

Father's Day

Satsang on June-19, 2011

Today father's day, Father's day is so very important yet it cannot be important on this mortal plane without the mother. So in my mind truly when I do honour and cherish my father, my mother also automatically comes to be. Same goes last time when we had a Mother's day [satsang], same thing the mother could not be a Mother without the father & the child as well.

However, far more important is this day as to remember, cherish, worship honour, love the one and only Almighty God as One we can understand in whatever way because He is the one and only creator and the father as well as the mother all in one and this day should be a reminder to all of us to cherish this Almighty Father as well. I think that is the more appropriate thing than the popular understanding. Let us start this [Satsang] as usual with Maha Vyahruti and followed by [Sadguru] [Vandana].

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 ॥

As I was speaking about the Almighty as the One and only Father for all of us, all of us, we are all his children. Though we may have our own children, the children need to love and honour, adore their parents because that is the first command [aagnyaa], first command of the Vedas for any human being is Mother be God [Maatru devo bhava], Father be God [Pitru devo bhava] followed) with Teacher be God [Aachaarya devo bhava].

[Aacharya] meaning the teacher, here [maatrau] means mother, [pitru] means father, that is the first. Thou shall always honour, worship both your parents. Here we are all gathered together to remember the one and only creator of all of us. Now that this creation has come to be where, we humans exist in so many different forms, each one his/her own name. The creator created all the creation, not only human beings, the trees, mountains, the earth, the moon and the solar systems and so on and so forth. Yet it is only human beings, can try and understand the process of creation, the creation itself and I as an individual.

We all are endowed with mind [mana] and our intellect [buddhi]. Likewise, we all have an independent birth right of free will. Will to choose to do, will to choose to enact upon the choices that we make. It is by virtue of this free will we go and venture into the phenomenal world and experience whatever it is by virtue of our organs of action [karma indriya]s, tongue (speech), hands, feet, genital and anus) or the internal organs of perception [gnyaana indriya]s- sense of sight, hearing, taste, touch and smell). I had given an example earlier that there is this one fellow let us say by name Devadutta. Devadutta is a happy young man, able to do anything and very pleasant, very loving. He has a basket of fruits and flowers in his hand, suddenly has a pain in his chest and he collapses and dies. Now, this Devadutta upon the death, as we understand, is unable to respond to anything, he cannot breathe, he cannot talk, he cannot hear, he cannot move, he cannot love anybody nor can he get mad at anybody. Now what is it that made him do all these things? He breathed his last i.e. he took his last breath and there upon he ceased to be. And someone says well he was there, he just came, he collapsed and he died.

He has a basket of fruits and flowers in his hand, suddenly has a pain in his chest and he collapses and dies. Now, this Devadutta upon the death, as we understand, is unable to respond to anything, he cannot breathe, he cannot talk, he cannot hear, he cannot move, he cannot love anybody nor can he get mad at anybody. Now what is it that made him do all these things? He breathed his last i.e. he took his last breath and there upon he ceased to be. And someone says well he was there, he just came, he collapsed and he died.

So now, what now remains is merely the body. This body was occupied by his soul [Aatma]. This soul [Aatma] is really the driving force that made the entire instrument of the body (deha) to operate or work. He could breathe in, as we all breathe in, we all breathe out, inhale and exhale. Now this ingoing breath breaks up into further 5 breaths such as [Praana], [Apaan], [Vyaan], [Udaan], [Samaan] and these are all 5 and they further break down into their own sub breaths [Upapraan]. There are 5 subordinate [Praana]s also.

All these [prana]s have definite functions. We speak very loosely about the [Praanic force]. [Praana] on the gross level we think of merely as the air that we breathe in but, there is a energy [Shakti] behind all this. The energy is not seen but the effect of that energy we are able to hear, see, taste and so and so forth.

With this basic information, rather than going over it again, let us move to the main subject. The main subject is, about a story in the Vedas where 6 great seers [Rishi]s, who are all very well versed and well disciplined want to understand the science of life. How does anything and everything function, what is my relation and then who am I? This is the one principle question that has always been the subject of enquiry of the fortunate ones or the virtuous ones who dare to find out the truth or discover the truth.

You been born as a human being if you have a dog or a parrot as a pet that too is a living being. Why is it that the parrot is a parrot and not a dog? and if the dog could talk a human being and could do all the things I do, but is unable, why?. What and why is the difference? All these enquiries have to funnel down into the enquiry of the self, self that is I.

