

SATSANG

VOL. 10 NO. 16



NEW ERA 40

JAN. 6, 1983

**Ring in 1983 – Whole Universe is Being Redirected
Total Love Parenting at Agnihotra University Part II
Now is the Time to Love
Accommodation to Misery and What About Tomorrow**

Editor

Vasant V. Paranjpe

Publisher

Fivefold Path, Inc.

Parama Dham (House of Almighty Father)

RFD #1, Box 121-C

Madison, Virginia 22727, U.S.A.

Published on the first and third Thursdays of each month.

All *Satsang* correspondence should be directed to Editor.

Printed by

Agnihotra Press, Inc.

Post Office Box 13

Randallstown, Maryland 21133, U.S.A.

Reproduction by Permission only.

ISSN 0735-1321

©Fivefold Path, Inc. 1983

Cover

Children will carry on the message of love.

Ring in 1983 Whole Universe is Being Redirected

We are in the midst of change. Whole universe is being redirected. Always we speak of disaster, floods, famines. People need to be prepared. Now I will tell you, after years of destruction and these will number few, there will be great joy and peace. The "New World," new age, new era we speak of is an age being ushered into our planet. We must clear the air for its peaceful arrival. There will be no more wars at this time.

Fears must be dispersed. Love is coming through. The people must be told. No time now to hold back. Desperation is next step. We must show them the way. *Homa fire is burning now all over the world.* Some will see, some will not. It is not our duty to see them awakened. We must only do *Yajnya* (purificatory *Homa* fire which purifies the atmosphere and makes mind full of love) for their purification. Then all is taken care of.

There is no success or failure to be judged. Practice Agnihotra pyramid fire. Make the offering. This is your *Tapa*. This is your *Karma*. This is your *Daan*, your *Swadhyaya*.

The Fivefold Path

1. *Yajnya*: Practice daily sunrise/sunset pyramid *Homa* fire to heal the atmosphere, to reduce tension on the mind and to fill the spheres with *Love*
2. *Daan*: Share your assets in a spirit of humility
3. *Tapa*: Become better managers of your body and mind energy
4. *Karma*: Do all action for self-purification
5. *Swadhyaya*: (Self-Study): Who am I? What am I here for? Ponder this. It will lead you to liberation

This is the Fivefold Path of happy living. This is the path for material prosperity in tune with spiritual development.

Practice the Fivefold Path and become a better member of your religion, your community, your country. Practice of Fivefold Path makes the mind full of love and the journey of life becomes an endeavor of joy.



Total Love Parenting At Agnihotra University Part II

Noni Ford

Total Love Parenting (TLP) is a parenting model which was developed by Ross Ford, Clinical Director and Psychotherapist at Baltimore Family Life Center, a family counseling agency. The model comes after extensive experience in the areas of enriched structural family therapy, parenting and Homa therapy. The enriched structural therapy model and parenting skills offer a systematic way of assisting families in resolving their difficulties and concerns. Homa, a Sanskrit word which describes a process of removing tension from the atmosphere and from the mind through the use of pyramid fire, provides an aid which families can use in establishing an atmosphere of total love and tranquility. TLP, the resultant model, is being taught to therapists, counselors and parents through Agnihotra University.

In the previous issue of Satsang, the basic concepts and rules related to TLP were clarified. TLP teaches, for example, that families can learn to be ever-positive in their attitudes and actions among the members. Faultfinding is not allowed. Even though faults exist and are easily visible, family members do not point out or focus on faults. Rather, they learn to communicate the positive and use structuring skills provided by TLP to correct the faults.

In this issue, the focus is on other basic rules which families can adopt and follow in an effort to create an atmosphere of total love, encouragement and acceptance.

Discriminating between right and wrong

TLP teaches that, at the time of birth, people are given the wherewithal to live happy lives – lives free from undue pain and

misery. This paradigm is based on the premise that one is given the power to discriminate between what action is right and what action is wrong in each instance. In this context, there is no need to define right and wrong. The model assumes that everyone has a sense of what is right and wrong for them and that everyone has the power to choose.

Consider, however, the impact when family members do not use the power to discriminate between right and wrong.

Example:

Lenny, age 13, wants money to go with a friend to a movie. He has received and spent his weekly allowance and, consequently, does not have enough money to go to the movie. Lenny sees his mother's purse lying on the table and considers taking the money needed to support his plan. He opens the purse and finds \$80.00 in bills plus some change. Lenny knows what is right and what is wrong in this instance. Nonuse of the power of discrimination leads to the following incidents:

Incident 1: Lenny takes \$5.00 and leaves \$75.00, figuring that his mother will never miss this small amount.

