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Haggerty, Cary Sanders, Jim Sanders,
Susie Sanders, Lisa Powers, Richard Powers
Stuart Masill (missing: Darlene Haggerty)
In front of Parama Dham

How Homa Farming Works

Vasant

The soil, water, atmosphere, subsoil water are all polluted by the metallic, nonmetallic and gaseous toxicants of different types.

The soil in large areas of forest is nearly dead.

THE SOIL NEEDS TO BE REJUVENATED FIRST BY HOMA THERAPY.

In the rejuvenated soil, different types of microorganisms, starting from the level of viruses, bacteria, fungi, algae, thrive.

Thus, a healthy micro-flora and micro-fauna is created.

This gives rise to a micro-environment or micro-system which is comparatively less toxic to the growing plants.

The soil, which has now become a living soil because of the presence of microorganisms, has all the chemical components useful for life in the form of carbon, hydrogen and oxygen. According to modern theory, these three together form life in the form of bacteria. We have e.g. nitrogen fixing bacteria, also bacteria working on phosphorus content of soil.

After the creation of such micro environment, creatures like earthworms thrive. They

eat the soil, digest it and again replenish the soil.

It has been found that when Agnihotra ash is added to normal soil it increases the water soluble phosphate content of the soil and the nutrients are absorbed readily by the root hair of the plant.

Absorption of mega nutrients like Nitrogen, Phosphorus, Potash, because of small cells and active transport, is helped by Homa atmosphere.

We have to tell the people this is how Homa farming works.

When you perform Agnihotra and YAJNYA or other HOMAS in a garden, an atmosphere is created that is conducive to growing and therefore attracts the nutrients, insects, microorganisms and animals that would be happy and thrive in that environment.

This, of course, is because nature is so wonderful, it automatically benefits the soil and the plant, and the plant thrives.

Same thing happens when you put the ash or use Agnihotra ash water but it works more for the plants individually. By putting the ash around the individual plants or in the beds or spraying the plants, those elements that are

Let Us Prepare for Great Earth Changes Now

best for that plant are attracted to it and it thrives.

Of course, we have to use basic operations of farming like weeding, organic composting, spraying with Agnihotra Ash solution, etc.

PRACTICE OF HOMA, HOWEVER, IS THE KEY.

Showers appear as blessing when actually more and more, the rains become toxic.

The worst is coming but THE BLESSINGS ARE UNFOLDING NOW. Let us prepare for great Earth changes now. Floods. All devastation. All starvation. Famine.

Have no fear. KINGDOM OF HEAVEN IS COMING. All Grace. No fear, no anxiety.

Time has come. Time has come.

Now the job becomes not only farms, but how to plant trees. How to start new forests so that people will have oxygen to breathe. Trees would be uprooted. The soil will no longer be able to sustain the weight of the trees. The trees will not be able to extract nutrients from the soil, so the root system will atrophy and the trees will begin to fall over. THIS IS FROM ACID RAIN. The planet is doomed. IT IS ONLY THE GRACE OF ALMIGHTY FATHER THAT WILL SAVE THE PLANET.

How will the children play and what will be left for them to play with?

From Orion Transmissions

received by Parvati Rosen-Bizberg

May 30, 2006

When one is tapped by the Divine, that being's life becomes one which is protected and guided, nurtured and inspired by Higher source of life. One may call this God or Divinity or by any name of Divine Beings embodying this Light. It does not matter. Ultimately, when the soul is blessed, Light is given and that soul carries that Light within it. Whether it remains in a dormant stage or fructifies to achieve its full purpose or 'Vikarma' in life relies in part upon the free will of that soul so blessed. The other part, like the other half of the equation, is Divine Will. When both one's free will and Divine Will are interwoven, attuned if you will, the being becomes a realized being. This is rare comparatively. This is the ultimate goal of all beings who are present in this room at this time, in the company of this realized Master.

When one knows his or her potential, one is compelled by life to fulfill it. And this is the source of true JOY. To do this, one must systematically cast out fear and superstition. One must not turn one's head in direction of illusory ideals which call one back to material madness. One must resist temptation at every turn.

Yet, one shall immerse oneself in song, in chant, in dance, in prayer, in music of life. One must indeed not turn away from one's creative being. CREATE. To create is to breathe life into the formless, inject spirit into the mundane, enliven the atmosphere with Joy. The pulse of bliss, peace and prosperity are the hallmark of the New World to come. Breathe and live in Joy.

