

Five Fold Path - Tapa

Satsang on Mar-29, 2011

|| Om shree Gurubhyo namaha ||
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@
|| [Hari OM] ||
|| ॐ श्री गुरुभ्यो नमः ॥
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।
|| हरिः ॐ ॥

Let me recap what we spoke about [Tapa] last time. There is a Veda verse [veda vachan] i.e.

Atapta Tanurna tadamo Ashnute || @@AtaptaTanurnaverse@@

The Purport of this is that any one any being [tanu dharakara], [jeevatma] that may include all. But this tapa is possible only and only for human beings because they have mind [manah] or intellect [buddhi] and above all they have free will [swatantra icchaa shakti]. They are endowed with [icchaa shakti], [kriya shakti] and [Jyana shakti]. These are the three fundamental differences considering human beings and rest of all the beings. Now what is [icchaa shakti] : free will, [kriya shakti] is the power of action, [Jyana shakti] is the power of discrimination or intellect. We went over

quite a bit, however today I would like to go over some of the things that for our good [kalyan] for our own evolution and moving to the discovery of the truth.

We should abstain from. What are the reasons why we should abstain? Because, we are all victims of our own lives, that we our own selves have created. The circumstances that each and every living being lives is because of his own creation - by virtue of his action reaction syndrome [karma phala].

Second thing is his or hers desires, spent up desires [vasanas]. Finally the impressions every living begin is holding close to themselves and these are called [samskaraas]. It is these that has caused the chaos the miseries that every living being is in and that we all searching for that answers [samadhan] or peace or happiness [sukha] and what we believe is happiness is "Well I am hungry! Should I get food. I need water, I am thirsty" and all the bodily needs. But beyond that there are other needs that your mind dictates and these are the most stubborn ingrained impressions that every human begin carries.

Unless all of these are peeled off, purged, uprooted and discarded for ever. Till then true happiness [sukha] can never dawn in any ones life and for that the disciplines I have been talking about this again and again and again. Discipline! Discipline! Discipline! It is really the bed rock of any successful journey. Whether you believe in spirituality [paramaardha] or you may not. You might be a rocket scientist or a tailor or a barber. You still need a discipline to perceive your skills and trade and achieve your livelihood. So your discipline is very important.

Now, what are the reasons why we are unable to have that discipline and find it very difficult? We have to understand it is our mind that is dictating what we should do what we like and this mind is constantly ruling us. For the mind to be willing and cooperative, you have to work with your mind. Because the mind is set with it set patterns in its groove. This mind has to be brought under control. If you are finding difficult to bring your mind under control, then try to bring the breadth [prana] or the life force (pranic shakti) that is flowing constantly in us. How do we do that? These two are very difficult things to achieve. We will come to how to do that. Mind (manah) or breadth [prana] or the life energy [pranic energy] both can be impacted only through [Agnihotra]. That is why it is a must for all human beings. It is a science. However, this mind that is ruling and dictating and making you do so many things that so often you don't want to do. Because the will power [maanasic shakti] is also weak. [Agnihotra] will give you that. There are certain things that we should generally stick and I would go over some of those.

1. We must learn to love our own selves. Loving our selves' means we have to understand our self. This is an on going constant process. No vacation. Consistent constant, ever. Even when you sleep, you are still thinking about it in the sub conscious. Understanding our selves and so often there are folks that are unable to understand. That is understandable and that are unable to like themselves. That is again, a matter of thought [vaicharic] or mind [maanasic] or intellectual pollution [pradushan].

Our thinking process itself gets clarified by means of [Agnihotra]. But we should learn to love every one as we love our selves. That's what the bible says. The 12 to 13 almost 13 years, Jesus Christ was in India understanding these Vedic principles, philosophy [vedanta] and all that. That is what he came back, when he returned to Israel, Nassart and from Nassart when he went to Jerusalem. This is what he taught. Love thy neighbor as your self. If you don't want to be hurt then hurt your neighbor. If you want to be loved, then love the neighbor. If you want to love without expectation, then that is exactly what you should do and then the law of "As you sow, so shall you reap", that is the Law of cause and effect syndrome and that will automatically be there.