So what is I? How come I am in this situation and circumstances that I am in? How may I free myself from all of these bondages? So, last time when we spoke, we tried to understand that this physical body is there and you are merely occupying this physical body, as in the case of Devadutta, who collapsed and died. The body of his was merely a temporary abode where his soul occupied and by virtue of the soul's power the body was able to function.

How does this all happen? This power to the eyes, power to the ears, power to the tongue and the rest, how does that happen? Where is the source coming from? This source or power or the energy [Shakti] or the life [Praanic] force, how does it happen? The source of that automatically, is

deduced that the soul [Aatma], and its power enable the rest of the equipment that we have to function. When this soul [Aatma] leaves the body as in the case of Devadutta, then that body is dead and we understand that Devadutta, this young man who was there is no more there and he died.

Similarly here there is an incidence. It is more like a story I'll tell you. I'm trying to make the subject a little simpler. There is a great sage who achieved the highest spiritual state [Brahmarishi]. His name is [Pippalaada] [Muni]. [Muni] means great one, an enlightened one. His original name is [Angirasa Rishi]. Karen knows that we chant the [Vedic] hymn to the God of Fire [Agni Suktam], [Agnimeele purohitam yagnasya deva mritvijam]. The seer [Drashtaa] of this [Sukta] is Angirasa Rishi. Angirasa is incarnation of Fire [Pratyaksha Agni] literally, but manifesting as a great Sage [Brahmarishi]. He was so disciplined and austere in his daily disciplines survived merely by eating fruits of the sacred fig tree -Peepal tree or [Ashwattha Vriksha]. It is a huge tree but the fruits are very tiny like small berries.

So [Angirasa Rishi], because he ate those berries he was also called [Pippalaada] (one who eats Pippal fruit). 6 great [Rishi]s approach him, of which one is [Suksha], meaning [Bharadwaja Rishi]. The others are [Satyakaam], the 3rd is [Gaargeya] [Rishi], the 4th is [Aashwaalayan] or [Kosal], 5th is [Bhaargava] from [Vaidarbha] and the 6th is [Kabandhi] from [Kaatyayana]. You need not know all these names, all of these are great sages [Brahmarishis]. They approach [Pippalaada Muni] with a definite enquiry, a question.

The simile given here is that there is this great river flowing with the entire phenomenal world and the experience of living life and the joys of the senses as one bank. On the other side of the river is the Truth and having known that truth or experienced that truth one can free oneself and be one forever with the Supreme (Almighty Father or God). The sages choose to live a life of austerities willing to take a leap across the river to the other side, to discover and experience the Supreme Truth.

These each one had a question. [Kabandhi], who was one of the [Rishi]s, asks how this life came to be?, the creation that it came to be?. The answer to that was that the Almighty had a desire; there was a wish in his mind, that may there be life. Accordingly, two principles came to be. They are called in the [Veda]s as [Rayee] and [Praana] i.e. male factor [Purusha] and female factor [Prakruti]. And they together would be able to produce progeny and life. This [Rayee] and [Praana] are the 2 principles of action [kriya] and knowledge [Gyaana]. So the sub-stratum of all this creation eventually is the divine will. We will expand on this as we go further.

The 2nd question is from [Bhargav], that what are the powers or the Gods we may call them, what are the powers that preside and manage the entire creation such as the 5 primordial elements [Pancha mahabhuta] earth, water, ether, fire and air [prithvi], [aap], [teja], [vayu], [prakaash] or [agni] And who makes all the organs of the human being to function and how does this happen?. Among these who is great and why?

Similarly, the 3rd one is [Aashwalaayan], you know these are great great [Brahmarishi]s, that is why these questions are so important. This great Sage has analyzed and created from the Vedas a certain set of disciplines called [Ashwalayana Samhita]. His question is if that be the case, then this life [Praana] or what we call as the life force [Praanic force], where does it come from, how does that come to be? And the great [Rishi], [Pippalada] says that it comes from Absolute Supreme (Brahma or God) itself. And how does it enter into the human body or any living being's body? The answer to that is It enters the living by virtue of the laws established by the Creator himself and that these laws are nothing but the Law of Creation [Nisarga niyama]. It is like as a King ruling his kingdom, chooses various responsibilities and appoints various ministers or advisors to preside on a particular function or a particular responsibility and they are supposed to carry out their responsibility, so that the kingdom works and lives perpetuates in perfect order. The Sun as you see in the sky presides over the breath that we take in, the breath that we exhale. It is like the [Praan], [Apaan], [Samaan] and he presides over that.