OM TAT SAT.

My Marvelous Month in Madison-- Letter to the Madison, Virginia Agnihotra Community

I came to the Madison Agnihotra community to learn more about Agnihotra and other Homa fire rituals, and came away in awe, amazed at just how much more exists. Thanks to the help and guidance of many of you there, I have been able to learn the basic Yajnyas and their times of performance, giving me a good place from which to continue the work in my little corner of the world. I'll keep chipping away at it all.

Since I first came to Madison for a brief visit years ago, my inner wisdom has been "niggling" me to return for a longer stay. I can't imagine I could have chosen a more action-packed month to be with you.

My first group experience was the Sunday community meeting, where I became somewhat aware of just how much dedication and effort is required to maintain the many and various aspects of practical support. Along with the daily personal maintenance of work, child-rearing, homemaking, and all the other aspects of daily life. etc., the Homa fires must be kept burning. The Parama Dham, the Shala and requisite hours of Homa rituals must be maintained, along with the production of ghee and dung needed, as well as, I'm now sure, many more details and aspects of which I haven't dreamed or thought.

My elysian impression, when I first entered White Oak Drive, was The Fire Temple, surrounded by a beautiful herd of hump-backed cows grazing in the fields. The impact was enhanced by the realization that I'd be staying in the house right next to it all!

I don't remember what magic I imagined had put all this vision into place, but my answer began to form at that first community meeting, when someone brought up "cow business" on the agenda--the discussions of the health of the newest calf, how the herd would continue to eat from a pasture that was becoming depleted and how they might be moved to greener fields. This discussion was followed by many practical items, from scheduling the 24 hours of full moon Yajnya, to all the many other details necessary for "feeding the fires that heal our atmosphere". I discovered, as my stay continued throughout July, that, not only had this community been in existence, with many of the same folks and their subsequent progeny, since the early 1970s, but that many more similar communities exist all over the planet.

I came to Madison to learn more about what I imagined to be the refining of a ritual that would support and further my own personal and spiritual growth. What I am humbled to

have discovered is a movement, the sole purpose of which seems to be stewardship of the land, and unconditional love and care for its inhabitants.

It seems to me that the path of those who follow this mission is not for the faint of heart.

I feel deeply fortunate to have been with you during a time when Parvati and Jarek came from Poland, to join a group of regional devotees in going out into the historic sites and battlefields of the Civil War to free many of the trapped spirit souls who suffered there. I actually was privileged to see a bit of the film taken of the group while on this amazing outreach. Employing the Homa fire mantra rituals, the extraordinary gifts of Pavati, as well as the talents, hearts, sweat and tears of those who chose to join the mission, the volunteers facilitated amazing healing. I was told that this same sort of field work has been employed in the Polish battlefields and camps, which held so much of the same suffering during the second world war. Add to all the above, my receipt of a spiritual healing, made possible because I just happened to be there when Pavati was visiting.

I also received the gift of experiencing a Rudra, just one of the amazing rituals about which I had not previously known. Jamal arrived unexpectedly and performed this magic on what I respectfully refer to as The Church of the Front Porch (at Darlene's house), with just my guardian **Angel** dog and I in attendance.

As you know, there was much more, all of which was a great pleasure. Please extend my thanks to everyone there who welcomed me so warmly, allowing me to watch, experience and learn. My picture files are in my other computer, so I'll send them in another letter.

BIG LOVE and thanks to everyone for everything,
Pat Hawke
Ontario, Canada

(For information on visiting the Madison Agnihotra community, please email info@agnihotra.org, or call 540-948-5463.)

Letters to Satsang

Greetings to Humanity and all creation,

This note is to serve as one man's testimony to the witnessing of a series of historical events that I perceive as being of biblical importance...The Beginning of the Solid-arity of Humanity!

It has been growing in the womb for awhile, maybe since the Christmas of 2003 or more likely 1941 with descention on to this planet of Sapta Sloki. A diverse group of people has formed, who have given themselves the name The Baltimore Homa Community (BHC). They have evolved into a single, dynamic, spiritual force whose soul purpose is to function, unfettered by ANY fear, as an awaken instrument of Divine service. I believe that the BHC's Sunday Satsangs began when it was specified that we all should come together with the express intent of getting to know and support each other as a family.

