

CHAPTER 2

REVIEW OF LITERARY RESEARCH ON SOMA

FROM ANCIENT YOGA SCRIPTURES

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CHAPTER: 2

REVIEW OF LITERARY RESEARCH ON *SOMA* FROM ANCIENT YOGA SCRIPTURES

2.0 INTRODUCTION

Soma is an ambiguous entity with multifarious forms as he is symbolised as a celestial bull, a bird, giant, an embryo, lord of plants. He is represented as the essential fluid, the blood in animals and sap in the plants. As a drink he is known as the ambrosia of Gods(Naylor, 1999).

Derived from the root word “su” meaning press, the word *sumnah* can also be connoted as pleasure. It is also known as oñadhé(*RV*10.85.2), bhirudhaù (*RV*, 1.91, 22), udbhid (*RV*, 8.79.3), *raisin* (*RV*, 9.97.14), parëin (*RV*, 9.82.21) (Nath, 2002).

Soma as a deity is related to *Indrāin* the atmospheric region concerned with water release function, spiritual discipline and a cosmic power. *Soma* as a plant is said to grow near Himalayas, and is associated with plants like *Kuštā* (Saussurealappa) and *Açvathā* fig tree (Sharma, 1996). *Soma* extractions are ritualistically processed and prepared in combination with grain or barley (*yāva*), milk (*go*), or curds (*dadhi*) and used with ghee (*ghāta*) and honey (*madhu*) hence it *rasā* /juice cannot be an intoxicated nor a fermented product.

The ÇivaÇakti Principle is displayed by the *Agni* and *Soma* in the rituals of *Soma Yajña* where *Soma* is absorbed by the rays of the Sun to ascend into the atmospheric region and it copulates

with *Agni* resulting in the formation of rains. *Soma* and *Agni* along with *Vāyu* make the *tridośa* of *Ayurvedās* and hence control the fertilization, reproduction of all the biological phenomena (Sharma, 1996)

The concept of inner *Soma* is better understood in relation to Yoga Practices which relate to various subjective experiences that a practitioner undergoes. The concept of outer (external realm) *Soma* relates to the plant essences, herbs and diets.

2.1 AIM & OBJECTIVES

2.1.1 Aim

The present study is aimed to compile briefly the information on *Soma* as a plant and drink used in the performance of *SomaYajña*.

2.1.2 Objectives

- To understand the concept of *Soma* in its various forms
- To bring out information about *Soma* as a plant, drink and its corresponding medicinal values.
- To present the performances of *SomaYajña* as described in ancient literatures.
- To present the concept of *Soma* in relation to Yoga Practices

2.2 METHODS

The literary search was done by reviewing the ancient texts on Yoga, *Veda's*, *Yajña*, and *Ayurvedās*.

2.2.1 Sources

The compilation includes the following Vedic Sources and Classical Yogic texts and *Śrimadbhagavadgītā*, *Patañjalī Yogasūtra*, *Hata Yoga Pradēpika*(Muktibodhananda, 1993), *Soma* in *Yoga* and *Ayurvedās*: The Power of Rejuvenation and Immortality (Frawley, 2012). *Ṛgvedā* and Atharvāvedā texts, *Soma*, *Ṛgvedā* and Aryan people, India as known to Pāṇini: a study of the cultural material in the Aññādhyāyī(Agrawala, 1963), *Sāgnikam Atirātra*, *Yajñāyudhāni*: An Album of implements used in *Vedic* Rituals (Namboodiri, 2011) along with Research papers on *Soma* and *Yajñas* and Text Book of Pharmacognosy (Tyler, Brady, & Robbers, 2008).

2.2.2 Search Process

The aphorisms and verses from ancient *Ṛgveda*, *Atharvā Vedā*, *Bhagvad-Gītā* and *Yoga* texts related to the topic were collected, compiled and presented systematically. The aforementioned Classical Yogic Texts and Vedic Sources were studied to understand *Soma* in its different forms, and purposes as described in these texts.

2.3 SOMA – STUDIES

2.3.1 Soma- The Elixir of Immortality

The *Somamaēðala* is the ninth maēðala of *Ṛgveda* with its 114 hymns is full of praises for the *Soma* and this is addressed as *Soma Pavamāna* (purified *Soma*). *Soma* in *Ṛgvedā* is known as “Elixir of Immortality”, “procreator of thoughts”. It is considered to be the very elixir of life, gives life to sense organs, and all living beings. *Soma* is Known for its purification abilities and

worshipped through ritualistic sacrifices. Its juice is the remnant of the *Yajñas* drunk by the priests to purify themselves from the sin and to enjoy the pleasures bestowed by the celestial gods. *Soma* etymologically carries the meaning - press, pleasure, and due to its medicinal properties. The *Soma* brings strength to the physical body, control over the senses.

Apam saenamāta AÉbhagNm JyātrivNdam dvan!,

ik<nthmSmaNk«[vdrait> ikmuxtktmā mTySy. \ ve8-48-3.

Apāma somamamāta abhūmāganma jyotiravindāma devān |

Kiā nūnamasmānkāēavadarātiū kimu dhūrtiramāta martyasya | | ĀVe 8-48-3 | |

We have drunk of the Soma; we have become immortal, we have seen the light; we have found the Gods.

R̥gvedā 9.108.3: O *Soma*, You purify everything. You are the best source of enlightenment. You lead us towards immortality.

Pavamānā Parvā describes *Soma* as *Cetanā* or living. Here *Soma* does not refer to any intoxicant or alcohol as *Soma* is said to be a creator of universe, stars, life, objects etc. *Soma* is referred to the Supreme Lord at certain places in the scriptures – The Ēçvaror God. *Soma* refers to something intellectual and at the same time spiritual in its essence.

Soma as a plant is identified with a gymnosperm called *Ephedra*. It is described as a dark color creeper with no leaves, but milky, fleshy on surface with a sour taste. Its height is calculated as 1-6 ft high, with a fragrance akin pine aroma and the juice is supposed to carry an astringent taste. This *Ephedra* (*Soma*) twigs are colorless, odorless, and soluble in water and when exposed to air gets decomposed due to its ephedrine alkaloid of 1-phenyl, 1-hydroxy, 2-methyl amino

propane in it (Tyler et al., 2008).It is known for its intoxicating and hallucinogenic properties hence known as psycho active plant.

Plate 1: Amanita Muscaria as Soma Plant



***Amanita muscaria* mushroom depicting the gills and severed stem and vulva**

2.3.2 Soma - Plants

Many plants have been used as substitute of *Soma* and in South India it is *Sarcostemma brevistigma*. This *Sarcostemma brevistigma* may not be the *Soma* plant of the *Rgvedic* era but exhibits similar characteristics of the *Rgvedic Soma* such as having a very bitter taste. In the *Soma* ceremony the juice of the *Soma* is enthusiastically imbibed three times a day. Based on the characteristics and properties *Ephedra*, is the most scholar agreed akin to *soma* plant as described in both *Rgvedā* and *Avesta*.

Plate 2: *Sarcostemma brevistigma* as *Soma* Plant.

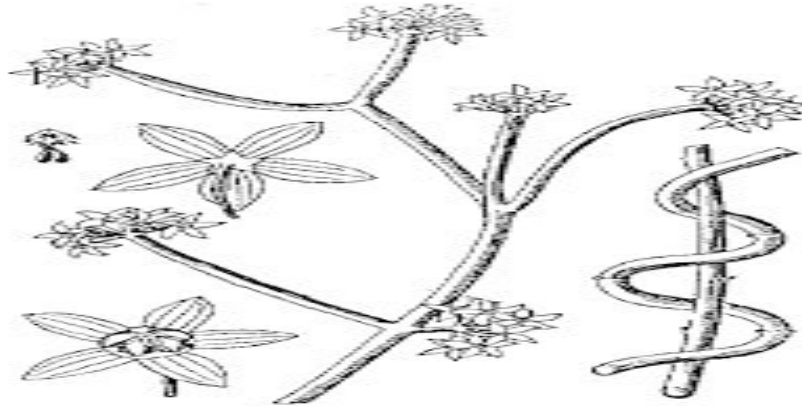


Fig. 1. *Sarcostemma brevistigma*, W&A. (Adopted from: Indian Medicinal Plants, by Kritikar and Basu, 1918).

