

Agnihotra Philippines Forum 4

Posted: November 15, 2007

Part 4: Q&A on Agnihotra

*Dear fellow Agnihotra practitioners ("agnihotris"?),
Below are some more questions and answers. At the last portion is a sharing from Al, Lee and Frits to answer some of the questions in Q&A Part3. You will also find testimonies from some of our local practitioners plus a brief research result based on our mini trials on seeds. More testimonies will be posted in the succeeding issues. Earlier Q&A's may be found in separate documents. I haven't updated my blogger and multiply sites yet so for now I still use email to give you update. Enjoy reading and keep your questions, answers, suggestions, comments and testimonies coming. Pam*

1. What is the best site to check current time? Here is the dilemma of a local agnihotri: I have 3 web sites below that all show "official time" - click each one and see that they are all officially real time. However, they all DIFFER IN SECONDS, one is even different by as much as 30 seconds. Also, I often update the time on my computer and supposedly, the time therein is also based on internet real time. So basically I have FOUR sources to get my "official time." ALL ARE DIFFERENT. So which one is best to use? It is very confusing. I hope my agnihotra ceremonies so far are all valid, based on my choice of time. The 3 web sites mentioned are as follows:

<http://www.time.gov/timezone.cgi?Central/d/-6/java>

http://24timezones.com/world_directory/time_in_manila.php

<http://www.timeanddate.com/worldclock/custom.html?continent=asia>

Answer: *One of our mentors mentioned that he used the Philippine GMT, which you may google. I also use the same. Anyway the seconds difference is not that much and it should still be in the same 30 sec window of time where energy in the atmosphere is greatest. The time I got from TV stations differed by about 6-13 seconds plus or minus from the Philippine GMT.*

Sharing from Bruce: BBC radio is the standard time reference for Agnihotra. Philippines National radio may also be accurate. But this you should check against BBC radio. On the internet I use the German website:

<http://www.uhrzeit.org/atomuhr.html>

Of the sites mentioned above: <http://www.time.gov/timezone.cgi?Central/d/-6/java> - the US govt site is similar, about 1 second difference.

http://24timezones.com/world_clock.htm - is about 3 seconds different.

It is good to regularly check these sites with the BBC radio to make sure to maintain accuracy.

2. Agnihotra when traveling by car. I want to do Agnihotra when I travel so I guess I will have to do it in a car. But naturally, it would be impossible to have the pyramid and its contents fixed and immobile after the ceremony because the the pyramid would still be hot or would be be moving while traveling. Would it be okay to count the ceremony complete when the fire has burned out already even though the pyramid and its contents are moving with the vibrations of the car and changing directions as well? *There is primary and secondary harvesting of energy. With the initial fire and mantra and time I believe there is already significant collection of prana or some nourishing and collecting of energy have already been accomplished. The effect is still quantum, but not maximum.*

3. Disturbed pyramid. I just did Agnihotra in a farm where there are always chickens and other animals running around. After one of my ceremonies, I noticed that some chickens must have knocked down the pyramid and some of its contents during the night. What would be the implications? I am also worried about the possibility of rats getting curious about the contents of the pyramid during the night. What are your thoughts? *I have a similar experience, with my dogs. The dogs and maybe the cats too occasionally get curious and help themselves with the contents during the night. A clay pot much bigger than the biggest area of the pyramid will do the trick; it will protect the pyramid from rain, wind, pets, etc. The harvesting of energy will of course be disrupted with any disturbance of the embers or the pyramid.*

4. Om Tryambakan readiness. I would like to know more about doing the Om Tryambakan ceremony because I have already done almost two months of Agnihotra. My question is how does one apply ghee drop by drop after “swaha” and how are dung made to continue burning during the whole ceremony of several hours. One must really prepare a lot of dung to do Om Tryambakan. *May I invite the others with experience on these?*

5. Pest management. I read about other people in South America who were able to get rid of cockroaches and mice in their homes after doing Agnihotra. The pests in my house are still there after a month or so of Agnihotra. Do they really leave your house alone and how long will that take before you see the effects? *Maybe just keep on doing and observing. Mosquitoes and termites are also known to disappear with the practice. Yesterday I found in one of our small copper jars left open a cockroach, stiff dry with ash. It can happen with any ash I guess but that is another application, to spread ash on their path; some that stick to their bodies might successfully enter their breathing organs which are found at*

the belly area. Hmmnn. So now I also try to fill the sink-drain with some ash...that's where these roaches come in and out. Of course there are other more strong and subtle ways to manage cockroaches.

