

MESSAGE TO FIVEFOLD PATH TEACHERS

Vasant

Now you will see so much difficulty everywhere. This is a time given WHEN ALL OF YOU CAN RISE MUCH HIGHER SEEMINGLY OVERNIGHT. WITH INTENSE EFFORT SO MUCH STRENGTH IS GIVEN. STRENGTH TO OVERCOME THE SEEDS OF DESIRE AND ATTACHMENT, STRENGTH TO FOREGO WORRY AND DESPAIR. ALL AROUND THE WORLD SUFFERING INCREASES. THE DESTRUCTION OF THE WORLD IS IMMINENT. ALL OF US MUST COME TOGETHER AND MAKE SINCERE EFFORTS TO DISCIPLINE OUR LIVES SO THAT WE CAN BE STURDY FOUNDATIONS FOR OUR CHILDREN AND THOSE WHO COME TO US FOR SHELTER.

We cannot always think of our own comfort. We must train ourselves to become instruments through which the message of Love can pass clearly and unobstructed. If it means a little less sleep, more motivation on our part, who cares? The body can take far more usage than it is given by most people. If you eat healthy diet the rest you need you will get.

Often our own enemy is our own mind. Our thoughts pull us in many directions when we wish to remain one-pointed. So many distractions are there, more now and there are more coming. It never ends. What gradually ceases through discipline and yoga are the pulls of our own minds in opposite directions. We can train our minds to go directly ahead. Make one single effort and the rest is given so easily. It will become more and more difficult to resist even the slightest temptation if disciplines are not applied in our lives. The world is getting such that everyone will be going to and fro trying to recall some semblance of order in their lives. It's just too bad. We must overcome these influences.

MEETING WITH A PSYCHIATRIST

Barry Rathner

A meeting was held with a psychiatrist on the staff of George Washington University in Washington, D.C. on October 12, 1978 and several things were talked about the modern methods of experimentation in psychiatry.

While offering advice gained from years of personal testing and experimentation for the U.S. government of the effects of different forms of body/mind control on bodily functions and degree of happiness the doctor went into some detail regarding experiments on the effects of Agnihotra.

Most noteworthy was his insistence on a “double blind” study, a scientific method of experimentation designed to eliminate bias caused by participant’s knowledge regarding difference of treatment of control versus experimental groups.

If you have two groups of plants as identical as possible in health and appearance and do Agnihotra with one group and do “fake Agnihotra” with the other the psychiatrist told us that differences in subsequent growth could begin to be attributed to correct performance of Agnihotra.

Most important, he said, neither of the Agnihotra performers should be aware who is doing Agnihotra and which is fake Agnihotra. This way the placebo effect is considered. This means the power of mind and will is so great that the mere knowledge that he is giving the plants a fake Agnihotra can influence the results. The doctor went on to explain that when the effects of a drug are tested such a double blind method is employed since the mere knowledge by the doctor or patient whether the real drug is being given or the sugar pill can influence the results through expectations and through the demand characteristics of an experiment. The way the doctor acts when administering the drug constitutes the demand characteristics.

What a surprise to hear a modern scientist urge us to consider such seemingly subtle points. We have been taught in Homa Therapy that regular performance of Agnihotra has great strengthening effect on the powers of will, intellect and action.

Another kind of experiment was suggested to test the effects of Agnihotra and Agnihotra ash medicine. It is called “Multiple Baseline Approach”. This, the psychiatrist told us, is a giving and taking away of a variable over and over while observing any changes. If, for example, Agnihotra is performed in a room with a plant and the plant blooms tremendously and when the plant is taken out of the room for a period of time it stops blooming and then when taken back again into the room it starts blooming a cause and effect relationship is observed.

The greater the number of these give and take away situations the greater the impact of the experiment, the doctor emphasized. Other helpful points mentioned were that in a “double blind” study normally ten or more persons or plants are

involved. The doctor also made reference to different rating scales and questionnaires used by psychiatrists and psychologists to try to gauge the progress of their patients. In many cases, the patients fill out forms listing frequency of headaches, period of anger, sadness, depression, etc.

The doctor said in the beginning of the meeting that it was extremely difficult to measure accurately the progress of patients in psychotherapy. Much controversy exists in this area, he cautioned. This perhaps is one reason why emphasis is placed on the effects of Agnihotra and Agnihotra ash on plants. It is so much easier to see the effects on less complex structures like plants.

In Homa Therapy training classes we mention that if Agnihotra is performed in the presence of an experimental group of plants and a control group from similar stock is kept at least one mile away and not given Agnihotra atmosphere the differences in plant growth, health, reproductive capacity, resistance to disease and crop yield can be observed and recorded. As we have been told we need only make observations. As scientists get increasingly interested conclusions can be drawn by them. In each and every observation it is noticed that the plants grow healthier in Agnihotra atmosphere and with Agnihotra ash. (If you are interested you may ask for a free copy of Homa Therapy Farming Bulletins published by Agnihotra University available at Agnihotra Press if you reside in U.S. or Canada.)