Plants possessing similar nature and traits were identified by the modern scholars. Among them *Amanita muscaria*, *Asclepiasacida*, *Basellacordifolia*, *Cannabis sativa*, *Ceropegia decais-neana*, *Ceropegia elegans*, *Eleusine coracana*, *Ephedra sp.*, *Ichinocarpus frutescens*, *Periploca aphylla*, *Ruta graveolens*, *Saccharum sp.*, *Sarcostemma acidum*, *Sarcostemma brevistigma*, *Sarcostemma brunonianum*, *Sarcostemma intermedium*, *Sarcostemma viminalis*, *Sorghum sp.*, *Vitis vinifera* (Afgan grape/vine) and *Humulus lupulus* (Hops) were identified to be also the substitutes of the *Soma* (Padhy & Dash, 2004). Researches on psychoactive drugs correlate the *Soma* Plant with a poisonous mushroom *Amanita muscaria* (Wasson, 1972) which is enriched with active principles like *muscarine*, *ebotenic acid*, *muscimol* and *oxazole* derivative of *Muscarin* (Tyler et al., 2008).

2.3.3 Soma- Rasā

Soma/ Bhang drink as recorded in Rgveda

"&yda mxik1 a> sradka>] Irē[p[aR%dken d×a, @taSTva xara %p yNtusvaR
SvgrI akemxmt! ipNvmana %pTva itóNtupukir[l> smNta>. A ve4-34-6.

Ghâtahradâ madhukûlâû surodakâû kñêreëa pürëa udakena dadhnâ | Etâstvä dhärâ
upa yantu sarvâû svarge loke madhumat pinvamänâ upatvä tiñöhantu puñkariëëû
samantâû | | AVe 4-34-6 | |

Shoot bearing leaves (IX.82.3) are first cleaned, moistened, steeped in water and when the stalks swells(IX.31.4), the mass is crushed and grounded between a pair of stones(IX 67.19) or mortar and pestle(1.28.1). The ground paste is mixed with water in a jar and the mixture is poured from one jar into another causing sound (IX.69.9) thus preparing a “pure” drink. Often it is mixed with milk or yogurt (IX.71.8) and sometimes with honey and barley meal (IX.68.4) (Ray, 1939)

Soma drinks is specially characterized for contentment (çukra- *RV*.IV.27.5), ethereal beauty (çubhra- *RV*.IX.62.5), for its nectar like sweetness (*madhu*-*RV*.I.13.4), was considered to be alcoholic (*madhyä*- *RV*.VIII.92.1), free from excreta (*goōjikä*-*RV*.VII.21.5), it was praised as aesthetic (*viväha kasä*- *RV*.VIII.1.25), as an enricher of the cheerfulness in the consumer (*maneeçinâû* -*RV*.II.19.1), considered to be the cream of the food (*sudakñä*- *RV*.VIII.92.4) (Singh, Ramprasad, Mishra, Shukla, & Singh, 2010). Cannabis known to be a form of *Soma* has been studied for its medicinal contributions(Chopra & Chopra, n.d.; Clarke & Merlin, 2013) as well.

2.3.4 Soma in Yoga Texts

The production of *Soma* is stimulated by *kumbhakā* (suspended breath), *mudrās* and the *bandhās* closely relating it to the raising of *kundalini* energy (Yogani, 2010). *Soma* is also related to *Brahma vihārās* or four noble mental states or attitudes of Buddhist texts. They are *maitri* (Friendliness), *karunā* (compassion), *muditā* (joy), *upekñā* (equanimity).

In Hata Yoga Pradīpikā

saen-slyarṣṭi-smbNxaej aytecamṭay vḥ

mātavSwa smīpŪa ttavayavirecyet! h yaeà 3 - 28.

Soma-sūryāgni-sambandho jāyate cāmātāya vai |
Mātāvasthā samutpannā tato vāyuà virecayet || Ha Yo Pra 3 - 28 ||

The union of the *Idā* and the *Pīngalais* effected, in order to bring about immortality. When the air becomes as it were dead (by leaving its course through the *Idā* and the *Pīngala*) (*i.e.*, when it has been kept confined), then it should be expelled.

^XvRij ḥ> iSwraeÉŪva saenpan<kraët y>,

masaxh n sNdhæmṬyuj yit yagivt! h yaeà 3 - 44.

Ūrdhva-jihvaù sthiro bhūtvā somapānaà karoti yaù |
Mäsārdhena na sandeho mātyuà jāyati yogavit || Ha Yo Pra 3 - 44 ||

If the Yogî drinks *Somasā* (juice) by sitting with the tongue turned backwards and mind concentrated, there is no doubt he conquers death within 15 days

inTy<saen-kl a-pl[; zrlr<ySy yaëgn>,

t] k[aip dòSy iv; <tSy n sp[rt. h yaeà 3 - 45.

Nityaà soma-kalä-pürëaà çarëraà yasya yoginaù |
Takñaakeëäpi dañöasya viñaà tasya na sarpati | | Ha Yo Pra 3 - 45 | |

^XvRij p> iSwrae ÉTva saenpan<kraët y>,

masaxh n sNdhæmTÿkj yit yægivt!. h yaeà 3 - 44.

Ürdhva-jihvaù sthiro bhütvä somapánaà karoti yaù |
Mäsärdhena na sandeho måtyuà jayati yogavit | | Ha Yo Pra 3 - 44 | |

mkR ; afz-pÇ-pÖ-gil t<àa[advaY<hQadæ

^XvaSyærsna<inyMy ivvrezi ´ <praicNtyn!,

%TK' ad -kl a-j l <c ivml <xaramy<y> ipbn!

inVyaRx> s m[al -kaenl -vpyab] icr<j lvit. h yaeà 3 - 51.

Mürdhnaù ñòäça-patra-padma-galitaà præädaväptaà haöhäd
Ürdhväsyo rasanää niyamyä vivare çaktià parää cintayan |
Utkallola-kalä-jalaà ca vimalaà dhärämayaà yaù piben
Nirvyädhiù sa mâëäla-komala-vapuryogé ciraà jévati | | Ha Yo Pra 3 - 51 | |

He who drinks the clear stream of liquor of the moon (*Soma*) falling from the brain to the sixteen-petal lotus (in the heart), obtained by means of *Prāṇa*, by applying the tongue to the hole of the pendant in the palate, and by meditating on the great power (*Kuṇḍalinī*), becomes free from disease and tender in body, like the stalk of a lotus, and the *Yogī* lives a very long life.

Yoga helps in directing the bliss energy collected and distributes in a way which facilitates spiritual consciousness and unplugs the psyches interest from material and astral regions (Kundalini *Hatha Yoga Pradīpikā* by Michael Beloved). In the third chapter of the *Hatha Yoga Pradīpikā*, *Soma* (“the immortal nectar”) is encouraged to be consumed (Burley, 2014). Along with the encouragement to ingest *Soma*, a significant stress is placed on the importance of the *yogi* preserving his semen and holding it within. This suggestion is based on the idea that semen is equivalent to life, so in order to avoid death, one must preserve the life or semen within them. These different strategies are resorted to alongside *mudras* in order to employ authenticity to the *hata* form of *yoga*. The union of *bindu* and *Rajas* is the mechanical aim of *Hata Yoga* ascetics. The *bindu* here is sometimes referred to *Soma* and represents the male semen and is believed to be a fluid of pale white drops evolving from the moon itself. The conservation and control of the *bindu* is of great importance for all *Hata Yoga* Practice as it protects and preserves the body”. The quintessence of the visible body is distilled in the form of *Soma (bindu)* in the moon; this *Soma* rejuvenates the body and makes it immortal (Beck, 1995). *Soma*, its importance’s has been systematically reviewed and analyzed for its profound implications in the form of diet and herbs, to Prāṇāyāmā, mantra and meditation (Frawley, 2012).

