



Satsang

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Practice the Religion of Your Fathers-*Vasant*

People from all walks of life, every religion, race, practice this fire all over the world and there is no organization behind any of it. There are a few ecologically oriented nonprofit groups who teach Agnihotra in other countries but they are not organizations. There are no members. We do not want "followers".

Agnihotra is simply a scientific practice one is encouraged to do in one's own home. As the health of the family improves, the garden becomes more balanced, animals more healthy, atmosphere more healing, these are only goals of Agnihotra that help the environment.

Agricultural experiments prove Agnihotra a beneficial healing aid to counteract effects of pollution on the atmosphere.

In South America many poor farmers have used Agnihotra for their ailing farms. Yields again have been recovered; that is, food has begun to grow, yield is increased, while banana plantations, previously dead, have been revived through this practice of Agnihotra.

South American countries are traditionally Catholic. All of these people who are practicing Agnihotra regularly with fantastic healing results are active in their practice of Catholic faith.

Never is it said that one must change one's religion or one's dress, one's name, one's own personal practices. Never. Always we have said to practice the religion of your fathers as it has been given to you.

International Reunion Celebration at Tapovan

-Bruce Johnson

Since I returned to Tapovan in early February it has been a very busy time. During this time we saw the completion of the new kitchen and the construction of a new Agni Shala. Tapovan has been a veritable hive of activity culminating in our International Reunion Celebration of Parama Sadguru Shree Gajanan Maharaj's Birth Anniversary on May 17th.

It was a very special time here at Tapovan and seeds were sown on that day which will have far-reaching implications for the future. In total, eleven Westerners joined me for the celebration: Reiner from Turkey, Maria Alejandra from Venezuela who happened to be studying in India at the time, Karin and Aurelia from North India, Irma from Venezuela, Anne, Sacha and Faith from Australia, and Ulrich, Frank and Kirsten from Germany.

The program began on 16th May with the establishment of the Resonance Point in the new Agni Shala. I was ably assisted in this by Reiner and Maria Alejandra who have some previous experience in this area. In fact, these Resonance Points are now popping up all over the planet as farmers realize the need for this in order to heal their ailing crops.

Later in the evening of that same day all the western guests joined with some of Abhay's family and friends in the new yajnya shala for the birthday celebration. First, we all sang songs in the different languages of those who were present, ably directly by Irma. Then we all chanted Om Shree until midnight, at which time we performed Vyahruti Homa. After that Irma and Reiner both spoke briefly about the occasion and also the serious state of the planet. Then it was more singing for a short time, again followed by chanting of Om Shree and exactly at 12:42 A.M. on the 17th (Shree Gajanan Maharaj's birth time) we performed a second Vyahruti Homa to mark the occasion.

At about 8 A.M. that same morning we gathered in the Yajnya Shala again for the commencement of the Rudra Yag. It was a wonderful team effort with several Westerners taking turns to make the offering to the fire. I also had welcome assistance from other Westerners present, especially Aurelia and Reiner, in chanting the mantras. The Yajnya took four hours to complete. Many of the local people came at our invitation to be present on this occasion.

After the Yajnya was finished it was time for lunch. We all ate under a marquee which was specially erected for this program. In all we must have catered for more than three hundred people.

I was sad that most of the Westerners who had come for the celebration had to leave so quickly. Maria Alejandra and Aurelia left for the south of India to carry out Homa Therapy work on diseased coconut plantations; Reiner and Karin left for Pune where they were to do Homa Therapy work on a nearby farm; Irma left for Gujarat with Abhay, again on Homa Therapy work.

However, during the short period of the visit, Anne explained the how and why of clay therapy—simple and natural treatments using clay. The clay we are using here is particularly therapeutic as it originates from the holy Narmada River. We had several sessions (men and women separate) on the terrace of the bungalow where everyone applied the clay as mud all over the body. We were also all treated to a clay cocktail (a small amount of clay in a cup of water) courtesy of Anne.

