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Cover:

A few scenes from Somayag. (Clockwise from left) Explosive flame after offerings of cow's milk and goat's milk; Somayagi Hari Bhau Apte carrying the box containing fire from Tretagni; several pundits.

What is Somayag?

Vasant Paranjpe

What is Somayag?

Yajnya is the science of purification of the atmosphere through the agency of FIRE. This science is as old as creation. There are various types of Yajnyas for fulfillment of various objectives.

Basic YAJNYA is AGNIHOTRA tuned to the biorhythm of sunrise/sunset. A small fire is prepared in a copper pyramid of fixed size. Dried pieces of cowdung, clarified butter from cow's milk and a few grains of unbroken, raw rice are the materials used in this process of offering to the fire.

In all ancient civilizations of the world, cowdung, i.e. dung from male or female progeny of a cow, was considered as an important medicinal substance for treatment of various human diseases. Ancient science describes sunrise thus:

“At sunrise the many fires, electricities, ethers and more subtle energies emanating from the sun extend all the way to the Earth and produce a flood effect at those coordinates where the sun is said to rise. It is awesome. The flood enlivens and purifies everything in its path, destroying what is impure in its wake. This torrent of life sustaining energies causes all life to rejoice. At sunrise that music can be heard. The morning Agnihotra Mantra is the essence of that music. It is the quintes-

sential sound of that flood. At sunset the flood recedes.”

The offerings to fire are done with the accompaniment of Mantras.

What is Mantra? Definition of Mantra: There are vibrations that exist everywhere. It is only vibrations when you go into it. Where there is vibration there is also sound. When we do these Mantras, the sounds we utter activate these special vibrations that will create certain atmosphere of effects. Then the desired results are realized. These vibrations exist for everything, so anything can be activated, controlled or changed by Mantras.

When one with a pure mind utters the Mantra into the Agnihotra pyramid at Agnihotra time, the ash retains that energy and the healing properties of the ash become more powerful.

The effects of Agnihotra atmosphere and Agnihotra ash for growing healthy crops in a shorter period are well documented [*please see: www.homa1.com*]. Agnihotra ash medicines are used by thousands of people with great benefit to themselves.

Agnihotra is to be performed DAILY at sunrise and sunset to keep the Nature's cycles in harmony.

At the junction of two seasons there is likelihood of epidemic; hence, several medicinal HOMAS are prescribed with different sets of Mantras.

Then there are special HOMAS for getting rains, for getting a male child or a female child. This forms part of biogenetics.

Bigger Yajnyas (HOMAS) like SOMAYAG, AGNISHTOMA, JYOTISHTOMA are done for purification of the environment, reducing the burden on the mind, making mind full of LOVE.

In such Yajnyas chanting of Mantras and offerings to fire goes on for several days. In Somayag there is one process where first all the surrounding area is charged with Mantras and their vibrational effects. Then cow's milk and goat's milk are obtained while chanting certain Mantras. These two are then mixed while chanting certain Mantras. Then simultaneously Mantras from SAMAVEDA and other Vedas are uttered. This energizes the whole area. When the mixture of these two milks and ghee (clarified butter) are offered to the fire a flame shoots up, up to ten meters high and the effect goes up to the biosphere.

By using this supertechnology we can eradicate pollution factors on a large scale.



Atyagnishtoma Mahasomayag was held from January 26-31st at the Homa Therapy Goshala in Maheshwar, Madhya Pradesh, India, under the technical guidance of Five-fold Path Mission. This was the third in a series of seven such Somayags which are to be held at the Homa Therapy Goshala.

Somayag is a special medicinal Yajnya to be performed based on astronomic conditions. It would take an intelligent young person about twelve years to learn this technique with proper Mantra chanting. The person has to follow strict disciplines. This Yajnya is called Somayag because SOMA juice is used as the main oblation. Soma is called the king of medicinal herbs. This special Yajnya provides a powerful boost of healing energy for the whole world. The beneficial effect of each of these Homas lasts for many years. Somayags make the atmosphere medicinal, nutritious and disease-free.

Generally speaking, Somayags are for the welfare of all, to bring balance to Nature and the elements.

