

Satsang

VOL. 27, NO. 4, NEW ERA 56, NOV. & DEC., 1999

Effective Utilization of Agnihotra in Alcohol Deaddiction

-Institute of Vedic Sciences

Mind Training for the Youth

-Sean Haggerty

Karma

-Vasant

From Vasant's Correspondence

Effective Utilization of Agnihotra in Alcohol Deaddiction

-Institute of Vedic Sciences

(The following article is excerpted from the publication Mahasomayag Samaroha, which was produced to commemorate the Soma Yag(1) which took place in Bombay in April, 1999.)

Recently a study was conducted on a few individuals who were once alcohol addicts and later on became successful in ridding themselves of the serious vice merely by practicing Agnihotra or just by being in its atmosphere.

The experiences of these people are narrated in their own words in the following paragraphs. (The names of the respondents are not mentioned for the reason of general secrecy. The interested researchers, however, can obtain these details for further study from the Institute.)

Mr. A: I am an accountant in a cooperative bank. I started drinking in the early days of my working life, especially due to bad company of friends. Almost every evening I used to go with them. This resulted in loss of health as well as increase in financial burden. Major part of my salary used to be spent on drinks rather than on my wife and children.

This also resulted in my contracting ulcer. I started experiencing heavy abdominal pains. During August, September 1985 the doctor told me that if I wanted to be alive then I should give up drinks. I realized the seriousness and decided to give up drinking. I did so hardly for a day or two because, when I met one of my friends from earlier circle, I could not resist the temptation and went along for a peg with them. But finally when I came out of the bar I had completed my full quota! This resulted in stomach pain and again I decided to stop drinking. This story was repeated a good number of times.

In the month of October, 1985 I heard about Agnihotra through one of my colleagues who had given up his drinking habit after performing Agnihotra. I could not believe it but still I decided to give it a try. I started Agnihotra in my family from Dasser(2) of 1985. While sitting in the presence of Agnihotra fire I used to make resolve of giving up drinking. In fact, this was not my main reason for performing Agnihotra but the thoughts casually used to focus on this subject. This gradually developed into a guilty feeling towards drinking which, I feel, helped me to come out of drinking habit.

In fact, once again I went to the bar with my earlier friends. This time I was firm in not going for any hard drinks, and hence took a little beer. Unfortunately or fortunately, this also resulted in abdominal pain and I very firmly decided to give up all sorts of alcoholic drinks and non-vegetarian food. Believe me, I have not even touched any of these things since then and now I have developed a feeling of disgust about all that. Ours is basically a non-vegetarian family, but subsequently the children too decided to give it up on their own accord.

Today I feel ours is a very happy family enjoying peace and prosperity by performing Agnihotra. I have constructed a two-storied building in a good locality of Aurangabad. My elder son is studying engineering and the younger one is in Ayurvedic college.

Mr. B: I am a senior clerk in a cooperative bank. I was a regular drinker for years together. I wanted to give up this habit but could not find any way to do so. Then I came to know about a Babaji who used to give some holy ash which was to be mixed with water to drink. I went to him and brought the ash. This helped me a little for some time. But again I switched on to drinking and this Vibhuti (ash) did not have any effect on my temptation.

After some days I came to know about Agnihotra as a tool for peace and prosperity. I decided to give it a try almost without knowing that it helps in giving up bad habits like drinking also. But I think within three or four days after I started performing Agnihotra, I began feeling aversion to non-vegetarian food and drinks and I gave it up. For the last so many years I have not even touched it and never feel like going for it.

I feel Agnihotra helps in cleansing the mind, which leads to happy and prosperous life that I am enjoying today.

Mr. C: I am a stenographer by profession. I used to have drinks and non-vegetarian food almost every evening. This might have been a result of pressure of my work.

