CHAPTER 8.

APPRAISAL

8.1 SUMMARY

According to yoga lore, Prāṇa, a self manifesting life entity, capable of changing itself, is the basic of fabric of this entire creation. Energy it at the base of all materials world and that is the grossed end of pranic spectrum (manifestation). Prāṇa manifest better in all the plant kingdom and the new dimension of the freedom emerged in each of its subtle levels: animals spaces, human spectrum, Ghandarva and pitra loka, dev loka, brahaspati and prajapti loka and brama loka. There is continuity between different stratas of pranic manifestation and study of the traditional manifest helps to understand the lows of Prāṇa at the different levels. The spending up and grossification of Prāṇa is called creation; the slowing down and expansion of Prāṇa are the essential features of growth towards its source, reality. The process of grossification and growth is completely reversible and goes on internally in a cyclic way. The roll of human beings would be to unravel the lows of Prāṇa and move on ladder of growth for a life of fulfillment through manifestation of Prāṇa to grater and grater degrees. The highest manifestation is the states of total freedom bless knowledge and Sakti at the level of brahma and is in tune with the cosmic lows.
The source of Prāṇa is verily the all pervading, unmanifested, ever exciting Brahman, also called Atman. It is the Moksha Sthiti from where Prāṇa, which essentially is a movement, takes birth, from it emerges all creation.\(^{23}\) And also according to 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 yajña performance steadies the mind, and may even involve such ‘higher powers’.

8.2 CONCLUSION

1. As there were no such intense practices in DRT, we did not find any significant result.

2. CM practices done synchronizing by a group of people well trained in its performance can influence the REG significantly.

3. The significance readings occurred due to vibration of chanting and participants also so much involved during the chanting.

4. During the Agnihotra session, 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. Results indicate the possibility that Vedic mantras can enhance the power to influence REG.
5. 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.

6. Results indicate the possibility that *Vedic* Puja can change the consciousness field and influence the REG.

7. The current investigation found that the Indian traditional yajña and festivals have the capacity to influence the REG.

8. Group effect has more capacity to influence the REG compare to individual’s effect.

**8.3 STRENGTH OF THE STUDY**

1. This is the first study of its kind taken up to examine with an open mind the usefulness of traditional yajña and Indian festivals through REG.

2. This is the only study where we found that emotion can change the consciousness field.

3. This study showed that our traditional yajña and festivals can increase the psychokinetic power.

4. All assessments used in this study are standard tests, applicable to Indian population.
8.4 LIMITATIONS OF THE STUDY

1. More repetitions of each of the investigations by different persons and in different locations are needed.

2. Randomized controlled studies for all are required.

3. Studies for longer duration required.

4. Larger sample size required.

8.5 SUGGESTIONS FOR FUTURE

1. A similar design with a bigger sample size with randomize control trail should be suggested

2. Future studies should focus on some physiological variables during the influencing the REG.

8.6 POSSIBLE APPLICATIONS

1. As PK power is a milestone in growth of an individual, REG can be used to measure the growth of students, practitioners of yoga etc.

2. The effectiveness of yoga practices, meditation techniques, etc on one hand and Vedic rituals, different festivals as also worship on the other hand can be quantified using REG. Which can lead to standardize action.

3. The harmonizing effects of these techniques for heath applications can be of great value.
4. Group effects for building ideal social orders, for tracking hazardous events, etc can be monitored.