

# SATSANG

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## AT WASHINGTON SATSANG MEETINGS

Q. The spiritual aspirant is more concerned with his own improvement. He does not seem to bother much about society in which he lives. Would you not call this selfish?

A. When you say he does not bother much about society, I think you mean he does not care to help others. This implies that those that are not spiritual aspirants care much for society. To help others, to be of use to others, you should know what help really means. Unless one acquires mastery over his senses to some extent, unless one is himself tranquil, he would not be of much use to others even if he means to help.

If thirst is quenched, after a few hours it will again come. If you give food, one may carry over for some period, but again the hunger appears. If you help somebody to help himself, that will be of more lasting nature. Man is not only body and mind. If you cater to these two and neglect the soul, you are bound to land yourself in a series of obstacles. Spiritual aspirant cares for all three. In fact, if you focus your attitudes soulwards, all the rest is taken care of. When you start treading the path of Self realization, you become really fit to help others. Historical records bear testimony to the fact that saints alone bring happiness into other people's lives. The holy man spreads harmony wherever he goes. It is the natural concomitant to his holy life. He strives for the upliftment of others. The more he merges his will with the Divine will, the better instrument he becomes for Divine grace to manifest.

Saints always uplift others who come in contact with them. They, alone, are capable of sharing other people's burdens. They bring about a change in the other man's attitude to life, and then he is not afraid of what destiny has in store for him. A spiritual aspirant treats all his assets and his income as a trust from the Divine and shares part of it with others. All his material assets are useful to society. Unless he has this attitude, he may not be called a spiritual aspirant. He always does his duty to others, irrespective of how others behave towards him. He is, thus, of immense help to others. All his mental and material faculties he surrenders to the Divine will, and this is expressed in his service to others without any blemish of name and fame.

It is, therefore, a misconception to presume that a person who attends to the development of his spiritual faculties is selfish. In fact, he is anything but selfish. He shares the other man's burden and shows him the way to his happiness.

To be more precise, the spiritual aspirant does not even carry the burden of the concept of helping others. He knows it is his duty to share his happiness with others, and this he does in all humility. He does this as a means of his own purification. He cannot but act in this manner. He is, thus, of immense help to society. An embodied entity who has reached the SAT state can benefit the whole world.

#### FORM AND THE ESSENCE - Sara Stern

Orthodoxy is a wall which binds those on either side. Both sides mistakenly confuse Orthodoxy with true Religion. On one side are those who fanatically adhere to the dictates of Orthodoxy - These assume that forms are an acceptable substitute for the essence which the forms are at best meant to convey (for forms only serve to hide their essence from the indiscriminating eye). These people are put into an attitude of submission by their unquestioning adherence to Dogma perpetuated by a power-hungry and opportunistic priesthood. On the other side are those who are violently repelled by their vision of priesthood and the evils perpetuated by blind adherence to the various dictates of the different faces of Orthodoxy. However, those who remain violent critics of Orthodoxy as such are just as mistaken in presuming that it is a valid representation of Religion. Thus, the term "Religion" is misunderstood by either extreme. Going back to the roots of the word, we may hypothesize that it originally was intended to convey something essential, as opposed to what it has come, through a process of degeneration, to intimate to the majority of the members of society, whether to its proponents or antagonists.

In order to obtain a more realistic, less biased, understanding of what is intended to be conveyed by such terms, we must go all the way back to the beginning, the source, divesting ourselves of all preconditioned acceptances or rejections, and for the first time inquire, "What is (meant by) 'GOD'?" "What is (meant by) 'RELIGION'?" etc. We cannot just assume that our impressions of the interpretations of others can or do answer these questions realistically, i. e., "God is (or, is not) what they say." Also, to really discover the meaning of anything, we cannot hope to simply do this by re-defining that thing. In attempting to uncover the Truth by substituting one word for another, we will only become enmeshed in the snares of semantics and philosophy. Can the meaning of such a word as love, for instance, be conveyed to someone through use of a synonym? No. To know what "love" is, is to experience it, to undergo a process in which all our intellectual preconceptions are blasted; we must become disillusioned of these before we ever taste the substance which is referred to, or else they will go in the tasting of it.

The curtain of sophistry must be annihilated before we are vaulted into the sphere of true knowledge that is Experience. To become illuminated, we must seek the experience, not its definition.

With the two-edged sword of discrimination, pierce through both sides, the pros and cons to obtain Knowledge. This is SWADHYAYA, the fifth aspect of the Fivefold Path.