6. Good health forever? I read that many people are cured of serious ailments after doing Agnihotra. If that is so does that mean that people who do Agnihotra will never get any kind of diseases? If so, how come I read about one or two Agnihotris dying of cancer? Moreover... Why is Shree Vasant in a wheelchair in one of the South American videos on Agnihotra? That would paint a negative testimony on the medical benefits of Agnihotra. *Agnihotra does not promise eternity on earth. We do it foremost to serve the earth. We get the secondary benefits in the process (of course we might start with our own self concerns then expand to earth concerns afterwards). We are all mortals so eventually will find a way to enter the other life. Our grand destiny will determine this while we are also given free will to choose to live or act and think sustainably, which will translate to our health.*

7. Agnihotra in response to prophecies. I have been reading many of the Orion Transmissions and was reading back to several years. The transmissions seem to be very alarmist and would talk as if the "end of the world" is about to come, especially the messages before 2001. It is now 2007, more than six years have passed yet the warnings seem to be more serious than the world events that occurred in that six years time. What gives? *Could those who are deep into the discussion please share your thoughts in response to the observation?*

8. Unsure about the practice; concerned about the slow spread of agnihotra. If Agnihotra is that powerful, how come it is still relatively unknown considering that it has been spreading throughout the world since the eighties? Surely something that fantastic as far as its benefits are concerned should already be gathering storm and momentum from the time it was revived up to now? *My take on this: Like other phenomena it starts slow. Then slowly it gathers momentum. Then we reach a tipping point. The lag is due to deeply ingrained thought habits, preventing the phenomenon to soar. So we need to address changing thoughts. Build positive mind pictures. Spread the word that Materialist science is out and Quantum science is in, proven, and the basis of many current day inventions as well as indigenous or local practices.*

9. Some more questions about the ceremony:

*I have some organic rice but they have been eaten by "bukbok" (weevils) and I have no other rice at the moment and so I was forced to use them. Is it okay to do this? During the ceremony, some rice fell out of the pyramid. Can I reuse them? Can I reuse the rice that fell on the top flat surface of the pyramid and did not get burned? *I think for as long as the rice used is whole and intact, it should be ok. The resonance will not be affected.*

*Does the quality of the fire (such as a bigger brighter one) indicate anything like effectiveness of the process? It might not really matter; this depends in part to the thickness and other conditions of the dung, the atmosphere's humidity, etc. What are other factors that affect the fire? *I was told that the bigger the fire or the higher the flame the better. Earlier Q&A dealt with the reasons why we may have smoky fire. But I also wonder if fire is affected by the mind state of the performer or the attendees. Many have observed that there seems to be a correlation between being stressed out and the difficulty in building fire.*

*What will you do with unburnt dung? I did a ceremony and when the fire stopped smoldering, I noticed that some dung have not burned and there is no more heat. Can I reuse them for the next ceremony? *I am not sure but usually there is not enough left anyway so I just break the piece off and give to pets or put in a plant box/plot.*

*How do I know if my ceremony is really working - assuming that I did all the right things - timing, mantra etc.? Sometimes I feel doubtful if my own ceremony is really effective like that of other people's. *That points to the need for a standard test or indicator on whether the available energy or effect is quantum. For me a practical indicator would be if my plants are thriving, minor skin rashes quickly disappear, and a new attendee says he/she felt peace, calm or even had a good sleep after just a session. I am trying out seed sprouting procedure, just to have a quantitative and repeatable comparison.*

10. Some local testimonies. *I include herein notes from different practitioners (just their nicknames or initials). More next time.*

Practitioner 1: Zen. I've been into agnihotra since 2002 when Jojo came to visit me bringing with her a ziggurat (pyramid), some dried cow dung, ghee and unbroken rice. Since then I got so attracted to it, that I've been doing it regularly. Not daily though, because of my other activities and I'm a late riser. My 101-year old Ma joins me, so do my 2 sisters who live nearby. I attribute Ma's good sense and excellent mental condition to agnihotra plus a lot of prayers. What we usually do is perform agnihotra combined with our praises, worship and thanks to our great God, the Creator of all things. Since I need a lot of ash for homa therapy, I bought a cow and is now residing in my farm and providing us with a lot of cow dung.