My first recognition of this group developing into a healing force of peace and LOVE came only recently. I had requested that after we finished chanting Sharanagiti that we focus on the healing of a friend of mine. Then we would all chant Om Gam. My friend felt that she was being devastated by a quick succession of deaths of her personal confidants, including her beloved husband.

She called me later that evening and told me she had, earlier in the day, got this sense of being surrounded in a white cloud of love at the funeral. She reported that no matter how hard she tried to stay focused on feeling unhappy she could not shake the overwhelming sensation of being LOVED and healed by a group of people she didn't even know. She was okay with this because she knew I was with the group of people performing the healing and that it was for her benefit. All of these sensations she experienced had the result of making her happy in spite of herself and that's what she was calling to tell me and to thank me and the group for.

Last Sunday, June 18, 2006, on Father's Day, a week before the BHC Charette, after we completed the chanting of Sharanagiti, I knew I was about to be overcome by the spiritual presence of the Parama Sadguru. I could feel that I was going to lose control and not be able to stop crying because of the intense power of His love. It was asked that we take a moment of silence. Next we were to chant Om Gam mantra to honor all fathers, all mothers, for whom there would be no fathers, and all of our ancestors.

The musical sound vibrational effects on our ears from listening to the chanting of the Oms and the Om Gams were as though we were listening to a trained professional choir.

So eerily synchronous and active were the musical sounds that I could feel subtle healing resonances within the tones. And my tears and sobbing were pouring out uncontrollably. My sister Maria, just at that time, started singing “The presence of Shree is Here”.

After the chanting and gentle singing, the group went into the most beautiful sustained silence. This silence was only to be followed by the most exquisite, melodic tones from this most hauntingly beautiful voice - singing songs of love for God. This made my waterworks really turn on. It seemed as though each one of US present was receiving the presence of Shree - in His Vibration form.

THIS WAS THE BIRTHING.

Then the most awesome event took place. After Kenny finished singing there was complete, inspirational silence. All of us totally immersed in Shree, all at the same time. This was the first time I know of that we all actively engaged in Silence as a part of Sharanagati. We were united as ONE!

I have no idea how long that lasted. It did not matter. It really could have been five minutes or twenty...I don't know. What I do know is the power of this group came in when the group was not disturbed or fettered by

talking. This group was really present in a holy state.

The next weekend of Sunday 25th, there was a large Satsang (a gathering of those who worship the divine) on a property near “The House of The Almighty Father” in the hills of Madison, Virginia. In my view, the greatest point this event offered was to be able to openly share individual matters with each other. It offered the opportunity to share things that we should begin to address in ourselves and as a large group. We are a group of people who are about to move into a real time living situation, that we are already late for, where we must live as one cohesive spiritual entity to serve humanity and creation.

Now, since we just experienced that actually happening last weekend, it is no longer theoretical or intellectual. It looks like the only reason for talking should be to expose our fears...to tattle on them so we don't have to waste so much energy sustaining them. Our goal is to experience freedom...the sense of Bliss. This truthful sharing of individual concerns can give us the ability to know and understand what the rest of humanity is trying to cope with. Then by our peaceful ways we can be of service to them. We can serve as the example of hope for them that peace is possible in this lifetime. My

experience from being in the presence of Shree is that the sense of hope is a dominant and contagious experience. It can stop the overwhelming FEELING of hopelessness which has been my personal cause for FEELING unworthy. It is discouraging when one sees no model of hope in one's life experiences.

What becomes the awakening is the discovery, through The Guru's guidance, that it's us we have been waiting for. We are the models we have been looking for in those we have been seeking happiness from. WOW!!!!

The solidarity in the recognition of this truth is so humbling that it draws and attracts the Grace needed for the transition into the functional awareness of what we are here for...to get done right now !

Maha Shree has said, "The only difference between you and me is I know and you don't."

That statement reflects the simplest, humblest, most basic understanding of the difference between a Guru and those who seek His TRUTH.

Solidarity between those who have decided to reveal their so-called hidden truth comes for the exact purpose of beginning their surrender to the Almighty. This develops unbreakable bonds between speakers and the listeners. As we were forged in experiential fire, it strengthens and tempers us. It is the forging of the Kingdom of Heaven on earth.

It just doesn't get any better than this and yet Grace continues to shower us with more. Grace showers us with more awareness of our personal relationship to The incarnation of Love....
LOVE.