As one Homa farming teacher said "Do Agnihotra for your plants and for your garden. But if you find in three weeks yourself automatically feeling less angry, less tense, sleeping better and feeling happier don't blame us."

TIGUA INDIANS

Darlene Debo

On August 29, 1978 I walked into the craft store of Tigua Indians at Ysleti, Texas along with another Homa Therapy teacher and the first person we were talking to about Agnihotra happened to be the governor of the tribe, Jose Sierra. The tribe numbers 600 and is located in this small town about twelve miles from El Paso. When we mentioned that we would like to speak to him about a process to aid farming, Sierra said he was interested and invited us to his office.

When we mentioned about burning some substances in a pyramid-shaped copper pot he asked his building engineer to bring in a large artist's drawing of a pyramid shaped greenhouse the tribe was just beginning to construct. The greenhouse will be twelve feet square at its base and about 27 feet high. The Chief gave us a photocopy of a newspaper article about the project. The article mentioned that this was the first time that Indians were building a pyramid greenhouse.

Sierra was very hospitable to us but he also mentioned he knew a lot about what we were talking. This was coordinated with the talk by acknowledging that the American Indians do indeed have a history of culture based on fire. Midway through the meeting Sierra became extremely sympathetic towards us and eventually accepted the Agnihotra pot we gifted to him. All Grace.

Our tape recorder was broken and hence we could not leave a Mantra tape then but I mailed him one a week later. An article in a local newspaper mentioned that the Tigua are from the same derivation as the Hopis and there are two or three other tribes related to them.

At the close of the meeting I suggested that it would help the community if one room could be set aside for Fire Temple. I also suggested that the idea of a greenhouse Fire Temple could also be pursued. The building engineer, a white man, showed much interest in our talk and this helped us to convey the message.

HOMA THERAPY

Iain Kirkaldy Willys

The recent discovery of bioenergetics as a field of knowledge is a recognition of patterns that characterize living entities, pathways and energies used in inter-relationships between entities. Thus health becomes the steady continual flow of energy according to the patterns available to the entities in their development. All this is already there in full in the Vedas.

Agnihotra practice is a daily cleansing. It has been preserved for ages and released again, rediscovered. The observance of it belongs to a daily rhythm. Pouring energy into natural rhythms is what strengthens them. Strengthening and endorsing natural rhythms is what harmonizes and balances the organism those energies play and work in, whether it be some humble microorganism, man or a planet. Such harmonizing is healing. So it is that Agnihotra is a healing thing done at a key time in a natural rhythm.

There are key times in all rhythms which if observed and supported in the same way by the introduction of some energy impulse step them up.

We meet people who because of the turmoil in their lives feel threatened by those things that could help them. We meet others doing wonderful work alone but are not able to take up things that would support them, their work so that they no longer felt alone. And there are others who are enlightened enough to be doing healing through their work but are not able to derive guidance and assistance from anything that comes through their personal life and own inner experience.

For their various reasons these lots of people are not able to appreciate or approach Agnihotra without resistance and even antagonism and fear. Yet through an appreciation of Homa Therapy they would be able to relate their work and activities and find their own private lives coming into line with these things quietly and peacefully.

We don't question why we brush our teeth, wash ourselves and change our clothes. It is a function of orderliness and cleanliness natural to health and well-being.

Trees, plant life, vegetation regenerate the atmosphere, replenish the oxygen supply and eliminate impurities in the cycle or course of events. In the cycle of water for instance, purity and cleanliness are pivotal having a place in atmospheric cleansing and health too because water as rain brings impurities out of the atmosphere. Since water evaporates into the atmosphere these impurities are left behind.

As residues these impurities are incorporated into the soil and earth activity through the digestive processes that enrich organic content and improve humus so essential to soil health and life. All creatures from microorganisms to the highest mammals have their place as agents in environmental regeneration, life and development as well as having their own life and functions. In his own natural functions man is no exception.

In man's social, cultural and technological functions this is not necessarily so as the wealth of environmental informations, knowledge as our own experience tells us. However, man can make it so with purpose and intent.

Man's social nature, cultural activities and expression and technological ability are his distinguishing features just as locomotion and behaviour are the distinctive attributes of animal life before humans. But these things do not remove man from natural consequences any more than an animal's behavioural life and activities do. We know well now about social activities and regeneration, cultural expressions and collapse of civilizations, the success of a business venture, the collapse of some commercial or industrial enterprise and inappropriate technology and ideas of development.