Agnihotra ash is great for our ubi and veggies. We use the ash a lot to coat bruised ubi after harvest. I combined the practice of biodynamic, homa farming, permaculture and NFS in my farming practices and also when I lecture on SA (sustainable agriculture). Whenever I give seminars that last way into the evening, I always do agnihotra with the participants and they feel a sense of peace, harmony and wellbeing afterwards. Some even claimed that their arthritis got cured after taking the ash. When I'm in the U.S. for regular visits, I bring the whole kit with me and do the agnihotra with a good friend who really believes in it. I think it's the fastest way to cure our polluted atmosphere and if many are doing it, can bring peace, harmony and restoration to our land.

Practitioner 2: Tony. I have had some good results in using ash. I use agnihotra mudballs for clearing negative energy. They work well on cellphone towers, you will get visual confirmation if you watch the sky (also if you have a clairvoyant person with you). I have had a psychic confirm its effect on a tower.

Practitioner 3: Louella. I shared some ashes to a little girl , a granddaughter of our house painter, who had some skin problems like tubig-tubig (watery blister) and told her mom to apply the ash paste (mixed it with ghee to make a paste). The following day, I asked what happened to the skin problems of the little girl and I was informed that the skin had dried up and no more tubig-tubig. Amazing!

Practitioner 4: Edith. With the times scheduled for the agnihotra mantra and firing which is sunrise and sunset, I would say that our old folks have got it together. My great grandmother's method of fumigating both the house of pests and mosquitoes and the ensuring of fruitful harvests were all done by lighting up the dried carabao dung and to facilitate smoke both lard and ipa (rice hull)is thrown on it. With the addition of a mantra or prayer I am sure the effects of it can be a thousand fold. For those who are concerned that it is a Hindu practice, what does it matter if it can heal the earth and ourselves in the process? They can always change the mantra to the Catholic's our father and I am quite sure the vibration is going to be just as positive. *(Note: mantra substitution issue had been dealt with in earlier Q&A; prayer and positive intention will always result to positive effect but agnihotra requires specific "unsubstitutable" mantra).*

Practitioner 5: Emet. I am 80 years old and for about a month I just attended the practice once daily. Then I got started doing it myself. When I started I was really feeling so weak already that I needed a cane to walk and my steps were calculated and slow. On the 2nd month I was already feeling much better and now I am 6 months into the practice and feel that my health is really so much better, that I can already walk around the neighborhood just by myself, take longer trips and my sense of well-being has greatly improved. A number of my neighbors join me occasionally in the practice, and one clairvoyant mentioned that she saw some white and black spirits also attend the ceremony. I also drink ash water. I also feel that there is some sort of force that really makes me wake up in time in the morning to do agni or not to miss it in the afternoon. My neighbor who can see the unseen also shared that the practice is very similar to what her dad in the province used to do: at sunset he burns carabao dung that is smeared with coconut oil and some herbs. I wonder if indeed these materials can be substituted for the prescribed materials for agni. *There is strict prescription on the materials but it won't harm to confirm it in little trials. I am going to start doing some small experiments to check this out.*

Practitioner 6: Monica. My Agnihotra kit was lying on my desk untouched for over a month. It took a "pep talk" from Pam before I decided to de-clutter and create that special space. The first few attempts ended in frantically fanning embers to revive a dying flame. This would happen even before I could finish chanting the mantra. Smoke engulfed the entire room. It was comic! Shortly after, I developed a cough. Now I know what you must be thinking. Smoke caused the cough, right? Read some more.

