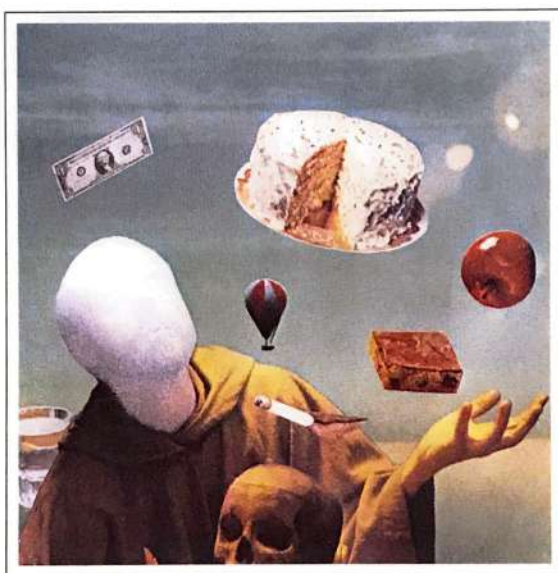


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Research Model For Homa Psychotherapy
Pranayama (Yoga Rhythmic Breathing)

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Cover

Homa psychotherapy relieves stress and helps to
change addiction-related behavior.



Research Model For Homa Psychotherapy

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Research model for the use of Homa Psychotherapy with clients with addictions.

Introduction

For several years, there have been isolated attempts at using the practice of Homa Therapy in combination with psychotherapy for the purpose of assisting individuals in the process of systematic study of their behavior, mind set and changes which they would like to make in these areas. Attempts to combine these two sciences are based on assumptions which state that:

- ☐ The science of Homa, which uses fire as the medium, has a measurable effect in the area where it is performed, has a measurable effect on persons in the area and has the potential of assisting change in the physical and mental functioning of persons affected by its performance.
- ☐ Homa can be combined with psychotherapy, regardless of the type, provided no drugs are involved with the effect of facilitating, rather than changing the psychotherapeutic process.
- ☐ The resultant practice, Homa psychotherapy, has a measurable effect as an aid to the process of self-directed change and transformation.

Need for Research

A review of the literature on Homa psychotherapy shows repeated reference to the concept of pollution of the biosphere, including thought pollution. Discussion includes statements relative to the effect of pollution on the human mind, as well, resulting in increased stress and strain. People are nervous, tense, disturbed by the slightest annoyance. Homa, an ancient science given through the Vedas, is specified as a remedy. There is no use, suggests the literature, of simply giving diagnosis. Therapy must carry the remedy, as well.

The practice of Homa brings about beneficial change in the atmosphere; this change has a cleansing/nourishing effect and the effect has utility in facilitating change or transformation. This simply-stated sequence or basic assumption should be capable of standing the test of observation, controlled application and/or other research. Research would be especially useful in the area of Homa psychotherapy with persons with addictions—alcoholics and drug addicts. The model which follows is proposed as one approach to the study of the use of Homa psychotherapy with persons with addictions.

Research Model

The basic model specifies three groups: clients, psychotherapists and Homa therapists. Each is described, in turn. The client is an alcoholic or drug addict who must be a) self-selected b) ready for clarification of mental mismanagement and c) in concurrent regular treatment with proper regulations and medical monitoring. The client—adult or juvenile, man or woman—should be in a state of readiness where he/she “knows the answers” and attendant rationalizations. The client volunteers to participate in the research and must be clear, though not necessarily have belief, that Homa is being projected on the assumption that it is an aid to the mental clarification process.

The psychotherapist must be trained and experienced as a practitioner in any of numerous forms of psychotherapy. He/she must be clear that Homa is being used as an aid to, but not a replacement for, regularly scheduled and supervised psychotherapy. The psychotherapy should focus on individual, rather than group therapy. There is no requirement that the psychotherapist alter his therapy model in any way.

The Homa therapist is trained in the use of Homa and practices in a setting conducive to strict performance of daily morning and evening Agnihotra and daily four hour Yajnya.



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Objectives

This treatment model is designed to address objectives as follows:

- ☐ To assist client in achieving self-directed change.
- ☐ To help client reorder psychosomatic behavior, enabling him/her to change the mind/break the addiction.
- ☐ To enable client to view addiction and assess its effects on the body, mind and spirit.
- ☐ To facilitate the process of using Homa to replace addiction-related behavior—life-style, life patterns and habits.

Requirements

- ☐ Client participates in daily Homa Therapy as prescribed: Daily Agnihotra/two times per day, daily Yajnya/at least one hour.



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Administrative Director
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- ☐ Client participates in regularly scheduled treatment with psychotherapist as required by program in which client is enrolled.
- ☐ Client monitors his/her progress before, during and at the end of the research period.

Rationale for Combining Homa and Psychotherapy for Addictions

- ☐ Homa has effect on the physical as well as mental and emotional discomforts associated with addictions and the process of ending addictions.
- ☐ Homa promotes relaxation independent of use of addictive substance (alcohol, drugs).
- ☐ Daily practice of Homa provides "something to do" for the client in need of more scheduled activity.
- ☐ The ritual associated with performing Agnihotra and Yajnya has positive impact.

