

## REG investigation of the consciousness field: Effects of an *Apthoryama yajña*

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*Vedic* knowledge states that *yajñas* have effects on the environment and people. *Yajñas* of various kinds are elaborated in the *Vedic* literature. Among *Soma yajñas*, the *Apthoryama Yajña* is the chief and the largest. From 17 - 26 April 2007, an *Apthoryama yajña* was organized in Bangalore and evaluation of its effects on the environment, society and human beings was encouraged. Our study used a Random Event Generator (REG) placed 12 m from the site of the *yajña* to evaluate its effects on the consciousness-field. Significant increases in REG values were found on several occasions on all days, compared to control days with no *yajña*. Particularly significant changes occurred on the following days: the second day during *Vedic* chanting ( $p < 0.001$ ); the third day on four occasions, *Agni Prasthapana* ( $p < 0.05$ ), *Soma Kriya* ( $p < 0.05$ ), *Shainchitti* ( $p < 0.001$ ) and *Pravargya* ( $p < 0.01$ ); the fifth day during *Pravargya* ( $p < 0.05$ ); the sixth day during *Subramanyam Ahwan* ( $p < 0.001$ ) and *Garun Chayana* ( $p < 0.05$ ); the eighth day during *Garun Cayana* ( $p < 0.05$ ), *Agni udbhava* ( $p < 0.05$ ) and *Subramanyam Ahwan* ( $p < 0.05$ ); and the ninth day during *Soma yajña* ( $p < 0.05$ ) and the final *Puja* ( $p < 0.05$ ).

**Keywords:** *Apthoryama yajña*, Environment, Random event generator (REG)

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*Yajña* technology was developed by the ancient *Vedic Āñis* as a means to achieving the best and highest in all types of human endeavor. Every activity, thinking, studying, speaking, serving, meditating, performing, etc. was conceived as a *yajña*. In their wisdom, the *Āñis* also designed, defined and described different stages, procedures and processes of each *yajña* along with the respective *mantras* to be chanted in its performance<sup>1</sup>. At the micro-level, the prime goal of all *yajñas* is to establish lasting peace, progress and prosperity during one's existence in this world, and at the macro-level, to attain the highest status in the higher worlds.

Even today, many people continue to place confidence in *yajñas*. They believe that *yajñas* are capable of ushering in an era of universal peace, progress and prosperity, and that their performers will become fulfilled, enjoying the fruits of their *yajñas* for a long time to come. The combination of willpower (*icchā Śakti*), knowledge power (*Jñāna Śakti*) and action power (*Kriyā Śakti*) pave the way to achieve human welfare through divine blessings<sup>1</sup>.

The statement *Ekavimśati Samsthoyajña* indicates that there were 21 different kinds of *yajña*. They were

classified as *Pakayajñas*, *Haviryajñas* and *Somayajñas*. The *Apthoryama yajña* is the final *yajña* of the seven *Somayajñas*. It was the rarest of its kind. In *Somayajñas* the juice of the *Soma* plant is the chief sacrificial offering.

The *Apthoryama yajña* has another important component, namely *Mahāgni chayana* or *Garuda chayana*, the main Fire Altar (*Havana Vēdi*) for the *Yajña*. This altar is constructed in 5 layers of 200 bricks, totaling 1000 clay bricks, of different shapes and dimensions (Fig. 1). Detailed rituals involving the chanting of many *Vedic mantras* are used in its construction. When completed, the altar assumes the shape of the holy eagle (*Garuda*) with outstretched wings.

### ***The Garudachayana with its five layers***

These represent the *panchamahabhutas*, ie. 1st layer-*Prithivi*, 2nd - *Jala*, 3rd - *Tejas*, 4th -*Vayu* and 5th-*Akasha*.

Some feel that Modern Science is at a turning point and that its matter based approach is becoming replaced by a new, consciousness based approach, in which the whole universe is seen as a living, intelligent, interconnected system<sup>2,3</sup>. Eastern practices and philosophy are catching the attention of modern

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scientists and giving new dimensions to research. This is especially true in the field of consciousness research and the *Vedic* sciences. Chanting, or even just thinking, *mantra* produces vibrations, which have stimulating and soothing effects on human beings and animals. Such vibrations reverberate and spread specific energy waves in the surrounding atmosphere. In *yajñas*, the oblations are offered, accompanied by specific *mantra* chants<sup>4</sup>. They too will produce similar vibratory effects.

