



SATSANG

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Perform Agnihotra-- Heal The Atmosphere

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Second European Homa Therapy Conference

Rory Maher

Following the success of the First European Homa Therapy Conference that was held this May, the Second Conference, also held at Bhruhu Aranya, Poland, has been equally successful, with people coming from Germany, U.S., Austria, Finland, Sweden, Poland, and Russia. It was held on September 14-16th. The conference was more international this time, as Irma Garcia was here representing South America. Richard Powers was also expected to come to represent the U.S., but after the terrible tragedies in New York and Washington, was unable to make it. We were also blessed by having Shree Vasant Paranjpe in residence.

It is intended that the conferences should be held twice yearly, to review what has been achieved and to further coordinate Homa Therapy in Europe. Therefore, there was much discussion concerning the practicalities of promotion and running Homa Farms. Shree Vasant has, however, stressed the importance of self-development now, more than ever before, so the three-day conference was also a time for inner growth and healing. The powerful healing energies at Brughu Aranya are suited to self-development, and the gathering of Agnihotra people all working for the Light was a joyful and energizing experience. Each day of the conference began with morning Hatha Yoga and ended with a large Healing Circle, followed by music, singing, and dancing. Future conferences will be focusing as much on self-development as on practical Homa Therapy work.

On the first day we discussed Homa Therapy Promotion, which included ideas on how to approach magazines and newspapers with articles, as this is considered the best way to reach the public. A possible good method is to approach journalists with an already written article together with photos, which means that the journalist has very little work to do, but, if he wants, he can take the credit for having written it! It is always a very good idea to have a nice caption, something like “Can Our Air Really be Cleansed?” We also shared new Websites that had been created since the last conference, and talked about producing a newsletter in which the public could submit their experiences with Agnihotra. Possibly, with new people starting Agnihotra, when they buy supplies, a card could be attached for them to share their Agnihotra healing experiences. These could form part of the newsletter.

The conference itself was a very good promotional event, as two journalists from a nationwide weekly magazine joined us, and a separate cameraman filmed the whole three days for a possible future documentary on Homa Therapy. Individual interviews were also made.

Two main topics concerning Homa Farming were ‘Homa Farm Certification’ and ‘Homa Seed Banks’. We will be creating certifications so that there will be certain compulsory requirements for any farm that wishes to call itself a Homa Farm. We discussed what the requirements should be and how to ensure that the standards are kept. For Europe, this is important as it will lend credibility to Homa products and also vouchsafe against incorrect methods that may discredit the effects of Homa Therapy. The next move is to discover how to legally create the certification and to investigate if we can include organic status. Additionally, we submitted ideas and examples for a common logo that will help people to easily recognize Homa products etc., no matter what country they are in. As to the subject of creating Homa seed banks, it was recognized that saving seeds from your garden is one way, but on a larger scale there needs to be a proper study into how to produce and maintain top quality seeds. It is very likely that Homa seeds may become in high demand as seed quality deteriorates and varieties disappear due to chemical farming methods and European Union regulations that place the control of seeds in the hands of just a few powerful companies. Volunteers have grouped together to look into seed production on a larger scale and to learn the individual requirements of different plants.

During the “World Update”, Irma Garcia described the amazing experiences in South America with the use of Homa Therapy both in agriculture and healing. For us in Europe, where Homa Therapy in agriculture has been slower to take off, the success in Peru and other Latin American countries is extremely encouraging, and there are ever more scientific projects, documents, testimonies and film footage validating the effects of Homa. Things are picking up in Europe now and there are a number of possibilities for new scientific projects in Poland. It was also great to have with us a new person, Alexandra Lyborskaya, from Russia, as she belongs to an active environmental group, Wholeworld Organization, that represents six countries: Estonia, Latvia, Lithuania, Belorussia, Ukraine and Russia. She was able to provide promotional ideas and informed us about Agnihotra in Russia. Russia may be a good candidate for future projects as many

areas are totally lifeless due to pollution and radiation, so the rejuvenating effects of Homa Therapy could be easily registered. Dr. Ulrich Berk gave a great talk on Agnihotra and his experience on all matters was continually helpful throughout the conference.