The specific purpose of each of the seven Somayags is as follows:

AGNISHTOMA--for the atmosphere

ATYAGNISHTOMA--for water

JYOTIRUKTA--for food

SHODASHI--for health

ATIRATRA--longevity of life

APTORYAM--well-being, prosperity of the whole society

VAJAPAYEE--peace of mind

These seven things comprise the essentials for all living things.

The purposes of the Somayags are inter-related. For example, the JYOTIRUKTA Somayag is for food, but this also includes atmosphere and water.

In watching the performance of Somayag, one is struck by the precise teamwork of the Somayag performers. Countless tasks and exact procedures are involved in preparing the altar areas, assembling and preparing the many tools and materials, and chanting and making offerings to fire.

Each pundit has specific responsibilities. Humorously, Somayagi Hari Bhau Apte commented, "Fire is a rich man. [The pundit who makes the offerings] is his cook. I am his chauffeur. And these [the rest of the pundits] are his personal assistants." The varied duties are carried out in a spirit of devotion, unity and joy--an example to us all.



Orion on Somayag

*received by Parvati Rosen-Bizberg
Wysoka, Poland*



February, 3, 2010 Maheshwar

Yes. Yes. Sublime energy vortex created here. Lines of energy are emanating from this vortex on the sacred land by the River Narmada. These lines intersect around the globe.

Much power has been released here. It will facilitate not only the goal of UNITY, BROTHERHOOD, SISTERHOOD and the universal goal of PEACE, but it will transform each and every being who attended this event with intention.



With intention. It is important that you state your intention and that you stay focused upon it. Catalytic events like this SOMAYAG on sacred ground cannot “happen” without sincere intent by the human element! So you, each of you, have an active--not inactive--role to play in manifesting the intention. This year there was an overwhelming call for UNITY. As the great Master had spoken. UNITY is the result.

Continue, all of you, to manifest UNITY. This is the energy required now to effect MASS HEALING on a world scale. Yes. And it is time for it.



*For more information, visit:
<http://www.oriontransmissions.com>*

(Bottom photo) Some attendees from Kharagpur, India, the birthplace of Shree Gajanan Maharaj, and Baltimore Homa Community.

Somayag III: The Aftermath

*Barry Rathner, Ph.D.
Bhrugu Aranya, Wysoka, Poland*

As the book closes on Somayag III, I wanted to put pen to paper—finger to keyboard, actually—and record some thoughts and feelings before the mind moves on to other matters.

As in prior years, you could see the changes first on the faces, as nervousness and stress from international travel melded into calmness and synchronicity.

Then as we watched the complexity of the six-day Fire unfold, one thought could not escape: what a blessing that we were given simple sunrise/sunset Agnihotra as a micro-version, in a sense, of the Tretagni Fire performed constantly by the Yajaman, the leader of the Somayag, the embers of which ignited the Somayag.

We are thus able to get an effect twice daily without having to commit fully our lives as does a performer of Tretagni. As the topic of “effort” is thus highlighted, I am reminded of how at times, the simplicity and comparative “effortlessness” of Agnihotra could possibly lull some of us into a false sense of security. The point here is that the Fivefold Path does not begin with the number “5” without meaning.

Were this the Onefold Path, then perhaps we could be excused for putting all of our eggs

into this basket. This not being the case, we would be wise to leave some room in our baskets for Daan, Tapa, Karma and Swadhyaya.

It was explained to us once that Yajnya, fires performed for purification of mind and atmosphere, comprises 40% of the Fivefold Path. Doing the math, that would lead us to the conclusion that the other 4 aspects comprise a full 60%! Wow! If I could just remember this daily, and inculcate this knowledge into my repertoire, how much happier, holier and healthier might I be? And how better might I serve my brothers and sisters inhabiting this troubled planet?

If we recall that Agnihotra is a “tool”, we might make an analogy to a different kind of tool and assess a situation whereby I am given a hammer after which I sit and ponder the beauty of this implement, its shape, color.... If, however, I fail to cease my pondering and not pick up this marvelous invention and proceed to hammer some sense into life and into the nail before me, what good have I done?

So it more than likely is with the Fivefold Path. If Yajnya opens the door to peace of mind, harmony of the spiritual and the material and overall improvement in virtually any parameter one can bring to the table,

how silly would it be to admire the opened door and fail to take the steps required to enter the room waiting for us on the other side of that door?