One example of a few people causing a more powerful effect than many is in the famous demonstrations where groups of people practicing Transcendental Meditation in certain cities brought down crime. It is known as the *Maharishi* effect which is named after the founder Maharishi Mahesh Yogi<sup>5</sup>.

This has already been demonstrated. The *Yajña*, *Agnihotra*, has been shown to significantly increase the growth of rice seedlings<sup>6</sup>. Other studies, one on the effect of *Agnihotra* on the bioenergetics systems of individual microorganisms, and another on the antiseptic and antibiotic effects of *yajña* smoke and *Agnihotra* ash, have revealed that water can be cleansed and purified, and made it fit for drinking<sup>7,8</sup>. *Yajña* appears to be a promising, scientific, cost effective, eco-friendly method of countering the increasingly deadly pollution, purifying the environment, and enriching it with healthy substances.

Field effects of consciousness – REG. Previous experiments on REG's suggest that each individual has a certain probability of influencing the instrument. This is usually interpreted as a form of psychokinesis<sup>9</sup>. While the possibility of psycho-kinesis may still be controversial, it is becoming quite well established. Uri Geller's ability to bend metal objects by the power of mind is well known, and scientific observations of his paranormal powers have been published<sup>10</sup>. With regard to the possibility of a *yajña* affecting an REG, Indian studies include one showing that *Gāyatri mantra* produces significant effects on an REG<sup>11</sup>, suggesting that *yajñas* should also have observable effects.

Field trials have shown that major events involving emotional responses from large numbers of people can influence REG's<sup>12</sup>. Fig. 2 shows how this is measured. The + or – output of the REG is plotted with time, forming a path, which is essentially a random walk. Random walks have lines of equal probability which form parabolas. As long as the



Fig. 1—The *Garuda chayana* or eagle shaped fire altar

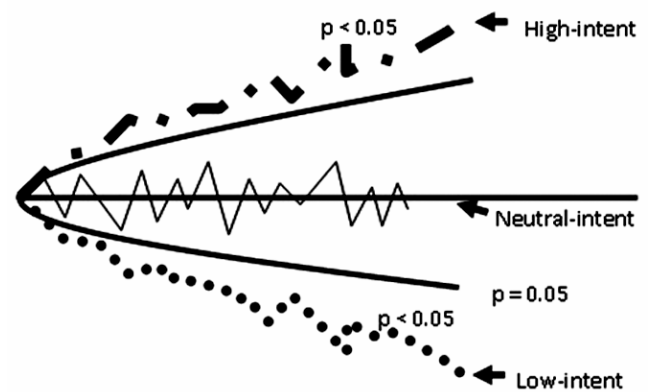


Fig 2—REG recordings

Hypothetical, significant REG readings for high, low and neutral intent

results stay within the parabola representing the key significance value  $p = 0.05$ , nothing of significance is thought to have been observed. Fig. 2 shows a curve fluctuating within the limits of that parabola.

The present study looked for a similar effect: it examined possible influences of the *Apthoryama Yajña* performance on an REG, hypothesizing that the *Yajña* performance by the pundits would influence it, possibly through a surrounding consciousness field (About 300 people between the ages of 15-70 yrs attended, and would also have contributed to any consciousness field).

**Objectives:** The objective of this present study is to quantify the changes in consciousness fields evoked by *Apthoryama Yajñas*.

### Methodology

The protocol to measure the effect of the *Apthoryama Yajña* on the REG was as follows: The REG was placed within 12 m of the *Garuda cayana*, underneath an asbestos sheet shelter, for protection

from the sun. Pre-*yajña* baseline measurements were taken in the *yajña* location (day 1); similar post-*yajña* base line measurements were also taken (day 12). Measurements on days 2-11, were taken during the 10 days of the different *yajña* activities given in Table 1. All these *yajña* days were compared with day 1. The *yajña* was performed at Poorna Prajñā Vidyā Pītha, Bangalore.