Slowly I started feeling that this was not the proper way of leading life and I planned to give up these habits. Throughout the days I used to say to myself, "No visit to the bar today!" But every evening automatically I used to end up in the bar, leaving all my plans in disarray. Then a friend of mine suggested to me to perform some religious practices, so I started with Japa(3). This helped me to reduce my consumption of drinks and non-vegetarian food, but I could not stop it totally. This continued for about a year. Now, I was not a heavy drinker, but a drinker, all right! Then some time in the year 1982-1983 I heard about Agnihotra as a good family discipline which purifies the atmosphere at home, so I started Agnihotra practice in my home.

Surprisingly, within eight to ten days I started thinking that Agnihotra cannot go well with drinks and non-vegetarian food. In fact, the friend of mine who introduced me to Agnihotra had told me that there were absolutely no preconditions for performing Agnihotra. I had full liberty to take drinks and eat non-vegetarian food.

But I think, after commencing Agnihotra practice, I could not resist the temptation to stop drinks and non-vegetarian food, which I finally did. For the last twelve to thirteen years I have not even thought about these things. I am really leading a peaceful and prosperous life.

Mr. D: I am a retired bank officer. About eighteen years ago I was a regular and heavy boozer. In fact, drinking was the only way of life for me. I never felt anything bad about it. There was nobody to stop me.

One day my son came to know about Agnihotra when he was playing with his friends. He obtained permission of his mother and purchased the Agnihotra pot and other materials. They started performing Agnihotra. Indeed, Agnihotra was their choice and I had nothing to do with it. I was fully involved in my drinking habit. Sometimes, at the most, I used to observe them from a distance or sit with them, just out of curiosity, whenever time permitted. This way our life continued for about twelve to fifteen days.

Once I was sitting alone in my office. The pressure of work was a little less. Casually I wondered, how can a purifying Agnihotra and this drinking habit go together in a house? Not only this, but I developed a feeling of disgust towards drinks. That day, for the first time in a very long time, I went home without drinking. I myself took out the Agnihotra materials and performed Agnihotra along with my family members. Since then I have neither touched alcohol nor thought about it.

My Help to Others:

I thought that if I could give up the drinking habit through Agnihotra, then others also might be able to do so. Hence I shared the message of Agnihotra with about ten to fifteen colleagues and friends of mine who were addicted to alcohol. Some of them who accepted Agnihotra were able to give up the habit. This message was spread in our society and nearby area. Sometimes a close relative or wife of a drinker would come to me seeking help and advice. I used to tell them to perform Agnihotra at home. I have observed that in about twenty cases where people had a habit of drinking low quality drinks like Shindi, Tadi and even Ganja, the habit was given up.

For example, take the case of a friend of mine whose daughter got married to a professor in Nagpur. The professor used to take drinks almost twenty-four hours a day. I suggested that the lady take up the practice of Agnihotra, which she did, although her husband was not very enthusiastic about it. He sometimes used to sit outside the house while his wife performed Agnihotra. Gradually this resistance subsided and now he even sits with her to attend Agnihotra sometimes. The lady is happy as the professor has reduced the consumption of alcohol considerably.

It is my general experience that, within a fortnight, one can quit drinks if one performs Agnihotra sincerely. One can perform it himself/herself or at least be in its atmosphere.

Mrs. E: My husband was a conductor in State Transport. In our community drinking is a very common thing for men. Since my childhood I used to think that I would not marry a boozer. Also I had a strong dislike for non-vegetarian food. Unfortunately, after my marriage, I came to know that my husband was a regular drinker and a passionate non-vegetarian. He almost regularly used to come home drunk and order me to prepare non-vegetarian

food. I was forced to obey him. Years passed and I lost all hope for his return to normalcy. In the meantime, he left the job and started a fertilizer shop.

He had tried to give up drinks in the past but could not do it for more than three months. He had started drinking from the age of thirteen years and had been addicted for twenty-five years.

It may have been in the year of 1985 when I was told that Agnihotra is a wonderful spiritual practice and I decided to start it. I had a liking for spiritual and religious practices. In fact, my husband, though a boozier, was also a religious person.