The healing power of Agnihotra Ash medicines, as created by Monica Koch, a pharmacist from Germany, are well documented. The medicines alone are powerfully healing in their own right, and even more so when combined with being in a Homa atmosphere. Shree Vasant has often encouraged people to grow medicinal herbs, which in a Homa atmosphere are more potent and healing. The idea has naturally come about, then, to combine the two. The ash medicines and herbal remedies were therefore joined in a workshop led by Rory Maher and Asia Podanowska, a Polish woman who has been brought up with herbal medicine. The remedies are easy to make and use, from the simple idea of combining herbal infusions with Agnihotra ash, to creating Calendula Cream with ash, eye creams, St. John's Wort oil, compresses, poultices, inhalations and baths. Also interesting was the use of apple cider vinegar for making herbal tinctures, instead of the usual alcohol based tinctures that are available in stores. The workshop was combined with an herb walk in the surrounding area where we were shown the vast treasure chest of medicinal herbs that Mother Nature provides, literally on our front doorstep. These wild herbs that grow naturally in a Homa atmosphere will also be more clean and powerful than those grown outside the effects of the fires and in chemically treated fields. The combinations and recipes for possible herbal preparations are endless, so making remedies and teas is a wonderfully creative occupation, and a great way of connecting with nature.

Irma García introduced the Homa Therapy De-addiction Program that was developed in U.S. It combines Homa Therapy with psychotherapy and requires the person undergoing the program to remain in a Homa atmosphere for the period of treatment, where they should be present for Agnihotra and perform Om Tryambakam Homa. The program also includes a healthy vegetarian diet, exercise and physical work. Irma's experiences and those of certain people present proved the high success rate of the program and a high percentage of those who complete it do not go back to their old habit. If you would like to know more about this then please contact Irma Garcia.

A self-development activity was organized by Parvati that was based on the six crocodiles, which are Anger, Greed, Envy, Lust, Attachment and Pride. As it was explained, just as if when you are walking in the jungle you do not know when a crocodile can leap out at you, similarly, in our day to day life, we do not know when these six crocodiles will strike, and strike they do all the time. So the idea is to be prepared so that we do not get caught and fall every time. We can do this by becoming aware of our actions and thoughts and by strengthening the mind with discipline and Tapa. We were all asked to write on a piece of paper a time in our lives when we may have fallen prey to one of these crocodiles. These were all put in a hat and as they were drawn, the incident was discussed and we looked at ways to deal with it. It became a very helpful exercise and everyone participated. Mantra classes were held each day.

The conference was held at the Bhrgu Aranya guesthouse. The three-story wooden

mountain guesthouse only needs one more floor to be fully completed, but the other two floors are finished and operational. The story of how this guesthouse has been built is a miracle in itself. Central heating has been added to the second floor and also an extra hot water tank to meet the demands of large groups. David Sawyer, from U.S., prepared delicious vegetarian food, and we hope he will be here for the next conference.

We now look forward to accomplishing everything that needs to be done to promote Homa Therapy in Europe, so as to have a solid foundation to work from for the Third Conference, to be held in May 2002. If you feel that you would like to come to the next conference, then please contact Parvati and Jarek at Bhругu Aranya Healing Center, or Dr. Ulrich Berk in Germany.

Spiritual Journey

Jacob Sawyer

Youth represent our future so anyone who cares about the future of our Earth should care equally about the direction of young people. We can see a reflection of our world today through the eyes of our children. Never has our world as a whole been in more dire straits and never have our youth been more disillusioned. I'm writing this article to share my experience as a young person, in hope that it might help others. It is not easy for me to talk about my past, as it is not something I am proud of. I strayed far from the path I was born into, only to return full circle.

I still look back and wonder where I went wrong. I was raised in Agnihotra atmosphere on a vegetarian diet. My parents did the best they could to guide me in the right direction. For a time it worked until I became more influenced by my friends and other outside influences. (i.e. TV. and the condition of the world). From the age of about thirteen I started to experiment with cigarettes and marijuana. By the time I was fourteen I was addicted to tobacco, and by the time I was fifteen I was smoking marijuana almost every day. The effect this has on a young person is tragic. I remember these years as if they were one big dark cloud.