2.3.5 Agni, Soma and the Five Kośas

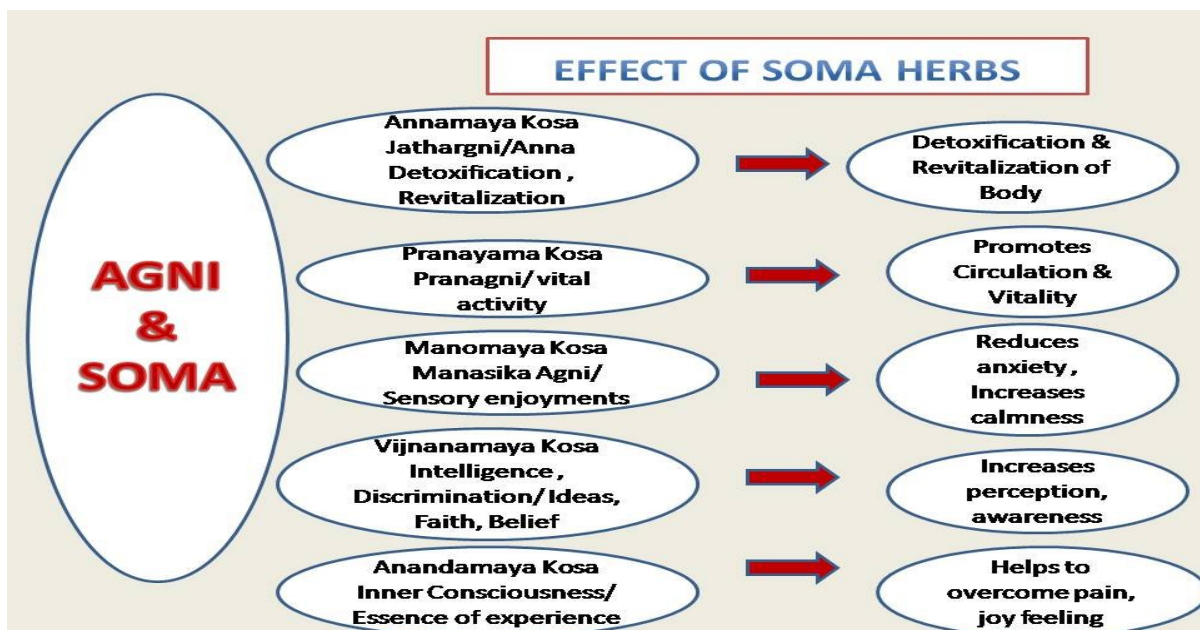
The concept of *Agni* and *Soma* in this context is discussed as a form of energy. At the *Kośa* level it gives us an understanding of its existence in various forms. There are many herbs which are identified as *Soma* which plays a vital role in affecting us at different level. The Concept of *Soma* works on physiological as well as psychological realm on us.

The following table gives a brief description and idea of the concept of the two vital energies *Agni* and *Soma* within us, and the effect of *Soma* herbs on our systems.

Table: 1 Energy principle of *Agni-Soma* in corresponding to *Kośa*, Herbs and benefits (Frawley: Herbs for Yoga Practice)

<i>Kośa</i>	<i>Agni</i> (Energy form)	<i>Soma</i> (Energy form)	Herbs identified as <i>Soma</i>	Benefits
Annamayä	jaöhärgni/digestive fire	Food/ <i>Anna</i>	Aloe gel, brahmi	Detoxification, revitalization of body, brain & nervous systems. Aids digestive system,
Pränamayä	präëägni/ Vital airs	Vital enjoyments	Astringent herbs, cumin, basil and pepper	Aids digestive system, promotes circulation, increase vitality,
Manomayä	Mänasika Agni/ mental fire	Sensory enjoyments	Jatamamsi, nutmeg	Reduces anxiety, improves calmative properties
Vijñānamayä	Discriminating mind/ <i>buddhi</i>	Bliss, harmony	Tulsi, sage, thyme	Increase perception, awareness, facilitates the process of insight
Ānandamayä	Inner mind/ <i>citta</i>	Essence of our experience	Haritaki, shankhapushpi, brahmi	Increase joy feeling, contentment, to overcome pain

Fig 1: The energy principle of *Agni, Soma* at different *Kośa* Levels



2.4 YAJÑĀ

2.4.1 Concept of Yajñā

The *Vedās* are the primary source of information regarding sacred fire rituals/*Yajñā*. The entire *Yajñāsālā* is a symbolic representation of purification, consecration and invocation in the universe. The sacred fire in these kinds of rituals purifies the fire element in the body; the energy from the amplification of the mantras purifies the consciousness (Sanskriti, 2014).

Performing *Yajñā* sanctifies the food, water that we consume (*Yajur Vedās* 1, 20) and bestows us with strength and vigor thereby inducing health, wealth, and happiness. In the rituals of *Yajñā*, *Fire/Agni* is the symbol of spirit. In the *Ṛgvedā*, the very first *çloka* is dedicated is to *Agni*, the fire:

Aiṅml | emraht<y} Sy idvm&Tvj ml, haetar<rÆxatmm! \ ve1-1-1.

Agniméoe murohitaà yajī asya divamâtviyam | Hotāraà ratnadhātāmam | | ÅVe 1-1-1 ||

"I offer my humble prayer to *Agni*, who is the Absolute Divine, the awakener of the inner energy and the giver of prosperity."—

In the *Yajñā* proceedings, *fire/Agni* represents God/truth, the sacrificial food, the *sāmagri* (mixture of seeds, plants, resins, grains, etc.) represents the *samskārās* such as attachment, greed, violence, etc. that bind us to our lower nature and traps us in egocentric thoughts and desires; our *samkalpā* is awareness and surrender.

Yajñā is based on *dhāraṇa* or withdrawal of the senses and concentration on mantra and the *devata*. In Vedānta, consciousness is the universal state of knower, knowing, and knowledge.

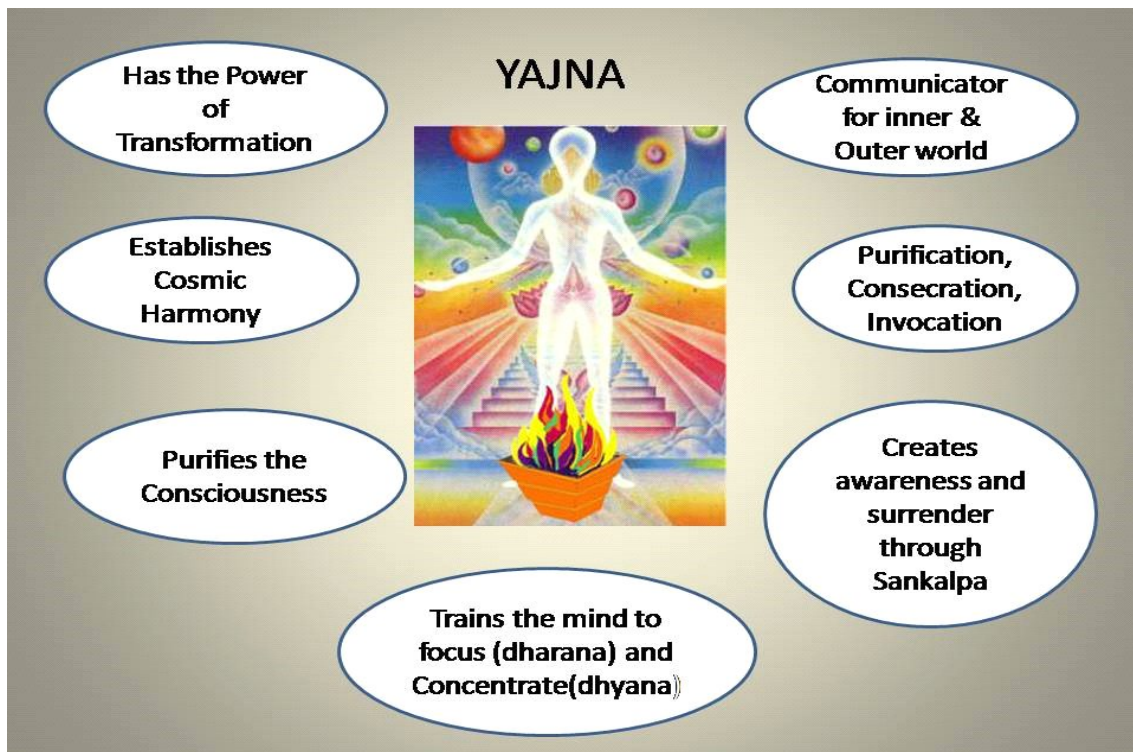
The modern concept of Consciousness is often attributed to John Locke `s definition as “the