When Karin's work near Pune was completed she returned to Tapovan for several more days. Anne, Sacha and Faith, after some travelling in Northern India also returned to Tapovan for a few extra days. During this time Karin showed me how to make sourdough bread. We used flour from wheat grown here at Tapovan. We experimented again with our new bread-making oven which is now fully operational. We were all surprised at how well the bread tasted.

The reunion visit turned out to be a great success. We all enjoyed picking up the threads of old friendships and making some new ones. The satsang was also very welcome, especially for me since I have spent so much time alone here over the past two years. I hope this kind of reunion celebration will become a regular feature of our yearly schedule at Tapovan.

Resonance Point Established at Tapovan

-Bruce Johnson

As part of the May 17th program at Tapovan we established a Resonance Point in the newly constructed Agni Shala. Reiner, Maria Alejandra, Karin and Aurelia were present.



First we performed Purusha Sukta Yajnya in a new pyramid, emptied the ash and then buried that pyramid at a depth of about one-half meter on the eastern side of the Agni Shala. (*The orientation of the pyramid to true east is checked -Ed.*) After completion of Purusha Sukta Yajnya the pyramid begins to generate energies. We can say it is now charged. Next, directly above this buried pyramid, we raised a column of mud within a brick form to a person's heart chakra level when sitting, taking care to maintain correct alignment of the pyramid with east. (No cement has been used in construction of the Agni Shala or Yajnya Shala, only lime mortar.) On top of this mud column we performed Vyahruti Homa in a second new pyramid, again emptied the ash and replaced this pyramid in exactly the same position on the mud column. This pyramid is also now charged. These are the first two resonance pyramids and they will be kept permanently in these positions and will not be used again for Yajnya or Agnihotra.

Two more new pyramids were introduced into the Agni Shala to the sides of the resonance column at a slightly lower level, the left-hand one for morning and evening Agnihotra only and the right-hand one for Vyahruti Homa. Then, to activate the Agni Shala we began with sunset Agnihotra that same day. (These huts have to be activated by starting with sunset Agnihotra, not sunrise.) Now, in order to maintain the power of the Resonance Point, Agnihotra must be performed in the Agni Shala each day at sunrise and sunset without fail.

Next, we installed two new pyramids in the new yajnya Shala, near the western entrance. The left-hand one again for Agnihotra only and the right-hand one for Om Tryambakam Yajnya. In this hut we will perform four hours daily Om Tryambakam Yajnya and, if personnel permit, twenty-four hours on full moon and new moon days, or else as many hours as possible.

Agnihotra can also be performed in this hut if a second person is present. We have a second entrance in this hut on the northern wall for the general public who will come to observe the Yajnya in the future and benefit from sitting in the healing atmosphere. Actually, people who come to sit in this hut will automatically become healed by the Yajnya. (Yajnya is the most powerful of all the healing modalities.)

Later, near the extremities of the farm in each of the four directions—north, south, east and west—we built up another four columns of mud, each also within a brick form, to heart chakra level when a person is standing. Again, four new pyramids were each charged by performing Vyahruti Homa, emptying the ash and finally installing the empty pyramids on top of these mud columns. For security reasons these pyramids are concealed just below the top of the brick form and covered to protect against rain. If extra personnel are available these four pyramids may also be used for Agnihotra, but otherwise they can remain untouched.

Now each Agnihotra performed in the Agni Shala becomes more potent by a factor of several times. Also the Agnihotra ash becomes extremely medicinal. We may now have to think in terms of exporting this ash to countries in Europe, for example. Of course, as with all Agnihotra ash medicines, there is no charge for this.

Tapa -Vasant

(From Light Towards Divine Path)

Tapa is the third aspect of the Fivefold Path for happy living. Tapa is self-discipline voluntarily imposed by yourself with total cooperation of the mind and intellect. While we are crossing the river of life there are six crocodiles which trouble us: passion, anger, greed, attachment, pride and envy. Unless the trouble from these crocodiles is reduced we are not going to be happy.