An REG unit (Research Micro REG s/n 0128, US Patent 5, 830, 064) supplied by Mind-Song Co. Inc. was used. A typical micro electric REG consists of an analog section based on a solid diode, and a Johnson noise source, or field effect transistor (FET), with its output processed through a multi-stage amplification and clipping circuit. Components are selected to produce a white noise spectrum that is flat over the range 500-30,000Hz. Analog portions of such an REG system are very sensitive to variations in design. Their construction includes sophisticated shielding from environmental fields.

The analog signal is compared with a DC reference level, yielding a digital (CMOS or TTL logic) output that unambiguously translates the analog input into a binary output: above or below the reference voltage. This digital signal is periodically sampled by an edge triggered flip-flop, which locks in a bit of 1 or 0 until the next clocking period. Typically the sampling rates are adjustable, for example 1000 per second. The sampling process yields a continuous sequence of bits, which is further processed to eliminate residual biases. The sequence of bits is then shifted into an 8-bit shift register, the content of which is transferred every 18-milliseconds to a UART chip for asynchronous transmission as a data byte. Bytes are transmitted to the serial port of the computer at 9600 baud, where they are read and converted to REG data.

Digital and analog circuits of the REG are electrically isolated from each other and are active asynchronously. A separate external power source is used to minimize electromagnetic field interactions within the device. Further, the REG design, which includes mu-metal or other shielding around the sensitive early stages of the analog circuit, protects it against most internal and external sources of electromagnetic interference.

The intervention consisted of the 10 day *Aphoryama Yajña*. Its various component procedures and rituals are given in Fig. 3. As will be seen, different days comprised very different activities, the construction of the 5 layers of the fire-altar taking five

VC	WG	AP	SK	PG	SA	GC	SR
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Fig 3—Main components of the *Yajna* program VC-Vedic chanting, WG-Washing the God, AG-Agni *prajwalan*, SK-Soma *kriya*, PG-*Pravargya*, SA-Subramanyam *ahwan*, GC-Garuda *chayana*, SR-Soma *rasa*



Fig 4—*Pravargya* during the program

days, followed by the main sacrificial offering of the juice of the *Soma* plant made on the tenth day. Of particular interest were the *Pravargya* performances (Fig 4.). These may be considered different individual interventions.

#### Stages leading up to the *Aphoryama Soma Yajña*

On the first day, various preparations are made for the *Yajamana* to assume his role in the proceedings of the *yajña*. The *Aphoryama yajña* itself is preceded by several stages, partly consisting of earlier *yajñas* in the series of *soma yajñas*, and partly consisting of the construction of the *Garuda cayana*, Fire Altar. Each day's addition of 200 bricks to the altar is preceded by the performance of *Pravargya*, one of the main components of *Aphoryama*, and an independent *yajña* in its own right.

*Pravargya* is performed as follows: after the chanting of 500 hymns, *ghee* is brought to the boil in an earthenware pot accompanied by the chanting of further hymns. A mixture of cow's milk and goat's milk is then added. The resulting reaction has to be seen to be believed: multi-colored flames spring dramatically up to 450 cm into the air (Fig. 4). The atmosphere is cleansed for the altar's continuing construction.

After the altar's construction has been completed on the sixth day, *Havan* is performed on it to consecrate the *Agni*. In a *Vasodhara homa* of very high order, *Agni* is praised with 11 *Namakas*, in order for *Pravargya* to convert his destructive form to his gentle and auspicious form, *Bhadra*.

After the conclusion of these and other preceding rituals, the *Apthoryama Yajña* itself can start. Its distinctive feature is that all the *Ragas*, to which the various hymns are chanted include all seven *swaras* (notes of the octave) - *Sa, Re, Ga, Ma, Pa, Dha*, and *Ni*, making it almost unique. The *Yajña*'s hymns consist of *Ukthyastothras*, *Mahavalabhith*, *Vrusha kapi*, *Evayamaruth Shasthras*, all belonging to *Bhaskala shaka* from *Rigveda*, and Hymns from *Atharvaveda*.