With regard to land usage a farmer, gardener and forester can perform practices that are supportive of natural processes and functions through their organic or biodynamic quality as opposed to those that are abusive and congestive. In the economic sphere there are similarly what one would call natural processes, skills and practices that support economic life due to their appropriateness, logic and coherence considering every entity within that sphere.

Whatever be the entity taken as unitary norm, whatever function is involved, whatever the professional discipline, whatever the area of service and benefit there are no differences in what makes for healthy activity, expressive growth, happy coexistence, etc.

Bioenergetics then is the term that covers this study of the pattern of health within organisms and entities, with their energy pathways, cycles of their various life functions and evolutionary development whether as individuals, in group life, communally, regionally or globally.

Homa Therapy is an application of natural techniques and procedures for purifying, cleansing, stimulating, regenerating that are available for man to perform. They stand alongside the wholesome, clean and orderly relations between man and nature so essential in people's activities and use of whatever is available to them. Such practices are immensely potent for they deal with the elimination of impurities and pollution of any kind stimulating energy patterns at key moments in a rhythm or cycle of nature.

The performance of Agnihotra, the simplest Homa within the context of a daily rhythm whose peaks are sunrise and sunset cleanses the immediate atmosphere and environment benefiting any people or activities in the vicinity. The residues are medicinal whether they are used as a remedy for physical, emotional, mental, social, agricultural or any other aspects of disease, disorder or imbalance in an individual or communal unit.

There are other Homas and it is all application in the field of bioenergetics derived directly from the Vedas where there is an outline in full.

If then one looks at culture in an organic way as a growing thing, evolving, then the spiritual heritage of people is something bestowed on them. It is something from the past whose eyes are on the future. This is a gift that those in the present must learn to use. It is not a thing to be laid up or forgotten.

No guardian can safeguard what he is not worthy to watch. No custodian is worthy to keep watch over that which he does not use well and direct properly for the best interest for those who have entrusted it to him for his fellows.

IN THE WORLD WE LIVE IN TODAY HEALING IS NOT THE PROPERTY OF MEDICINE ALONE. ON EVERY SIDE OUR REALTIONS WITH ONE ANOTHER AND WITH OUR ENVIRONMENT NEED CORRECTION. SO IN OUR APPROACH TO USE OF LAND, IN EDUCATION, IN GOVERNMENT, IN RELIGION, IN ECONOMICS, MAN SEEKS TO HEAL AND

MAKE AMENDS. IT IS TO THESE THINGS THAT HOMA THERAPY ADDRESSES ITSELF.

Homa Therapy is given through the Vedas in Sanskrit language.

Sanskrit is the root of Indo-European languages. Yet it was never a mother tongue itself. It was not a primitive language but a primal source, the language for recording the knowledge and wisdom that was complete and whole. It was the language of the Vedas.

FIVEFOLD PATH EDUCATION

by Deborah Weaver

Contacts for Classes When Traveling

If you are traveling and you know your next stop and there is a contact there, it is best to try to have that person set up some type of schedule for your children's classes so that you can save time. Let them set up as many classes with different age groups as possible and if any rescheduling is necessary you can do that once you get at the location.

Do not make the classes sound complicated when you talk to someone about setting them up. Classes help children understand the relationship to situations around them and help them to become happier.

Suggestions for Format of Sessions

Name of Classes — It is permissible and sometimes advisable to vary the name of the classes depending on the circumstances in which the classes will be given. The two suggested names are: 1) Kriya Yoga for Children and 2) Homa Therapy for Children.

Scheduling — Approximately six to seven sessions should be scheduled for each class. If possible schedule two classes a week.

Grouping — Children should be grouped by age and/or ability. Suggested grouping:

5-7 years	K-2nd grade
8-10 years	3rd-5th grade
11-12 years	6th-7th grade
13-14 years	8th-9th grade
15-16 years	10th-11th grade

This is the ideal grouping. If this is not possible, combine the first two groups or the last two groups. Another suggestion is to **work in teams** with another teacher and both teachers work with groups. You can also schedule more than one class having the different age groups come at various times. If children are of mixed ability level have the more advanced students help the others. If you have several teenagers and a group of young children involve the teenagers as teacher's aides. They will still be learning these practices and won't feel belittled by having to be in a class with "little kids." Soon they will understand that we all live and grow together. No matter how old or young we are, we can learn from others.

Topics for Sessions — The activities from the following areas should be included in each session: 1) Homa Therapy 2) Centering the Mind 3) Relaxing and Stretching the Body.

If you are able to perform Homa Therapy, do it at each class. The other three areas (Self Study, Habits and Relationships with Others, Vibrations and Songs) can be focused on one at a time. Do not pack so much into a session that the children forget the main point.

The exact structure of the sessions is up to the instructor or team. It really depends on the circumstances in which you find yourself. Use your sense of discrimination and be creative.

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