The 12-Step program of Alcoholics Anonymous is fond of labeling its program "simple, but not easy." I say similarly about the Fivefold Path that it is simple, but not easy. I say this especially about steps 2 through 5. Daan may not be so foreign to many of us since the concept of "charity" is fairly well-known in many societies. There are of course some differences between the two concepts; nonetheless, sharing our assets feels good and many of us have experienced the joy and non-attachment that results.

Tapa, however, (self-discipline basically) runs somewhat counter to the "Eat, Drink and Be Merry" and extreme consumption attitudes that seem to pervade many Western societies and now, thanks to globalization, much of the rest of the world as well. Monks, nuns and yogis excepted, discipline is not an easy sell in our push button, touch button I-world. Surfing the Net, e.g., is so, so easy, at times one may wonder why it is necessary to ever leave the computer monitor. Some don't.

"Unless the trouble from these crocodiles is reduced, we are not going to be happy," we read in "Light Towards Divine Path." The

crocodiles,--passion, anger, greed, attachment, pride and envy--lurk everywhere, and without Tapa, it is likely that our serenity will be in danger.

Concerning Karma, Shree Vasant continues in the same book, "Your current 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." Wow! Again, simple, but not easy.

Then Swadhyaya: (Self-Study)--"Will the search for happiness through outside objects ever land us in bliss? Pondering over this is Swadhyaya," LTDP continues, "Is there anything that will always make you happy? Yes. It is the Light that shines within you and it is not dependent on anything outside. Search for this Light is the Divine Path. This is Swadhyaya."

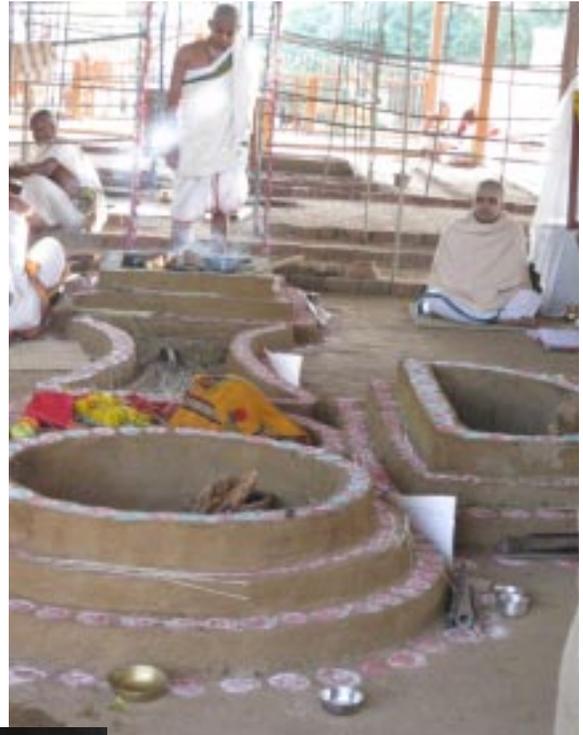
So here we are, holding the tools for happiness, enlightenment, spiritual evolution and balance in our hands and minds, challenged, in a sense, to use them over and over, for, "Swadhyaya knows no vacation," and Daan, Tapa and Karma don't take long holidays either.

The Fivefold Path, not the Onefold Path. At least it's half as difficult as the Ten Commandments.....

Scenes from Somayag 2010



Footage and photos of Somayag 2010 will be posted by March 4th, 2010 at www.somayag.org.



Brahmacharya

(Patterns of behavior for the unfoldment of the Divine)

from
Ten Commandments of Parama Sadguru
Commentary by Vasant Paranjpe

Commandment 7:
**Brahmacharyena tapasa raja rashtram
virakshati**
**Acharyo brahmacharyena
brahmacharinamichhati**
-Atharva Veda II-5-17

**Purport: Wisdom dawns by penance of
brahmacharya. A nation sustains by pen-
ance of brahmacharya.**

Commentary:

Brahmacharya is commonly understood as celibacy or sexual continence. The root meaning of the Sanskrit word connotes setting up a pattern of behavior in consonance with the harmonious unfoldment of the Spirit within. The aim of all endeavor is, "Not my will but Thy will be done."

Celibacy results in conservation of Prana (Life Force) for more fruitful purposes, provided mind is trained to cooperate. Brahmacharya means control of sexual lust, avoidance of overindulgence in sensuality and consequently attempting to rid oneself of hatred, envy, greed, fear and anxiety. Agnihotra, the first aspect of the Fivefold Path of the Vedas, is a potent material aid to bring about the transformation of the mind.