2. As we don't want to be judged and criticized, so also we should never criticize, judge, evaluate any one. Never judge. This judgment takes the shape or form of slander [ninda]. I have been talking to folks. Stay away from two things: when it comes to self appraisal [stuti] and slander [ninda]". Should somebody is criticizing (ninda) of any one; walk away from that and out your fingers into your ears. Don't hear those things. Like wise, should some body shower praises [stuti] on you, even then walk away from that, ignore it because both of those are harmful and detrimental to ones progress. Now it is these difficulties that one is unable to really bring these aspects in their life.

3. The third thing is that, when you do any service, do it to the best of your abilities. So if you have to do as per your abilities, you have to recognize limitations of your abilities also and when you do that, these services [seva], do not expect any thing in return [nirapeksha seva]. [Nirapeksha] : without expectation. The reward of that service (seva) is more opportunities of service (seva). Then that service (seva) becomes the worship of the Almighty. That karma becomes, the same action [karma] will liberate you from your won [karmic] burden [mukthi hetu karma] i.e. every action [karma] that you do may it be for the liberation of the self. This is the attitude and with that attitude, it becomes a matter of discipline [tapa]. There are some, who know that I love Jalebi (sweet meat) and those things and particularly. What I am trying to say is the appetite for food [jihwa loulotya] for likable things to eat and drink and experience those are very difficult. I used to say, I know one girl. She loves me immensely. But

she had immense liking perhaps more than that for chocolate and I said to her, just for one week, you stop eating any chocolate. Just keep that chocolate in front of your eyes. You can look at it [drushti soukhya], [netra sukha]. You can look at it but try not to eat it. See how many days you can go by. So looking at chocolate and not eating it, you know how difficult it is? Particularly when you love chocolate! So this is the chocolate discipline [tapa]. This is what Aruna was doing. She was feeding me all the goodies and yet making me think of all the sweet things and never giving them. I am sure all that helped me and I am saying the same thing to all of you. There is a difference between appetite and hunger. Hunger is the natural demand of the body.

Supposing in the evening you have over eaten and you go out for a stroll. While walking through the street, you pass by a restaurant. From the glass, you can see what is the food being cooked there sizzling and the waft of breeze brings the smell of that food and soft music being played and your ear is stimulated. All these stimulants create an appetite and quietly, even before you know, you enter the restaurant and help yourself to your heart content. The momentary contents of the heart however are not shared by your stomach. No matter how much I may love Jalebi, how much can I eat? After eating few I don't want any more Jalebis. Where as a moment ago these Jalebis are very likable and there are two things that I am 2 things I am trying to put across. What I think, my happiness [sukha] , If I would have some Jalebis and I sure have those Jalebis. That happiness [sukha] doesn't remain happiness [sukha] but becomes pain and misery. What follows from this is that truly in the experienced world, the true happiness [sukha] is definitely not there.

Now let us move to the next. Lets us say some one abuses you and says something that is not nice and contrary to that Aruna should somebody say very nice things about you. You like that. Understand why? What is it that you like and why you like that? And what is that you don't like and you become upset with that? So should somebody say something bad about you, you get angry. Now let us say, if you were to smack yourself or cut your own finger, would that be a smart thing to do? Hurting yourself is not a smart thing to do. If any one would do that you would say "That is silly! Are you". Now let us see what happens when you become angry. Your pupils expand, your breathing becomes fast, your endocrine system is affected and this puts up some stress and strain on your nervous system. Your mind is disturbed. This is all hurting yourself. This hurting yourself is nothing different than cutting your own finger, or smacking your own self. And what do you gain by this. This person who caused you to be angry by you becoming angry you have not changed that person. So your pleasure or happiness [sukha] is not predicated on other person but it is predicated by each one of us by virtue of two things. Why do I get angry? Because: I give importance to that. So the value system that we have the importance that we have in our life for anything that goes around it is we that assign that importance. If we retract that importance, then how can be anything troublesome? I will give you two examples.