At the age of sixteen I went to live with my mother (Parvati Bizberg) in Poland. It was an attempt to rescue me from serious danger. Leaving my old friends and influences in the U.S. was supposed to deter me from this life-style, but instead Europe merely became my new stomping grounds. I enjoyed my way of being. My entire personality was dependent upon my addictions. I was always in a state of satisfying a desire. But if I could not satisfy that desire then I would become enraged, whether it would be smoking a cigarette, getting high, or being with a girl. When I was alone I felt something inside like a deep sadness, without the constant stimulation from people or drugs to be a buffer between me and my pain.

At first it starts as a curiosity. Then it becomes a habit and then it becomes an addiction. When these things develop into an addiction then true pain sets in. You are no longer in control. The substance, the thought, the action is in control of you. If I could not satisfy my habits I was insecure, angry, sad, depressed. Everyone always speaks of physical addiction. This is not the biggest culprit. The real enemy is psychological addiction. I was addicted to marijuana, to cigarettes, to altered states. But even if I went weeks without any of these things, long after they were out my system, the torturous craving was still there. This is why people can quit something for months, even years, and then return to them.

By the time I was eighteen I felt the need for a change. A change for me meant to physically go somewhere else. I moved from Europe back to the U.S, became a strict vegetarian again, quit cigarettes completely, and rarely drank. I still kept my strongest habit, which was marijuana. I smoked every day. For me it was more than just an addiction. It was an image, a way of being. I couldn't imagine life without it. At the time I was very proud of myself for having quit eating meat and smoking tobacco. In a way it

was a justification to keep this one habit. All of my friends smoked-every single one. One starts these things largely due to the company one keeps. Then once you are living this lifestyle, to change one's habits without changing your company seems almost impossible. The only way I knew how to was to leave altogether. Every time I got high I felt low. I wasn't going anywhere, just maintaining the state of numbness that comes from extreme use of marijuana.

I was killing all the emotions inside with pot and I couldn't stand it any more. I realized for me that it was all or nothing. I had to quit all of these things or else I would waste my chances for happiness. I made the commitment to move back to Poland and live with my mother and stepfather, Jarek, on their Homa farm in the country. I would quit everything and do all of the disciplines. I had finally had enough. What was to happen to me seemed nothing short of a miracle. I came to Poland right before the winter of 1998. No one lived at the farm except me, Parvati and Jarek at the time, and as an unwritten contract with myself I knew I couldn't contact any of my old friends in Poland. I felt completely alone.

Through the fires and the amazing atmosphere maintained on a Homa Farm I was healed. The knot of pain and darkness that had lain in the pit of my stomach was removed bit by bit. It is not all of a sudden. It is a process, a healing process second to none. All of these desires and addictions were replaced by faith, love and strength. I am a completely different person and it seems impossible when I look back now, to think what I once was.

I am now a full time member of the community here at Bhrgu Aranya and live here with my wife Katherine and son Kabir. I've started my own business exporting jewelry and stones used for healing, and have devoted myself to this blessed path, which has turned my life around. Katherine and I are beginning to work with young people and are also involved in using the power of music for therapy. I now know that one of my jobs in life is to help young people who are ready to change, but don't know how or where they can. All love!

Mantra Class (Advanced) Dental Consonants

Bruce Johnson

There are many challenges facing the Westerner in his attempt to master the pronunciation of the Sanskrit Veda Mantras. In particular for those people with English as a first language there are comparatively few sounds which are common to both languages.

One area which it is possible for us to master with a little effort is the group of Sanskrit consonants known as “Dentals”. This group consists of five phonemes, viz:

t th d dh n

These sounds are produced in a similar way to their English counterparts with the exception that the tip of the tongue is placed on the back of the upper front teeth (hence the name dental). In English there are only two phonemes formed with the tongue in this position, viz:

voiced “th” as in this

unvoiced “th” as in thin

In Sanskrit we need to distinguish between this Dental group of consonants and the Palatal group which are produced by curling the tongue back and touching the back of the palate. The Palatal group is commonly represented in English transliteration of the Sanskrit with a dot under each of the five consonants:

t th d dh n

[Note to reader: please put a dot under each of these consonants]

N.B. This convention is reversed in the booklet Total Surrender where the Dental group and not the Palatal group is rendered with the dot under the consonant.