The 4th question is by [Gargeya Rishi]. Exact question is "Which elements in Human being actually sleep? Which are awake at that time (while sleeping) ? Among these who sees the dream, who feels bliss in it? In whom all these elements merge finally as their final destination?" Following answer is given. The way all sun rays go back into sun at the time of sunset, so are all the senses of man go back into their master the Mind. But still the five [Prana]'s ([Vyana], [Upana] etc..) are awake. The one who sees the dream is mind. During dream less deep sleep this mind merges into Supreme Reality the [Akshara], or [Brahman]. It is final refuge of elements, then Self feels bliss and harmonious. [Gargeya Rishi], is another great one. If that be the case, say last time when I said that human beings exist essentially in 3 stages, 3 levels. One is as present, as we have all gathered together and I am listening and talking and exchanging and meeting people, this is a [jaagrat avasthaa] or an awakened state. Then we go to sleep. When we sleep there is an interim state of dream.

Though our eyes are closed, yet we see dreams and if these dreams are profound, we do remember those dreams and in the dream state too, we do experience the life experiences in those dreams. Now, the absence of dream and the absence of awakened state, which is none other than deep sleep. In this deep sleep, there is nothing other than just the awareness because this awareness prevails after the sleep. When you wake up, you are

aware that you were sleeping. Then what happens when I was able to see, I was able to talk, I was able to meet with people, go to work and do so many things, when I sleep, what happened to all these activities. My ears, eyes, nose and all that where do they go? The nose, eyes, ears and all those implements are merely instruments but there is a charge, the power, the driver to all these instruments i.e. the [Shakti] and this [Shakti] eventually even in the dream state though is trying to go to its' source where it came from, eventually dissolves in the self itself.

So the [Mana] or the mind, the [buddhi] or the intellect and the rest of the powers of the [Praanic] forces that keep the human body operative, working, they seek a refuge when one is in deep sleep in the self itself and that state of being is called sleep. So this is the general outline for how the [Praanic] force prevails in the human being. When one sleeps which of the [indriya] meaning the instruments such as ears, nose, which are the ones that sleep? Then, who sees the dreams. Who in the dream state is very happy for whatever they see, experience. Who is really happy in them? And the answer to that was all the [gyaana indriya] and [karma indriya], the instruments of action and the energy, power, [Shakti] for action, they are alive, functioning by virtue of [Praanic] force.

Who is the one who sees the dreams? The eyes are closed, who sees the dreams? The seer of these dreams is none other than a 6th organ called the inner organ or instrument [Antaha karana]. [Antaha karana] is what sees the dreams. When one is asleep, it is so comforting to sleep, and when you've had a good sleep, you feel refreshed and energized. So in this deep sleep, who experiences the joy of deep sleep? The answer to that is that is soul, soul that is wrapped up in its own impressions of the past so many lives and has embodied itself as anyone like Karen, Usha or Supriya or Gautam or Aruna or whosoever and becomes a soul [Jeevaatmaa]. Here, English language does not have a suitable word, parallel word to [Aatmaa] and [Jeevaatmaa], is just one word that is soul. This life soul [Jeevaatmaa], let us call it, is the one who experiences that. If that be the case, then where does this all settle?. Where does it take its refuge? And the answer for that is -- in the soul self or [aatma] or virgin soul. This is just an overview. How does this function? is a very elaborate subject. I will at a later day go over that also.

Now the 5th one [Satyakaam] is another great [Rishi] from [Shibi]. What does one get who regularly meditates on holy syllable OM? We all chant OM the primordial sound, the sound that is there existing, and reverberating in the entire universe. There is a constant rhythm that is pulsating in all the creation. This rhythm is so in sync with the circadian rhythm. Not only that, it is because of this [Agnihotra] that we are able to be in tune, be in sync or be in symphony with that Primordial sound, so should one meditate on this primordial sound, which is [Omkar] and the way it is pronounced, it is said is AUM. So this sound, forgive my loss of voice, it has been very raspy.