We often used to quarrel at home due to his drinking habit. I remember it was a Thursday, a week after I had commenced the practice of Agnihotra, when on that day there was a big quarrel between us. But afterwards, my husband felt sudden disgust for his drinking habit. That evening he came back early and joined us in Agnihotra performance. After Agnihotra he sat there for about two or three hours. He was weeping in front of the Agnihotra pot and repeatedly saying, "NO MORE DRINKS HENCEFORTH." I thought this may be a usual drama of a drinker. But I did not say anything, thinking that it might hurt him. Instead, I gently encouraged him. I had never been so soft and caring while talking to him on this issue (drinks).

So, probably he too thought that I was only acting! But, to our surprise, from the next day onwards, he had almost given up drinks. In spite of it, for two or three times after that he had taken a little drink in company of some friend or relative. But immediately on the next day, the person who had introduced Agnihotra into our house used to visit us as a courtesy call, which made my husband feel guilty. As a result, he quit drinks and non-vegetarian food totally.

Subsequently, my children too got disgusted with non-vegetarian food and stopped it.

Today I believe my dream of a family without drinks and non-vegetarian food has come true because of Agnihotra. We are all living a really peaceful and prosperous life.

DISCUSSION

The case histories narrated here throw light on the following points:

1. All the subjects have been addicted to alcohol for some time.
2. They were attracted to alcohol either due to curiosity, environment or to cope with the pressures of work.
3. The family situation in all the households was miserable and a large part of their income was being spent on the vice.
4. In the cases of A, B and C we find that they had the will to quit the habit and even had made some efforts in that direction. Due to bad health A was strongly advised by his doctor to stop drinking. In the cases of B and C we find that they had resorted to religious practices like Japa, religious worship or even by consuming holy Vibhuti. We can see that in all these cases the subjects were just not able to resist the temptation and continued the habit.
5. In the cases of almost all the subjects, the practice of Agnihotra was introduced into their households as a healthy family discipline which brings peace, prosperity and harmony. Only in the case of A was it introduced as a tool for deaddiction. In the cases of D and E practice of Agnihotra was a choice of their family members and the subjects were merely exposed to its healing and purifying atmosphere unknowingly without any effort.
6. After being exposed to Agnihotra atmosphere, we observe that a strong feeling of guilt and aversion developed in the minds of the subjects.
7. After realizing that the drinking was a bad vice in Agnihotra atmosphere, they further developed a resolve and determination supported by strong will power with which they were ultimately able to stay away from alcohol.

CONCLUSIONS

Vedic psychology states that the human mind alone is responsible for bondage as well as liberation, depending upon its attitude. Mind alone can cause attachment and bind the person to material objects and vices. It is said that as long as a person feels attached to certain objects, he virtually remains in bondage. The moment the mind develops strong will power and feels that it is free, the individual is able to liberate himself. It is stated that Agnihotra atmosphere enhances the strength of mind. Regular practice of Agnihotra sets in motion a pure and healing cycle in the household which imparts peace and tranquility of mind. "Agni" is said to be the purifier and cleanser of mind of its negative and evil tendencies. It initiates pure and creative thoughts. According to Vedas, the practice of Agnihotra gives a strong push to the mind in a positive direction and promotes pure thoughts. This atmosphere endows mental peace and tranquility to the whole family. It is said to impart power of intellect, wisdom, devotion to attain higher goals and physical strength.

In Vedic psychology, lust (KAMA), anger (KRODHA), pride (MADA), attachment (MOHA), greed (LOBHA),

envy (MATSARA) are treated as six deadly crocodiles. The mind is perpetually engaged in an inner battle with these enemies and remains continually stressed, attached and miserable. The presence of Agnihotra fire endows strength to the mind to rise above these basal instincts and free the mind from all bondage.

In all the above cases, we find that befitting the description in Vedic psychology the subjects have developed the power of discrimination to discern what is right, in Agnihotra atmosphere. They then automatically developed determination, resolve and strong will power to rise above the vices. Finally, they also developed strong aversion to the vice which had not allowed them to get back into a healthy pattern. Invariably in all the households the practice of Agnihotra has bestowed peace, prosperity and happiness.