Celibacy brings about immense resilience and we experience an influx of energy at all

levels. Conservation of sexual energy contributes to spiritual regeneration and we delve deep into subtle tiers of consciousness. The flow of energy which was drained off towards the sexual function can be channeled towards the higher task of Self realization.

It is not possible to control sex without simultaneously exerting control over all sense organs. To achieve this state we must first learn the "why" of it. How does it concern me? Why should I take the trouble to undertake this penance? Is it going to benefit me in my worldly life? This is part of Swadhyaya, the fifth aspect of the Fivefold Path. We soon realize that we must learn to exert control over our thoughts. Practice of the previous six commandments leads to purification of the intellect and sublimation of thought. It is a matter of experience that control over the palate helps a good deal to control sex. We then learn to distinguish between hunger and appetite.

The Brahmacharya way of life is a gift from the ancient Vedic seers. All your hidden treasures will be unsealed by its practice. Egotistic pattern of behavior is blasted by practice of Brahmacharya. Everyone wants to command but none wants to obey. Resuscitation of Brahmacharya way of life will teach us to be humble as little children and the gates of "The Kingdom of Heaven" will be thrown

open. Brahmacharya way of life rids us of all misery that is our desert. It is the only way to put an end to all misery.

Modern medicine has failed to rid humanity of misery for the simple reason that it does not take into account man in his totality, i.e. body, mind and soul. Daring attempts are made by modern psychiatry to bring happiness to the corporeal frame by manipulating psychological channels. But again they do not go beyond body-mind complex and hence the supreme necessity of spiritual discipline to lead a happy life on earth. The Fivefold Path ushers you into Brahmacharya way of life. The first two aspects of the Fivefold Path are material aids to the process of spiritual unfoldment .

Man is not a simple contraption which responds to stimulus inputs. Biopsychological operants need to be considered by therapeutic psychiatry if it aims at bringing peace to mankind. Brahmacharya way of life, the Fivefold Path, has to be imprinted upon children in their most impressionable period. Behavioral patterns have to be stamped even before kindergarten age if education aims to evolve Self culture.

Our happiness depends upon our way of life. Action and intellect act and react. Good Karma sublimates the intellect. Purified

intellect exerts control over sense organs. This leads to imperturbability of the mind, indifference to the duality of pleasure and pain and happiness is ushered in like a ripe fruit falling in your lap. If mind is overruled by senses, the intellect gets disfigured and bad action follows. If mind joins the intellect in its power to choose between right and wrong, senses are compelled to submit. This is how the spiritual discipline works.

Psychiatry engineers artifacts which are external. Psychiatry is administered while spiritual practice is volitional. Brahmacharya brings about changes in the will power. It teaches us to be best managers of our energy potential. The drain on energy is plugged. Targets of primary importance are stressed so that we come to know for ourselves what is necessary and right for us.

Let us learn that objects are mere symbols whence desire is triggered. Control of sense organs may be restrictive in the beginning. Anything that is restrictive may be disagreeable but in due course of time the burden is redeemed and there is nothing but joy. This is the process of Tapa (self-discipline), the third aspect of the Fivefold Path.

"The journey of life can be safely conducted and the Supreme world of Vishnu reached by keeping a watchful eye over the senses. The

body is a chariot to which the senses are yoked like horses. The charioteer, understanding, holds the horses in check with reins that are mind. The soul occupies the chariot; the world of objects is the path over which the senses move. If the reins are not held wisely the senses will go out of control and the chariot will not reach the destination. Wise man controls the mind and his senses are like good horses.” --Kathopanishad III-3, 4, 5, 9

"(It can be accomplished) by practice and detachment."--Bhagavat Geeta 6-35

Let us organize our tomorrow by self-discipline today. Let us not defile the bodily tabernacle and turn it into a den of thieves. The thieves are passion, anger, greed, temptation, pride and jealousy. Let us learn to exert control over sense organs. It cannot be done overnight. It can neither come by mere wishful thinking or through listening to intellectual discourses. It comes only in the company of saintly persons. Let us imbibe the spiritual discipline in our lives as householders. Let us inculcate in our children by practicing what we preach.

