

# SATSANG

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## SAPTA SHLOKI (3) CONTINUED.

In the last issue we referred to the concept of TRILOKA ( three worlds) called Bhoo, Bhuvah, Swah. For us, earth is Bhoo; for beings on other planets, their planet is Bhoo for them. Bhuvah relates to the atmosphere that surrounds the planet. Swah relates to the world above it. The seeds of all our material aspirations stretch within TRILOKA.

Purification of TRILOKAS helps establish peace. Vedas state that purification of TRILOKAS has a direct relation to the quantum of human happiness. Happiness is a state of mind which results when sublimation of attitudes sets in. We are wrapped up in coils of desires. The seeds of desire pull us in different directions. They manifest in the form of physical appetites. We run after their gratification. The moment of gratification of a desire we term as our moment of happiness. We are prone to forget that it is not the gratification of a desire but its eradication that lightens the burden and makes us happy. Thus, eradication of desires is the process which leads to happiness. This process culminates in KRIYA YOGA, and you are ushered into the state "Not my will but Thy will be done". Purification of TRILOKAS is a material aid to bring about this state. Then you transcend the mind. When mind conditioning is no more, you see things as they are and not as they appear.

An evil thought, an evil deed, produces a corresponding effect on the atmosphere. Polluted atmosphere reacts on the mind making it more tense. Purification of the atmosphere leads to sublimation of the attitudes of the mind. The outgoing tendencies are curbed, and the factors that disturb the mind are reduced. Vedas give us means to establish this harmony.

The atmosphere is already surcharged with violence, lust and greed. We are prisoners not only in our own encasement, but also in the jaws of the atmosphere. With polluted air hovering around, we are in the jaws of death. Whatever spiritual discipline we undertake, our efforts are thwarted by this impediment. We have to establish ourselves in the attitude of "Love thy neighbor". Our attempts to reach this state are obstructed by the effect of the atmosphere on the mind.

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One decides to follow the Sermon on the Mount in daily life. No sooner does he poke his nose out of the window than it is charged with lust, greed, hatred, enmity and violence. His determination is enfeebled; his will is mutilated. Thus, his capacity to translate his sublime thoughts into action is weakened. Vedas give us a material aid to purify the atmosphere and reduce these obstructions.

Purification is not mere deodorization. Purification is described in three aspects in Vedas. PUSHTI, TUSHTI, and SHANTI. It is nourishment, refreshing deodorization and tranquility.

We find aerosol sprays, solvent cleaners, room refresheners, deodorizers in vogue in the U. S. A. Researches carried out at Denver, Colorado, amply testify to the perverse effects in the context of ecology. Children become nervous, and their reading comprehension is reduced. Toxic effects lead to disciplinary problems among students. This is not purification of the atmosphere.

In the Vedas, this purificatory process is termed YAJNYA. In practice, it means effecting changes in the atmosphere through the means of fire. Later on, this process came to be known as worship through fire.

The process of atmospheric purification through fire leading to purification of mind needs to be revived today. All over the globe, and especially in the technologically advanced societies, we find good intentioned, intelligent people bogged down by the load of anxiety. Tension is writ large on each forehead. Everyone feels solitary though moving among the surging crowd. The monotony is grinding us to pieces. A well paid blue collar worker is unhappy because he feels he lacks "fulfillment" in his job. The white collar worker is fed up with his present job, howsoever comfortable, and wants to get away somewhere. Nobody feels any security anywhere. Polluted air exacts its toll of our nervous system and disturbs our tranquility from moment to moment. Everyone's nerves are tense. The least things send them into tantrums. All this has to change. Nay, it must change if we wish to survive on this planet. Unwittingly, we have handed over ourselves in the jaws of ecocide on the silver platter of technology. Change we must for our own survival. The scientists who are knowledgeable state that millions of future children will be defective, and deformed embryonic and neonatal deaths will mount. They speak of "hot strontium in bones and hot iodine in thyroid glands and damage to the pool of human germ plasm". This is a terribly grim picture for the physical health of humankind and much more so for the mental health.

Our only escape from this tricky situation lies in the revival of YAJNYAS stated in the Vedas. YAJNYA has three inputs.



1. Burning of specific organic substances into fire.
2. Vibrational effect of mantras (mantra is a word combination uttered in a specific manner to bring about the desired effect)
3. Timing of the process depending on planetary rotations, viz. full moon day, no moon day, sunrise, sunset.

Various YAJNYAS are prescribed for various ends. AGNIHOTRA is the smallest form of YAJNYA purification which any householder in any station of life may practice. This will reduce the tension that pervades your home atmosphere, and you will reap the harvest of tranquility. In the Fivefold Path given by the Vedas for a happy journey on our planet, AGNIHOTRA comes first. Purified atmosphere brings tranquility and reduces the tendency towards lust and greed. The Fivefold Path was reiterated by all messengers of Almighty that came to "fulfill the Law and the Prophets" at different times in history. For further details about AGNIHOTRA and the Fivefold Path write to the publisher or call Carol or Sally at Area Code 301 - 654-8095.