RECOMMENDATIONS

We strongly recommend that the practice of Agnihotra should be incorporated in drug and alcohol deaddiction therapies. It should be made an integral part of the daily routine of the deaddiction nursing homes and centers run by government, private and nonprofit organizations. Counselors and psychotherapists should prescribe the practice of Agnihotra to their patients to be performed in their households, too.

FOOTNOTES:

1 Soma Yag is a very complex Yajnya which extends over a period of several days. It has a powerful healing effect on the atmosphere and also rain-bearing clouds, making the rains nutritious. In the ancient wisdom Soma Yag is said to have the potential to heal a damaged ozone layer.

2 Dassera is an important date in the Indian lunar calendar. It usually occurs in September/October.

3 Repetition of any one of the Lord's Names.

(Our thanks to the Institute of Vedic Sciences for this valuable report.—Ed.)

Mind Training for the Youth

-Sean Haggerty

While I was staying at Oasis farm in Wysoka, Poland, I was given the following advice:

Pay a little more attention.

Make a little more effort in concentration and focus. When you do a task put your whole being into it—concentrate fully on the task. Then you will find less time for thinking. This will improve the quality of meditation. Learn to discipline your mind during times of physical activity. During times of stillness the mind will be easier to direct and you will be better able to concentrate on your Mantra.

The mind is a tyrant and difficult to train, but it can be done. At least now, reduce the mind's free time. You will see improvement.

Experience the teachings which are being given to you.

It is a wonderful opportunity for growth and Swadhyaya (self-study). One can never think one's way to liberation. Make effort to tame the mind. The disciplines at this age are extremely beneficial.

Put all concentration on the work you do, whether it is milking the cow, building, repairing, cooking, gardening. Train the mind not to wander. Mantra is greatest tool for that.

Then you can assign your mind some short period of time per day for reflection—e.g., just before sleeping, look over the day. What have you learned from the day? Like that.

Karma

-Vasant

Karma is the fourth aspect of the Fivefold Path. 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".

The law of Karma leaves no scope for fatalism of any kind. The law of Karma states that "you are the planter of the seed and you are the reaper of the deed." You make or mar your own future. Your present circumstances, apparently pleasant or unpleasant, are the result of your past actions. This clearly means that your efforts in the present moment determine what you will be in the future.

One might say that all life is the operation of the law of Karma. Karma is like a vast trap in which all of us are caught although the bonds are subtle. We cannot remain without action even for a single moment. The action may be physical or the action may be mental. If one has to reap what one has sown it would appear that there is no end to this chain of Karma. However, the law of Karma states that if you do action without attachment to the fruit thereof, then it does not bind you and no chain of future reaping is forged. Only by doing good actions without attachment can we get rid of this trap of Karma.

The law of Karma is inevitable. If you have an evil thought about someone and he does not know it, you might pass off as a gentleman. However, if you realize the consequences of this single evil thought you will dare not to have it. Simply by having an evil thought you are creating a tiger which will roar at you all the time. Karmic entanglement is subtle but inevitable. As you sow, so you reap.

If you say that you shall be good to the other person only if the other person is good to you then you pass the initiative into someone else's hands. It would be foolish to do that. You have to reap what you sow and hence, you have to take care that you sow good seeds and not wild weeds.

If you think that someone has done you any wrong or you think he has spoken ill about you, do not be in a hurry to blame the person at once. The law of Karma does not work in a narrow way. Your first consideration should be, perhaps you are reaping as you have sown in the past. Maybe it is the working out of some past Karmic account. If you get into this habit you do not involve yourself into further bad sowings which you may have to reap.