Incident 2: Lenny takes \$15.00 and leaves \$65.00, reasoning that his mother has much more money than he, and besides, he wants to treat his friend to the movie this time.

Incident 3: How much does Lenny take? How does he justify his actions? What has happened to his power to discriminate between right and wrong action?

When family members decide to use the power to discriminate between right and wrong actions and decide, as a family and as individual members, to do what is right and good, they enhance their capacity to live together in an atmosphere of total love.

Non-attachment to the fruit of your action

It is important that family members be able to live and think and act with the aim of doing good deeds. It is karmically sound that people do good with and for themselves and for others. Good, of course, will be the result.

Families are active units. People are constantly acting and doing. Despite this fact, parents still take time out to keep up with the fruit of their actions. Not looking for the result or the reward, teaches TLP, enables parents to be unattached to the action and free to continue to act.

Why the attachment to what we say and do? Why do parents continue to lament, "I have worked so hard to try to give my children everything they needed. How can they talk to me this way?" Parents complain to each other, "You don't love me as much as I love you." And a classic lament is, "How could this happen to me?" TLP insists that family members continue to work and do good without becoming attached to their actions, attachment being likely to become burdensome and cause burn-out.

Being single-pointed

Total love parenting teaches single-pointedness. This skill is an exercise in doing one thing in the moment and giving that one thing focused attention. Parents are usually in a position where they are working on a certain behavior which they want their children to adopt – toilet training, truthfulness, sharing, preparing for tomorrow, orderliness. And despite the myriad of other possibilities constantly vying for one's attention, the parent cannot succeed without a single-pointed effort.

Without this focus on single-pointedness, the parent is comparable to a child who shouts, "I want water, No, I want juice, No, I want milk."

Example:

When Ross Ford conducts TLP Training sessions, it is not uncommon to hear him say, "I am not attached to what I say or do in this training session. I am trying to do one thing. I am concentrating on putting something good into this experience. Down the line, I will be concentrating on something else. But right now, I am putting something in and I am not attached to the outcome. Being single-pointed frees me to teach and to transfer the information."

Think something good, say something good and do something good

The last three rules of TLP training can be considered individually or as a unit. Together these act as a panacea for difficult parenting situations. The practices can be used anytime but are especially useful in situations when you don't know what to do.

In any family situation, says TLP, there are at least three options, three possibilities – you can think something good, say something good or do something good.

Instructions:

Think about what is actually going on at the time. Then think about the good in it.

Say something about what is going on. Mirror (reflect) it. Say what you like about what is going on. Be truthful and helpful.

Do something positive, kind, loving. Do something to let someone know your love for them. Convert good to action.



Thinking, saying and doing good, as rules of TLP, are not to be confused with making value judgments. Good simply means positive, concrete. While some parenting models argue that it is important to say something smart, analytical and critical, despite the threat of causing injury, TLP holds fast to an insistence on being positive. With some models, for example, a parent may say, "Your mistake was . . ." or "You should not have . . ." These responses, in TLP, are NEVER appropriate given the predisposition to think something good, say something good and do something good.

Example:

Question: What do you think about today's younger generation?

Answer : (Say something good)

Rationale: Say something good, particularly when you do not know what to say. You don't know the real concern behind the question; you don't know the context out of which the person is asking you this question nor the circumstances behind the question. You can always say what you know. Say something good.

TLP teaches skills which enable family members to reflect and to express what they see. TLP provides practice to enable people to say what they see. Because most people are not skilled in saying what they see, they ask questions instead. A parent walks into a room where a child is playing and asks, "What are you doing?" An option is to say instead, "I see

that you are playing." A student brings a report card home and the parent asks, "Why did you get such a low grade in science?" An option is to say instead, "I see that you are doing quite well in school. It looks like you will have to work harder, though, in science."

When we are in a situation where we think we must ask a question, TLP teaches us to try to think something good, say something good and, if possible, do something good. We should choose, sometimes, to avoid asking questions because people do not know the thoughts which are motivating the question. When we ask questions, that prompts other questions. The person being queried thinks, "What is she really asking me? What does he really want to know? What does she see which makes her ask me this question?" We can avoid miscommunication by avoiding unnecessary questions.