TEN COMMANDMENTS  
of  
PARAMASADGURU SHRI GAJANAN MAHARAJ

COMMANDMENT SIX: Purity in action (Sat Karma)

शुद्धाः पूता भवता याज्ञियासः।

Shuddah Poota bhavata yajniyasah

Purport: May your actions spring from purity. (Rgveda 10-18-2)

The power of discriminating between right and wrong actions is an aspect of intellect. Purity in action (SAT KARMA) leads to dissolution of dross that clouds the intellect and thus strengthens the power of discrimination. Actions springing from impure thought tend to cloud the intellect and drag us in the direction of sense gratification.

The faculty of intellect differentiates human species from the animal kingdom, and, hence, proper functioning of this faculty escalates evolution. The intellect tells us that to do a certain action is not proper. Our physical appetites, if they get an upper hand disregard this judgment. Intellect is then signalled to find out means for gratification of desires which we know to be wrong. This is clouding the intellect which culminates into enfeeblement of the power of discrimination. Intellect and Karma thus act and react. The Law of Karma is the Law of 'Reap as you sow' of the Bible. When transposed to the physical realm, it is the law of cause and effect in physics. The law of compensation underlies all life phenomena. It is inviolable. Looked at from a different angle, the law of immunity in bio-organism is the Law of Karma.

A single thought impulse that emanates from us affects the universe. Any action in the realm of life relations creates a Karmic bond which needs to be compensated sometime. The compensation may be immediate or delayed, depending on the intensity of the action. Destiny is nothing but a time-bound check drawn from the accumulated balance of Karmic entanglements.

Good actions may land us into paradise but may not bring about liberation from the cycle of birth and death. Attachment even to meritorious actions needs to be wiped out. You perform good actions because it is your duty to do so. It is the purpose for which we are here. Once this is grasped by the intellect, one begins to do good unto others irrespective of what others do unto him. One begins to 'Love thy neighbor' without expecting the neighbor to make the beginning.

Karma is the chain which binds us to senses. The same chain of Karma could be forged into an instrument of liberation if we cultivate nonattachment to the fruit of our actions. The chain of Karma is transmuted into means for Self-realization by the alchemy of nonattachment. We must learn to destroy the seeds of past Karma by performing SAT Karma without attachment.

What is Karma, ordained duty, meritorious action? What is Akarma, prohibited action? This question has baffled many an intellectual. Revealed knowledge transmitted to us through Divine messengers is the guide. Jesus says, 'Love thy neighbor as thyself'. Follow him. You need not consult thy neighbor

whether it is good Karma to do so. Vedas, the first revelation given to mankind treat this subject comprehensively at all levels of consciousness and is the standard reference to Karma. All messengers of the Almighty who came in later times reiterate the same message in the language suited to the times they incarnate. One will refuse to hate his enemy if one knows his refusal is going to purify his intellect, and thus usher in manifestation of Grace.

Karma and Akarma could be referred to revealed knowledge. Vikarma, however, is the specific Karma of each individual. It is his allotted task, performing which he hastens liberation. This can be understood only when one is linked to a living Perfect Master, SADGURU.

To hasten our deliverance from misery, we must always perform good Karma. The mountain of past Karmic load, the harvest of what one has sown, could be wiped out only by immersing ourselves in good actions - every moment of our life. We act only in the present and, hence, let us utilize the present moment for our deliverance.

Buddha said, "Overcome anger by love; overcome evil by good; overcome greed by liberality. Hatred does not cease by hatred any time. Hatred ceases by love." (Dhammapada.)

Buddha laid stress only on performing meritorious actions as the rest will take care of itself. Muhammad stressed the law of Karma in his revelation. "God will not burden any soul beyond its power. It shall enjoy the good acquired and shall bear the evil to acquire which it has labored." (Quran Sura 2-286).

"Pledged (to God) is every man for his actions and their desert." (Quran Sura 52-21)

The law of Karma underlies any basic concept of Justice. Hence, in jurisprudence, Common law is called the greatest commonsense of the greatest number of people.

A desire stimulates elevation, activation or degradation, but all these bind us to the wheel of birth and death. By leaving the attachment to the fruit of our action and by dedicating all our action to the Divine, we transcend this wheel and hasten liberation. This is the highest operation of free will granted to everyone who is conceived in human frame.