The 10<sup>th</sup> day begins with a 3 part period before dawn called *Southyah*: *Prathah savana*, *Madhyandina savana*, and *Thrutheeya savana*. *Prathah savana* begins at 4.00 am with the *Hotar* privately performing *Pratharanuvaka*, the chanting of 500 *richas* from *Samaveda*, in which various *Devas* are invited to accept and drink their portions of *Soma* juice (singing of *Samaveda* hymns is termed *Sthothra*, and singing of *Rigveda* hymns is called *Shasthra*). In contrast to *Prathah savana*, *Madhyandina Savana* is held in the *yajñashala*. It includes 6 *prusta sthothras* and 6

*shasthras*, followed by repetition of much of the *Prathah savana*. The *Thrutheeya savana* consists of *Arbhava pavamana sthothra* followed by 5 *Sthothras* and 5 *Shasthras*, and a repetition of the *Madhyandina savana* programme. This is followed by *Ashwina sahasara* – referring to the chanting of 1,000 *richas* by the stationary *Hotar* over a 4 hrs period, during which offerings are made following the chanting of every 100 *richas*. Next 600 offerings of *ghee* are made (*Savaneeya prayaschitta*). Finally follows the climax of *Apthoryama yajña*, the chanting of four *Athiriktha* and *Uthya Sthothras* and *Shastras* special to the *Apthoryama yajña*. The day concludes with the *Poornahuthi*, in which all things are offered to the divine.

### Assessment

REG readings were taken before, during and after each specific event, every day for 10 days (Fig. 5).

### Results

The number of times that the REG yielded data at the  $p < 0.05$  level on each day is shown in Table 2. Table 4 shows changes in the influenced values with respect to time (Fig. 6). Table 1 showed the

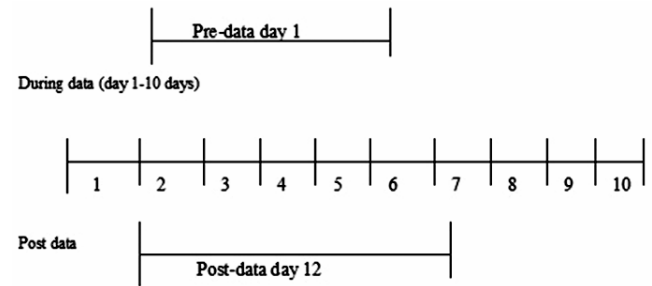


Fig 5—Pre-data

Table 1—Apthoryama Somayajña program list

Phase	Name	Activity/Dimension
1	<i>Vedas</i> chanting	Chanting of <i>Rigveda</i> , <i>Yajurveda</i> , <i>Samaveda</i> and <i>Atharveda</i> .
2	Washing the Gods	Preparation for <i>Puja</i>
3	<i>Agni prajwalan</i>	Making the fire in <i>Agni kunda</i>
4	<i>Agni prasthapana</i>	Fire is generated by rubbing 2 pieces of wood together (a process called <i>Aranis</i> ) and the resulting fire is consecrated.
5	<i>Soma kriya</i>	<i>Somakriya</i> is prepare the <i>soma</i> juice must be purchased from the grower to exchange for money.
6	<i>Pravargya</i>	After chanting 500 hymns, cows milk and goat's milk are mixed with boiling <i>ghee</i> in an earthen pot. Coloured flames spring up to 450 cm in the air. The reaction has to be seen to be believed.
7	<i>Subramanyam ahwan</i>	The <i>subramanyam</i> ritvik belonging to the <i>Somaveda</i> group welcomes the god <i>Subramaya</i> to the <i>yajña</i> as a special deity. Then <i>Indra</i> , lord of the Gods is invited.
8	<i>Garun chayana</i>	During the day programs and processes pertaining to <i>pravargya</i> and <i>upasath</i> continue up to the <i>Vrathapana</i> stage. In between, the 2 <sup>nd</sup> , 3 <sup>rd</sup> , 4 <sup>th</sup> , and 5 <sup>th</sup> <i>prasthavas</i> take place ie every day 200 bricks are assembled. By the end, 1000 bricks will have been assembled to the chanting of the mantras.
9	<i>Soma rasa</i>	One must collect the herb called <i>somacreeper</i> to prepare <i>Soma</i> juice. The herb must be obtained from the grower giving something as a medium of exchange. This specific exchange process is called <i>somakrayana</i> .

