

Effect of emotional culturing session on random event generator

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Thirty females in the age group 18-50 yrs participated in the study to find out the effect of Emotion Culturing Session (ECS) on the Random Event Generator (REG) compared to a Random Thinking (RT) session. The pre- and post- session recordings on REG without intent lasted for 10 minutes, while the ECS and RT sessions lasted for 30 minutes. The number of episodes in which the REG could be significantly influenced (mean value > 101.00 indicative of $p < 0.05$) showed highly significant increase in the 'pre' verses 'during' data of ECS compared to RT sessions. These results indicate a distinct possibility of enhancement of the power of psycho-kinesis through emotions culturing sessions (ECS). This is in tune with the findings of field REG trials in which several REG instruments in different parts of the world have recorded significant influence on REG.

Keywords: Emotions culturing session, Random thinking, Random event generator, Psycho-kinesis

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Modern Science is in a turning point^{1,2}. The paradigm shift from matter based to consciousness based approach is becoming inevitable³. Quantum physicists, dealing with electrons and fundamental particles know that the role of an observer in influencing the behavior of these particles⁴. Influence of mind on matter has been a phenomenon in vogue from times immemorial in India. *Patañjali* in his *Yoga sūtrās*, has evolved a systematic the mind⁵. Such capacities are found in the higher states of consciousness achieved by either of the four streams of yoga, namely *Rāja yoga*, *Bhakti yoga*, *Jñāna yoga* & *Karma yoga*. Often this has been the greatest attraction for people at large all over the world to take to the path of yoga with all seriousness & commitment. They even go to Himalayan peaks to meet such yoga masters^{1,5}.

In recent times, the research investigations from various top universities of United States, Research Institutions have been summarised and even endorsed by the Association of the Magicians of America that Uri Geller had the powers to bend metal objects by the power of his mind⁶. It is believed that everyone has such powers at different levels and will manifest than at times⁷. While appropriate and critical comments about the authenticity of such experiments

continue among the hard core scientists, some researchers at Princeton University set up an Anomalies group and developed the REG (Random Event Generator) as a tool to examine such phenomena³. Their extensive research over the past 3 decades has confirmed such possibilities that each individual has a degree of psycho-kinesis⁸. REG has become the most authentic instrument for psycho-kinesis investigations accepted by the parapsychologists.

In the study conducted during August 2001-September 2003 on measuring consciousness fields using REG, the researchers carried out a study on 5 sections⁹. These are standardization; the effect of an individual on the unit with and without intent; the effect of groups, collectively on the unit with and without intent; a study of 'collective consciousness' where groups of people gathered for a common purpose (field REG trials). These trials confirmed the findings of the Anomalies group of a distinct possibility of measuring psychokinetic power by REG. However the following studies showed no significant changes in their capacity to influence REG; a study on pairs of empathic individuals as to whether one individual can influence the other when both are attempting to influence their REGs; and the effect of relaxation techniques.

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The field REG studies have shown significant changes during major world events, which invoked emotional responses from large number of people all over the world as in Princess Diana's death, millennium change, etc⁹. Hence, it is hypothesised that emotions could possibly bring about psychokinetic power rather than just relaxation. With this in the back ground, planned investigations were undertaken to examine the role of emotions in enhancing the power to influence the REG. The objectives of the study are to find out the effect of Emotional culturing session (ECS) in enhancing the capacity to influence REG in normal people (all females) in comparison to Random Thinking (RT) in the same subjects before and after ECS session; before and during the ECS session and to examine whether ECS can enhance the capacity of individuals who can significantly influence the REG in comparison to Random Thinking.