In the same week I began the Agnihotra, I also was attending a program and coming home to sleep late, sometimes skipping dinner. Since my late 20's, successive late nights out like these would not fail to trigger a coughing bout. On the average, it would last for a month and a half. And so as expected, the pattern repeated itself. Only this time, the cough was completely gone in 5 days. What's more, I noticed that at the time of my recovery, what I passed had the same smoky smell from the Agni smoke.

I observed that since I began practicing Agnihotra, I would receive a gentle wake up call every morning after that up to the present. This call would come not a few minutes before sunrise but several minutes ahead- as if "it" knew exactly how much time

this beginner needed to prepare herself. Now I do it as often as possible and aside from the above, I have taken note of the following:

- ❖ My bedroom window faces a main road less than a km away. Because it is a major thoroughfare, the combined fumes from the motor vehicles reach my house and every morning there is a smell of noxious gas fumes. Now the air in my bedroom feels and smells fresh at any time of day.
- ❖ One late evening, my six year old daughter complained she had a deep cough. Being a mother who avoids conventional medicine, I opted to put a tablespoon of Agnihotra ash in a liter of water. I left it near her bedside and forgot about it. Two days later, I saw the bottle empty. I realized I hadn't heard her cough so I asked about the water and her coughing. She said she drank all the water- ash included. She also said she had not been coughing.
- ❖ Heightened intuition.
- ❖ Calmness and more peace of mind.
- ❖ Healthier plants. I drizzle them regularly with ash.

I am very happy and thankful to have been introduced to this practice. One day I hope to be able to substantiate and validate my claims through tangible scientific tests. Right now, they are mere claims and although they are based on the strength of my own personal experiences (which translate to belief), I cannot say for sure if these claims may apply to others. Let me just say that at this stage of my practice there is definitely a positive occurrence (or several in my case) that I cannot ignore. It is up to anyone reading this to take it up, prove it right or prove it wrong.

Practitioner 6: Joy. I haven't been doing it too regularly but close enough I guess, because I do notice that so many people, friends and my new neighbors here say that my plants look really fat and healthy. And I must say that they really do! I've been putting the ashes into the soil and scattering them all over since I begun. Haven't tried ingesting it yet, though. The other thing that I notice quite pronouncedly is the energy level of the people who live in my house. This includes me... I somehow feel that I find the enthusiasm/energy to do things I found difficult to do before. Like rouse myself to prepare craft/painting activities with my three children; Do chores around the house more HAPPILY... it's quite nice to feel lighter about doing these things. I keep imagining my elemental gnome helping me out through the day. That book "Summer with the Leprechauns" lent to me is so amazing! I feel somehow closer to them with a deeper sense of purpose to help heal the earth.

11. **Some experimental results on agnihotra and ash.** *I cite below two informal research report regarding agnihotra:*

Bernie's research. I did my agni rice testing in 500 square meter using black rice that is rain-fed and cultured in the SRI way (system of rice intensification, where seedlings are transplanted very early and carefully, singly, and spaced wide apart; popular for giving outstandingly high yields). Our yield was more than half cavans (25kg+). We did not use any organic fertilizer (no fertilizer at all). I want to share my seeds to others for the next season. Plant height is almost that of the average person, but it did not lodge during the last typhoon. We did the planting last week of May and harvested first week

of October. We weeded only once, at the early stage, and no more later. Thus, the wild look (photo available).

Pam's mini seed research with students (photos are in another file: AgniPhilForum4Photos). A number of students and staff in my institution undertook a short term and simple research on agnihotra as applied on seed (more on mungbean than on corn). The result is a learning experience on application and testing of agnihotra effectiveness (as atmosphere or ash). Results and learning are as follows:

