

Five Fold Path - Daan

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 ||

I have been speaking about knowledge of Vedas or the Eternal law (Veda Dharma or Sanatana Dharma- When translated to English, Sanatana refers to eternal without a beginning or ending while Dharma refers to law or blueprint or the inherent nature) - Vedas are given to all humanity. There is a verse from Vedas (Veda vachana)

Yada Srushtam Jagat Ssarvam | Tada loka pita mahah | Chaturveda Samaayuktam | Shaashwatam dharma maadhishat || ||
@@yadasrustamverse@@

When life came to be, particularly when humanity came to be, this knowledge of Vedas (Sanatana Dharma) was given to all humanity and the only purpose was as to how the humanity , should live their life so that they achieve the supreme goal of their life. The Supreme goal of life being "I

want to be inseparably one with the Supreme". How do we achieve this oneness or fusion (yoga) of one self with the Supreme Self? The way to that is through Yagnya, Daan, Tapa, Karma and Swaadhyay. Though you may have only one right hand, still you have five fingers and five fingers together when folded become a fist and part of that one hand.

Yagnya daana tapah karma swaadhyaya niratobhavet | Esha evahi srutyuktaha Satya Dharma Sanatah ||

Similarly these Yagnya, Daan, Tapa, Karma and Swaadhyaya are the main parts (anga) of this way of life (aacharana) or science of life, which would funnel down to the way one lives and that is going to be the Path of Light (Deva Yana). When we say 'Deva yana', Deva comes from the Sanskrit syllable (dhaatu) 'Dhyu' meaning light (prakash) and yana is the path, The Path of Light. That is why this is the path of light, the path is lit so there are no dangers and no pit falls anywhere as long as you are steadfast on it and you keep walking. There is no piggy back ride. There is so such a thing as someone saying "Come here my dear one! You are so sad. Now sit in front of me and cry your heart out. Cry as much as you want and I will make you happy." No great sage (brahmarshi) or Saint (Sant) has said that. We have walked and experienced what the Scriptures (Shastras) have said and you too can. This message is given over a period of time again and again and again. In the last couple of talks that I said, I have spoken extensively about Agnihotra which is to be done in the morning and evening at sunrise (suryodaya) and sunset (suryashtamaya).

Why the fire? Because the fire is the physical form (shtula swarupa) of the Supreme Almighty (Paramatma) and his Supreme Power (Shakti). The Almighty (Shiva) and the Supreme Power (Shiva Shakti). The Power cannot exist alone independently without the Almighty. Same is the case with us all. Because each one of us is an exact replica (pratibimba) of what the Supreme Almighty (Paramatma) is. But look around. We are all struggling in life. In one way or the other we are all unhappy and everybody feels that I am poor and only if I could get a few thousand more dollars, I would be happy. Even Bill Gates, who is supposed to be the richest man, for another 10 dollars, he may not be interested. But if there is a deal for 10 million dollars, I think he would be interested in it and he would go after it. That itself tells you that he is poor enough to that extent and unhappy because of that. It is quite obvious that all these possessions cannot and will not ever give you the happiness (sukha) that each one of us is looking for.

So by performing Agnihotra, and all these principles of Yagnya, Daan, Tapah, Karma and Swaadhyaya coming together, this discipline brings a balance (sayyama) or control over the self, over our actions over our thoughts and brings an order in life. Today I would like to talk about giving donation (daana) and discipline (tapah).

What is the root cause of our suffering? The root cause of our suffering is attachment (aasakhti). These attachments (aasakhtis) take various expressions (ishanas). In Vedas (Vagmay) it is called ishanas (expression) in Sanskrit. For example, if one is married, he/she is quite attached to the spouse and it is called Dhareshana or attachment to the spouse. They have children and they are attached to them. It is called Putraeshana or Putrieshana or attachment to the son or daughter. Putra means Son. Putri is daughter. If you have money or you don't have money, the attachment to money is there, that is called Vitteshana or attachment to money. We all nourish our independent egos. And along with that ego goes a unique fame (visistha keerthi). We seem to protect our fame (keerthi) or ego and never want our fame to be blemished. So we have Keertheshana or attachment to name/fame. Likewise there is an infinite list of all these expressions (ishanas) or desires or wants and there is no easy way to conquer this.