Table 2—Data wise, event wise changes at pre, during (2-11) and post *Aphoryama Yajña*

Days	1	2	3	4	5	6	7	8	9	10	11	12
no event	No event	No event	No event	No event	No event	No event	No event	No event	No event	No event	No event	No event
100.08	99.81	100.16	100.01	99.93	100.22	100.01	100.01	100.00	100.06	99.94	100.01	100.01
±0.50	±0.71	±0.72**	±0.68*	±0.81	±0.70**	±0.56*	±0.63*	±0.63*	±0.64*	±0.57	±0.84	
no event	<i>Vedas chanting</i>	<i>Agni prasthapana</i>	<i>Pravarg-ya</i>	Chanting	<i>Pravargya</i>	<i>Pravargya</i>	<i>Pravargya</i>	<i>Puja</i>	<i>Soma rasa</i>	<i>Somarasa</i>	No event	No event
100.15	100.18	100.07	99.99	four places	100.00	99.94	99.94	99.95	100.02	99.86	99.77	100.01±0.43
±0.61	±0.53***	±0.73*	±0.69	±0.74	±0.76	±0.69	±0.68	±0.68	±0.71*	±0.61	±0.57	
no event	Washing gods	<i>Soma kriya</i>	<i>Shainch-itti</i>	<i>Pravargya</i>	<i>Subramanya</i>	<i>Subramany</i>	<i>Garun</i>	<i>Soma</i>	<i>Agni ahuti</i>	<i>Agni ahuti</i>	No event	No event
100.04	99.80	100.07	99.90	99.92	<i>m ahwan</i>	<i>am ahwan</i>	<i>chayana</i>	<i>yajna</i>	99.94	100.03	99.9±0.74	
±0.43	±0.77	±0.68*	±0.60	±0.73	100.37	99.98	100.16	100.06	±1.34	±0.87		
no event	<i>Agni prajwalan</i>	<i>Pravargya</i>	<i>Pravarg-ya</i>	<i>Pravargya</i>	<i>Garun</i>	<i>Purna</i>	<i>Pravargya</i>	<i>Soma</i>	<i>Soma and</i>	<i>Purna</i>	No event	No event
99.08	99.88	99.88	evening	evening	<i>chayana</i>	<i>ahuti</i>	2 <sup>nd</sup>	rasa ahuti	<i>marudatta</i>	<i>ahuti</i>	99.94	100.02±0.63
±0.80	±0.80	±0.77	±0.63	±0.65*	100.10	100.19	100.04	99.99	99.88	±1.20	±0.71	
no event	Evening Chanting	<i>Shainchitti</i>			<i>Pravargya</i>	<i>Pravargya</i>	<i>Rudra</i>	Chanting	<i>Somarasa</i>	<i>Somarasa</i>	No event	No event
100.01	99.90	100.32			evening	evening	homa	after	<i>ahuti</i>	evening	100.12	100.04±0.83
±0.93	±0.68	±0.62***			99.86	99.92	100.02	99.88	100.01	±0.71	±0.71	
no event		<i>Pravargya</i>					<i>Agni garun</i>	<i>Somarasa</i>	<i>Agni</i>	<i>visarjan</i>	No event	No event
99.9		evening					<i>chayana</i>	chanting	evening	99.95	100.13±0.86	
±0.73		100.17					99.93	100.04	±0.68	±0.70*		
no event		±0.73**					<i>Agni</i>				No event	No event
100.0							produce				99.8±0.87	
±0.50							100.12					
							±0.76*					
							<i>Subramany</i>					
							<i>am Ahwan</i>					
							100.10					
							±0.78*					