- 1) *Agni ash promotes faster absorption and more robust seedlings.*
- 2) *Agni ash improves germination capacity (65-90%; 96-100%).*
- 3) *Agni ash improves seedling vigor and help upgrade the performance when water is poorer in quality (tap vs mineral water).*
- 4) *Agni ash promotes better tasting sprouts.*
- 5) *Agni ash as invigoration medium (solid substrate with moisture) was slightly better (by 18%) in improving vigor than sawdust; but it did not differ greatly from sawdust in germination percentage improvement. Five parts ash to 1 part seed, wet with 5% water and kept for 5 days is best treatment (compared to the 10% water and shorter or longer incubation time). Rice hull may not be used as medium.*
- 6) *Agni atmosphere may be very effective to improve germination of fresh seeds if sprouting seeds are exposed to the atmosphere at a safe distance (1m or more) Seeds that are put very close(20m) to the fire experience heat damage, while ash effect as heat protectant is still unclear. Agni atmosphere during sprouting of heat-damaged seed can potentially improve seed performance.*
- 7) *Aged seeds exposed to the agni atmosphere during sprouting had lower infection if the germination set up was put 1m away from the agnihotra fire (1m appears better than 5m).*
- 8) *The effect of agni ash is better than plain ash but the plain one also has vigor enhancing ability. Future trial should deal with letting ash sit longer in water so that energy from the ash may be fully absorbed by the water.*
- 9) *A pinch of ash in a fourth of a liter of water is enough to enhance vigor of seedlings, esp if ash is included in the water/germination medium.*
- 10) *Most of the results above were on mungbean but corn also gave similar indications.*

12. Feedback on Part 3: Q&A on Agnihotra

Q1. My timer needs checking and readjusting more than once a week. What are the experience of others? I have tried many (7) different kinds of digital watches with the seconds indicated. Only one seems to be faithful to the original time set. Others go faster or slower within a week or two and this includes even the supposedly good one from China via Australia (maybe partly due to extensive handling in my household). The others who received that kind have still theirs intact but time also changed in 2-3 weeks. A quick way to check is to compare the time against that of a cellphone, but making sure that the cellphone's time had been set to Philippine Greenwich Mean Time

(GMT) which one can check in the internet. Cellphones seem to keep accurate time for quite a long time.

AI: Many cellphones do not have the SECONDS which are just as important as the minute hand. This is the basic problem with cellphones (maybe the more expensive cellphones have seconds but all our cellphones do not have seconds. I found this the best web site for Philippine time:

<http://www.timeanddate.com/worldclock/city.html?n=145R>

Q2. Do the agnihotra pyramids differ in property even if the dimensions may be the same? Can't bigger pyramids be used for agnihotra?

I leave it to the experts to answer esp. the second question because the agnihotra practitioners and literature point to the importance of using the exact dimension; yet earlier on I was also told by someone deep in transcendental mediation and other related practices that bigger pyramids are also available; these could be for other homas? Maybe we can be enlightened where these different sized ones may be used specifically? I realized that the pyramids do have variations in density, width of the "lip" and only very few of what I received have that "bubble" or circle on one of the lips. This would have made easier the consistent orientation of the pyramid but I no longer trouble myself with that. However if this is something that is of great benefit, maybe others can share how they mark their pyramids.

AI: The best way is to study the distinct carbon markings or burn marks on the pyramid, especially at the flat edges and use a marking as your "mark" to make sure you got the right side all the time. The way the fire "soots" the pyramid with carbon gives different patterns. Otherwise you might want to put a white dot using a "wipe out" correction fluid on one of the sides to mark it. Definitely, do not physically mark with a heavy object or pen the pyramid.

Q3. What is the rationale of the fingers/hand position prescribed when holding rice?

This is something I need to explore further. Some people doing yoga might be able to help. I was told before that this is related to keeping away negative energy. The passing of the hand near the heart area before dropping the offering (rice and ghee) into the fire is an indicated practice related to the congruence of the heart's vibration and that of the pyramid. Better explanation from those who are deep into these concepts would be much appreciated.

Lee/Frits: It is called a mudra and it sends the energies flowing in the body through a particular circuit and out through the fingers providing a more refined energy coming from the hand with the offering.

Q4. Are all unpolished rice non-white?

Some varieties have white seed coat. When I ordered a kit from the internet the rice that I got was long and thin (varietal trait) and white! Earlier it was mentioned that non-white rice is also ok to use, for as long as unpolished.

Lee/Frits: Apparently basmati is non-polished white rice but that is the only one I know of. If one cannot obtain unpolished rice then use polished rice but it is less ideal as it has less nutritional content.