Lets say now here we are having 400 to 500 people sitting in front of me and Usha is also sitting there. There is no room and just then some body comes in and says "There is car on fire!!" He speaks louder than me. Every body hears. Every body pays attention to that person. "Whose car?" - Immediately that the question that comes to mind. Now which car they ask. "Oh! There is a Subaru that is on fire". What would Usha do? "First I will peek out through window and look where my car is." You would, anybody would excuse themselves and run out to see if that car is on fire. Now there could be two situations then. One, yes Subaru is on fire and it is red Subaru and Usha has white Subaru and he sees that the red Subaru is on fire and instantly Usha feels relieved that my car is not on fire and she comes in. Now look at the flipside of this. She runs out and sees that a Subaru is on fire and it is a white Subaru. What so you think? She would come and join the [Satsang] or run to save her car? By the time she goes to the car, the car is totaled and would she be happy? No she would not be happy. Now let us look at this example. In the first scenario when the RED Subaru was on fire that relived Usha, but when the white Subaru was on fire, that got her upset worried upset and excited and every thing else except be happy. Why? What is it that caused these two situations to occur? It is because of the value system that we assign to both of these experiences. This value system is based on our attachment. With those attachments, our expectations as well. So if Usha is abused, insulted by lets us say Gopal if Usha does not assign any importance to that abuse then Usha is insulated. But should Usha give importance to what ever Gopal said? Then sure enough! It is difficult for Usha not to get angry and the rest follows.

I will give you another example. Lord Bhagavan Buddha He was walking from one town to another. There was this one fellow who was talking to Bhagavan Buddha and Buddha was silent and quite. He was not getting desired answers, so he started being abusive and he insulting Buddha very much. Now Buddha had all his disciples with Him and Buddha would tell his disciples to be quite, be in control, ignore! Eventually this individual who was abusing Buddha got frustrated and left. Then one of the disciples asked Buddha "Honorable Sir! This man was abusing you so much! How could you stay unaffected and you did not get angry! I would have wanted to punch him. What is it that made you do that?" Now here is the thing what I would say and Buddha said to that disciple "He wanted to give so much to me. But I did not want anything from him. So I did not accept! So what ever he wanted to give me stayed with him and I am insulated of the effects of that!" So this is the praise - criticize [stuti-ninda] situation that I have been talking to you and from the anger [krodha] how it ruins or destroys our disciplines [tapa] as well!

Ever since we are born till we die and either, some may go to the grave or some may to ashes. All this takes a heavy toll on our mind or mind power or will power [manah shakti] . By virtue of ego, which we misunderstand as vanity [garva] we are unable to see other persons view point and we develop opinions. These opinions create attitudes. These attitudes and opinions create aposiont and when you stick to that you become unyielding

and unwilling to listen anything that is contrary! This is the attitude of mind. There can be several attitudes and these attitudes could be in social life or religious dogmatism that Hinduism is the only ISM that the Hindu may say, Islam, Muslims are talking all over, Islam it talks about peace and love.