"Man attains perfection by worshipping with his actions Him who pervades all Creation." Bhagwad Geeta 17-46

Man can choose to become his own friend or foe by exercising his free will and performing meritorious deeds under all circumstances. One must learn to do away with the degrading habits of the past and with resolute will perform right action. The guiding force of our action is some desire and this perpetuates Karmic fetters, be they of gold or iron. Ego identification in our actions results in dualities of



pleasure and pain. When an action is performed with humility in a spirit of surrender, no karmic bond is forged. As higher tiers of consciousness are attained, one experiences influx of energy and the process of exhausting the load of past Karma becomes facile. For people who are devoted to a living Perfect Master, the task is less cumbersome as 'gift waves' hasten the process of liberation. This is the meaning of the Biblical expression, "Knock and it shall open. Ask and it shall be given."

The habit of consciously performing right action whatever be the circumstances, reduces the tension in the mental realm. Karmic entanglement increases tension, and when the load gets heavier we notice the eruptions. If we follow this simple commandment scrupulously and dedicate our action to the Divine, we shall have a purpose in living, and all our journey on this planet will be an endeavour of joy.

#### SAPTASHLOKI

(Seven Verses)

Commentary on verse one (Contd. 7)

Yada Srushtam jagat sarvam  
Tada Lokapitamahah  
Chaturveda samayuktam  
Shashwatam Dharma madishat

यदा सृष्टं जगत्सर्वम्  
तदा लोकपितामहम् ।  
चतुर्वेदसमायुक्तम्  
शाश्वतं धर्ममादिशत् ॥

Purport: Along with creation, the Almighty Father revealed the eternal principles of religion (Law) embodied in four Vedas.

The eternal principles of religion (Satya Dharma) revealed at the time of creation through Vedas were reiterated by all prophets, Divine messengers that came in later times. Whenever there are large-scale transgressions on these principles, either due to sins of omission or sins of commission, terrific resultant Karma results. Divine messengers come to set right things and show the Light to the people by their own lives.

"Whenever Dharma is on the wane and its opposite on ascendance, I incarnate." (Bhagavat Geeta)

We saw in previous issues how Divine messengers Buddha and Jesus came to set right things which were in terribly bad shape due to trampling down of the eternal principles of religion. A few centuries after Jesus, people forgot the Divine message of Love given by the holy incarnation. Flesh and blood offerings of

Old Testament days were no more practised. However, the idea of Trinity was wrongly interpreted. The One Almighty had to be stressed. It is interesting to note that Divine messenger, Muhammad, came in the same geographical area in which Jesus moved in bodily incarnation. The Arabs of those days used to practice many times sacrifice of female children before idols. This ghastly practice had to be stopped. Corrupt priesthood had enforced religious ostracism. Muhammad gave his revelation in simple words without any hair splitting syllogisms.

Muhammad told the people that 'religion' was there since the beginning, but people differed due to jealousy. Humanity split into innumerable sections in distant age and clime and to every people Almighty gave revelation.

"Mankind was but one nation but differed later. " (Quran X-19)

"To every people was sent an Apostle. " (Quran X-47)

"And there was never a people without a warner having lived among them in the past. " (Quran XXXV-24)

The above refers to a chain of Sadgurus who came to do the allotted task.

"We sent an Apostle (to teach) in the language of his (own) people to make things clear to them. " (Quran XIV-4)

Muhammad stressed that the Apostles were sent from the beginning.

"We did send Apostles before thee and appointed for them wives and children. " (Quran XIII-38)

Muhammad said that the same message is revealed in suitable words.

"For each period is a Book revealed  
God doth blot out or confirm what He pleaseth  
With Him is the Mother of the book. " (Quran XIII-38, 39)

Muhammad disclosed only some names of the previous Prophets.

"We did send aforetime Apostles before thee.  
Of them, there are some whose story We have related to thee,  
Some whose story we have not related to thee.  
It was not possible for any Apostle to bring a sign  
Except by the leave of God. " (Quran XL-77)

Muhammad repeatedly told the people to make no distinction between any of the Apostles.

"To those who believe in God and His Apostles  
And make no distinction between any of the Apostles  
We shall soon give their due rewards  
For God is oft forgiving, Most Merciful. " (Quran IV-152)

Muhammad stated that from time to time Messengers of God come in human form and eat and walk like men.

"The Apostles We sent before thee were all who ate food and walked through the streets. " (Quran XXV-20)

Muhammad asked the people to follow the Divine incarnations and not to belittle them.



"What kept men back from belief when guidance came to them  
Was nothing but this: they said  
"Has God sent a man (like us) to be His Apostle? "

"Say if there were settled on earth angels, walking about in peace and quiet  
We would have certainly sent them down from the heavens  
An angel for an Apostle. " (Quran XVII-94, 95)

The above may be compared to Bhagvat Geeta where Krishna stated that those who belittled Him because He was in human garb were ignorant.