All these are defined by the three attributes or qualities of the mind (triguna -the three qualities or attributes are: Satwa, Rajas, and Tama, the nature of all things is said to be limited by these three: Satwa - interpreted as purity, goodness, truth, Rajas- interpreted as activity, passion, desire and Tama as ignorance, darkness, inertia). Tama is indicative of Ignorance as also the infatuations with the living life, where each individual being think that I and my body are one. Through this mind-body complex (dehaatma bhaav), it is impossible to break out of that. For that this science of Agnihotra is given.

Agnihotra impacts the human being in three different levels. The three levels are the physical body (shtula shareera) as we all as a matter of flesh and bones together with our mind. Then we have our subtle self (suksha shareera). Both the Physical and Subtle self emanate from the causal body (karana shareera). Also called as individual soul (jeevaatma). Though the Body may die but the subtle self goes back into its causal body (karana shareera) and acquires another body depending upon their impressions of actions (karma vasana) and deeper impressions or mental imprints (samskara).

You keep on coming and going and coming and going and this cycle of birth and death is incessant. But it is only and only through your personal choice that one decides 'Enough is enough. I want to be happy forever always and I do not want to suffer Let me find out what my root cause of suffering is.' And the root cause of the suffering will be found in the attachments (aasakhti).

Attachment to life experiences using the body (deha) along with the mind; you go through all the passions. For example food (anna), is for preserving the body (deha rakshana). But, you like some kinds of food and dislike some, you develop choices towards that. And where did you get that? you get attracted to that and get hung up on that. And that is what you desire. So these desires are insatiable. Temporarily they may be fulfilled, but they cannot give you ever lasting joy. The Source of joy is entirely different from all of this.

Now even someone who is poor (dhana heena) is unhappy, likewise the one who has all the wealth and riches also is unhappy. Some of the ladies may understand this. These days artificial Jewelry business has exploded in India and many women wear this artificial Jewelry. They do have genuine gold or diamond or platinum but are afraid that they may be attacked and somebody might steal that. The fear of being stolen is by virtue of attachments. Likewise, the same with wealth, which they cherish so much, becomes a source of fear. So can this attachment give you that fearless state or the joy (sukha) that you want? When you look at it closely it cannot. It can give you a temporary satisfaction when somebody is wearing a one karat gold or one carat diamond ring. However should that person see another person wearing a 5 carat diamond gold ring, he would think 'I should have had 10 carat diamond ring!' So this comparison for recognition and wealth acquisition and it will go on for millenniums and still the joy, happiness and the total wellbeing is far for such people.

How do we reduce these attachments? These attachments cannot go with a flick of a finger as you switch on or off a light bulb.No. It is a mental activity together with their own intellect one has to make resolve that 'I do not want to be trapped into these anxieties' and for that there is no better cure than giving Charity or donation (daan).

A donation or daan can only be given from whatever you have that you can claim is your own and you have earned it yourself. And give that and offer that to someone who is deserving (satpatra daana). When we do Agnihotra, just a few grains of rice (akshata) smeared with clarified butter (ghee) is offered into fire. When we do that in this offering there is feeling of sacrifice (tyaaga bhaav). When you offer with the feeling in your mind, that you are offering or surrendering as a sacrifice that offering will take away the attachment (mamatwa). So when you give daan whatever it may be 5\$ or 10\$ whatever it may be, It has to be your own, you give it to someone , who is a deserving individual and give it to that person but give it under total secrecy and with outmosthumility (vinaya purvak). That is what the scriptures (sahstras) the Vedas and Vedanta say.