The laws of the superphysical realm are as true as the laws of the physical realm. They are inviolable. You connive at them only at the risk of great harm to yourself. If someone asks you to jump from a skyscraper you are going to say no, because you believe that the law of gravity operates and you will be hurt. Even if you do not believe in the law of gravity, the law of gravity believes in you and it operates. However, people are not aware of the law of "reap as you sow" which is a law in the superphysical realm. Therefore, a person does not hesitate to do wrong action. The superphysical law believes in him and he has to pay the price for his action. You may have to pay sooner or later but pay you must.

Any intense Karma, good or bad, fructifies within a short time. Devotion to a high Master who has transcended the law of Karma and following his commands is intense good Karma. This purifies the mind and reduces the pangs of previous bad Karma. We need the guidance and blessings of a high Master to become aware of the Light which is within us. He takes you towards the Light. The Light is merely an unfoldment which takes place when the six crocodiles mentioned in the last chapter on Tapa become weak and fade out. The journey towards the Light is the Divine Path.

Elementary physics swears by the law of cause and effect. However, when physics enters the realm of microparticles, that is, when it is quantum physics, we recognize that the law of cause and effect as we normally understand, does not operate. This is sometimes termed as indeterminacy. However, this indeterminacy is upheld by some Omnipotent Will. The religions sometimes call this God. The law of Karma states, "Repent and you shall be forgiven." This is Grace. This may be compared to the nullifying of the law of cause and effect in the realm of microparticles where the so-called indeterminacy works as manifestation of the one Omnipotent Will. When the mind takes the total coloration of LOVE we enter a higher state of consciousness and GRACE operates. Love and attachment are two different things. Love without attachment cleanses the mind of all its former grooves and the law of Grace operates.

Do action for self-purification. Let there be no ego about it. The doership of "I" has to go. Then you become a fitter instrument of this one Omnipotent Will. The reactions of your mind to all circumstances and conditions take the

total coloration of Love. LOVE is the alchemy which transmutes the baser instincts and your journey on the Divine Path, the Path of Light, is done.

When it is said that you do Karma for self-purification one might say, Will this take away all fun from my life? Will I be able to enjoy this world if I have to do every action for self-purification? One might ask a counter question: How much are you enjoying the world now when you are not guided by this purification? Despite material plenty there is so much misery. Disease and mental illness are eating up the sap of life. There is so much misery around us. No one seems to be in a state of happiness which is not followed by unhappiness. Every time it is a few tingling sensations of pleasure followed by much misery. Misery is the symptom of the disease. The disease is bondage, attachment. Everyone is placed differently by the mould of destiny. Therefore, whatever work comes to your lot do it in a spirit of service.

Do it with love. Say to yourself, This is the work that I am supposed to do at this moment. Therefore, it is my duty to do it. I do my duty. Thus, there is no attachment to the fruit of your actions. You feel more free to do the action and hence, you fill every moment with joy. This frame of mind spreads joy all around you and makes others happy. You feel that if you are in a tight corner there is no one else to blame but yourself. By doing all action with love you know you can get over the situation.

The result of an action which you have done in the past becomes your destiny in the future. An action done yesterday becomes your destiny today. An action in the last minute becomes your destiny this minute. It is always reap as you sow.

A mouse sees a piece of cheese ten meters away. The mouse says, "If I take the action of walking to the piece of cheese I must get it." The poor creature does not realize that there are a hundred other mice which are after the same piece of cheese and there are a dozen cats ready to pounce on all the mice. Therefore, it is said that the best laid plans of mice and men go astray. The result of your action is dependent on several factors of which you are not cognizant. Imagine a lot of land. There are several automobiles on it and people are told to drive as they like. It will be chaos, won't it? The resultant Karma depends on several factors which we do not cognize. Destiny is the unfoldment of the fructification of past Karma.

The working out of destiny is to be viewed in the context of the flux of Omnipotent Will. By proper use of free will, that is, by doing intense good Karma without attachment, the pangs of destiny disappear.

There is nothing that we can do about the past. Can the misery that is yet to come be avoided? This is the question. The answer is in the affirmative. The answer is emphatically yes. The Fivefold Path offers you the material and mental aids to achieve this state. Past SANSKARAS (impressions) could be wiped out by the practice of Tapa.