perception of what passes in a man`s own mind.” In the scientific aspect Consciousness, is that which collapses with quantum probability wave functions into actuality by the act of observation (Bhagirathananda, 2014).

Yajñas are esoteric yoga. They deal with the hidden part of us that we do not know. *Yajñas* communicate through symbolic language, and is therefore nonverbal. *Yajña* is pure experience. During *Yajña*, the simplicity and richness of the event, the surcharged energy and the feeling of unity that is generated creates a shift in the awareness. We become aware of the present moment and see the divine within everything.

2.4.2 Benefits of *Yajña*

Figure 2: *Yajña* and its Benefits



The outer form of this ritual has a corresponding inner ritual. In *Yajña*, *Agni* in the human being is the spirit or soul. The mind is the ghee or the clarified butter used in the *Yajña*. The *Annam*, the sacrificial food, is the physical body. The mantras purify the subtle elements of the body, mind and environment, thereby awakening the latent divine energies. Due to the sound, forms, rhythms, gestures, flowers, light, incense and offerings, the mind is carried away from its material preoccupations toward a world of divine beauty (Frawley, 2006).

The sacred fire which is the basis of our human culture and the spiritual ancestor for the entire race and continents is the tool of communication for inner and outer worlds. It is the language of nature and soul. Fire being the principle of light enters matter and remains latent in it. Our soul/identity is our sacred fire which has the power of transformation as it gives warmth to both the external world (materialistic world) and inner world(within ourselves). Our soul / identity is connecting /mediating factor between us and the Universe we live in. This connectivity can be made strong through the efforts made in fields of religion, culture and psychology. In spiritual matters, a sacred fire altar acts as the connecting points for the inner and outer worlds. These sacred fire altars were lit and meditated to achieve a state of Divine consciousness. This enables the creation of a sacred order of life which transforms the very human personality and establishes a link to Universal thoughts and energy. Spirituality works within us and around us through the nature and its connected elements. Spirituality is worshipping nature and. through the nature it becomes an experiential path to transcendent.

The individual consciousness is based on dualistic thoughts such as likes and dislikes, attractions and repulsions, prejudices and opinions. The shift from this individual dualistic thought based intellect to a unitary awareness is Universal Consciousness. The Human body is matter, its action

is energy, the life existing in it is bioelectrical form, mind its perception, and consciousness its pure awareness.

Cosmic Harmony is the key concept expressed through the principles of *Yajña*. In the Vedic culture the primary focus of a *Yajña* is to fulfill the desires of individuals and to create harmony in the society. Here harmony refers to cosmic forces governing life along with psycho-social tendencies in the human beings (Creller, 2015).

2.5. SOMAYAJÑA

2.5.1 Concept

In the *SomaYajña*, the juice of *Soma* plant is the chief offering. In the *Vedic Hymns* of the *Rgvedā Soma*, is the bringer of Gods. The juice of this plant is represented as ‘elixir of Immortality’. This drink is prepared by the priests pounding the plants with stones. *Soma* Sacrifice was the result of a complicated mythological interpretation of the absorption of water by *Indrā* which consisted of an elaborate ritual of purchasing the *Soma* herb, bringing it in a cart, washing, pressing, straining, storing it in containers. The most complex of *Yajña* described in the *ṛuti* is performed to engender universal prosperity through the potent vibrations emitted during the recitation of the Vedic mantras. *Somayajña* is the offering of *Soma* Elixir to appease the six *Ritu Devatas* (energies), in order to redress the balance of the six seasons which seems to be in chaotic disarray. In *SomaYajña*, *Soma* juice oblation is given to Lord *Indrā*, who showers good rains on earth, and rains are the source of sustenance of life on earth. *Somayajña* is believed to strengthen the five elements or *PañcaMahābhūtās* – *Prthvi* (earth), *Āp*(water), *Agni*(fire), *Vayu* (wind), and *Ākāśa*(sky) – in order to bestow prosperity and restore natural equilibrium.

2.5.2 Details

The *Yajña* has its own nomenclature. The person who oversees the proceedings is called the *Yajamānā*. Assisted by 15 functionaries known as *Ātvik*, who help to execute the ritual and recite or chant the Vedic mantras. He spiritually prepares himself and undergoes with severe austerities for the final rite-- the offering of the *Soma* juice. During the days when the ritual is in progress, and is not allowed to eat or wash himself. All the 3 fires are used in these *Yajñas*. The main feature of these *Yajña* is the offering of the *Soma* juice 3 times a day. A person who performs regularly without fail the *Agnihotra*, the *Havir* and the *Somayajñas* are specially called *Ahitāgnis*. The *Soma* rituals are never performed near cremation grounds, in temples, or on temple grounds (Sharma, 1996).

Somayajña is categorized as *Ekāh* (One day), *Ahinā* (12 day), *Satra* (>12 days) and *Gavamāna Satra* (361 Days) with four main priests involved for each four *Vedas*. *Hotr* is responsible for chanting the *Ṛgvedā* to call the gods to the sacrifice, *Adhvaryu* is the one who offers the oblations reciting the Yajuses and also monitors the overall coordination of sacrifice, *Udgātra* is responsible for the *saman* singing in a sacrifice and *Brahmā* in *Atharva Vedā* is responsible for the overall welfare of the sacrifice and the performance of *Prāyaścitta* wherever and whenever needed if a defect in performance arises. Each main priest has 3 assistants *Hotā* - *maitrāvarunā*, *accāvāka*, *gravāstut*. *Adhvaryu* - *pratiprasthātā*, *neṣṭa*, *unnetā*. *udgātā*– *prastotā*, *pratihartā*, *subrahmaëya*. *Brahmā*– *brāhmaëcchaàsé*, *agnédhrā*, *potā*.