Constant pursuit of material objects will never culminate in finding worthwhile solutions to our problems. The problems multiply, giving rise to a built-in mechanism which defies all solutions. The problems are resolved only by practice of Tapa. Tapa sensitizes the body, makes the flow of PRANA harmonious and the will power is strengthened. The resistance that the body and mind offer in the pursuit of the Path of Light is broken and the bodily vehicle becomes a more sensitive instrument of consciousness.

Control over the body brings about harmony between intellect and emotions. This is Tapa, the process of character building through discipline. Tapa is an effort to exercise control over Prana, the life energy that connects us with the cosmos and pulsates through us. Control over Prana means control over mind. Tapa establishes us in a state of fearlessness born out of love. Tapa begets utter humility which accentuates our journey on the Path of Light. Tapa grants us true understanding wherein love synthesizes with discipline and duty takes the total coloration of bliss. Tapa improves our perception and grants us the ability to see through the vicissitudes of life. By practice of Tapa we bear with fortitude unpleasant situations in life and experience without infatuation the pleasant ones. Tapa unburdens the mind by transformation of the attitudes.

Tapa unlocks the latent powers within us and makes them patent. Creative powers and true knowledge dawn through Tapa. If we remain unattached to these creative powers and do not hanker after them we enter higher states of consciousness. Tapa is like fire which finds its own way to spread itself. Tapa makes us realize the evanescent nature of material conditions and thus our attachment is reduced. Then the fountain of joy gushes forth and mental agony, anxiety and tension are relegated to the limbo of the past.

If a desire is fulfilled it gives rise to two more desires. If it is not fulfilled it leads to anger. Thus a satisfied desire leads to hunger for more desires and an unsatisfied desire leads to anger. What is the way out? A person feels that the moment of gratification of his desire is his highest moment of happiness. However, a little more examination will show us that it is not the gratification of the desire that has brought about this happy state of mind but it is the eradication of the desire that makes us happy. There is no more burden of the desire on the mind and hence, we feel happy. If we are able to bring about this happy state of mind by eradication, then our work is done.

There is a difference between appetite and hunger. Hunger is a natural demand by the body. Supposing one evening you have over-eaten and you go out for a stroll. While walking through the streets you pass by a restaurant. From the glass show window you see sizzling food being cooked inside and your eye is stimulated. You go a few steps ahead; a waft of breeze brings the smell of food and you hear soft music being played inside. Your ear is stimulated. These stimulants create an appetite and quietly you enter the restaurant and help yourself to your heart's content. The momentary contents of the heart however, are not shared by your overwrought stomach, contributing to ill health.

Someone abuses you or says something bad about you or you think he has said something bad about you and you get angry. If you decide to cut your own fingers because of this, you would be called a fool. Now look what happens when you get angry. The pupils of your eyes expand and your breathing becomes fast. The metabolism is affected; the endocrine system is affected. This puts a strain on the nervous system and the mind is disturbed. Is this not similar to cutting your own fingers, if not worse? What do you gain by getting angry? You hurt yourself and in no way do you improve the person who you think is the cause of your trouble. The intellect thus tells us that one should not get angry. However, mind is in certain grooves of habits and it needs to be trained to get out of those habits. This is Tapa. Practice of Agnihotra helps a good deal in this effort.

Most misunderstandings and quarrels arise because we cannot control our tongue. Hence, we may start practicing a few things. The list is not exhaustive but merely illustrative:

- Do not show your importance while you speak.
- Do not use harsh or spiteful language. Truth can be told in a palatable manner.
- Do not indulge in backbiting.
- By describing other persons' faults you wish to show that you are superior. Avoid this. With speech much energy is consumed. We should learn to conserve it.
- If someone speaks ill about another person in his absence, treat him as an uninvited guest.
- Get rid of the habit of blaming others when things do not come about the way you wish them to be.
- Never speak ill of others. You create evil thought forms which impinge upon you and weaken the mental fibre.
- Do not get into a holier-than-thou attitude.