Methodology

Thirty females in the age group of 18-50 yrs, who were regular singers of devotional *Bhajans* for at least 3 yrs and who gave their informed consent were selected for the study. Females who were not in good health as well as those who were not familiar with *Bhajans* in *Vyāsa Puṣpāījali bhajan book* were excluded from the study¹⁰. During Emotional Culturing Session (ECS), simple *Bhajans* selected from *Vyāsa Puṣpāījali* were sung for 30 minutes to invoke the sublimating emotions (a part of *Bhakti Yoga*). In the control session, the same subjects did not invoke any emotions but sat in their usual Random Thinking Mode. Random Event Generator (REG) is an electronic device, which is connected to a computer for digitized display. They are also converted into a plot which shows up on the monitor. These plots continue to be within an envelope of a parabola showing that all numbers generated are random. Millions of trials have been conducted to show the standardization of the instrument. The (REG) envelop represents a curve for $p=0.05$ and when the numbers go above the curve either above the mean values go above 101.00 or below 99.00, respectively. They represent significant influence on the REG breaking the randomness ($p < 0.05$).

Whether our will or intent or the very presence can break the random number generation process of REG is known by this technique. If the curve (Fig. 1) goes on fluctuating within the parabola, this is an

indication that the changes are all non-significant ($p > 0.05$). If the will or intent or the presence of the subject doing some yoga or other practices has a distinct capacity of psycho kinesis, the curve would move beyond the parabola. The mean values calculated and recorded by the computer goes more than 101.00 or less than 99.00 showing the measures to which extent the state of consciousness of the subject can influence the REG. Hence, in a sense measures the psychokinetic power of the subject. Whether the subjects can influence REG and bring a change in random number generation depends upon the state of consciousness of the persons trying to influence the REG. Intent is a conscious application of our will to influence the REG.

Three types of intents are used in REG studies, viz. high, low and neutral (Fig. 2). High: To move up the curve in the positive direction to maximize the value, i.e. to move the curve above the parabola. Low: To move down the curve in negative direction, i.e. to move the curve below the parabola curve. Neutral: To keep the curve along the central line. No Intent: There have been studies in which the subjects did not have

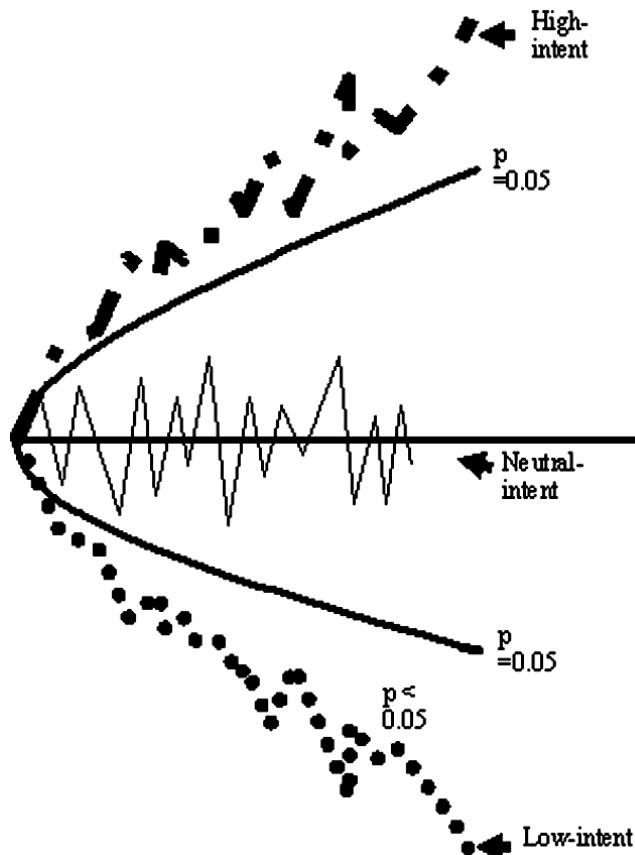


Fig. 1—Three types of intents in REG

any intent to influence the REG⁹. This would study the effect of the very presence of the subjects doing an activity on the REG. Some people by their very presence can bring calming effect on others and vice versa. The study was attempted to see whether ECS can induce a state in which the subjects can influence REG even without their intent. The distance of the subject from the monitor has an optimum effect in

bringing highest influence on the REG at 1.5 m⁹. Accordingly, the distance chosen was 1.5 m.