Exercise:

Say something good, right now. Look at someone or telephone or write to someone and say something good.

Summary

TLP Seven Rules of Thumb

- I will not find fault with others
- I will use my power to discriminate between right and wrong
- Do not look for the fruit of your own action
- Be single-pointed
- Think something good
- Say something good
- Do something good

After learning each rule and associated skills, persons training in TLP are asked to write the rules on a card and post it in a conspicuous place (i.e., the bathroom mirror, the refrigerator door) and after one week to share the rules with family members. This practice, alone, will reveal noteworthy results.

In the third and final article on TLP, the focus will be on skills which parents can learn and use in their daily interactions with family members.

Example:

Parents yell and scream at their adolescents, "I want you to clean your room now and you had better clean it good."

TLP teaches parents to structure. For better results, the parent can say, "I want you to do three things: 1. Hang up your clothes, 2. Put your books away and 3. Vacuum the floor."

Structuring enables the parent to have what he or she wants – a clean and orderly room – while simultaneously giving the adolescent specific instructions which, if followed, guarantee the outcome which he or she needs. Structuring and other skills will be presented in some detail in an upcoming issue of *Satsang*.

Now is the Time to Love

Dear TLP Teacher,

We are here together to learn from each other's experiences as parents, as teachers of children, as concerned people who wish to understand and to relate to children today. Growing up today is beset with all sorts of difficulties.

Firstly pollution, then the effect it has on people's minds, then violence that erupts as a result. Add that to mounting social pressures that accompany a child as he or she begins to move out into the world of his or her peers. So we are not dealing with the "normal child" because our state of normalcy has changed so radically in the last ten to twenty years that we no longer know what is normal and what is not. However, that can be good. Then instead of holding the child in comparison to the average, we learn to deal with child as his or her own person. Forget the average, the normal. Forget the comparison.

Of course there are natural stages of growth that parallel chronological age. That does not change so much. Still it is for our own reference. If we know what behaviour is common, let's say, in two year olds, then this gives us some groundwork. Not that we should "expect" this behaviour, but that we are prepared with love and patience if it does come. It is good to share amongst yourselves experiences with your children, not to compare but to complement and to aid in each other's growth and understanding of parental situations. For this purpose you can form small discussion groups and support each other emotionally. For you must be strong for the coming years and the people who will be sent directly to you. This is important. It is not to be taken lightly. Of all the things of importance, let the children take first priority. Children will carry on the message of love. It is our duty to educate and aid in their development.

Now comes the time. Now we are approaching the end and the beginning. *Now is the time to love.*

Yours sincerely,
Editor



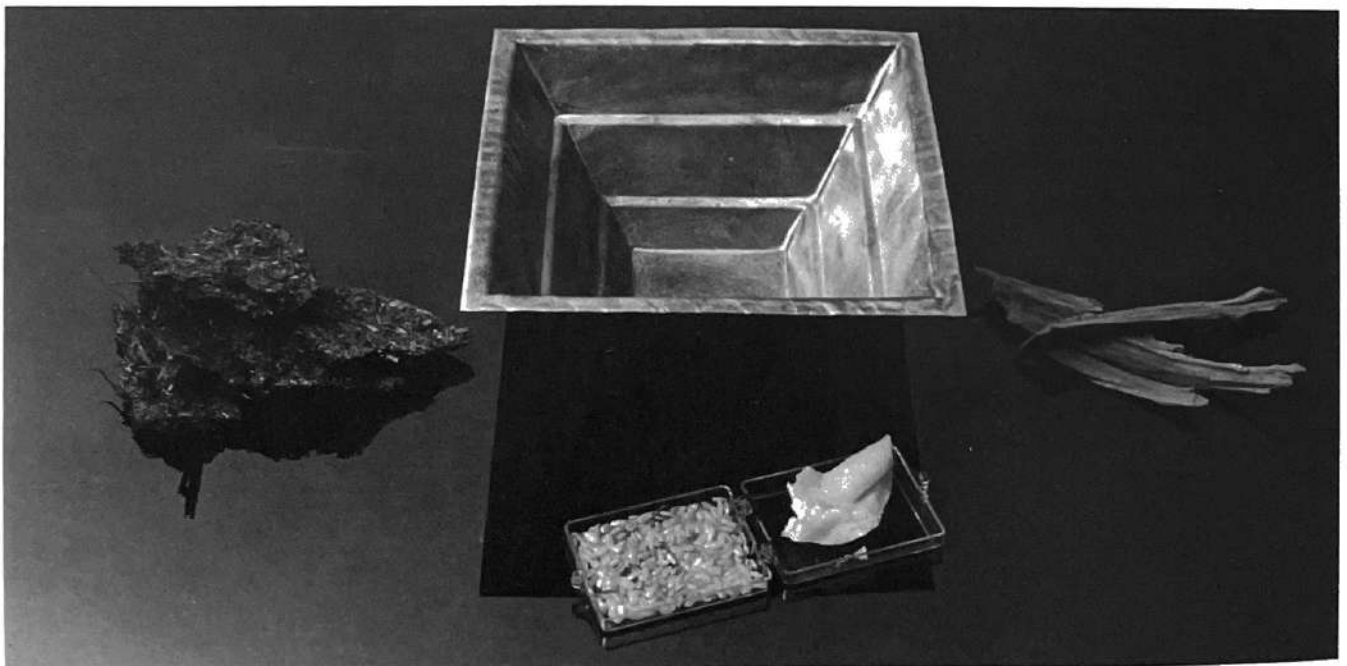
Accommodation to Misery and What About Tomorrow?