Every stanza [sura] of Islam speaks about "My brothers and sisters!" Bible speaks the same thing. Love thy neighbor as your self and each one claims that their ISM is the best. Let each one be the best that they can be in what ever spiritual pursuits that they are. If the best is there the best is only one - the absolute truth [Paratpara param satya]. The most difficult part is when this bloated swollen ego takes charge of your life and it makes ones life miserable at every point. Ego [ahankaar] or pride or vanity [garva] , it breeds smugness and intolerance. Our errors come disguised as the right thing to do. And the so called of self righteousness is the manifestation of ego [ahankaar] or pride or vanity [garva]. There in also breeds the fanaticism, the orthodox, dogmatic and so and so forth. Bigotry is the end result. Beget can never admit that they are begets. They give you all kinds of defenses for their wrong doing, anger and so forth. Do not hanker after name, or fame. Nor make any crude show of what you have including your academic virtue of the day or the wealth you have. I know I have met many very vey wealthy people and how humble and kind they were; truly you can never guess that they are so phenomenally rich. Like wise, I have met many vidwan. Vidwan - that is academically by knowledge and life experiences such virtuous individuals that has made them so humble and their humility is a positive indication of their depth of understanding of knowledge and learning. You know how, I am sure Usha can appreciate that.

You have Orange grove [naarangi garden] and when the tree is heavily laden with fruits, lots of fruits, that the tree starts bending, stooping and you have to give support to that branches, because you don't want the fruits to drop on the floor. So these fruits make the weight of this, make the tree bend. Similarly Jyana makes one humble and realizes "Oh heavens! There is so much I don't know. I only know so little and there is so much I don't know" and one starts wanting to know all that one doesn't know. Never one shows the virtue of the day of their academic achievements.

The other thing, envy. When speaking about envy, as I just spoke about humility, this humility is truly the hallmark of the greatness of any individual. Contrary envy is grudging desire discontent of someone else's success. And this success is viewed with prejudice, hostility, animosity and this blinds us of our own blessings. This envy leads us surely of the track of the discrimination [viveka] the ability to understand what is right from wrong and this decision viveka becomes shrouded we cannot escape but have to do our karma and this karma which follows with such shrouded or turbid viveka [asuddha viveka], then the karma also becomes the same and the effect [phala] of that also is similar. Hence for our own good, we have to let go of our envy jealousy and we can still cherish, be happy with the success of others.

There is another one; I think, all, it is not only men but all, and that is about sex. When we let this sex run your life, without self control, then it becomes lust. This lust ends up in self indulgence and much energy is wasted and makes one weak. It is just not only physically weak. Weakened your won discrimination or will power [vichara shakti] and wanting to go back into the same grove and the experiences that follow that. This same energy [shakti] if can be channeled, can be guided, can become a way of Aatma Uddhar as well. The other day I was talking to someone where in family life [grihastaashrama] where you live, husband and wife, how do you do that? How do you live with that? Truly in Family life [grihastaashrama] there are many injections and limitations. These injections and limitations ,and these limitations, each grishsta he and she both has to abide by that, because when they live within those precincts then their life becomes truly rewarding, fulfilling and above all, full of joy and love.

Greed, Kama krodha mada masthara I am talking about, those. This greed chains us down to the objects of phenomena to covet them and if we don't have what we want, then one who has we are jealous of that. This greed begets attachments and attachments is surely the chain that will surely tied down, anchored there is no other way other than the Pancha sadhana that we have been talking about. Particularly Agnihotra and there after what follows. These attachments, that I have been talking about, the antidote for that is Daan. That is sharing your assets what ever you have with a sense of humility. SO in substance when we are working with our mind, we have to get the cooperation of this mind. How do you get his mind to cooperate? IT is through your own superior mind. And it is like for example as a little boy when I used to go into fields in India, those days I dint have any foot wear, so often I would have thorn that would go into my foot. We dint have any tweezers or needles or anything there. As boys I mean, how do you do? How do you clean that? How do you take that thorn out of your foot or heel? I know some of you had did that. Take another thorn and using that remove that broken thorn and once you find that broken thorn pull it out and throw it away and make sure next time you watch where you put your foot.

Drusthi bhutam padam nyaseth || @@Drusthibhutamverse@@

i.e watch where you walk.Similarly when working with our mind, this mind is a bundle of so many things. There is a superior mind that, with your own intellect [Jyana shakti] you use that to correct your mind. Take little things first to control your mind and gradually the mind will come under control, and by virtue of Agnihotra your breadth [prana] will also come under control. Mind [manah] and breadth [prana] when they are under control then, a major first step you have taken and the rest of the journey becomes very easy. This is the same thing what I have been talking to you folks today, the same thing lord Shree Krishna spoke to Paartha also.