Due to purificatory process of a YAJNYA, the mind is purified. Our power of discrimination becomes activated, and we receive the strength to implement the judgment pronounced by it. This leads to good actions on our part. A sense of detachment is generated. This brings an influx of energy. This leads to happiness.

Fire worship was universal in ancient days. The significance of the three inputs of YAJNYA was lost in the course of time, but fire worship in some form continued to be practised throughout the world. It assumed different forms in different times, and yet the practice continued. Prehistoric Cretons, Babylonians, Sumerians, Akkadians, Semites, Polynesians, Greeks, Jews used to perform this type of worship and called it sacrificial worship. Fudo Myows of Japan perform GOMA holy fire invocation to this day. Baku in U.S.S.R. had fire temples. In recent excavations in that country a part of AGNIHOTRA MANTRA was found carved in stone. AVESTA, prayer-book of Zoroastrians of Persia, calls this worship YASHT which means a sacred act for attainment of the Divine.

"It is interesting to study the basic approach of Vedic seers to the five elements, viz. Matter (earth), Fluids (water), Fire (lustre), Electronic Velocity (wind), and Celestial Atmosphere (ether). Fire which is in the centre acts as the binding force between the first two and the last two. Matter and fluids have a downward tendency, while electronic velocity and celestial atmosphere have an upward drive. Matter and fluids by coming in contact with fire get transformed into the last two elements. This indirectly proves how fire elevates those that come in contact."

These elements may be regarded as states of matter and not elements in the sense of modern chemistry.

"The hermitages of ancient seers in days immemorial were acting as generating stations of Divine power solely with the object of enkindling humanity to attain perpetual bliss. In that holy atmosphere the seers used to perform fire worship continuously. Experimentation and minute observation of results therefrom convinced humanity about the efficacy of such worship whether performed individually or collectively."

"The divinities that are charged with the equilibrium of various forces draw the diversified elements into a perfect order. This, in turn, promotes peace and prosperity. Atmosphere charged with the merits of religious functions will influence all beings."

The above quotations from a pamphlet published in 1969 give us an idea how people looked at fire worship.

Fire worship means worship through fire, purification through the agency of fire. Any discipline towards the unfoldment of the "Kingdom of Heaven within you" presupposes purification of the mind. It involves undoing the carnal aspect of the mind. It means loosening the petrified crust of desires in which we are wrapped. This needs immense effort. The subconscious mind is like an iceberg - only the tip of which is seen. The cleansing has to start at this level. Memory is popping up all the time to undo the efforts at tranquility. YAJNYA, when practised as prescribed with the disciplines involved, aids substantially in this process of purification.

YAJNYA involves burning of specific organic substances into fire. The following are some of the species of wood prescribed for preparing fire:

Butea Frondosa (Butea Monosperma)  
Prosopis Specigera, Ficus Glomerata  
Mango, Ficus Religiosa  
Ficus Bengalensis, Acacia Catechu  
Aegle Marmelos, Sandalwood

Fire was the medium of communication with celestial beings who made their appearance in it.

"And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. And he looked and behold, the bush burnt with fire and the bush was not consumed." (Exodus 3.2)

"And David built there an altar unto the Lord and offered burnt



offerings and peace offerings and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offerings." (Chronicles 21.26)

"Now when Solomon had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." (IIChronicles 7.1)

"Then the fire of the Lord fell and consumed the burnt sacrifice and the wood . . . . and when all the people saw it, they fell on their faces and they said, 'The Lord, he is the God; the Lord, he is the God.'" (I Kings 18-38,39)

"And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." (Luke 1-10)

"And when forty years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush." (Acts 7.30)

"And ye said, behold, the Lord our God hath shewed us his glory and his greatness and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man and he liveth." (Deuteronomy 5.24)

"Then I beheld and lo, a likeness as the appearance of fire; from the appearance of his loins even downward fire and from his loins even upward, as the appearance of brightness, as the colour of amber." (Ezekiel 8.2)

The vision of Ezekiel may be compared to the following:

"He is effulgent as gold and seen within the sun. He has golden hair and golden nails and is effulgent to the tips of his nails." (Chhandogya Upanishad 1.6.6)

## TEN COMMANDMENTS OF PARAMA SADGURU SHRI GAJANAN MAHARAJ

Commandment 2. AHIMSA (Thou shalt not kill)

अनागो ह्यः वै भीमा (Atharva Veda 10-1-29)

Meaning: Violence to the innocent is terrible sin.