Table 2 : Brief description of Seven *Somayajñas*(Namboodiri, 2011)

<i>Agniṣṭoma</i>	It is the first of the <i>Soma Yajña s</i> and is the <i>prakṛti</i> (model) for others. <i>Ajya</i> to <i>Agnimaruta</i> is <i>Agniṣṭoma</i> . 12 <i>ṇastras</i> are chanted in it + 12 <i>samans</i> . It is spread over five days and needs all the sixteen priests. It is performed annually in the spring season. The climax is reached during the <i>madhyāndināsavana</i> (extraction of the <i>Soma</i> juice, at midday) when the sacrificial fees are also distributed.
<i>Atyagniṣṭoma</i>	<i>Agniṣṭoma</i> (1st to 12th <i>stutis</i>) + <i>Sodaśi</i> (16th <i>ṇastras</i>) - 13 <i>stutis</i> totally.
<i>Ukthya</i>	<i>Soma</i> in <i>Ukthya</i> vessel divided into 3 parts. Includes <i>Agniṣṭoma</i> (12 <i>ṇastras</i>) + <i>Ukthya</i> (13th 14th & 15th <i>shastras</i>). After 13th <i>stuthi</i> offered to <i>Indrā Varuēā</i> , 14th to <i>Indrā Bāhaspathi</i> 15th to <i>Indrā Vishnu</i>
<i>Sodaśi</i>	Has a combination of <i>Agniṣṭoma</i> + <i>Ukthya</i> + <i>Sodaśi</i> totaling 16 <i>stotra ṇastras</i> . An offering to <i>Indrā Sodaśi</i> , Sun is half set, black horse is tied to the entrance of <i>Havirdhāna</i> . Gold, blades of grass carried to <i>Sadas</i> from <i>Havirdhāna</i> on horseback amidst hymns.
<i>Vājapeya</i>	Performed by 17 <i>ṇastras</i> (<i>Sodaśi</i> +1) for one desiring for unlimited dominion, this <i>Yajña</i> has many special features. The number 17 is all important in this rite. For instance: 17 animals are sacrificed, 17 objects are distributed as fees, and it lasts for 17 days. A chariot race in which the <i>Yajamānā</i> also takes part and is always helped to 'win' is another interesting feature of this sacrifice.
<i>Atirātra</i>	<i>Sodaśi</i> +13 <i>ṇastras</i> = 29 <i>ṇastras</i> the 29th called <i>Aṣvins</i> . It is an optional form of <i>Jyotiṣṭoma</i>) and is performed in one day. The <i>Aṣvins</i> are offered <i>puroḍaṣa</i> . A ewe or a ram is sacrificed unto the goddess <i>Sarasvati</i> . As 29 <i>ṇastras</i> cannot be chanted in 24hrs this continues in night hence the name <i>Atirātra</i>
<i>Āphoryama</i>	A combination of <i>Atirātra</i> + 4 <i>ṇastras</i> . It is a modification of the <i>Agniṣṭoma</i> and is performed to fulfill any desire. The sacrificer is expected to gift away 1000 cows or even more. A chariot is also to be given to the <i>hota</i> priest

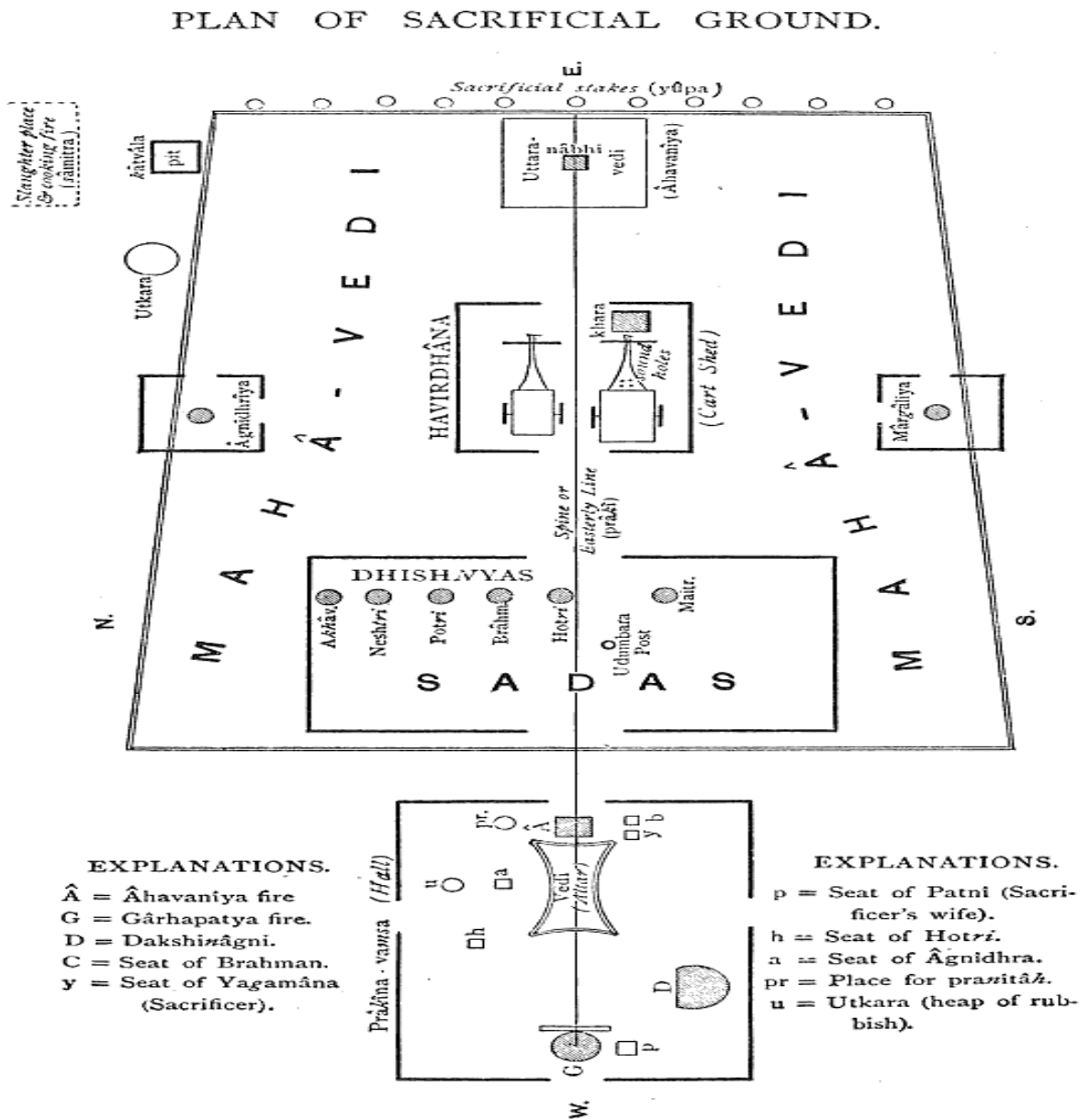
Table 3: Chief Rituals Involved in *Somayajña*(Staal, 2010)

<i>Soma krya</i>	Purchase of <i>SomaYajña</i> from Merchant by <i>Advaryu</i> . <i>Yajamānā</i> carries bundle & Places in it on cart driven by 2 oxen and <i>Subrahmanya</i> priest is the driver.
<i>Āthiyēsthī</i>	Welcoming <i>Soma</i> as King by the <i>Ritviks</i> . Approaching <i>Soma</i> cart, place it on <i>Āsandi</i> (wooden stool), guests offerings amidst hymns
<i>Tānūnaptragrahaṇā</i>	Pledge taken by <i>Yajamānā</i> and <i>Ritviks</i> that we will not quarrel , harm or blame each other in the presence of fire.
<i>Āpyayāma</i>	Known as Swelling. Except <i>Sāmavedins</i> , all wash hands to touch and wet the <i>Soma</i> as <i>Sadasya</i> and <i>Grāvastat</i> recites.
<i>Ninhavānā</i>	<i>Yajamānā</i> hides <i>prastāra</i> (grass) bundle takes place on every <i>Upasad</i> days
<i>Pravrgya(Head)</i>	A rite in which hot milk is boiled in <i>Mahavirā</i> pot, <i>sāmans</i> chanted by <i>Prastotā</i> and offerings to <i>Ashvinis</i>
<i>Upasat(neck)</i>	<i>Iṣṭihoma</i> with ghee offered to <i>Agni</i> , <i>Vishnu</i> and <i>Soma</i> . Both <i>Pravargya</i> and <i>Upasad</i> are repeated on mornings and evenings on 6 days.
<i>Subrahmanyavāhanā</i>	Chants to <i>Indrā</i> requesting him to be present during the time of <i>Soma</i> Pressing.
<i>Mahāvedi Karāṇa</i>	A White and Black Horse tied to its East of <i>Mahāvedi</i> representing day and night. Setting up boundary points for the altar, piling various bricks in layers ritually amidst chanting of Hymns in forms of <i>Shyena (Agnicayana)</i> or other shape.