In the ‘pre’ session, 6 trials lasting for 10 minutes were taken to assess the maximum influence that the subjects could exert on the monitor screen. In the ‘during’ session, lasting for 30 minutes, 18 episodes were recorded. In the ‘post’ session, 6 trials were recorded. The same procedure was repeated next day at the same time with the same subject in a state of random thinking, where there was no invoking of emotions through ECS. Two repetitions for each subject were recorded and the better of the 2 trials were selected. The same procedure was repeated on all 30 females chosen for the study.

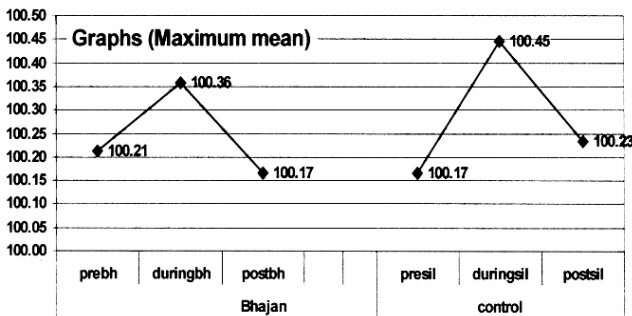


Fig. 2—Comparison of the number of episodes

Table 1—Comparison of pre-data for ECS vs RT sessions

| | Average | | PRE |
|-----------------|---------|--------|-----|
| | ECS | RT | |
| Mean | 99.77 | 99.73 | |
| SD | 0.20 | 0.21 | |
| <i>p</i> values | 0.46 | | |
| | Minimum | | PRE |
| | ECS | RT | |
| Mean | 99.37 | 99.29 | |
| SD | 0.24 | 0.33 | |
| <i>p</i> Values | 0.247 | | |
| | Maximum | | PRE |
| | ECS | RT | |
| Mean | 100.21 | 100.17 | |
| SD | 0.39 | 0.42 | |
| <i>p</i> values | 0.652 | | |

Table 2—One way ANOVA Test

| | | Mean ± SD | % | <i>p</i> -value |
|---------|--------|-----------|------------|-----------------|
| ECS | Pre | 100.21 | Pre Vs Dur | -0.14 |
| | ECS | ± 0.39 | | |
| | During | 100.36 | Dur Vs Pre | 0.19 |
| | ECS | ± 0.59 | | |
| Post | 100.17 | | | |
| | ECS | ± 0.47 | | |
| RT | Pre RT | 100.17 | Pre Vs Dur | -0.28 |
| | RT | ± 0.42 | | |
| | During | 100.45 | Dur Vs Pre | 0.21 |
| | RT | ± 0.56 | | |
| Post RT | 100.23 | | | |
| | RT | ± 0.65 | | |

Results

The data were analysed using statistical package for Social Science (SPSS 10.0 for windows). The base line REG scores for the ECS and RT groups were compared using one way ANOVA test for ‘pre’ and ‘pre’ data. Non parametric Wilcoxon test was used to compare mean for pre, during and post data as the data were not normally distributed. The comparison of the pre-pre-data showed no significance (Table 1). However, there was a highly significant increase in the mean values (Wilcoxon Signed Rank Test) during both ECS and RT sessions compared to their pre values (Table 2) indicating that both sessions influenced the REG (*p* < 0.01). The Mann Whitney test showed that the results did not differ significantly between ECS & RT sessions in pre-pre and post-post and during-during sessions. However, the % changes in mean showed greater increase (0.19%) in ECS compared to RT (0.21%) indicating a trend towards better influence of ECS on REG compared to RT sessions (Table 3). Table 4 shows the number of episodes in which the mean values had reached > 101.00 in ECS and RT groups. The pre verses during sessions in ECT showed a 650% increase (*p* < 0.03), while there was no significant change in RT sessions (Fig. 3). They clearly show that ECS had brought about the power to influence the REG much more compared to RT sessions. The pre-post data showed no significance in both the sessions.