So in order to pronounce the Dental consonants correctly we should try to concentrate on producing the sounds with the same mouth position as for our English “th” sounds. With a little effort in this direction it is possible for English speakers to pronounce these consonants quite accurately. In this regard it is helpful to listen to Indian people’s pronunciation as these sounds are still present in the modern Indian languages, unlike English where they have been lost.

Just a little effort will be well rewarded as this single group is one of the main distinguishing features between pronunciation of Sanskrit and English. And also, this group of consonants has a great frequency in the Sanskrit Mantras.

This article may be useful for speakers of other European languages if their language also has a dental sound counterpart of the English “th” which they can substitute.

Letters to Satsang

Today I can send a beautiful report of how Agnihotra and Homa atmosphere are healing and helping.

A friend of mine was totally sick with a psychosis. The physician had given such strong chemical medicines to calm the mind down, because the disease was so strong that all the muscles as well as the metabolism were so reduced in function that he was only able to look straight forward and to answer yes or no. He was about to remain in psychiatric hospital forever.

I offered for him to stay with me, to attend Agnihotra twice each day for balance of mind, and to take lots of Agnihotra ash internally, to help the system bring all these toxins out of the body to gain general good health again.

This we practiced for four weeks now and still continue to do so. In the meantime my friend was able to reduce and finally stop taking any further chemical medicine, as per consultation with his physician. Now he is completely cured and absolutely healthy again--all this within four weeks of just doing Agnihotra regularly and taking the Agnihotra ash four times per day internally.

This is such a great help and success, and so easy and natural. We feel so grateful and want to share this experience with other people who might need such information for further help.

OM SHREE!
All love,
Monika Koch
Germany

Dear friends,
I am compiling a list of Homa farms worldwide for display on the Tapovan website. If you would like your farm included in the directory please reply. Also, if you know of any other Homa farms either in your country or any other country please give me details. I will make a distinction between those farms which are following the Homa farming system of Shree Vasant and others where Agnihotra only is practised.

Thank you in anticipation of your cooperation.

All love,
Bruce
Bruce & Anne at Tapovan, India
Please visit our website at:
<http://www.tapovan.net>

Purity in Action (Sat Karma)

Commentary by Vasant

(From Ten Commandments of Parama Sadguru)

Shuddah Poota bhavata yajniyasah

--Rigveda 10-18-2

Purport: May your actions spring from purity.

Commentary:

To ensure purity in action you have to deal at the level of body, speech and mind.

For ensuring purity of body we have to supply it with proper food and also maintain outward cleanliness. You become what you eat. You become what you think. Hence it is advisable to avoid meat and liquor.

Purity of speech is insured if you stick to the first commandment, "SATYA" (Truth).

The law of cause and effect in physics is the law of Karma when transferred to the realm of metaphysics. It is the law of 'Reap as you sow'. It is the law of compensation. Any perception of the mind, any thought wave, creates an impression on the mind. The effect is stored up as an impression which affects further thinking. Hence purity in thoughts should be attempted.

Patanjali, in his Yoga Aphorisms, defines Yoga as inhibiting the outgoing tendencies of the mind. This is purification of the mind. Yoga psychology mentions three faculties. MANAS' (Latin 'mens'), like a filing cabinet, records all the impressions received from outside through the sense organs. Intellect does the classification of the sense data and determines the reactions. Ego claims all these impressions as its own.

A set of circumstances or an object of perception creates a thought wave. If it is pleasant the ego sense says, "I am happy". If it is unpleasant it says, "I am unhappy".

Yoga psychology classifies the thought waves as Klishta (painful) and Aklishta (not painful). A thought wave that leads to addiction and bondage, jealousy and hatred is called painful although seemingly it may appear "pleasurable". A thought wave that leads the mind towards freedom and knowledge is called "not painful". Gratification of lust may give a temporary sensation of "happiness" but it leads to bondage to the object of desire and hence it is termed painful. Compassion, sympathy with others in their suffering may not make us apparently happy but it is classified as "not painful" because it reduces our ego sense. It leads to greater understanding and freedom.