Krodhaat bhavati sammoha | sammohat smruthi vibramaha |
Srumtih bramshaat buddhi naashya | buddhi naashat pranashyati. || @@Krodhaatbhavativerse@@

That anger [krodha] and all this, that is when you want some things and you don't get it, that is because of attachment, then you become mohit and when you become mohit your discrimination [viveka] also becomes turbid [malina] or unclear. So follows the actions and then [smruthi bransha] and you loose your memory [smruthi] as to what you are and what truth is, what satya is and you all that

Srumtih bramshaat buddhi naashya | buddhi naashat pranashyati || @@Srumtihbramshaatverse@@

and you loose that intellect and you are totally ruined- destruction. So you can understand that this psycho somatic man, mind body included human being, this discipline [tap] it purifies, the mind it purified the body as well and this will lead you gradually to the unfoldment of the truth. When we speak about ourselves, I often like to give this same example. Let us look at, when I say you have to discover your self, I mean literally discover you. Let us say, if you have a cabbage, if you take a layer of that cabbage, the first few layers are very easy to take but gradually each layer becomes very subtle. So also, the understanding of the self also gets subtle. There is a Vedic statement

Sukhmaati sukham yat sarvottam laghottam || @@Sukhmaatisukhamverse@@

It is so subtle [sukham] that there is nothing subtler than that. Yet that supreme truth [tatwa] is such that it envelops everything and yet is independent of it. [sarvottam, mahottam]. As we start working on these, we go into higher realms - higher tiers - levels- strata of understanding of life. Understanding of life is nothing other than understanding the manifestation of the creation of itself. But still understanding of this is not enough. You still have to pursue who is the creator [karta]? What is the creator [karta]? How is creator [karta]? You understand this. So understanding the self itself is a very enjoyable is journey experience. This experience is a life time experience and it is an experience of happiness and not followed by misery and pain. But his happiness of such nature that it keeps on growing and never stops. This experience [anubhav] being on the path of light [deva yana Marga or deva yana pantha]. Experiences of intellectual illumination, peace of mind, total joy, this discipline [tapa] enables us to perform in a far better way in any given situation in life. As we land ourselves, in higher consciousness where universal love, is the ultimate goal and this ultimate goal

is not some where up into the high sky, it is with each one of us, we just have to find it. Hence I say we just have to discover it. Hence that example of cabbage as you peel the layers of , by virtue of these disciplines and doing it with love because you want it with love and doing it dedicatedly with total confidence and faith [nistha] . Without faith, without that confidence, I don't think there is much that can be much help be there. Asthu ||

॥ हरि अँ [Hari OM] ॥

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ ।

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaya Nirato Bhaveth |

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ||

Questions

- 1. Question: You said during Agnihotra, you get breath [prana] under control in your conversation. Did I hear that correct Guruji? Just the act of Agnihotra or do we have to sit and meditation to achieve that state Swami.**

Answer: Stay there till the flames drop down and you have to follow the breath [prana]. You live with it day and night without breath there is no life for you. Study your breath. Follow your breath, the ingoing and out going and there are simple exercises that will help you like pranayam, kapala bhati etc. The explosion of the divine power [divya shakti] after Agnihotra is so powerful that it permeates not only your physical self, but your subtle self [sukshma shareera] and the causal self [karana shareera]. And the effect starts working right from the causal self [karana shareera] through the subtle self [sukshma shareera]. A time may come when you may leave the physical self [stula shareera], that will be, this applies to every one, what we people understand as death. But when one dies the subtle self [sukshma shareera] goes with the causal self [karana shareera] and gets reborn and again born into that particular species what ever it may be will create another body [deha]. Still the subtle self [sukshma shareera] and the causal self [karana shareera] is all there. You follow? Agnihotra alone can relieve you from all of these three trappings and can give you a state of minus the mind state [unmani avastha].