For many years readers of *Satsang* have heard the rejoinder *Believe What You Experience*. In that regard some of us have set about to make the experience of daily Agnihotra fire available to more and more people. The aim of course is that once a person has experienced a good thing, he will then have the experience as part of a new repertoire on which to draw. Free will of course ultimately determines which behavior a person will choose to indulge in. But it certainly is nice to get a break once in a while in today's mad, mad world.

The break we have in mind is not the one promised at the Golden Arches of McDonaldland. The break, i.e., material aid of which we speak is simple sunrise/sunset Agnihotra, a process so inexpensive and easy to perform that its simplicity may fool some.

It is said that the teacher of one meditation technique didn't become popular until he started asking for fees to learn the practice. When it was free of charge people just didn't think it worthwhile. Such is the Western mind with a few decades of mass advertising under our belts.

But what if it really is simple or at least simpler than we thought? What if liberation really can be had for the price of matches (and cow's ghee)? What if it is true that "On the day we are born as humans we inherit all that is required to become happy, but we have forgotten this inheritance? It is like the son of a millionaire begging for a dollar, not knowing his father."¹ Well if it is true and we don't go for the bait, we may have missed a big thing.



Barry Rathner

I knew a person once who, after nine months of performing Agnihotra, decided to stop the practice. Having seen much progress in her during that period I wondered why she would suddenly stop it. She said that she fully acknowledged and was aware of the momentous changes Agnihotra had made in her life. But, she said, she didn't deserve it. It made her life too easy, too clear – even too happy you might say. She didn't think herself worthy of such blessings.

If we are to make progress in "Love thy neighbor as thyself," we of course must try to love ourselves. Judgement of ourselves may be as confusing and diversionary as judgement of others. Love doesn't rest on judgement.

A bigger illusion may be the mass accommodation to misery that seems to have taken over many of us. The illusion of pleasure and contentedness in which many of us are enthralled (remember the drug days?) continues in disguised forms. We may have realized that our father is earning in five or even six figures but we still stop short of accepting the possibility that he really may be a millionaire. So we go on begging. We take some six-week course in yoga, mind expansion, body contraction or some eat-your-way-to-liberation diet and think we have made some momentous lasting change in our lives. In psychological testing the placebo effect must be considered. Any "therapy" given to a person will usually give at least short-term benefit if for no other reason than that the person *thinks* it is a therapy.

But what about the big game? How do we avoid being like the coach who never wins the big ones? How can we break through the tantalizing moments of the present to attain a truly happy and contented future?

We cannot truly believe what we have not experienced. But we certainly can try to avoid disbelieving what we have experienced. Agnihotra is a tool which enables us to bring it all together, to make sense out of the nonsense that surrounds us, to develop our powers of discrimination, will and action to levels we thought were not attainable.

But care is still necessary. There are so many negative forces, some gross, some subtle, working against us that vigilance must be maintained. We have to guard against the illusion of satisfaction if it leads to inaction. Same thing with the illusion of depression. Step after step after small step we must go on. We may have seen the light at the end of the tunnel. So we go toward it. The closer we come, the more we realize it is in reality the Light within ourselves.

¹Paranjpe, Vasant V., *Light Towards Divine Path*, Agnihotra Press, Inc. 1976