A wrong thought, word or action creates a groove in the mind and your future thought, word or deed tends to flow in a similar pattern. This puts a great burden on the mind.

The moment we are disturbed we feel we must get away from this state of mind and be happy. Happiness should be a natural state of the mind. This is possible when all our reactions to outside conditions flow from LOVE. In fact, when the mind takes the total coloration of LOVE the journey on the Path of Light (Divine Path) is nearly done. Methods to achieve this state are Tapa.

From the cradle to the grave vanity takes a heavy toll of mind energy. Due to vanity we are unable to see the other man's point of view. Opinion is ultimately an end product of intellect

expressing itself as an attitude of the mind. There can be several attitudes out of which ours may be only one. Religious dogmatism is the worst kind of vanity which has taken a heavy toll of the human race. The swollen ego struts about the stage of life and we become miserable at every point of friction.

Vanity breeds smugness and intolerance. Our errors come disguised as righteousness due to vanity. So-called self-righteousness is also the manifestation of ego. Vanity is the breeding reactor where fanaticism, orthodoxy, dogma and cultism thrive. Bigotry never admits mistakes and invents long-winded defense for its misdeeds. Anger and vanity thrive upon each other. Therefore, practice the following:

- Do not hanker after name and fame.
- Do not make a vulgar show of your possessions or your academic accouterments.
- Avoid talking about yourself. Listen more. Talk less. We have two ears but only one tongue.
- In conversation, avoid dogmatic self-assertions.
- Be humble. Humility is the hallmark of a person on the Divine Path.
- Do not try to pose as what you are not. Attempt to become as you wish others to see you.

Envy is grudging desire or discontent at someone else's success. Envy coexists with prejudiced hostility or animosity. Envy blinds us to our own blessings. Envy clouds the intellect and disfigures the mind. Envy leads us off the track of discrimination between right and wrong. The Law of Karma is inviolable and hence, there is no place for envy. To overcome envy learn to be happy at the success of others.

Sex, when permitted to run riot, becomes lust. When sex becomes the instrument of self-indulgence much energy is drained off and the will is enfeebled. The more we are trapped in sex the cloudier the intellect becomes. Passion haunts all humanity and keeps people in a tantalizing state. It dangles the carrot of pleasant sensations before us and makes us labor like the proverbial donkey. When the sap is squeezed we are fit for the trash can. When sex is not channelled, it envelops the mind and all the sensory stimuli apparatus is enslaved towards this end. Sex then acts like a parasite on the whole organism. This leads to violent emotional disturbances. To restore the sexual instinct to its natural function and to bring the emotions under the control of intellect is Tapa.

Greed chains us down to the objects of phenomena, draining all our energy over trivial things. The same energy needs to be harnessed to higher achievements. Initially, a person starts piling up material things as a means for comfortable living. Later on he gets dragged into the habit of piling up things for their own sake. People try to adopt devious ways to acquire wealth not realizing that they have to reap as they sow. Just think for a moment what all this is for. It only hardens the chain of desires around us and chokes us further.

To eliminate the tension on the mind which comes due to attachment, practice DAAN, the second aspect of the Fivefold Path. Bear in mind that wealth is merely the means to an end and not an end in itself. If robbery is sin, so is amassing material objects without the habit of giving.