Intellect and action affect each other. Bad action weakens the power of intellect to choose between right and wrong. Bad action weakens our ability to continue to do the right action despite provocation, as a groove is created in the mind. Clouded intellect pushes us to commit further wrong action. We thus get involved into a series of bad Karma, bad sowings that we have to reap. Even if there is an evil thought, see that it is not translated into action. No doubt, the thought will have its effect but the action will make things worse. A person given to vice and greed needs money. He sees somebody's purse. He opens the purse and sees one hundred dollars. He is a novice and his conscience troubles him. He says to himself, "Let me take only twenty. It is really not nice to steal someone's money." He takes twenty and puts back the rest in the purse. This wrong action weakens his power of discrimination and the next time he takes eighty dollars and puts back twenty saying, "Let the lady have some money to return home in a taxi." This further weakens his power of discrimination to choose between right and wrong. The third time he takes all the hundred dollars saying, "Oh, to hell with it. The whole world is doing it. Why should I care?" However, one day he has to pay for his bad Karma.

Thought precedes action and hence, purification has to reach the thinking process. Mere resolutions to change our ways are not enough. They have to be backed up by resolute practice. Good thoughts have an effect, but when they are translated into action a mechanism starts operating in the subtler realm and this reinforces our will power.

People mistake charity for love. There are thousands who are spending their time, money and labor in the service of their fellow man but they do not make much progress on the Divine Path, the Path of Light. Why? It is because they have not learned to do this without self-centeredness which revolves around the personality. If we get into the habit of offering all the fruits of our actions to the Master who guides us on the Divine Path, we avoid this danger and each one of our works is transformed into worship. Agnihotra gives a push to the mind in this direction.

Good Karma sets up a new pattern in the mind which reinforces the potency of good thoughts. Hence, an attempt needs to be made to change the habit pattern which we think is not in harmony with our progress on the Divine Path.

It does not require much will power to do the right thing if the person is wise. If someone offers us nice and tasty food but we come to know that there is a drop of poison in it, it does not require much strength of will to reject that food. Similarly, if we are aware that the law of reap as you sow is inviolable it will not require much will power to desist us from doing a bad action.

The power of discrimination to choose between right and wrong is granted to us on the day we are born as humans. The capacity to execute this power varies from person to person depending upon the accumulation of past impressions which is the result of past actions. However, by practice of the Fivefold Path you get the strength and the past impressions are wiped out. Proper and judicious use of this power accentuates our journey on the Path of Light.

A desire emerges as an attitude and becomes manifest. This causes disturbance as it creates a sense of wanting. If some time is allowed to pass, this attitude becomes a propensity. Then a signal goes to the intellect to find out means for the gratification of that desire and mind becomes colored by the desire and then it acts like a wave. To check this flow some effort is needed. The effort may be physical or mental. It is difficult to check this flow sometimes, even for yogis. This wave leads to the action that is gratification. However, in this process some impressions are created in the mind and our next thought and action tend to flow out of this groove. Agnihotra and Daan are the two material aids to help us check this wave if it is in the wrong direction. Tapa is the mental effort. The following suggestions will help you in your progress on the Path of Light.

You work forty hours in a week for the boss. Work for a few hours for yourself. Spend this time in the company of fellow travelers on the Path of Light. Do some work with them or for them and receive no material benefit from that work.

Never hanker after name or fame. It does not matter whether people respect you. Make sure that you show proper respect to others.

Do not discuss in public about your own progress on the Divine Path or about your Master who guides you on the Divine Path.

While moving about in the world doing what you consider to be your duty, try to inculcate contentment in life. Say to yourself, I have done my duty. There is nothing better that I can do.

Treat all your visible and invisible assets as a trust and put your Master who takes you by the hand on the Path of Light in the center of all your activities.

Avoid discussing shortcomings of others.

Do not waste time over discussing with others again and again routine matters relating to your work, profession, service, etc.