*In service to you, humanity and creation,
Christopher J. Broom*

Truth

*from Ten Commandments of Parama Sadguru
Commentary by Vasant Paranjpe*

COMMANDMENT ONE: TRUTH
Satyasa Navaha Sukrtamapiparan—Rgveda
9:73:1

Commentary on Commandment One

Observance of truthfulness in day-to-day dealings is the alpha of any spiritual discipline. If you put ethics on one side of the scale and truthful behavior on the other, the latter will count more. Truth does not merely mean true speech. Mind, speech and action should all depict transparent truthfulness. Truth is not only the means: it is also the end. Truthfulness in thought, word and deed is an aspect of TAPA, the third aspect of the Five-fold Path. A little thought will convince anyone that for truthful behavior one needs to exercise control over sense organs. The endeavor to do this is TAPA (self-discipline). To move about without control over sense organs is like riding a horse without holding the reins.

The four sins of speech are lying, slander, abuse and idle talk. To say or do anything which does not correspond with what we know to be true is lying. Exaggeration and equivocation are departures from truth. Society considers a 'black lie' reprehensible but a 'white lie' passes off as common sense. Spiritual discipline recognizes no categories in lying. To pretend to be what we are not is

lying. To indulge in falsehood, backbiting, frivolous talk or to use harsh language is misuse of the gift of speech.

“You shall speak no word that is false but shall speak the truth with discretion and with a loving heart.”

“You shall not swear nor use abusive language nor indulge in idle or vain talk. You shall speak with dignity and purpose. If not, observe silence.”

“You shall not invent evil reports about others nor shall you make carping criticism. Always look to the good side of others.”

—Precepts of Buddha:

4, 6, 7

From what is stated above we find that Satya (Truth) has a much wider connotation than merely not telling a lie. To be happy we must attempt to eliminate all sources of disturbance to the mind. Divergence from truth necessarily creates complications in our dealings and this leads to strain on the mind. We try to wriggle out of a simple situation by proffering a lie. Many complex situations result by such action. We are forced to erect a series of falsehoods to maintain one lie. Inadvertently we build up to a situation in which we are squarely exposed. The process of erecting the series of falsehoods inevitably

leads us to the necessity of keeping up pretenses and appearances. All this causes severe strain on the mind and exacts a heavy toll of mind energy. We are so habituated to such situations that we do not even notice the strain. Recurrence of this phenomenon enfeebles our determination to execute what our discrimination judges as right. We begin to connive at and to rationalize the discrepancies in our conduct. This leads to strain on our emotions, thus putting a premium on unhappiness. A liar needs good retentive memory while a truthful person need not carry such a burden. One may lie to others but one does not wish for others to lie to him. The business of lying never remains a one-way street. By wrong behavior on our part we encourage others to indulge in the same game. Once we start practicing truth we are better able to perceive the mechanism of emotional strain. This helps us to get rid of bad habits.

Indulging in untruthful action vitiates the intellect. The process of transmuted intellect into higher intuition is delayed. All spiritual discipline is aimed at the purification of the mind and the transformation of intellect (Buddhi) into higher intuition (Prajnya), This implies the curbing of the outgoing tendencies of the mind. By discarding truth in a single instance we thus cause a series of acts which are conducive to misery.

When we decide to don the armour of truthfulness in thought, word and deed, whatever be the consequences, we experience an inner strength. We notice that people who come near us are less inclined to tell lies. Love pervades the atmosphere and harmony sets in. From the common sense point of view also it is less cumbersome, less disturbing to practice truth and to do away with falsehood, conventional or otherwise.

Speech is a unique gift given to man. Let us not despoil it. Practice of truthfulness should result in economy of words. If one can communicate in silence it is better to do so.

“But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.” —Matthew 5:37

A community imbued with the spirit of truthfulness pulsates with holy vibrations. “The fragrance of a flower goes along with the wind. Holy vibrations can travel against the wind.”

The Upanishads state that the practice of truth culminates into Self realization. If you wish to have material prosperity, mental peace and spiritual unfoldment there is a simple way. On the threshold of the tongue keep the light of truth. Truthful speech strikes a concordant note in the heart of the listener.

If you harbour untruth, fear is your constant companion.

Truth is comprehensive. Preaching something with a view to mislead people is lying. Speaking publicly with relish about personal weaknesses of others is prostitution of the gift of speech. Writing insinuating letters and scandal mongering are as bad as suppressing the truth with a view to cheat others. In the end you yourself are cheated and are required to pay heavily in terms of emotional disturbance and disharmony. You lose so much of your precious time in doing these things. These very moments, if spent in Self study or meditation, could lead to happiness.