From a painfully restrictive society of medieval times we have rocketed ourselves into exuberance of permissiveness. Neither is conducive to freedom. We behave like freed

people and not free people. Freedom implies freedom from worry, tension, anxiety, misery. This involves discipline. The words disciple and discipline stem from the same root.

The younger generation is brought up with jet planes, TV., spaceships, mass communication media, instant foods and psychotherapeutic operants. They refuse to put faith in merely action-oriented legalistic moral code of institutionalized religions. They are also familiar with the instability, insecurity, void and tension syndrome of which they are hapless victims. They try to seek relief in drugs, sex and hippy non-conformism with no success. They are at the crossroads of destiny. It is either perish en masse or live together in tune with the Divine blueprint. Accentuated intellectual faculty no more permits them to adhere to hypocritical make-believe morality. Attenuated mental faculty puts heavy obstacles in the determination to practice the spiritual path. Under such conditions only the package deal of the Fivefold Path of Vedic wisdom, grounded in scientific foundation of revealed knowledge, will pull us up from the abysmal state. All messengers of God, all prophets have stressed the same message of the Fivefold Path in their revelations in words suited to their times. In the scientific society that we live in we have to revert to the ancient language of Vedic wisdom. This is the Fivefold Path.

Brahmacharya way of life is character building in the light of scientific knowledge. Man is considered in his entirety as body, mind and soul and evolution proceeds with this premise. There are fixed natural laws in the physical realm; this is borne out by methods of experimental science. There are fixed laws in the mental and the spiritual realm also. While dealing with human happiness it is not enough to consider only the psychosomatic man. Sealing off the threshold at the endocrine or psychosomatic level will never lead us out of misery. Let us repeat: man is body, mind and soul. Let us pay heed to the spirit that unfolds within. Practice of Tapa (self-discipline) of Brahmacharya alone will bring us out of misery and land us in the eternal "Kingdom of Heaven" which is our birthright.

Our daily actions are the warp and the woof of the pattern of life we create for ourselves. It might be useless to talk about the spiritual path if it does not benefit us in the workaday world. By observing the commandments we become more equipped to face our worldly problems. Practice of Brahmacharya makes us a different person. Our attitudes change and the world is different. We must try to understand why this mode of life is a necessity for happy living and then we must, with determination, take steps to tread the Five-

fold Path. This is the essence of the message of all prophets.

Continence, with full cooperation of mind and intellect, is the cornerstone of a happy life as a householder. It blesseth both ourselves and society.

A Child's Wisdom

Parvati Rosen-Bizberg
Wysoka, Poland

One evening, we all sat for Agnihotra together as a community, in our small meditation room. One person did Agnihotra in the fire temple and the rest of us gathered for meditation. Earlier that day, we'd had some difficulty with a neighbor's teenage son who was causing disturbance. So, we all decided to call on higher forces of the universe to strengthen us and keep us calm and peaceful.

During the meditation, as the flames flickered softly in the setting sun, Leela (my five-year-old granddaughter) called to Shree with the following words:

"Please Shree, give us the Heart, the Power and the Pyramid!

"Please Shree, let us have the Devas and let them send Love.

"Forgive our hearts and LOVE."

In her simple innocence, Leela inspired us all to look at ourselves and realize what we have, this truth and strength already within us.

Children reflect what still remains of wonder and sweetness in our world.

As the calm peace of the fire spread over us like a comforting blanket of love, we all sang together in serenity.



Leela Sawyer, above, and with Patty Powers (left) and Angela Fields on a boating trip down the Narmada River at Somayag.

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FIVEFOLD PATH for Happy Living

1. Perform **AGNIHOTRA** for purification of the atmosphere which leads to automatic purification of mind.

2. Practice **DAAN** (sharing of assets in a spirit of humility to reduce attachment to worldly possessions).

3. Practice **TAPA** (becoming better managers of our energy expenditure by training the body and mind to react to all circumstances in life with Total Love).

4. Perform **KARMA** (every action for self purification only and thus no expectations which bind us to the material world).

5. Practice **SWADHYAYA** (Self-study) for liberation. Who am I? Why am I here? My work on this planet is to learn to react with total LOVE with each opportunity given to me.

This is the Fivefold Path for happy living on the planet. By practicing the Fivefold Path you become better members of your society, group, religion, community, etc.