Many people give daan to an institution (samstha) and expect a plank to be set up that says 'so and so gave this many \$ towards the construction of this temple'. So people who are expecting recognition or acknowledgement they will not get the full reward with this kind of benefit of publicity (prasiddhi). This is not daan; it can be a gift, which is fine. But if someone gives in the spirit of a gift then that is fine. I have no problem. Even the Shastras don't have any problem. But if you are looking for the benefit of daan then what the scriptures say is 'Whatever you give with your right hand may your left hand not know about this'

Give it with absolute humility (vinay purvak). Once given don't expect any recognition. Because when you have given that daan, that very moment it is accepted you have given up the ownership (swamitwa). Then you have no choice, no influence on that donation after it is given.

There is a beautiful incident in the epic MahaBharat. I would like to draw your attention to that. You have heard Karna as one who was very brave but also he was a great giver (daani -Daana Shura Karna). Till the end of his life, he was famous for giving, as nobody ever went to Karna and ever returned empty handed. He always gave whatever one went and asked from him. The last day, when he and Arjuna are in battle and when he forgets the chant to release the ultimate weapon (Brahma Astra Mantra) and the wheels of his chariot are stuck in the ground, Arjuna hits him and his right hand is severed. Eventually he was so bloody and wounded unable to move and there he is lying on the battle field.

When it is sunset (sandhya samay) all battles stopped for performance of Agnihotra. Later when it became dark and a priest approaches Karna. He is looking around and Karna asked him who are you looking for?? I am looking for Karna. I had heard that he is a great giver (daani) and I have come to ask something from him. He says I am Karna and this purohit (vipra) is asking that 'I have some event celebration at home and I needed gold so that I can complete my responsibility. But how can I ask you.

You can't give you are here totally disabled'. Karna was offended. This is his dying moment and here somebody comes and is going empty handed. He said "No no no please ask whatever you can. If it is possible I will give it to you". The priest says "No I can't ask you". So Now Karna is begging him, "please, hey priest (O'Vipra) this will be blemish on my discipline and please have mercy on me and ask whatever your heart desires. If possible I can give you". The priest has pity on Karna. Karna doesn't know who that priest is. The priest is asking for gold. Now here on the Battle field named Kurushetra Karna is laying there, totally handicapped, right arm gone. Karna says to him. 'O my dear, you know the condition that I am I

don't have any gold (suvarna) with me. All I have is my destroyed weapons (ayudha) that I have and how can I give you something'. Then he says 'ok, then I am going'. Then Karna is begging 'No No you can't go!' See the beauty of wanting to give here.

In the extreme desire to give (tivra bhava of daan) and wanting to give Karma remembers that one of his teeth is gold and he tells the priest "wait, I have something that I can give you" and with his left hand he pulls out his tooth and offers to the priest. The priest says "how can I take a donation (daan) with your left hand? ' Oh priest you know how fickle the mind is the scriptures say that whatever u give with one hand let not the other hand know and I am here handicapped with only one hand. My right hand is gone. So before my mind changes have mercy on me and accept this humble giving. I would be very thankful. Please give me the joy of giving (upakruta) '. Karna is begging the priest to take. It is then that the priest receives - it is when lord Krishna reveals his real self (swarupa) and blesses Karna. There is lot that we can learn in this.

We all are fighting our battles (Kurushetra) every day. We have our own enemies that we are constantly wrestling with these enemies. If they were all known enemies it is very easy to deal with them. Let us say if someone is my enemy then it is very easy to deal with them.

How would you deal with your enemies?. This is something for you all to think about. How I would deal with them is just love them unconditionally no matter how they act or react towards me and their judgments towards me. Still treat them with love and love them unconditionally (nirapeshaka prema). As I sow so shall I reap. At some point surely their enmity (vaira bhava) or misunderstanding (vikruta bhava) will go away, because they cannot conquer love (prema). That is why the feeling of love (prema bhava) is invincible and that is possible through giving (daan) giving in an attitude of surrender with utmost humility. Once given you should feel thankful that you have given it to someone who is worthy to receive and what he done there after is none of your concern. Because you are free of that. This is the greatness (mahatwa) or the greatness of daan.

