sets in. From the common sense point of view also, it is less cumbersome, less disturbing, to practice truth and do away with falsehood, conventional or otherwise. You will soon notice that it pays to be truthful.

Speech is a unique gift given to man. Let us not despoil it. It is strength. Groups of people who practice truth make great strides toward peace and tranquility. Mental disturbance becomes conspicuous by its absence. We separate the wheat from the chaff. A society in which thinking people always insist on the true principle of the purification of the power of speech pulsates with holy vibrations. The fragrance of a flower goes along with the wind. Holy vibrations can travel against the wind.

The Upanishads state, "Self can be realized by TAPA of Satya." If you wish to have material prosperity, mental peace, and spiritual content, there is a simple way. On the threshold of the tongue, keep the search-light of truth. Within and without, there will be Light. Truthful speech strikes a concordant chord in the heart of the listener. It blesseth him that speaketh and him that listeneth. This cleanses the cobwebs of vice and crookedness, and spirituality gushes forth.

Satya is comprehensive. Preaching something with a view to mislead people is lying. Speaking with relish publicly about personal weaknesses of others is prostitution of the gift of speech. Writing insinuating letters and scandal mongering are as bad as suppressing the truth with a view to cheat others. In the end you, yourself, are cheated and are required to pay heavily in terms of mind-energy, emotional disturbance and mental disequilibrium. You lose so much of your precious time in doing these things. These very moments, if spent in self-study or meditation, could lead to happiness.

"And I say unto you, swear not at all, neither by heaven; for it is God's throne; nor by the earth; for it is his footstool." (Matthew 5-34,35)

"But in your communication be, yes, yes; nay, nay, for whatsoever is more than these cometh of evil." (Matthew 5-37)

"And when you speak be just, although it be (against) one who is of kin." (Holy Koran VI-152)

"Adultery of the tongue is speaking (what is wrong)." (Saying of the Prophet Muhammad)

"Satyen Labhyah Tapasa hyesha Atma." (Soul is to be realized by Tapa of Truthfulness.)

"Satyameva Jayate Nanrutam." (Truth alone conquers, not falsehood.)

The Vedas make a distinction between Rtam and Satyam. Rtam may be termed as Satya without the cooperation of the mind. You say Tasha is hurt. You know Tasha the dog is hurt, but you wish to convey to the listener that Tasha the girl is hurt. This is not truthfulness in speech.

Satya is not merely non-lying.

"Satyen Pantha Vitato Devayanah."

Devayana Panth means Divine Path. The root meaning is Path of Light. The Path of Light is spun with Satya. Satya is the means and also the goal. By reflecting truth in thought, word and deed, Reality dawns. Focus the Searchlight of Truth inwards. Separate the ephemeral from the eternal. What remains is Reality. This is Self-realization. This search is Swadhyaya, the fifth aspect of the Fivefold Path. Satya is the experience that "you are perfect as my Father in heaven is perfect." Satya is that, knowing which, nothing remains to be known. Satya is the journey's end.

"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." (Matthew 7-13)

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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PUBLISHER: Sally Hobart
4810 Drummond Ave.
Chevy Chase, MD 20015
U.S.A.

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