\*<0.05, \*\*<0.01, \*\*\*<0.001 Independent 't' test comparison between no event of 1<sup>st</sup> day versus events of others day

significance changes on the second day, during *Vedas Chanting* (p<0.001), the third day, during *Agni Prasthapana* (p<0.05), *Soma Kriya* (p<0.05), *Shainchitti* (p<0.001), *Pravargya* (p<0.01), the fifth day of *Pravargya* (p<0.05), the sixth day during *Subramanyam ahwan* (p<0.001), *Garun cayana* (p<0.05), the eighth day during *Garun cayana* (p<0.05), *Agni Produce* (p<0.05), and *Subramanyam ahwan* (p<0.05), the ninth day during *Soma Yajña* (p<0.05) and final *Puja* (p<0.05). Table 3 also showed the how many times REG was significantly influenced. Hence, results indicate the possibility that *Vedic Yajñas* can enhance the power of humans to influence the REG. One interpretation of such events is that they cause an enhancement of psycho--kinetic power. (Fig. 7)

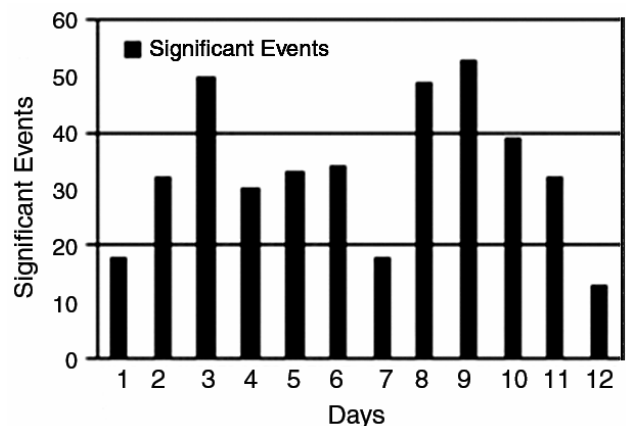


Fig 6—Comparison between days and No of times REG was influenced



**Discussion**

During the 10 days of the *Apthoryama Yajña* more significant influences on the REG were seen during various sessions than on control days. Maximum readings occurred on:

- the 2<sup>nd</sup> day while the first *Pravargya* was being performed;
- the 2<sup>nd</sup> day when first layer of *Garuda chayana* was completed;
- the 5<sup>th</sup> day, when *Pravargya* was held, followed by *Vedi samskara* and *Uttaravedi nirman*.

The physical significance of performing *Pravargya* is that it cleanses the physical environment around the *Yajña* site of unwanted spiritual influences. It was performed every day. Indeed, on a physical level, the significance of the whole *Yajña* is to purify the wider environment, and to this end medicinal and herbal materials are offered on various occasions into the fire. The 5<sup>th</sup> day was the day that the 4th layer of *Garuda chayana* was completed. (The 1st layer represents completion of *Prithivi tattwa*, the 4<sup>th</sup> layer, *Vayu tattwa*).

In ancient times, the people were more concerned with spiritual activities, and the benefits they brought to their lives. The spiritual significance of *Yajña* is to raise the general level of human consciousness. Procedures include chanting of *mantras*, offerings into the fire, etc. People attended *yajñas* for spiritual reasons, and felt that their lives were very much affected thereby. Today, there are efforts to revive these age-old traditions. The Bangalore *Apthoryama Yajña* was an example. Such spiritual gatherings affect the life style of the people, by bringing them together for events, which spread harmony and peace. Spiritual activity can have an important influence on people’s lives.

During the *Vedic Apthoryama Yajña*, the REG random sequence became non-random on various occasions: the collective consciousness of the gathering, and the *Yajña* performance were apparently of sufficient strength to affect it. Compared to no event, the *Apthoryama Yajña* produced significant influences on the REG during several sessions. Results indicate the possibility that *Vedic Yajñas* can enhance the power of humans to influence an REG. One interpretation of such events is that they cause an enhancement of psycho-kinetic power.