"Be ye transformed by the renewing of your mind." -Romans 12:2

The transformation of mind comes about by control over the latent potential of the mind, i.e., the stored-up impressions. These root impressions (Sanskaras) largely influence our

thought and action. Thus purification has to reach to the level of these stored-up impressions or what is called the “subconscious” or superconscious. Yoga discipline aims at cleansing these impressions. Yoga psychology states that although the “unconscious” guides the conscious, the mind has an inherent capacity to overcome the pulls of these root impressions and be transformed. This is “renewal of the mind” which leads to purity in action.

The practice of the material and mental aids given through Eternal Religion, the Vedas, which are summarized as the Fivefold Path, leads to renewal of the mind. Then you get into the habit of always performing good KARMA (action). This is purity in action.

Man has free will although this freedom of will is itself caught up and modified by the actions that one performs. Under any circumstances the element of free will remains and this is the only hope for man to shape his future. Proper execution of free will leads to purity in action and liberation.

The power of discriminating between right and wrong actions is an aspect of intellect. Purity in action (SAT KARMA) leads to dissolution of dross that clouds the intellect and thus strengthens the power of discrimination. Actions springing from impure thought tend to cloud the intellect and drag us in the direction of sense gratification.

The faculty of the intellect differentiates human species from the animal kingdom and, hence, proper functioning of this faculty escalates evolution. The intellect tells us that to do a certain action is not proper. Our physical appetites, if they get an upper hand, disregard this judgment. Intellect is then signalled to find out means for gratification of desires which we know to be wrong. This is clouding the intellect which culminates into the enfeeblement of the power of discrimination. Intellect and Karma thus act and react. The Law of Karma is the Law of “Reap as you sow” of the Bible. When transposed to the physical realm, it is the law of cause and effect in physics. The law of compensation underlies all life phenomena. It is inviolable. Looked at from a different angle, the law of immunity in bio-organism is the Law of Karma.

A single thought impulse that emanates from us affects the universe. Any action in the realm of life relations creates a Karmic bond which needs to be compensated sometime. The compensation may be immediate or delayed, depending on the intensity of the action. Destiny is nothing but a time-bound check drawn from the accumulated balance of Karmic entanglements.

Good actions may land us into paradise but may not bring about liberation from the cycle of birth and death. Attachment even to meritorious actions needs to be wiped out. You perform good actions because it is your duty to do so. It is the purpose for which we are here. Once this is grasped by the intellect one begins to do good unto others irrespective of what others do unto him. One begins to “Love thy neighbor” without expecting the neighbor to make the beginning.

Karma is the chain which binds us to the senses. The same chain of Karma could be

forged into an instrument of liberation if we cultivate non-attachment to the fruit of our actions. The chain of Karma is transmuted into the means for Self-realization by the alchemy of non-attachment. We must learn to destroy the seeds of past Karma by performing SAT Karma without attachment.

What is Karma, ordained duty, meritorious action? What is Akarma, prohibited action? This question has baffled many an intellectual. Revealed knowledge transmitted to us through Divine messengers is the guide. Jesus says, "Love thy neighbor as thyself". Follow him. You need not consult thy neighbor whether it is good Karma to do so. Vedas, the first revelation given to mankind, treat this subject comprehensively at all levels of consciousness and is the standard reference to Karma. All messengers of the Almighty who came in later times reiterate the same message in the language suited to the times in which they incarnate. One will refuse to hate his enemy if one knows his refusal is going to purify his intellect and thus usher in manifestation of Grace.

KARMA and AKARMA could be referred to as revealed Knowledge. VIKARMA, however, is the specific Karma of each individual. It is his allotted task, performing which he hastens liberation. This can be understood only when one is linked to a living Perfect Master, SADGURU.

To hasten our deliverance from misery, we must always perform good Karma. The mountain of past Karmic load, the harvest of what one has sown, could be wiped out only by immersing ourselves in good actions-every moment of our life. We act only in the present and hence, let us utilize the present moment for our deliverance.