Q5. Do the agnihotra pyramids differ in property even if the dimensions may be the same? Can't bigger pyramids be used for agnihotra? I leave it to the experts to answer esp. the second question because the agnihotra practitioners and literature point to the importance of using the exact dimension; yet earlier on I was also told by someone deep in transcendental mediation and other related practices that bigger pyramids are also available; these could be for other homas? Maybe we can be enlightened where these different sized ones may be used specifically? I realized that the pyramids do have variations in density, width of the "lip" and only very few of what I received have that "bubble" or circle on one of the lips. This would have made easier the consistent orientation of the pyramid but I no longer trouble myself with that. However if this is something that is of great benefit, maybe others can share how they mark their pyramids.

Lee/Frits: For all Homas related to Homa Therapy environmental healing science, the size of pyramid as given is the only pyramid size and dimensions to use. I do not know anything about larger pyramids and havens outside of Homa Therapy. The size of the lip for Homa Therapy pyramids may differ slightly but that is not a problem. It is the body of the pyramid that is the important resonator. One can put a scratch on one of the lips to indicate orientation to the East.

Q6. The instruction says smokeless fire. I rarely get this effect. Maybe because I use less ghee? But others I know who do it inside the house and who use a lot of ghee also get smoky set-up. I can bear with the smoke but should it really be clear-no-smoke set up? Would smokiness diminish the effectiveness of the practice?

We can try and to get it right as we do it daily. With a good well-dried patty and ghee, good patty arrangement and adequate ghee and air (with careful fanning) we will achieve good fire and less smoke. Economics of ghee and dung can be a constraint.

Al: No matter how dry you think the dung is, there will always be smoke, especially from the ghee which has not yet been burned but are in the process of being heated due to a nearby fire. So my conclusion is that smoke is generally unavoidable.

Lee/Frits: Smokeless is not a requirement for Agnihotra. It is only a concern for those who do Agnihotra indoors and want less smoke. Then they can experiment with factors as mentioned above. Especially stacking the dung with plenty of airflow around the individual pieces makes a difference- and a central chimney with corners of pyramid free of dung pieces as well.

Q7. A pinch of rice differs with different people. How much would really be necessary? I do not want to "pinch" too much because I am also concerned that I will be ingesting burnt substance which is already indicated as not good for the health according to some reports. It is like homeopathic medicine, small or large will not be of discernible difference in effect. The amount of rice relative to the total volume of ash is very small. Note that charcoal is also used

as medicine. Other substances that people ingest these days are more clearly and more directly the cause of various modern day ailments.

Lee/Frits: The pranic content in the charred rice from a successful Agnihotra fire negates any negative effect of burnt substance.

Q8. When I fan the set-up after the mantra (I understand from previous Q&A that this is permissible) sometimes the dung pieces move. Will this invalidate the effect? In the same token, will the natural movement or rearrangement of dung after the mantra lead to disruption of positive effect?

My take on this is that there is diminished effect but if the overall benefit is quantum in magnitude it is still insignificant in comparison. It is at least psychologically good to see the flame continuing to burn and hopefully still doing the quantum purification and harvesting cosmic energy. The need for post-mantra fanning can be avoided with more ghee and use of not so thin patties (which may be opted during the rainy season for faster dung drying). Thin patties also tend to move with fanning esp. when done vigorously.

Lee/Frits: Moving through fanning is insignificant.

Q10. Would it matter if the mantra is sung longer or shorter than the one prescribed (i.e., from what we hear from the cd's or the internet)?

We can try to follow the tempo given in the cds or internet sites. Music notes which are available in some literature may also be referred to. I encountered in some literature that there is a prescribed beat. But for beginners one may strive to learn and master the tune and pronunciation of the 2 mantras first, and worry about how fast the mantras should be uttered later.

Lee/Frits: The most important thing is to utter the mantra within the 30 second window. Shree Vasant has emphasized saying the mantra right on the timing and to say it briskly.

Please refer to AgniPhil4Photos for photos of results on preliminary research in agnihotra.