Table 3—Number of times each day that REG data achieved significance

DAY	Significant events	Total Data Point
1	18	299
2	32	177
3	50	237
4	30	199
5	33	185
6	34	163
7	18	161
8	49	320
9	53	336
10	39	276
11	32	202
12	13	280

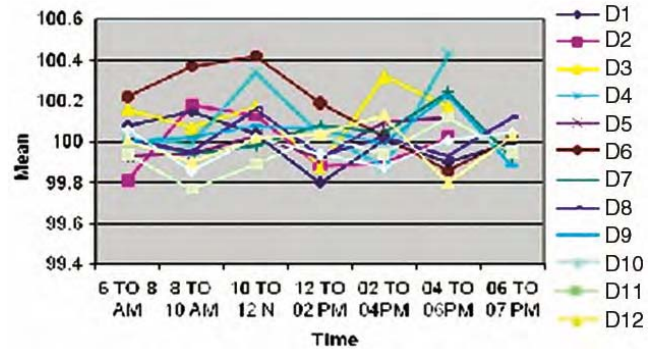


Fig 7—Changes in the mean values of REG

Table 4—Changes in the influenced values with respect to time

	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	M/INF	
6 TO 8 AM	100.08/3	99.81/3	100.16/6	100.01/12	99.93/5	100.22/6	100.01/6	100.01/6	100/6	100.06/3	99.94/3	100.01/5	
8 TO 10 AM	100.15/4	100.18/3	100.07/9	99.99/5	99.94/4	100.37/14	99.94/3	99.95/5	100.02/8	99.86/4	99.77/1	99.9/2	
10 TO 12 N	100.04/2	100.13/0	100.17/9	100.34/4	100.03/3	100.42/1	99.98/1	100.16/7	100.08/8	100.02/2	99.89/1	100.02/1	
12 TO 02 PM	99.8/0	99.88/7	99.88/13	100.04/3	99.92/17	100.19/2	100.08/1	99.93/6	100.06/5	99.94/3	100.03/12	100.04/0	
02 TO 04PM	100.01/7	99.9/10	100.32/3	99.88/3	100.1/3	100.03/1	100.04/1	100.02/4	99.99/10	99.88/3	99.94/4	100.13/3	
04 TO 06PM	99.9/2	100.02/9	100.17/10	100.43/3	100.12/2	99.86/5	100.24/1	99.93/8	100.23/9	100.01/10	100.12/6	99.8/2	
06 TO 07 PM	100.0/0						100.02/5	99.92/5	100.12/6	99.88/7	100.04/14	99.95/5	100.03/0

M- Mean, INF- Influenced

The table shows maximum influenced at 12:00 to 02:00 PM. and minimum influenced at 10:00 to 12:00 N.

The results are consistent with other observations. Similar influences on an REG were found during an *Apthoryama Yajña* organized in the Trichur district of Kerala in 2006<sup>13</sup>. Studies of the effect of *Bhajans* on an REG<sup>12</sup>, and *Japa* on *Gāyatri mantra* by individuals<sup>11</sup> have seen significant changes. Field-REG trials during Princess Diana's death, the Millennium change, etc. was found related results. Results at SVYASA on *Bhajan* sessions<sup>12</sup>, and Christian mass, have also made similar observations. In short, significant changes in REG have been seen in situations of deep agony, pain or excitement, as well as spiritual activity. It would appear that extreme distress-eustress in the emotional dimension may be necessary to produce significant changes in REG.

*Pada* III of *Patañjali's Yoga Sūtras* (Y.S. III.4) explains the process of *samyama*, in which *Dhāraṇā*, *Dhyāna* and *Samādhi* are done together to develop the *siddhis*, or higher powers of mind, such as psychokinetic power. This suggests that *Apthoryama Yajña* performance steadies the mind, and may even involve such higher powers.

A direct mental interaction with living systems can occur with *yajña*. For more understanding the study can be done in future with at least 1 physiological parameter when the agent was intentionally focused on the receiver<sup>14</sup>.

### Conclusion

This study suggests that *Apthoryama Yajña* has the capacity to influence the REG and possibility that *Vedic Yajñas* can enhance the power of humans to influence an REG

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