CHAPTER 7.
DISCUSSIONS

7.1 DEEP RELAXATION TECHNIQUE:

The group performance of DRT has shown no significant changes compared to random thinking sessions. The possible reasons are discussed below:

1. REG has shown significant changes in cases of deep agony or pain or excitement as seen in field REG trials on Diana’s death, Millinneum change, etc. Our results on Bhajan (devotional singing) sessions, Christian mass, etc also have indicated similar findings.

Individual REG studies examining the effect of Bhajans on REG has shown significant changes (Mohan T, Nagendra HR, Nagraathna R, 2003), Gāyatri Mantra also has shown individual changes. (Neha R, 2004). Hence it looks that Emotion’s dimensions of extreme distress, Eustress, is necessary for the changes in REG.

As there were no such intense practices in DRT or Control, we did not find any change between the groups.

2. Patañjali Yoga Sūtras indicate that there should be samayama in which Dhāranā, Dhyāna and Samādhi are done simultaneously for getting higher powers. Neither were these practices included in the DRT. Hence there appears to be no change in REG.

3. Earlier studies on HRV and HRC have brought out that other variables of cognition have shown significant improvements. REG is a higher faculty and
needs probably different types of practices than just a relaxation. This is true with our earlier findings (Rebika, Nagendra HR, Nagarathna R, 2005)

**7.2 CYCLIC MEDITATION**

There were highly significant changes recorded by REG during different phases (see table 4) of CM mentioned in table 3 for nearly 52% of its duration. Cyclic meditation involves movement and such practices (another example being Tai-Chi-Qui-Gong) have been described as 'moving meditations'. These techniques are described as meditations because during these practices practitioners ideally assume a meditative state of mind. This is characterized by interception, awareness of body sensations, and relaxation. Hence though these moving meditations differ from the classic description of meditation, in which the practitioners remain, seated, keeping as still as possible. During the practice of Cyclic Meditation practitioners experience very deep rest (32% reduction in metabolic rate compared to (9% reduction after 6 hours of deep sleep). It looks that the cumulative effect of all practitioners was able to influence the REG so effectively.

Extreme agony, great excitement or awe is evident in these cases. At these points of time Dharanā and Dhyāna occurs leading to Samādhi like experience through compassion in extreme agony and great bliss in excitements. When Dharanā –Dhyāna- Samādhi occur together it is called Samyama (trayam ekatra samyamah pys 3.4, 4). Samyama is the tool suggested by Patanjali to reach
higher and subtler levels of consciousness, in which state ESP, PK and other powers emerge (Goswami A, 1993). An individual has to raise to great heights of higher layers of consciousness at which level the effect of the same becomes wide spread in the whole of its surrounding (ahimsa satya pratisthayaam tatsannidhau vairatyaagah pya 2.35, 4). The nonviolence spreads so effectively in their vicinity that even enemy animals live together in harmony. The ashrams of great sages were models of such phenomena.

In CM, the group brings out similar effect which is evident from this study. The CM performed by a group of 40 persons with synchronization has significantly influenced the REG evidencing the arousal of PK power. This is in tune with the claims of the yoga text (Māndukya kārika) that we move towards subtler levels of mind acquiring different varieties of siddhis including PK power.

7.3 MAITRI MILAN

During the 30 days of the Maitri Milan program significant influences on the REG were seen during various days. The significance readings occurred due to vibration of chanting and participants also so much involved during the chanting. During the Maitri Milan, the collective consciousness of the gathering, and the mantra chanting were of sufficient strength to apparently affect the REG, and make the ‘random sequence’ non-random on various occasions. The Maitri Milan produced significant influences on the REG during
several sessions. It caused an enhancement of psycho-kinetic power. Results indicate the possibility that Vedic mantra can enhance the power to influence REG.

7.4 AGNIHOTRA

Agnihotra performed along with a witnessing group of nearly 300 persons has shown that REG is influenced for 574 out of 600 seconds. A *mantra* is a sound form, which has been used for spiritual practices in almost all religions of the world since time immemorial. In Vedic culture, *mantras* were usually associated with sacrificial rites. Even today one can witness various types of Vedic sacrifices in India, performed to the accompaniment of *mantras*. The *Agnihotra mantra* is recited by a large number of people in India. When the sun is just rising, pulsations of all life forms are intensified. The reverse phenomenon occurs at sunset. It is at these times that the *Agnihotra mantra* is chanted, accompanied by oblations poured into a fire.

Vedic people believed that the *Agnihotra mantra* with certain mystical properties helps in capturing of cosmic energy. The combustion products released into the atmosphere during the pouring of the oblations help in cleaning the atmosphere and removal of many pollutants. These ideas found wider acceptance among the ancient people of India. Mantra chanting with yajña has sufficient strength to influence the consciousness field.
Earlier studies on REG to measure the changes in the surrounding consciousness fields by Gayatri Mantra chanting (Neha, 2004) have shown highly significant changes. Here the group effect of the same appear to enhance the effect greatly.

7.5 APTHORYAMA YAJÑA

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

- the 2\textsuperscript{nd} day while the first Pravargya was being performed;
- the 2\textsuperscript{nd} day when First layer of Garuda Chayana was completed;
- the 5\textsuperscript{th} 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\textsuperscript{th} day was the day that the 4th layer of Garuda Chayana was completed. (The 1st layer represents completion of Prithivi tattwa, the 4\textsuperscript{th} layer, Vayu tattwa).
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 psychokinetic power.

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 (Surendra R, 2007). Studies of the effect of Bhajans on an REG (Mohan T, Nagendra HR, Nagarathna R, 2003), and Japa on Gāyatri Mantra by individuals (Neha R, 2004) have seen significant changes. Field-REG trials during Princess Diana’s death (Nelson, Dobyns, Bolle et al, 1998), the Millennium change (Nelson, Dobyns, Bolle et al, 1998) etc., have found related results. 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. The effect (i.e., a significantly differing activation between activating and calming attempts) for at least 1 physiological parameter when the agent was intentionally focused on the receiver (Dunne BJ, Nelson RD et al, 1988).

7.6 NAVARĀTRI PUJA

During the 10 days of the Navarātri Festival significant influences on the REG were seen during various sessions as compared to pre puja with no event. The maximum readings occurred on: The 8th day while the Asthami was being performed. This may be due to 'Yajña' as performed. This comprises of a sacrifice, which is offered to the sacred fire. The sacrifice honors the goddess Durga as well as bids her farewell. The sacrifice or offering is made out of clarified butter (ghee), rice pudding (kheer), and sesame seeds.

The physical significance of performing Navarātri Puja is that it cleanses the physical environment around the Puja site of unwanted spiritual influences. It was performed every day. Indeed, on a physical level, the significance of the
whole Puja is to Purify the wider environment, and to this end Medicinal and Herbal materials are offered on various occasions into the Fire.

In ancient times, the people were more concerned with spiritual activities, and the benefits they brought to their lives. The Spiritual significance of Puja is to raise the general level of Human Consciousness. Procedures include Chanting of Mantras, offerings into the fire etc. People attended Puja 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 *Navarātri Puja* was an example. Such spiritual gatherings affect the lifestyle of the people, by bringing them together for events, which spread harmony and peace. Spiritual activity can be an important influence in the life of the people.