Tapa is training the mind. This training could be considered from various aspects, e.g.:

- Removal of tension on the mind which comes due to bodily causes. Practice of Yoga Asanas (physical postures) is helpful in this regard.
- Removal of tension on the mind which comes about due to disharmonious flow of Prana (Life energy) through the nervous system. Pranayama (Yoga rhythmic breathing) helps eliminate this tension. Yoga Asanas and Pranayama lead to good health and better performance ability.
- Removal of tension on the mind which comes due to atmospheric pollution. Agnihotra is the most scientific method to remove this tension and simultaneously nourish plant life around us.
- Removal of tension on the mind which comes due to wrong habit patterns. For this, we have first to deal with the six crocodiles mentioned above. Mind is in the grooves of habits which exact a great toll of energy for purposes that take us away from the Divine Path (The Path of Light).

You like to eat your favorite dish because it grants you moments of happiness. You like to read a novel or watch T.V. or play at the pool table because it grants you moments of happiness. However, you soon get tired of these external stimulants. Their capacity to make you happy becomes marginal. Later on, sometimes, they even tend to play on your nerves. By practice of Tapa you realize that no external stimulants are necessary and you can be happy all the time when the Light within shines.

The mind training which is Tapa needs to be undertaken with the cooperation of the intellect. The methods have to be within the reach of the average person. The Fivefold Path presented here takes into consideration all the above aspects of the psychosomatic man and teaches new biopsychological habit patterns which act as reinforcers to Tapa.

Tapa purifies the body and the mind and enables us to notice subtler aspects of behavior. It strengthens our perception and improves the evaluation of that perception. This results in better action. When the mind gets purged of these six crocodiles KNOWLEDGE dawns. This is knowledge transformed into wisdom. We enter into higher tiers of consciousness and we feel LOVE towards all creation. This is happiness that is not followed by unhappiness. Tapa is the key which unlocks the hidden treasure and accentuates our journey on the Path of Light. The traveler on the Path of Light experiences intellectual illumination, peace of mind and total joy. Tapa enables us to perform better in any given situation in life as we land ourselves in higher consciousness where Universal Love is the ultimate value. The Kingdom of Light is within you. This is the Eternal Truth. LOVE is the key to this Kingdom.

From Vasant's Correspondence

One cannot rely on one's environment to always remain the same. Change is a necessary element of life. We cannot control our environment. WE CAN ONLY INJECT NUTRIENTS INTO THE ATMOSPHERE WITH AGNIHOTRA and maintain a harmonious balance in nature with these healing fires. But we cannot order change in our surroundings.

The stability upon which you depend must come from within—a spiritual stability which maintains itself in all conditions which surround you. Then one can move anywhere and still that sense of tranquility is strong within. Therefore, release all fears. Be diligent in weeding them out as a gardener in his garden.

Intensify practice of breath meditation and ancient practice of Pranayama.

Under no circumstances in life should one give in to fear, anxiety. Under all such circumstances one must keep the image of the HOLY FIRE, the HOLY FATHER or the SADGURU before one's eyes and in one's heart. It is the only thing which will cure this fear. These fears have base in past incarnations. They will rise into present consciousness to be eliminated and this process is intensified by intensified practice of SWADHYAYA and FIRE. If these fears come, allow them to come up. Do not push them down further. Acknowledge their existence and RELEASE THEM EITHER INTO THE FIRE or simply out of your being. But in order to release, these fears must first be recognized. Do not be afraid of your fears. Fear is what causes these illnesses and pain.

Where does fear base itself in the body? In the mind? Let the mind be free. Then the fears go and stomach muscles relax. All digestive problems also will pass under these circumstances. To “run away” from fears does not help, as they catch up. One cannot run forever. When one faces one's fears honestly, identifying them and releasing them, they lose power and hold on the body.

Soul's yearning will have to be far stronger than one's desire or one's attraction to the material world. It is the soul's yearning that will bring us HOME.

“Seek ye first the Kingdom of Heaven.” Do not be caught in the web of illusion. You are not the body or your mind. Think higher thoughts. Do not allow yourself to wallow in the mire of self-pity or desire. Attachment will swallow you and destroy you. Be non-attached. Have faith without expectation.

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