Now this attitude does not come that easy. It is the collective discipline of Yagnya, Daan, Tapah, Karma and Swaadhya that purify your inner self, your mind and intellect (buddhi) and that is how your ignorance (tamo bhava) dissolves into the feelings of desire or passion (rajasik bhava) and further into godliness or purity (satwik bhava). Now for all this; voluntary discipline (tapaacharan) is a must. What is Tapaacharan? Tapacharan means voluntary self-discipline. It does not mean that you have to go into the forest smear ashes on your body and grow long beard and hair and sit in a cave etc. NO. None of that one needs to do. This is a discipline that each one accepts wears and lives by it. Why? For the welfare of myself (aatma kalyan) or self-realization (aatma uddhar).

Every individual soul (jeevaatma) not just human begin have a birth right to self - realization. There are several beings like animals and birds in the scriptures (Shastras) you will find that they have lived themselves even though it is parrot or swan or be it a deer. And have moved up from that species. For Human beings that is so easy. So this discipline (tapaacharan) starts with morning and evening Agnihotra and this Agnihotra impacts all the 3 levels that you are existing (shtula, sukshma and karana) and at grass roots the process of purification starts and gradually all these attachments and passions feeble and weaker and eventually fall off.

How to be on the discipline? You accept the discipline, you wear it and follow it very lovingly and you do it unquestionably not for any recognition or for show. There is a verse in scriptures (Veda vachana) about discipline (tapaacharana). That any individual soul (jeevaatma) may be an ant or a bird or a snake or a fish (jala chara or vana chara) whatever it may be including a human being. They all have a body (tanu dharaka), they all are living beings. None of these living beings without self-imposed disciplines can ever experience the Absolute Truth (Aparoksha Anubhti). You might read books and be very knowledgeable of scriptures (chaturanga Veda pundit) doesn't matter. But still without the disciplines (tapaacharana) it is impossible to have the personal experience (pratyaksha anubhav) of the Absolute Reality or the Supreme Truth.

So understand this, Mere book knowledge (shadba panditya) will not or cannot ever, ever give any one the final experience of the supreme truth. They can create flocks and flocks of people or disciples as one blind leading another, the first blind falls' and the rest of the followers also fall. There is no question about this. I am speaking this with absolute certainty it is up to each individual what u want to do with this opportunity's as a human being.

What do you want to make out of this life? Do you want to reach your supreme goal? And if you do, be single minded on that single goal with all efforts of mind, body, flesh and heart do every effort towards that goal and let every breath be towards that goal. Without that it is absolutely impossible.

There are people who have certain mastery on elements (Siddhis). Whereas there are certain branches of knowledge (vidyas) one can get proficiency in the material sciences. Somebody might create some things just through hands or create gold just like that through thin air, called Dhatu Siddhi. These are not indicative of the supreme experience of the Absolute Truth or self-realization (Satya or Aatma Jyana or Swarupa Siddhi, Aatma

Siddhi, Swayam Siddhi) No. People who have achieved that will never ever show this kind of display (miracle mongering). They are one with the Supreme Divine Will. "Tan me Mahnaha Shiva Sankalpamastu."The self doesn't exist independent of the supreme self and so the supreme will i.e. the will of the almighty is their will. And they will never go beyond that.