<i>HavirdhānaMandapā, Sadas , Karāṇa</i>	Setting up of <i>Havirdhāna Mandapā</i> ,Assembly for chanting of <i>Ritviks</i> followed by <i>Agnishomiyapaśu Yajña</i> (with rice cakes known as <i>Puroḍaṣa</i>)
<i>Sutya.</i>	Fifth day of Sacrifice. <i>Soma</i> juice is pressed three times of the day, i.e. in morning, afternoon and evening. Every time <i>Soma</i> is pressed (the process is called <i>Somabhiśiva</i>) filled in various vessels like <i>chāmasa, Graha</i> and so on and then offered in the sacrifice.
<i>Yajñapucca</i>	The <i>Yajamānā, Ritvijās</i> and the other participants, spectators go to a nearby lake, pond, stream or river where all the <i>Yajña</i> vessels are immersed in the water.
<i>Avabhṛtha Snāna</i>	All their belongings they have used during the <i>Soma</i> sacrifice, including their ornaments and precious clothes to be sacrificed or given to <i>Ritvijās</i> .
<i>Expiatory Rites</i>	<i>prāyaścitta homa</i> sacrifice according to <i>Shastras</i> .
<i>Prāyaṇīyā iṣṭi</i>	opening <i>iṣṭi</i> , the reception of the <i>Soma</i> - when it is brought to the place of sacrifice

SomaYajña, the altar (*Vedi*) is considered to be earth's extremist limit; and sacrifice, the navel of the world (RV.1.164.35). There are seven altars with seven accompanying deities. The fire altar builds cosmic relationship. The altar meticulously arranged represents earth, atmosphere, and heaven. The chief and the sapient-minded priest being *Agni* was considered to be the mediator between the mortals and immortals, carrier of the sacrifice to Gods and bringing Gods to men.

Figure 3: Plan of Sacrificial Ground



SomaYajña is a combination of three kinds of *Yajñas* involving the offering of cereals, sacrifice of animals and offering of *Soma*. The ingredient of *Soma* when offered pervades the three *lokas* namely *prthvi* (earth), *antariksha* (atmosphere), and *dyu* (space). Drinking *Soma* obtained from *SomaYajña* the sacrificer establishes in himself the effulgent *amrtabhava* or nectar like quality.

2.5.3 Rain Formation

\$zana vayanā yNtlí ; Inamī, Apayacaim Éj ml. \ ve10-9-5.
Écānā vāryāēā kñayantēccarñāēēnām | Apo yācāmi bheñajam | | Å Ve 10-9-5 | |

O Water, may the divinity in water dwell in the Farm lands.

O Water, I implore you to give nutrion (to the crops).

Water on the earth is absorbed by the atmosphere due to the heat of the Sun, and is delivered back to earth as Rains. *Agni* is in Åtaform located in south and moving towards north and in vice versa condition *Soma* located in the north moves towards south. In the *Yajña* process *Agni* travels upward (vertical direction) and in return *Soma* travels down, the offerings connected with *Soma* makes it to be the fertilization agent who mixes with water vapor and *Indrā* is aided by *Parāñjayā* and *Purovāta* comes down as rain making that region experience rainfall. The seasons *Vasanthā*, *grīshmā*, *Varshā* shows the assertion of *Agni* over *Soma*, and vice versa in the other seasons (Vandeep & Krishnaiah, 2012).

The formation of Rain can also be described as the ÇivaÇakti Principle which is displayed by the *Agni* and *Soma* where *Soma* is absorbed by the rays of the Sun to ascend into the atmospheric region where it copulates with *Agni* (YN.2.16) resulting in the formation of water-embryo (āpamagarbhaù) which makes nucleus developing into the womb of clouds leading to the delivery of water in the form of rains (Sharma, 1996).

Rainfall has a cleansing action on the atmosphere, forming the basis of life; it is the principal cause of sustenance, prosperity in life on earth.

2.5.4 Effect on Consciousness

Yajña is a means of self-transformation as it inculcates the feelings of devotion and fills the mind with vibrant spiritual energy. Chanting /listening to the mantras facilitate the transformation of one's ordinary self. It helps in character building, ensures fulfillment of specific desire, and takes care of the overall welfare of individual, group and entire society. It is the conscious attitude of a person to offer one's own actions to the Divine in order to sanctify the ordinary human existence. In a social and a philosophical context *Yajña* is sharing, interacting and harmony creating. It establishes an interconnectivity of micro and macro Universes (Giri & Aiyar, 1979).

Yajñas communicate through symbolic language, not the language of words. *Yajña* is pure experience, and therefore our conscious mind cannot understand it, nor it's even necessary to comprehend all that is happening during the ceremony. During *Yajña*, however, the simplicity and richness of the event, the surcharged energy and the feeling of unity that is generated create a shift in the awareness. We become aware of the present moment and see the divine within everything (Bhagirathananda, 2014)

Soma, a sacred intoxicating drink is associated with the enlightenment of the heart –soul. Its perfume is the source of enthusiasm, inspiration and acts as a reservoir of spiritual energy. The *Āgvedic mantras* of 10.9 (1- 9) describes *Soma* as the one with pure essence, where with its very presence makes the atmosphere pure and refreshing, the one which imparts vigor and strength, enlivens the weakened ones, acts as the source of our lives, For crops it provides the nourishment and the nutrients, as a medicinal herbs it protects the body to have a healthy long life and at mental level *Soma* burns out the falsity present in the mind.

Spiritual attainment and psychic enhancement was enabled through *Soma* ceremony. The *SomaYajña* is a combination of visionary cosmology and the sacred ritualistic techniques involving the consumption of *Somasā*. The *Soma* rituals help an individual to develop a relationship from his consciousness to the process of creation. It reveals a unique relationship between the human consciousness and the laws of the universe. In the *Soma* ritual/*SomaYajña*, *Soma rasā* is the radiant ascesis aroused within the spiritual heart by the entheogen during the ritualistic practices.

During the ecstatic state there is the union of head and the seven sensory pathways into the radiant heart. The union of head and heart allows the body and self-consciousness to disappear into a brilliant purity of being in the effulgent abode of *Soma*. The process of exhilarating ecstasy with the nature is fundamental to the rituals of the *Soma Yajña*. Due to this process, enormous amounts of energy are released which has profound effects on the physical body as well as on the laws of the Universe. This energy moves one beyond a limited ego consciousness and physical body as it increases the supraconscious intensity of the ecstatic state. The experiences of *Soma* are similar to those stated in the Hermetic texts.

Participating in a *Yajña* is a way of returning to the source, *Yajña* is a rejoicing act in the communion of human with divine and natural existence. It is a participatory act thru which human beings create and maintain their existence in the world. Signs and symbols of human consciousness are grounded in and energized by *Yajña*. Through *Yajña* human consciousness enters into the consciousness of the primordial reality creating a structure of chants, songs, formulas and actions whereby the energy of this vitality becomes available for the renewable of existence (Bhagirathananda, 2014).