Choose a fixed time for sitting quietly with closed eyes every day practicing meditation. Avoid too much food, too much sleep, too much talk, too much worry.

Take note how much energy is wasted in:

- Sex exuberance
- Earning more money
- Caring for name and fame
- Worrying over things. People tire themselves out more by worry than by work. Learn to conserve this energy by turning it inwards over meditating upon your Master and the Light within you.

Avoid brooding over:

- Sins committed in the past
- Sex

- Financial and other material losses
- Fame and name that you might have earned in the past
- Bodily disease that troubles you

Karma is sometimes viewed in three aspects:

- KARMA (good action)
- AKARMA (bad action)
- VIKARMA (specific allotted work of a person)

To find out what is Karma and Akarma you need not consult your neighbor. Books of ancient wisdom, books of the prophets, literature of the saints tell us what Karma is and what Akarma is. However, Vikarma, the specific allotted work of a person, is known only when you meet a Master who has traveled on the Path of Light and has the ability not only to point it out to you but to take you by the hand and help you walk on it. Such a Master is called a Sadguru. The company of travelers on the Path of Light who are trying to cast out all prejudice from the mind and who are attempting to fill every moment with love is called SATSANG. Company of such people makes the journey on the Path of Light easier.

Purification of the mind does not necessarily come through intellectual exercise. It is possible that the sharpened intellect can lead to chicanery. Hence, it is the purification of intellect that matters on the Path of Light. This purification comes when the trouble from the six crocodiles becomes less. Purification is getting out of the grips of desires that haunt us all the time. Purification does not come by gathering knowledge from more and more branches of science. Purification begins by reducing attachments to worldly possessions. This puts us into the habit of doing good Karma all the time. Proper use of free will is the only way to get out of the trap of KARMA. Proper use of free will means learning to reduce attachments to our actions and doing things in a spirit of service. It means reducing the habit of the mind to hanker after pleasure through sense gratification. The fountain of Joy is within you. The Divine Kingdom, the Kingdom of Light, is within you.

One might ask, How do I meet my Master? The answer is simple. When the disciple is ready the Master appears. There are various grades of Masters. They are all too high for all of us. When you start treading this Divine Path things will come to you in silence. Things will be unfolded to you from within. You will recognize the signs. A true Master, SADGURU, will help you to become a better member of your religion, a better follower of your prophet. You may look at the water from your own window. Sadguru will help you to see the depth of the water. When you get a glimpse of the depth view you come to know that depth view is the same whichever window you look into. The Kingdom of Light is within you.

The Master puts you in touch with the "unstruck music" of Creation which you hear from within. This accelerates the process of purification of the mind and the Kingdom of Light shines in all its glory. Then you realize that there is another world waiting to welcome you. It is BLISS ETERNAL. This world is not a location in space. It is Here and Now.

From Vasant's Correspondence

The so-called "spiritual healing" is what is done through the instrument but the instrument must be clear—clear of selfish desires and clear of all internal blockages so that the energy can rise through the body freely and readily.

Use techniques for freeing the mind of illusion. Remember fully that you are a child of the Divine. No one else can save you. You must do it. Clear direction is given. Enjoy, laugh. Be creative. Have fun. Know that you are a beautiful and fully joyous human being.

Agnihotra is the way. People will begin to see now. They can easily feel the tremendous peace that comes by Grace by its mere performance.

Cows that live in Yajnya atmosphere, especially those which are born in Yajnya atmosphere, give very pure milk. It is like you are given medicine when you drink the fresh white milk, when you burn the dung, use the breath and the urine. Also, the cow is a good worker. They can be of much use on a farm.

Now we do more Yajnya, particularly in the densely populated areas where pollution problems are paramount.

A NEW AGE IS DAWNING. IT IS THE BEGINNING OF A WORLD FULL OF PEACE AND BLISS. But first all the obstructions should be removed.

Do not allow fear to root itself in your heart. Attachment is the blockage.

When our children do Agnihotra, they behave better. When they do the disciplines also, they will be model citizens.