Buddha said:

"Overcome anger by love; overcome evil by good; overcome greed by liberality. Hatred does not cease by hatred any time. Hatred ceases by love." --Dhammapada

Buddha laid stress only on performing meritorious actions as the rest will take care of itself. Muhammad stressed the law of Karma in his revelation:

"God will not burden any soul beyond its power. It shall enjoy the good acquired and shall bear the evil to acquire which it has labored." --Quran Sura 2-286

"Pledged (to God) is every man for his actions and their desert." --Quran Sura 52-21

The law of Karma underlies any basic concept of Justice. Hence, in jurisprudence, Common law is called the greatest common sense of the greatest number of people.

A desire stimulates elevation, activation or degradation, but all these bind us to the wheel of birth and death. By leaving the attachment to the fruit of our action and by dedicating all our action to the Divine we transcend this wheel and hasten liberation. This is the highest operation of free will granted to everyone who is conceived in human frame.

"Man attains perfection by worshipping with his actions Him who pervades all Creation." --Bhagwad Geeta 17-46

Man can choose to become his own friend or foe by exercising his free will and performing meritorious deeds under all circumstances. One must learn to do away with the degrading habits of the past and with resolute will perform right action. The guiding force of our action is some desire and this perpetuates Karmic fetters, be they of gold or iron. Ego identification in our actions results in dualities of pleasure and pain. When an action is performed with humility, in a spirit of surrender, no Karmic bond is forged.

People tend to equate happiness with pleasure derived through the sense organs. To extract pleasure through bodily organs one needs to collect around him multitudes of material objects. Unless there is physical contact of that object with the sense organ there is no pleasure. To inculcate "I am not the body" consciousness one has to reduce this tendency to equate happiness with pleasurable sensations of the body. The body gets fatigued in the process of experiencing new sensations and there is always the drain on mind energy leading to addiction.

A person thinks that the moment of gratification of his desire is his highest moment of happiness. However, it is not the gratification of the desire that brings about the momentarily happy state but the eradication of that desire. The burden of the desire is no more and hence he feels happy. We have to attempt to lessen the burden of desires and happiness dawns.

If you think that some desire is wrong then straight away say to yourself, "I am not going to indulge in it." If you allow some time then the desire further colours your mind and the intellect is given a signal to find out the means to gratify the desire. Then it becomes difficult to check it. This is the path of knowledge. However, it needs hard practice and strong determination to practice this mode of reducing the burden of desires.

The easier way is the path of devotion. Get into the habit of doing all actions as an offering to the Divine. To do this one must have faith in the Divine power. The Divine power is subtle and hence we have to become subtle. The mind can be trained to offer all actions to the Divine by constant repetition of mantra. With a little practice, when one begins to hear within oneself the "UNSTRUCK MUSIC OF THE UNIVERSE" (ANAHAT, "Audible Life Stream"), one can concentrate all his mind on that Divine music. Then all other noise of desires disappears and the mind is unburdened.

It has always been the plan of the Almighty that a chain of Sadgurus continues from time immemorial. If you meet a true Guru, your meditation on him reduces the capering frolic of the mind and this results in happiness. When a person concentrates on an object which is visible, all the powers of the mind get recollected for a while in that object. Practice of meditation on a holy person thus brings much benefit.

It is the very nature of circumstances to change. A person equates himself totally with his body and mind forgetting that soul vision is the aim of human existence. His intellect and his emotions all work in a pattern that seeks to extract happiness through material objects

and conditions. By constant practice this pattern needs to be changed. This is the turning point in life. This is true conversion leading to new birth in this body.

“Unless ye be born of the water and the Spirit ye shall not enter the Kingdom of Heaven.”
--John 3:5

Unfulfilled desire puts a burden on the mind. It expresses as an attitude, tendency. It creates a sense of want, a lacking. When it expresses itself as a lacking of something, the intellect tries to find a way for its fulfillment. Dwelling on the unfulfilled desire by the intellect thickens the grip of that desire on the mind. Then the attitude becomes a propensity. To check this some mental effort is required. If unchecked it translates itself into some action.

If you try to suppress the desire, the desire may apparently disappear but it has only subsided within. This is a difficult process and nearly outside the reach of the average person.

A person feels that, “If this desire is gratified I shall be happy”. If this is changed then the path becomes easy to tread. “I offer all the action to the Lord and do it for His sake,” one should learn to say. But to put the Lord in the centre one must feel affinity for the Lord.