However, most of you might have heard me saying OM. So this OM, this sound reverberates right from your navel, through your heart and through your head and it resounds in the [Hridaya Aakaash] also. [Hridaya] meaning the center of awareness, [Aakaash] is the ether or the sky. So by meditating on this OM what happens and where does one go. Surely the answer is one goes to [Brahmaloka]. [Brahma] means the primordial being or the Supreme and that is where when we say [Satyam sharanam gachchaamee], [Satya] is that Primordial one and only Supreme Almighty God. [Satya dharma] is the [Brahmaloka]. [Satya dharma sangham], when we speak about, is where all the great ones have gone and it has fused as just one state of being. So that is the final goal that we are all looking. So by virtue of meditating on this OM as such we can reach that [Loka], or that state of being.

The last question asked by one of the great [Rishi]s, the 6th one, [Sukeshha] asked what are the elements of a person who is omnipresent and omniscient? Where is he and what is his form? [Pippalada] replied: " The Absolute Truth or Almighty God's divine form is itself the omnipresent and omniscient form of God. When a human desires to attain God in his heart, he attains Him in his heart itself. The Divine Cosmic soul embellished this universe with all sixteen qualities and he pervaded this universe along with the living being. That is why he is known as the one embellished with sixteen qualities or attributes called [Shodashakala Purusha]. Similar to the concept that God resides in this universe, God also resides in the body and there are sixteen qualities in the body. We have to realize this Cosmic soul with sixteen qualities in the heart. During the time of final annihilation the sixteen qualities finally merge into the Divine Cosmic Soul. [Prana] is dependent on the God or Cosmic soul embellished by sixteen qualities. By realizing this, one does not even fear death and becomes Brahman. Thus answering the 6 questions, [Maharshi] [Pippalada] said that there is nothing greater than God or the [Prabrahman].

The Creator is together with 16 [Kala]s or 16 embellishments. These 16 have a very deep meaning. It envelopes everything all seen & unseen, Let us say in a month, if we pick a month, that month has from new moon to full moon, where every day the Moon is expanding by a digit and on the 15 th day it is a full moon. And thereon as it is approaching New Moon, the digits get reduced. And gradually on the 15th day is New Moon, when there is [Amaavaasya] or no moon. These are all expressions of all that's the Primordial one, the Supreme Almighty God that expresses himself as the creation also. So these 15 digits, yet there are the Almighty is of 16 digits. Where is the 16th one? The 16th one is in the self itself as the awareness of I. This unexpressed 16th is the Subtle One yet is the Substratum of all that there is.

Together all this is the expression of the Almighty God. See, understand this. This is a rather difficult subject, not that easy to grasp. However, try to bear with me and as we progress we will go further I'll try and elaborate all that. This [Purna Purusha], most of you know [Sri Suktam] and [Sri

Suktam] has 15 mantras and the 16th mantra we just chant and complete it with [Pranava] or [OM]. Similarly, [Purusha Sukta] also has 15+1=16 mantras and that is how we chant those also.

[Purusha Sukta] gives a wonderful wonderful expression of who, what, how this Almighty God is. Of you meditate on that and study, understand that eventually you find that you yourself are a part of that and when you are free of all these bondages, wrappers of impressions of life experiences, expectations, desires, wants and all that and in your nascent state, in your absolutely virgin state you are none other than the image of The Almighty itself. And it is only In that state that the fusion, the oneness as a wholeness is possible and that is the goal of life.

Attaining the knowledge of Almighty Creator or Divine Cosmic soul from [Brahmaharshi] the 6 sages worshipped him and said: "You are our father. There is no one greater than a Guru who will help one to cross the ocean of material life. We thus prostrate before you with respect and honour." Today when speaking about Father's Day, I have tried to give an understanding as to what the creation is, how each one, a living being, particularly a human being, how they operate, how they function and what makes them function. For example when that Devadutta dropped dead, what is it that died and what is it that made it alive and kept it alive. We can see this, experience this in our day to day life also.

These 6 great [Rishi]s going to this one great teacher [Pippalaada] or [Angirasa Rishi] and asking these questions, we too can take a lead from this as to how we also have to enquire, find out and discover the Supreme truth. Why I say 'discover' all the time, so often, so many times because the truth is eternal. It is not lost anywhere, It is there. It is not easily understood because of our own attitudes that we have, our ignorance, our inability to understand it. It is so imminent, so imminent that there is nothing so close than the Supreme Truth.