2. Question: I just started the Agnihotra. Normally we were asked to put full grain of the rice which is not an akshata? By mistake if you put rice which is not complete [purna] is it going to give bad effect or not? Is it okay if we mix it up? Or by mistake we dint see it happening?

Answer: No. Do you have a daughter? Yes. How old is she? She is 8. At some point of time she must have been 8 months. At some point she started babbling and could not say Daddy clearly did you ever smack her? No. Why? Tell me why: because you love your daughter, because you are a mortal father [martya pita]. We all are like that. All of us. Now here when you are in front of fire [agni sammukha], we are all children of one almighty. And how merciful loving and kind he is? Do you think, if there is any mistake that you may commit that he will smack you or he will hurt you? Never! It is upto all of us, to do what is right to the best of our abilities. So the work akshata- means there is no akshata to the grains. When we mix that Ghee with rice, particularly in North America, during the winter, the ghee becomes so hard, that you end up crushing the rice and some broken rice may go. That's okay. What is most important is understand the word swaha and what follows there after. Agnaye swaha, Agnaye idam na mama! There are two offerings [ahuti] for Agnihotra and they all end up in idam na mama. So when that swaha that you say, the offering [ahuti] becomes one with the fire, here the oneness [mamatwaa] the self itself is going in and becoming one with the supreme. So this oneness [mamatwaa], there is a tyaga Bhava. This feeling [bhava] is far more important. However when using this rice, try and have whole grains but I would recommend any processed rice like par boiled rice. I personally buy this American long grain rice and 2# bag last 3-4 months easily and even not expensive.

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Tapa

Veda vachan

Tanu dharakara

Jeevatma This is the conditioned Self or the soul that is wrapped up or encapsulated in the three bodies i.e., sthoola shareer (the physical body), sookshma shareer (the subtle body), and karana shareer (the causal body). This encapsulated soul also identifies itself with the experiences of the three bodies and thinks that it is the body and not the soul. For example. When the physical body ages, the encapsulated soul identifies itself as this old man or woman, rather than this immortal soul.

Manah

Buddhi

Swatantra icchaa shakti

Ikchaa shakti

Jyana shakti

Kriya shakti

Kalyan

Karma phala

[Vasanas](#)[Samskaraas](#)[Samadhan](#)[Sukha](#)[Paramaardha](#)

Prana Prana means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. Prana is the king of all the vayus (life forces) in the body. It controls, regulates and directs all the other prana vayus. Physical presence- base of the throat to diaphragm Element- Air Presence in subtle body- Anahata Chakra or heart chakra Movement- It moves downward in a loop from the base of the throat (Vishudda Chakra) to the navel (Manipura Chakra) and back. Yogic control- Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama

Pranic energy

Agnihotra The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

[Maanasic shakti](#)[Vaicharic](#)[Pradushan](#)[Vedanta](#)[Ninda](#)[Stuti](#)[Seva](#)[Nirapeksha seva](#)[Karmic](#)[Mukthi hetu karma](#)[Jihwa loulotya](#)[Drushti soukhya](#)[Netra sukha](#)

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

[Stuti-ninda](#)[Krodha](#)[Manah shakti](#)[Garva](#)[Sura](#)[Paratpara param satya](#)[Ahankaar](#)[Naarangi garden](#)[Viveka](#)[Asuddha viveka](#)[Phala](#)[Vichara shakti](#)[Shakti Power](#)[Grihastaashrama](#)[Malina](#)[Smruthi bransha](#)[Sukham](#)[Tatwa](#)[Sarvottam, mahottam](#)[Karta](#)[Anubhav](#)[Deva yana marga or deva yana pantha](#)[Nistha](#)