"Violence to the innocent" has a much wider connotation than it might apparently warrant. No decent individual indulges in such conduct, one is apt

to remark. AHIMSA (non-violence) is much more comprehensive than what it is considered to be in normal parlance. We have to observe AHIMSA in thought, word and deed. Refusal to inflict willful injury or pain on any living being is AHIMSA.

The science of yoga ordains AHIMSA in thought, word and deed before any yogic discipline can seriously begin. Yoga deals with inhibiting the outgoing tendencies of the mind and thus is concerned with reducing or eliminating all factors that lead to disturbance of the mind. Removal of sources of disturbance to the mind grants us freedom from emotional disturbance. This reduces the load of anxiety and tension which have become the hallmark of present day society. Unless the tendency towards disturbance is reduced, serious practice of yogic discipline becomes impossible. We have first to tackle the cruder aspects of these mental attitudes; then the subtler aspects dawn on us. We then direct our efforts towards eliminating the subtler aspects.

There is underlying unity of Life, and the practice of Ahimsa establishes us in an attitude of love towards all. We first cognize the unity of Life and then pattern our behaviour accordingly. AHIMSA is "Love thy neighbor as thyself." AHIMSA is called total virtue (SAKALO DHARMA) in ancient wisdom. The meaning is stretched further to include "one who neglects to help others in any situation is committing injury." According to the science of Yoga, AHIMSA is removal of desire to injure or to inflict pain by thought, word or deed.

Mahavira, the great contemporary of Buddha made the tenet of AHIMSA the focal point of his teachings. Buddha laid stress on AHIMSA as the virtue of all virtues.

Advance in physical sciences has simultaneously landed us in the midst of nuclear armoury. It has the potential to destroy human existence from the planet. In the age of mass production, fear has assumed mass proportions. Hence, a little of love and a little of hate will no more work. It will have to be total love. Violent methods to bring about peace belong to an age which is past. AHIMSA is no more a mere slogan to be hurled out during spiritual discourses. It is the poignant need of the times we live in. General MacArthur, who commanded massive weapons of destruction in recent history, stated at the end of his long career that if we wished to protect humanity we would have to do so by love and cooperation.

Practice of AHIMSA in thought, word and deed destroys the seeds of jealousy. A little observation will show us that people who have risen high in worldly scales are steeped in jealousy. They are as far away from the "Kingdom of Heaven within you" as are others who are not so successful in worldly affairs.



St. Francis of Assisi was asked, "How shall I love my neighbor?" He replied, "Love thy neighbor," three times. Once we make a beginning to inculcate this virtue, our intellect is purified. Our power of discernment gets sharper. This strengthens our effort to do the right thing under any circumstances. People who have not attempted to practice this virtue in life sometimes indulge in imaginary dialectic about hypothetical cases when this virtue cannot be practised. Sharpened power of discrimination will guide us on all occasions.

"When one is truly established in non-violence, hostility disappears in his presence." (Patanjali Yoga Sutras II-35)

AHIMSA is not merely harmlessness. It is a dynamic virtue. With sufficient practice, it automatically puts us into the state of "Love thy neighbor". A person steeped in this virtue is compassion and mercy personified. He emanates holy vibrations which catch up with others. He becomes attuned to all life. He spreads and instills love in others. Those who come near him drop their fangs of venom and become enamoured within his aura. Any creature which approaches him with evil intentions is calmed down and becomes harmless. This brief rendez-vous leaves an indelible mark on the person, and he is uplifted. Love is the force which binds all life, and, when one is imbued with love, his consciousness is attuned to all life. By practice of AHIMSA, one can delve deep into the mystery of life, and bliss reigns supreme. These achievements are not mere baby-talk. They have been experienced by all yogis in all parts of the world. Even a beast of prey sheds its ferocity when it comes into the orbit of holy vibrations that are concomitant to this state.

A yogi at the time of leaving his mortal coil told the inmates of his Ashrama (place of penance) that so long as the mongoose and the snake dwell on friendly terms in that place, they would cognize his presence. Many have observed that the two creatures which are innate enemies ate from the same bowl in the Ashrama compound long after the yogi had departed. One may ask, "Is such practice of AHIMSA within reach of each aspirant to the Kingdom of Heaven"? This is beside the point. The incident underlines the potency of such practice. That the potency could be impinged on the atmosphere (Bhuvah) is demonstrable. This is "peace that passeth all understanding". The commandment which is apparently so simple can launch us on the pinnacle of glory.

"But I say unto you love your enemies----and pray for them which despitefully use you and persecute you. (Matthew 5-44)

If you ignore the above command, you simply pass the initiative into someone else's hands.

"And Jesus continued: 'God commanded your forefathers' 'Thou shalt not kill'. But their heart was hardened and they killed. Then Moses desired that at least they should not kill men, and he suffered them to kill beasts.



NOTE: For further information about SATSANG or the FIVEFOLD PATH you may contact the publisher at the address given on page 1.

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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 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.