“And I say unto you, swear not at all, neither by heaven; for it is God’s throne; nor by the earth; for it is his footstool.”

—Matthew 5:34, 35

“And when you speak, be just, although it be (against) one who is of kin.”

—Holy Quran VI-152

“Speaking (what is wrong) is adultery of the tongue.

—Saying of Prophet Muhammad

“Truth alone becomes victorious and not falsehood.”

—Mundak Upanishad III-1-6

Vedas make a distinction between Rta and Satya. Rta may be termed as Satya without the cooperation of the mind. You say, “Tasha is hurt”. You know Tasha the dog is hurt but you wish to convey to the listener that Tasha the girl is hurt. This is not truthfulness in speech.

Most misunderstandings arise because you cannot control your tongue.

Do not show your importance in speech.

Do not use harsh words or spiteful language. Truth can be told in a palatable manner.

Do not take “holier than thou” attitude.

Never indulge in backbiting.

The person you talk to may not be your equal in knowledge or worldly status; yet remember he is also made in the “image of thy Father”.

By describing other persons’ faults you want to show that you are superior. Get rid of this habit.

With speech, so much mind energy is consumed; let us learn to conserve it.

The words Divine Path in English come from

the Sanskrit words DEVAYANA PANTH. It means the Path of Light. Upanishads state that the Path of Light by which the sages travel is spun with Satya. Satya is the means and also the end. By reflecting truth in thought, word and deed Liberation comes. Focus the searchlight of truth inwards. Separate the ephemeral from the eternal. This is Reality. This is Self realization. This search is Self study. Truth is the experience.

“Be thou perfect as thy Father in Heaven is perfect.” -Matthew 5:48

Upanishads state, “Knowing which nothing remains to be known”. This is Self realization. Satya is journey’s end.

“Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction and many there be which to in thereat. Because straight is the gate and narrow is the way which leadeth unto life and few there be that find it.”

—Matthew 7:13, 14

Let others see you as you truly are. Attempt to become as you wish others see you. Practice truth and then what you utter becomes true. This does not mean that by your uttering you interfere in the law of “reap as you sow”, the law of Karma. It means that the Divine speaks through you and you become a conscious instrument of Divine Will to spread the message of Love.

Homa Healings



Eduardo Preciado Urbina
Sullana

Piura, Peru

Problems:

Peptic Ulcer

Addiction

Low Weight

"The doctor did an endoscopy and told me I had a peptic ulcer. I had pain day and night for 2 years. But when I started with the practice of the Agnihotra healing fire about 2 months ago, it changed. From the very beginning I found relief. I feel so good, like I have not felt in the last 2 years. I do not have any pain.

"I do the healing Agnihotra fire daily, morning and evenings. I quit smoking and do not even drink any more. I feel very well. I also recovered some body weight.

"I noticed also that the practice of this fire has helped to change the coloration of the

leaves of the papaya trees. They were yellowish and are now becoming greener and are full of flowers. I live on the farm, do my fires there daily and take the Agnihotra ash."



Julia Vélez
AA.HH. "31 de Enero"
MZ "D" Lote 26
Piura, Peru
Problem:
Rheumatism

"Last night I came home after the first evening Agnihotra fire and I could go to sleep without feeling any rheumatic pain. Normally I need to take pills, to calm down the rheumatic pains I have. This is the second time and I feel much better. I will continue with the Agnihotra fire, because it is much more effective and inexpensive."



Nelly Guerrero Renteria
Piura, Peru
Problems:
Indigestion
Trauma on the ankle

"I came to the Homa Therapy session invited through my my cousin Anna Maria to experience this healing. I suffered from continuous indigestion. I took the Agnihotra ash and late at night I woke up with a lot of pain in my abdomen. I went to the bathroom and had bowel movements. After that I felt very good, as I was eliminating some poison. All that abdominal pain was gone and I felt very well. Now I don't have any problems with the digestion.

"Two years ago I had an accident and I hurt my ankle and my knee. I could not walk very well. For 2 years I took anti-inflammatory drugs, but there was no healing. On the other hand as soon as I applied the Agnihotra ash with some ghee (clarified unsalted butter) the swelling disappeared and I could walk without any pain. Now I feel perfectly well thanks to the Homa Therapy."

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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.