Muhammad acknowledges Jesus by name.

"To Jesus, the son of Mary, we gave clear (signs) and strengthened him with the Holy Spirit. If God had so willed, succeeding generations would not have fought among each other after clear (signs) had come to them. But they chose to wrangle, some believing and others rejecting. If God had so willed they would not have fought each other; but God fulfilleth His plan. " Quran II-253)

According to Muhammad, the Divine messengers were graded.

"Those Apostles we endowed with gifts, some above others. " Quran II-253)

All the above fits in perfectly with the teachings of SADGURUS (Perfect Masters) who come to do the allotted task when the eternal principles of religion are grossly violated and resultant Karma takes place. The chain of messengers continues even to this day. In Sanskrit the messengers are called AVATARS. The root meaning of the word is "coming down". They come to fulfill the 'Law and the Prophets'.

The concept of Son of God and its esoteric meaning was not properly grasped by succeeding generations. Hence, Muhammed says:

"No son did God beget nor is there any God along with Him. " (Quran XXIII-91)

He stressed the unity of Godhood.

"Your God is one God

There is no God but He. " (Quran II-163)

Muhammed asked the people always to do virtuous deeds (SAT KARMA) and leave the fruits of action to God.

"Whoever submits his whole self to God and is a doer of good, he will get his reward with his God. On such shall be no fear, nor shall they grieve. "  
(Quran II-112)

The note of warning which sounds throughout the Quran is that religion is not mere profession of a creed, but righteous conduct. Surrender your will and purpose to the Divine will as revealed and manifested by way of guidance through the chain of Divine messengers.



Muhammad stresses the law of Karma thus.

"What? Do those who seek after evil ways  
Think that We shall hold them equal with  
Those who believe and do righteous deeds  
That equal will be their life and their death?  
Ill is the judgment that they make."

The future tense implies in the above quotation that we take birth according to our Karma and that destiny is moulded by Karma.

Muhammad stressed the eternal principles and besides laid down certain rules for people which were necessary under the then conditions. One God, right Karma, humility and surrender to His will, this is what he preached. He laid down rules for pilgrimage, alms, bequeaths, and contracts. He strongly protested against usury, drinks and gambling.

After the Prophet's term on earth was over, the people again started forming sects and splitting due to jealousy. The same pattern repeated itself as was done after Krishna, Buddha, Moses and Jesus. Vested interest, priestcraft, political rivalry had full play. The exploitation of mass mind was similar. Thus, things again went wrong.

Islam that Muhammad gave was not a new religion. Quran bears ample testimony to this. "Abraham was not a Jew nor a Christian. He was true in Faith. (Muslim)." (Quran III-67)

By stressing that no distinction should be made between previous prophets, he asked people to owe allegiance not only to Jesus, Moses and Muhammed, but Prophets of all lands that appeared at various points of history to reiterate the eternal principles of religion first revealed through the Vedas. Thus, all the ancient Vedic seers, Krishna, Buddha, Mahavir, Zaratushttra of Persia, Confucious of China and all true Sadgurus should have a place in the heart of followers of Islam. But people did not heed his advice, and a new religion was created in the name of Islam by people who professed to follow the Divine messenger, Muhammed. Muhammed gave his revelation in the simplest of language for anyone who cares to know. The Quran was delivered piecemeal during a period of 23 years. His companions fully grasped the import of his revelation. After a few generations the interpretations changed under impact of external influence and the real meaning of Quran was lost to their followers. Quran was given to people who were not trained in dialectic, but later interpreters tried to mould Quran to fit into their mental makeup. The essence was forgotten; the form persisted.

Quran stresses the continuity of Divine messengers whenever there is a need. The chain of SADGURUS continues and will ever continue. The world is never without a "warner". The conditions that we live in today are much more devastating than any time in known history. Our very existence on the planet is threatened by heavy doses of pollution and radiation. The effect of pollution on the mind is terrifying. The whole social structure, built brick by brick, appears to be on the verge of collapse. Only a Divine messenger can pull us out of this quagmire. The messenger tells us to find out for ourselves how the eternal principles of religion reiterated by all Divine messengers would redeem us from bondage. These principles constitute the Fivefold Path.

It is interesting to note that in some Muslim tradition it is held that a new messenger would come after fourteen hundred years after the Prophet. This is the time that we live in. The world mind is replete with demand of experimental methods of science and rightly so. The attitude 'believe because I say so' is no more going to work. This is wisdom. Hence, the necessity to reiterate the eternal message in all its totality albeit in a package form.