Fig: 4 Effect of Somayajñas at Individual and at Collective level

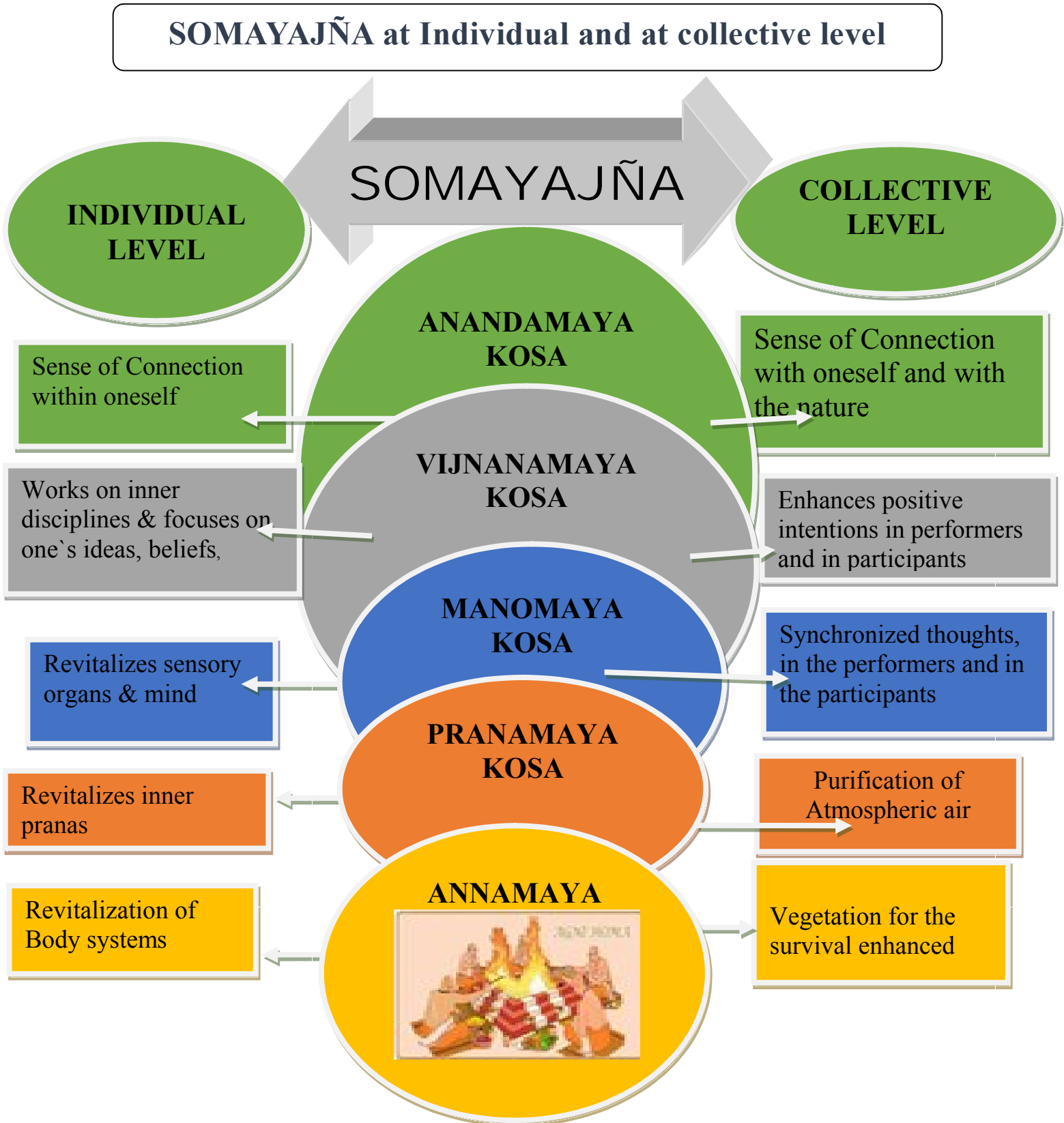


Table: 4 Effect of *SomaYajña* at Individual and at Collective level

KOŚAS	Individual	Collective
<p>ANNAMAYÄKOŚA</p> <p>Physical Body</p>	<p>Revitalization of body systems</p>	<p>Vegetation for survival enhanced</p>
<p>PRÄNAMAYÄ KOŚA</p> <p>Pranic body</p>	<p>Revitalizes the inner pranas</p>	<p>Purification of air in the Atmosphere</p>
<p>MANOMAYÄ KOŚA</p> <p>Mental Body</p>	<p>Revitalizes the sensory organs and mind</p>	<p>Synchronized thoughts in the performers & participants</p>
<p>VIJĪ ÄNAMAYÄKOŚA</p> <p>Intellectual Body</p>	<p>Works on Inner disciplines & focuses on ones ideas, beliefs, faith</p>	<p><i>Yajña</i> enhances positive intentions in the performers & participants</p>
<p>ÄNANDAMAYÄKOŚA</p> <p>Causal Body</p>	<p>Gives a sense of connection within oneself</p>	<p>Gives a sense of connection with oneself and the nature</p>

The Collective *Soma* is also a representation of our artistic, philosophical and spiritual forms and this is also known as new cultural *Soma* which is an amalgamation of beautiful art, music, culture, Yoga and meditation which helps us to connect and develop awareness and a higher perception leading to a change in our attitudes and values in life (Frawley, 2012).

2.6 THEORETICAL ASPECTS ON SOMAYAJÑĀ

The concept of *Soma* as a deity and *Somayajña* for the formation of rain was studied with scriptural texts as base (Sharma, 1996). The *Saumic Suvâuñi* Project further developed and confirmed through its projects the Rain formation concept due to *SomaYajña* (Vaidya, Kale, & Kale, 2010). *Soma* as a Vedic plant, an Ethno botanical retrospection and Ethno pharmacological study was done (Karayil, Rao, Veeraiah, & Rao, 2011; Leonti & Casu, 2014; Padhy & Dash, 2004) elaborating on the characteristics of *Soma* Plant and Ethno pharmacological relevance: Food is medicine and vice versa. In an Ethno biological study on *Somarasā* from Manusmriti and a Review study was done on the *Soma* drink for its fermentation (Padhy & Dash, 1998, 2004; Singh et al., 2010). Studies on Vedic tradition and *Agnicayana* in particular was studied as a part of the ethnographic coverage of 12 day performance of *Agnicayana* by Kerala Nambudiri Brahmins (Frits, Somayajipad, MacFarland, Nambudiri, & De Menil, 1983; Staal, 2010).

2.6.1 Table 5: Summary of the Theoretical approach towards *Soma*

Author	Design	Strength	Limitations
Sharma, 1996	Studying the original concept of <i>Soma</i>	Concept of <i>Soma</i> from literature evidences is strongly emphasized	Contributions to the current conditions not much discussed
Singh, Mishra, Shukla, Kumar, & Singh, 2010	Study on Alcoholic fermentations techniques related <i>Soma rasā</i> and <i>Sura</i> from Indian traditional texts	, a review study of <i>Somasarā</i> and its <i>sura</i> concepts from Manusmriti explained	Comparative overview of <i>Soma</i> drinking with present day drinking liquor could have been discussed more. The pros and cons of the both the drinking could have been enumerated
Padhy & Dash, 1998; Padhy & Kumar, 2004	<i>Soma</i> as a plant , <i>Vedic</i> drink- an Ethno botanical retrospection	<i>Soma</i> as a plant , <i>Vedic</i> drink- an Ethno botanical retrospection	Could have elaborated more on rejuvenating properties as recorded in Ayurvedic texts
Leonti & Casu, 2014	A database search with the updated Latin binomials of the herbal ingredients was used to gather quantitative phytochemical and pharmacological information	Ethno pharmacological relevance and showed <i>Soma</i> was a combination of a protoberberine alkaloids	Could not exclude from the herbal ingredients with psychoactive secondary metabolites present than the ones that has been identified

2.6.2 Developing a Theoretical model in relation to Yoga

Soma pervades in our universe as water in earth, sky and as the sap of plants, as vital fluids in all living beings. As a psychological principle it exists within us expressing our love, feelings, our creativity and etc. It is symbolized as a spiritual principle, an aspect of the infinite and key to immortality. The *Soma* was an ancient brew or drink prepared by sages and yogis that was said to bestow health, strength, insight, spiritual visionary experience, and communion with divinity. This sacred drink, also called “*Amrita*” or “nectar of the gods,” opened the mind, heart, and inner landscape while purifying and healing the body.