- ☐ Daily practice of Homa provides discipline and requires that client take responsibility for personal development and change.
- ☐ Performance of Homa produces placebo effect: Client can come to believe that Homa is healing; and it is.

Observations and Documentation

Observations of results should involve more than one trained person. Observations should be noted and documented. Observations are noted by mental health clinician, not the Homa therapist. The process of assessing the value of the model must involve a criterion or standard. Accurate measurement is essential before evaluation can be done.

Assessment is based on 1) pre-project interview with client 2) continuing and accurate assessment of client behavior and 3) post-project interview with client. The pre-project interview enables client to "diagnose" his/her own situation and set goals appropriate to accomplishing change by his/her own efforts. Continuing assessment can be addressed through the use of graphs on which client measures day-to-day progress. Ultimately, it is the client who decides the duration of the project, determined, of course, by when the goal has been attained.

6 Assessment can be as creative, individualized and appropriate as participants in the project can make it. Running throughout, however, are the factors related to change and feedback. These factors are viewed as critical in the following context:

- ☐ When a person commits to making a change, he/she is stating recognition of a discrepancy between the actual behavior and the desired behavior (i.e., the tension between addiction and nonaddiction).
- ☐ Opportunities for feedback and constructive use of feedback support change. Feedback, which the client gives him/herself via conscious reflection about his/her progress, is paired with feedback from others. (It seems important to note here the assumption that feedback is useful only when it is used positively, appropriately and effectively.)
- ☐ The following table may be useful in measuring change and feedback.

Periodic Rating of Change

To be measured by 1) client 2) psychotherapist and others.

5—Significant change; client has, for the most part, achieved goals and is comfortable with new behavior.

4—Limited change; client has shown substantial, but inconsistent change.

3—Some change, some failure; client is changing, but not integrating change into behavior.

2—Little change; client occasionally tries new behavior.

1—No change; client shows little effort to change.

Evaluation

Reports on the use of the model should be prepared for submission to professionals in the field—persons outside of the project—for evaluation. Reports should include documentation from persons representing each of the three groups—clients, psychotherapists and Homa therapists. In cases where clients have become the control group, their progress can be evaluated in relation to clients who did not undergo Homa. Agnihotra University is prepared to assist in the evaluation process by reviewing reports relative to research based on the model. Persons interested in using the model should contact Agnihotra University as follows:

Research

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Pranayama (Yoga Rhythmic Breathing)

(Excerpts from Vasant's Meditation Meetings in Europe)

Through Pranayama you increase the 'heat' value of your bodily cells. They are better energized and can manifest more of *His* light at bodily level. This is expressed by increasingly manifest radiating power and better functioning of your components. Breath has some sort of a switching function, mediatorship between more subtle and more gross energies. We can intensify this quality by the ancient approved breathing exercises. Asans (Yoga bodily positions) derive from the same knowledge of flowing powers, however considering more mechanical systems of human body.

Pranayama greatly affects the mind now especially when it is done in the period immediately following Agnihotra in that atmosphere where the fire is still ablaze. It helps strengthen the mind, the power of discrimination. It does this noticeably and immediately if done to the mind and one may find effect like a "high" if practiced greatly with concentration and intensity. Pranayama becomes extremely important, extremely beneficial from now.

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Actually there is some subtle substance which enters the body when one sits near a Homa fire. It is amazing what can be done with Yajnya.

First learn the technique of *Bhasrika* (Bellows breath).

After sufficient mastery over Bellows breath begin the practice of rhythmic breath with internal retention of breath.

In breath, retention and out breath in the ratio of 1:4:2.

Then commence the practice of rhythmic breath with external retention of breath.

Then begin the cycle of in breath, in retention, out breath, out retention in the ratio of 1:4:2:4.

After enough practice remind yourself as follows while doing the breathing.

8

Shuddho Ham: I am pure.
My desires becomes less and less. I have no desire. Not my will but Thy will be done.

Buddho Ham: I am enlightened.
I am not the body but beyond it. I am not the intellect but beyond it.

Mukto Ham: I am free.
The bondage of the cycle of birth and death is no more. I am free from the cycle of birth and death.

Meditate on the above. This is Swadhyaya (Self study), the fifth aspect of the Fivefold Path. Whatever you may be doing, this is always your Swadhyaya. Realizing this is the aim. Knowing this, nothing remains to be known, nothing remains to be done, nothing remains to be achieved.

This is the state of 'I and my Father are One.'

Thou art perfect as thy Father in Heaven is perfect.

You become what you eat. You become what you think. Hence it is stated 'Keep the lamp of knowledge on the threshold of the tongue.' It means be careful what goes in, i.e., food. It also means be careful what goes out, i.e., the words you speak.

One should eat food that is grown with love, that is cooked with love and is served with love. Food grown in *Homa* atmosphere by *Homa* farming methods is ideal as it carries the imprints of love energy from the beginning. The subtle energy imprints help the mind toward meditative practices.

Every time you speak a word you have to breathe out. Breathing out means loss of energy that could have helped mind training. Hence it is stated say 'Aye, aye and nay, nay; anything more than that is sin.'

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