So, this miracle mongering human mind gets infatuated with all these things, and there is no such a thing as miracles really speaking. But this miracle mongering will produce flocks and flocks and flocks and thousands of followers and respect (namaskaram) and wealth will follow. With wealth all the problems will follow and fame also follows. It will be a celebration (Diwali) of festival for 2 days and rest of the life is suffering (Holi). You know on the day of the festival Holi we have bonfires and all that and it is hell fire, wise people stay away from that. So this tapaacharana is such an integral part of these disciplines and this practice of Agnihotra morning and evening definitely disciplines the human mind. Human mind by its very nature does not want to be controlled. Human mind wants to move in a set of ways or in its own groove. Anything different from that it rebels against it. Yet by Agnihotra when the mind and the breath (Prana) gets impacted and gets purified and it becomes easier to do what needs to be done righteously (dharmaacharan) or the disciplines (tapaacharana).

How to get the mind under control? This is the same question Arjuna asked Lord Shree Krishna. O lord how difficult it is to bring mind under control. It is as if you are asking to collect the clouds in the sky and bundle them. And he says yes my dear Paartha what you say is true yet by constant practice (abhyas) and dispassion (vairagya) you will be able to conquer. I know several so many of my disciples they have conquered. Let me recap all Yagnya, Daan, Tapa, Karma and Swadhyay these are the five principles are the very foundation of our Sanathana dharma or for that matter the way of life any religion, this is foundation.

The Five disciplines are: 1. Yagnya - smallest Yajnya based on one circadian rhythm corresponding to sunrise and sunset is Agnihotra. 2. Daan - Share in Humility - Practice of Daan helps to remove the tension which comes due to attachment. 3. Tapa - Voluntary Self Discipline - Tapa is self-discipline voluntarily imposed by yourself with total cooperation of the mind and intellect. 4. Karma - Law of Cause and Effect - The law of cause and effect in physics, when carried to subtler levels, is the law of Karma. It is the law of "reap as you sow". 5. Swadhyaya - Self Study - Believe only what you experience, have an attitude of a scientist.

॥ 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 ||

Questions

1. Question: Guruji, considering the practical impossibilities I am not able to do it both morning and evening. Is that okay?

Answer: Let me tell you what I did. My wife and I have 2 children. Each one has their own Agnihotra Patra. I have 3. One Agnihotra Patra for Morning Agnihotra another for evening and the third one for the other Yagnya's I do. Besides, I do one set always in car where ever I am travelling I do my Agnihotra in Agnihotra time and each one comes to Agni Mandir does Agnihotra and they go way. When I used to work, I used to keep a set in my car and I would break for couple of minutes, 5 min or so, do Agnihotra in car and after the a I would close the Patra and go back to work. I did this without missing anything. See if you can do this. It is any one can do this. Anyone in family can do this. Your children your brother, husband, friends or neighbors, I know there are many people when they do Agnihotra the neighborhood children come and attend there. And they are very happy they never miss that. They may miss the home work but never miss the Agnihotra. So it is up to you my dear how passionately you want. If u give 10% of commitment to Agnihotra compared to the commitment to your job and carrier I think you get phenomenal rewards.

2. Question: Guruji, our boys are requiring constant reminder from me to perform Agnihotra. Is there any formula for me to encourage them to do without reminders?

Answer: Make them do it for themselves. They have to do it themselves. It is for their own good. You are acting out of fear. And they are like Dad worries so why should I worry? So what u can do is everyday if there is evening Agnihotra put a note.. I used to have a chalk board evening

Agnihotra at 6:35:27 and morning Agnihotra at 6:13:15 every day you put that notice and see if they remember. And give it a try.

3. Question: Guruji, you said we have to do anything with non attachment, but if I am not passionate about something how can I do it?

Answer: Are you passionate about bettering yourself or for your own self-realization? If you have that, that passion will guide you my dear. Our passions are of different varieties. That is why they are all embedded with 3 qualities or gunas. Generally Tama and Rajasik Bhava create mind body attachment. This mind body attachment creates the kind of passion that you are talking about. And that is precisely the passion that you have to gradually move away from. That does not mean you cannot be loving mother, a loving wife or a loving child, to the contrary your life gets filled with more genuine love and you become a better person. No question about that.

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Glossary