Discussion

The non-significant changes in pre-post analysis indicate that neither ECS (Emotional Culturing Session) nor RT (Random Thinking) had an influence on the REG after the events. These results are in tune

Table 3—Comparison of means for pre, during and post data in ECS and RT sessions

| | ECS | ECS | ECS | RT | RT | RT |
|--------------------------|-----------|------------|------------|-----------|------------|------------|
| Z | Pre - Dur | Dur - Post | Pre - Post | Pre - Dur | Dur - Post | Pre - Post |
| Asymp.Sig. (2-tailed) | -2.238 | -3.775 | -1.286 | -3.198 | -2.973 | -0.364 |
| | 0.025* | 0.000 | 0.199 | 0.001 | 0.003 | 0.716 |

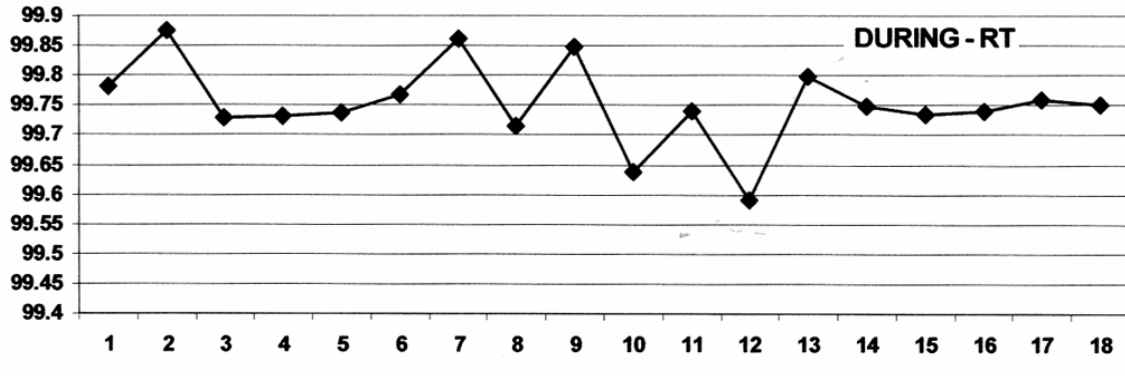


Fig. 3—Mean values during RT

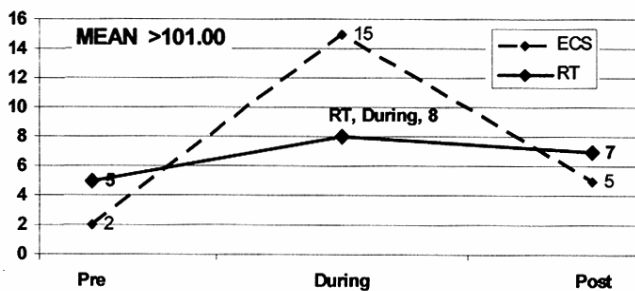


Fig. 4—Mean values for Pre, During, Post in ECS & RT groups

Table 4—Comparison of the number of episodes in which there were mean values > 101.00 showing capacity to influence the REG significantly

| | pre | During | Post | % change during | % change post |
|-----|-----|--------|------|-----------------|---------------|
| ECS | 2 | 15* | 5 | 650* | 150 |
| RT | 5 | 8 | 7 | 60 | 40 |