The presence of the Lord is subtle and hence the repetition of Lord’s name or the MANTRA received from SADGURU becomes vital to establish ourselves in this state. This state slowly transforms us into the everlasting state of “Love thy neighbour as thyself”. (Luke 22:39)

The mind works in the frame of Time, Space and Causation.

Wherever you go, have the feeling that the Divine is with you. This is learning to put the Divine in the Space dimension.

Time signifies change. Whatever events destiny brings forth feel the Divine hand behind it and all for our benefit. This is learning to put the Divine in Time dimension.

Apparently someone is the cause to bring about certain events in our life. Feel that it is the Divine will and thus learn to put the Divine in Causation dimension.

Divine Law is based on justice. It is “reap as you sow”. Repentance is intense good Karma. Thus repentance brings about purification of the mind and then justice is tempered with mercy.

Let us react with love. Whatever be the situation, this leads to the unfoldment of the ‘Kingdom of Heaven’ which is within you. This is purity in action.

Notes from Vasant to Conference Participants

Normal human being feels beleaguered by:

STRESS

MISSED OPPORTUNITIES

LACK OF SPIRITUAL DIRECTION

FRUSTRATION

JEALOUSY

GREED, and so on.

AGNIHOTRA IS A MATERIAL AID TO BRING THE MIND INTO HARMONY TO ENABLE IT TO REACT WITH LOVE TO ALL SITUATIONS IN LIFE.

Therefore, it is assumed that those who practice this FIRE will be better equipped to handle life's ups and downs, stressful situations and be more understanding of themselves and others.

Still, these blessed people go through highs and lows like normal man but have the tools with which to rise above them.

You practice all the fires, all disciplines and still sometimes you find yourself reacting with anger, greed, pride or jealousy.

SO, WHAT TO DO?

UTILIZE THE OTHER TOOLS. FOR EXAMPLE, TAPA OF SPEECH. IF YOU ARE PRONE TO REACTING WITH ANGER, PRACTICE TAPA OF SPEECH. DO SO WITH SUCH ADHERENCE TO IT, THAT IMPROVEMENT IS ASSURED. IF I AM PRONE TO GETTING ANGRY IN THE MORNING HOURS, LET ME PRACTICE TWO HOURS OF SILENCE IN THE MORNING. IF I AM PLAGUED BY NEGATIVE THOUGHTS, LET ME TRAIN MY MIND AS IF I AM GUARDING A FORTRESS AND THE MINUTE I SPOT A NEGATIVE THOUGHT, I REPLACE IT WITH MANTRA. I can then try to think positively about the incident which stirs up a negative reaction, BUT FIRST REACTION: MANTRA. ANY MANTRA.

If you have a personal Mantra, wonderful. Otherwise OM SHREE, GAYATRI MANTRA, AGNIHOTRA MANTRAS. MANTRA IS LIKE ANTITHESIS OF NEGATIVE THOUGHT. IT IS ONLY PURITY. PURITY OF MIND IS WHAT IS REQUIRED NOW.

NO MATTER HOW NEGATIVE YOU THINK YOU ARE, YOU CAN PURIFY ALL YOUR THOUGHTS, AND ACTIONS WILL FOLLOW.

If you find yourself becoming nervous, do the following:

Take deep breaths and walk

Sit for Tryambakam Homa

Do not become engrossed in the activity until the moment of anxiety or anger or fear subsides. If a big storm sweeps through your property, are you going to continue as usual or will you see that all windows are closed and secure, etc.? Of course you must pay attention to the storms of life but not become part of them yourself. Take all efforts to calm and maintain this safe, calm feeling within. So it is with these emotions. They come like bandits to take everything but you know in life these “bandits” may appear any time. So be prepared for them. You know exactly what to do when you feel them coming. Just at the point when you feel anxious you go to this place:

Breaths

Walk

Mantra

Yajnya

You have these tools. Immediate action is required. Stop whatever it is you are doing and take action. Even if you are driving a car, pull over and calm down.

From Vasant's Correspondence

Instead of thinking of oneself as something special, one should feel that it is some privilege to be utilized as an instrument for this work. This prevents the ego from being nurtured.