But the shrouds of ignorance have to be peeled off, the covers have to be removed and discarded to realize what the Truth is and what is untruth. Yesterday, let us say Karen was very unkind to me and hence I developed a dislike for her. This phenomenon on a gross level may be understandable yet it is so unreal. It is not that she was unkind to me. She was telling me that I must drink my milk or else I may not develop a healthy body but I got upset. So I look at the phenomenal world with my own attitudes, my own conditioned perceptions. This conditioned perception is the shroud that is full of ignorance so that once I get rid of all these perceptions and the meanings I give to the Supreme Truth, when I get rid of those, it is only then the discovery of the Supreme Truth where you don't have to go any other place can be discovered. It is there all the time.

The discovery and experience of the Supreme truth is a process of life and that is the only goal of life. The only goal of life beyond that, is where the Supreme joy the Supreme peace, the Absolute oneness without duality exists. Then there is no I, you, me, he, she, they, that, what and whatever. That is the state of [Satyam sharanam gachchaamee], that is the [Satya dharmam sharanam gachchaamee], that is the [Satya dharmam sangham sharanam gachchaamee].

How profound it is and when we do chant these after almost every [yagna] and [Agnihotra], it is a constant reminder to each one of us that we stay focused on that and we should be trying to reach that goal and that is the only goal, no other goal my dear ones. That is where the total complete joy, love and peace is.

I think I would stop at this point so that I would leave the rest of the subjects and the details we can visit them the next time. Today is Fathers Day. To all the moms and dads, my personal humble wishes to each one of you. Enjoy Happy Father's day.

All love! All Love! ALL LOVE!

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, [karma], Swaadhyaaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

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.

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Vandana

Hari om Sanskrit phrase of Salutation representing Amen.

Aagnyaa

Maatru devo bhava

Pitru devo bhava

Aachaarya devo bhava

Aacharya

Maaatru

Mana

Buddhi

Karma indriya Physical organs of action. They are tongue for speech, hands for action, the feet for motion (walking, running etc), the organs of procreation, and the organs of excretion.

Gnyaana indriya

Aatma

Praana

Apaan

Vyaan

Udaan

Samaan

Upapraan

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

Praanic force

Shakti Power

Rishi

Brahmarishi

Pippalaada

Muni

Angirasa rishi

Vedic

Agni suktam

Agnimeele purohitam ygnasya deva mritvijam

Drashtaa

Sukta

Pratyaksha agni

Ashwattha vriksha

Suksha

Bharadwaja rishi

Satyakaam

Gaargeya

Aashwaalayan

Kosal

Bhaargava

Vaidarbha

Kabandhi

Kaatyayana

Brahmarishis

Pippalaada muni

Veda

Rayee

Purusha

Prakruti Nature

Kriya

Gyaana

Bhargav

Pancha mahabhuta

Prithvi

Aap

Teja

Vayu

Prakaash

Aashwalaayan

Ashwalayana samhita

Pippalada

Nisarga niyama

Gargeya rishi

Vyana Vyana means outward moving force. It is a centrifugal force that pervades over the entire body. It integrates and connects all the voluntary and involuntary systems of the physical body with the subtle bodies. It coordinates the digestive, skeletal, circulatory, nervous, glandular and sensory systems of the physical body with the Chakras (energy centers), the 72000 nadis (pranic pathways) and their networks that reside in the subtle body. It is responsible for physical and mental balance and mind and body coordination. It is responsible for the good feel during and after meditation. Physical presence- Skin. Essentially connects the skin of the physical body with the envelope of the subtle body. Element - Water Presence in subtle body- Swadhishtana Chakra or sacral plexus Movement- Origin is at the navel and envelopes the entire body. Yogic control- Moola Bandha, Anthar Bahya Kumbhaka pranayama, Kevala Kumbhaka pranayama.

Upana

Akshara

Brahman

Jaagrat avasthaa

Indriya

Gyaana indriya

Antaha karana

Jeevaatmaa

Aatmaa

Jeevaatmaa

Shibi

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

Omkar

Hridaya aakaash

Aakaash

Brahmaloka

Satyam sharanam gachchaamee

Satya dharma

Satya dharma sangham

Loka

Shodashakala purusha

Maharshi

Prabrahman

Kala

Amaavaasya

Purna purusha

Sri suktam

Pranava

Purusha sukta

Brahmaharshi

Satya dharmam sharanam gachchaamee

Satya dharmam sangham sharanam gachchaamee

Yagna