*Significance level $p < 0.03$ as shown by Wilcoxon Signed Rank Test

with earlier results showing non-significant changes cyclic meditation and *shavasana* sessions⁹. There is no significant change between the ECS & RT sessions. The Wilcoxon test has shown that there was a significant increase in the number of episodes

recorded during the ECS Sessions in comparison to the ‘pre’ values. There was as much as 650% increase in the number of episodes, whereas in the RT event, there was only 60% increase between ‘pre’ and ‘during’ which, however, was non-significant. The changes ‘during’ verses ‘post’ in both ECS & RT showed no significance though there was a 150% change in ECS event in comparison to only 40% in the RT event. These results clearly suggest that the ECS Sessions have been very effective in inducing a state, which could significantly improve the capacity of subjects to influence the REG effectively. It also indicates that there may be a distinct possibility of enhancement of the power of psycho-kinesis in emotions culturing sessions (ECS) compared to RT sessions.

Earlier field REG studies have clearly pointed out that certain global events is Princess Diana’s death, new millennium midnight, world trade center, etc. changed with emotional fervor can influence the REG. During these events millions of people were emotionally involved either in the form of leep, ampathy, jubiliance or fear. The EGGs installed all over the world (in nearly 20 places) sent signals of increased influence on their respective EGGs showing probably that the changed emotions could influence the global consciousness field¹⁰. These studies also pointed out the non-local dimensions of the influence.

Bhakti yoga, the science of emotions culture offers techniques to invoke different emotions amplify them and diffuse them voluntarily. The intensity of emotions invoked by different practitioners could vary widely depending on their practices, experience and achievements. It is also known that masters of devotion acquire various forms of powers as ESP, psychokinetic power etc known as *siddhis*. The right masters will use these powers to promote harmony, health and peace in the society, which is the real purpose of all yoga practices^{1,5,7}.

The study has shown that emotion culturing sessions with *bhajans* sung with intense feeling of surrender by well trained female singers can significantly influence the REG indicative of enhanced psychokinetic powers compared to their own control RT sessions. This indicates that an individual can influence the local consciousness field through the power of emotions. *Maharishi* effect has shown that a group of TM meditators (about 1% of the population) can influence the consciousness field promoting better harmony shown by reduced crimes in different cities, Raja yoga, the name given by Swami Vivekananda to *patanjali's* system of yoga (also known popularly as yoga- one of the 6 systems of philosophy), is the path of will power^{11,7}. The eight limbed yoga— *yama*, *niyama* (do's & don'ts), *asanas* (postures), *prānāyāma* (science of gain control over breathing & there by on *prāna*), *Dharana* & *Dhyana* (meditation) culminating in *pratyahara* (control over senses), *Samadhi* (super consciousness) lead to advanced yoga technique called *samanya*. A threefold combination technique of *Dharana–Dhyana–Samadhi* threefold can invoke ESP, Psychokinesis and many other powers of an individual. *Samanya* on different aspects can induce different powers. In *sutras* 45 & 46 of the third chapter (*vibhuti pada*) *Patanjali* mentions that higher states of consciousness induced by *Samanya* on gross, subtle and all pervading functional states of mind can get powers to influence the *panca bhutas*—sky, wind, fire, water and earth leading to get not only psycho-kinetic power but also powers of creation of gross objects and to vanish than to their all pervading states as energy fields^{12,13}.

Intense emotions can transform the mind as also the personality of individuals. Right emotions can bring growth of the individual to be in the tune with nature, contributing to the harmony & peace in the society.

Intense right cultured emotions featured by selflessness can induce in him/her higher states of consciousness, which in turn influence the consciousness fields pervading all around us. The great master of *bhakti*, *Narada* in his *sutra* 69 mentions that such personalities with intense devotion can beneficially influence the consciousness fields—harmonising them⁸. Thus, the experimental study substantiates the wisdom contained in ancient texts of yoga among the female well versed in the art of devotional *Bhajans* in the age group of 18-50 yrs. The limitations of the study in restricting to small number of only females, self as control, non elimination of possible confounding factors of direction, time and day would necessitate further strengthen the findings of the study.

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