In the *Śvetāśvatara Upanishad* (II.6.8) the cosmic energies *Agni*, *Vayu* and *Soma* are related to Fire, Air and Moon (Water) and these infer to will, *Prāṇā* and mind an indicative of the practice of *yoga*. *Agni*/ Fire represents the *Kundalini* power, *Vayu*/Air represents *Prāṇāyāmā* and *Soma*/Moon represents meditation/Bliss/*Samādhi* state. The Practice of *Yoga* establishes a consciousness way of living. The eight limbs of *Yoga* promote a higher life style, higher development in senses, mind and awareness.

The meaning of *yoga* is to unite, coordinate, harmonize and transform. The Classical form of *Yoga* helps in developing our inner *Soma* which purifies, detoxifies and rejuvenates our body and mind and Promotes longevity, (Frawley,2012) In the *Kaivalya pāda* (verse 1) of Patañjalī *Yoga sūtrās* states that supernatural powers (*siddhis*) arise from birth, drugs, mantras, austerity or *Yoga (Samādhi)*. The real *Soma* relates to the secretion in the head /brain due to the practices of *Yoga, Prāṇāyāmā*, and meditation .There is a *chakra* by name *Soma* which is also known as *Amria Chakra* meaning Nectar of the crescent Moon located at the middle of forehead,

connected to Hypothalamus and Pineal gland with its main functions related to rejuvenation and bliss feeling

Fig 5(a): The Eight Limbs of Yoga and its relation with Inner Soma

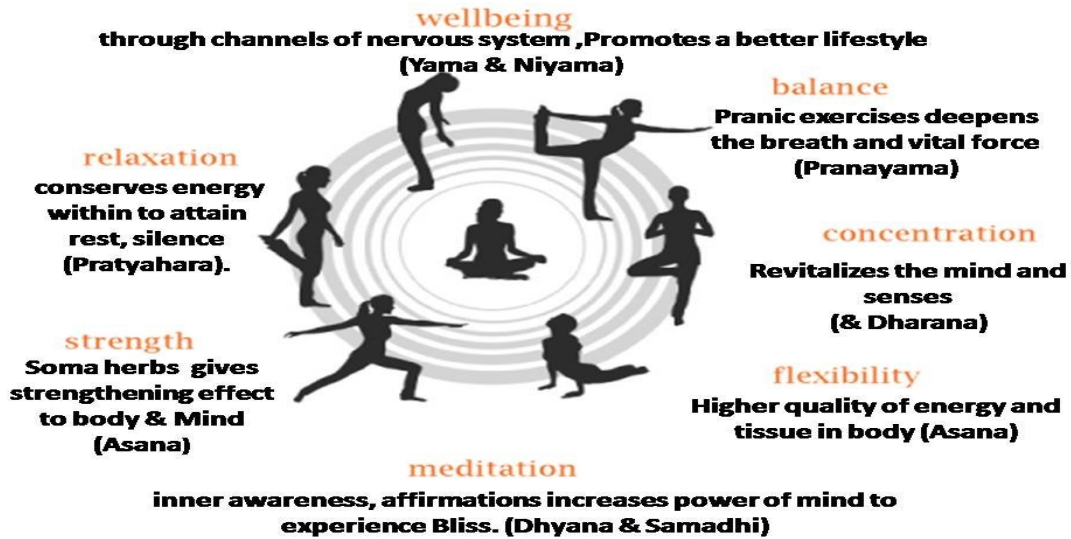


Fig 5 (b): The Eight Limbs of Yoga and its relation with Inner Soma



The correlation of Inner *Soma* (Rejuvenation) through the principles of *Yama* is possible when the attitude is total non-harming (*Ahimsā*) i.e. removal of negative thought patterns), Cultivation of deeper principles, spiritual studies promotes the truthfulness (*Satyā*) nature in us. Control over Sensory enjoyments and the worldly illusion through celibacy (*Brahmācaryā*) one's creative energy goes beyond procreation. The importance of non-stealing (*Asteyā*) acts as a factor of longevity. To have a hold on the inner *Soma* it is important to lead a simple life (*Aparigrahā*) with minimum desires and expectations.

Through the principles of *Niyama* the aspirations within us acts as *Tapas* to prepare our Inner *Soma*, allows an inner purification when complemented with other yoga practices such as *prāṇāyāmā*, meditation. Discovering our own self (Introspection) and connecting to our own Inner deity (*Svadhyaṅyā*) creates a unique essence /inner *Soma*. The nature of Surrendering and developing an attitude of “Let Go”, Giving up fears, desires and aggressions allows the inner *Soma* to flow through our minds and heart. *Soma* itself is known as *Pavamānā Soma* meaning purified *Soma*, developing purity in speech, sensory impressions, and diet allows higher energies to flow within us and makes our heart and mind clear. Conserving the inner *Soma* cultivates contentment and happiness (*Santośa*), peace, a main pre-requisite for the practice of *yoga*, allows performing actions wholeheartedly. Detachment and meditation, nature of Awareness is born out of *Santośa*.

The *Āsanās* – are physical exercises having biochemical, psycho-physiological and psycho-spiritual effect(Jyotsna, 1972). It allows the inner prana to flow bringing deep relaxation to body and nervous system, enhances peace to mind. Each *Āsanā* has its own *Soma rasā*/ particular enjoyment which unite the mind, heart and *prāṇā* to achieve an inner dynamic energy in an

equipoise state (Frawley, 2012). Through *prāṇāyāmā* techniques the *Soma* is produced and stimulated by *kumbhakā* (suspended breath) and through *mudrās* and *bandhās* it is closely related to raising of *Kundalini* energy (Yogani, 2010). Withdrawal of energy, conserving and holding on to it is possible with *Pratyahāra*. The stronger our power of attention, the greater is our capacity to rejuvenate mind. The concept of *dhāraṇa* in relation to *Soma* is known as *Soma dhāraṇa* and it is this power of attention which rejuvenates the mind and is the key to mental and physical longevity. It promotes in lowering the entropy, Revitalizes the mind and empowers the senses to help one to develop inner awareness (*Somadhāraṇa*) leading positive affirmations and increasing the power of mind (*Dhyāna*) which unfolds inner *Soma* to experience a Bliss state which is *Amṛta Bhava*/ Nectar state (*Samādhi*).

It can be concluded as the Classical form of *Yoga* is a supreme science of *Soma* for healing body and mind. *Soma*, its importance's has been systematically reviewed and analyzed for its profound implications from diet and herbs, to *prāṇāyāmā*, *mantrā* and meditation (Frawley, 2012).

2.7 SUMMARY

2.7.1 *Soma* Aspects

The *Soma* is believed to be the source of Rejuvenation, also known as alchemical elixir which can rejuvenate, heal human beings and sustain the entire cosmos as the living entity.

The *Soma* substance produces a blissful experience through our consciousness when ingested or produced. It has the properties of both the metaphysical and physical means of transference. *Soma* experiences can be enhanced by cultivating healthy lifestyle habits, meditations, and

ritualistic practices. The extraction and proper assimilation of *Soma rasā* facilitates rejuvenations practices, restores digestive strength and detoxification. In the physical system *Soma* is secreted by the glandular system. *Soma* has become a finite manifestation of our immune system, and the life force giving enough physical strength and health to the body, sharpens our mind. Due to these effects *Soma* as a plant is termed as hallucigenic and psychedelic which means “Mind Manifesting” which affects the nervous system.

The *Soma* plants and its involvement in the rituals have proved to affect and heal our biological system. In the ceremony of *Soma* there is a clear indication of the manifestation of the world of creation.

The Concept of *Soma* at its subtle level is related to sensory enjoyments, athletic accomplishments, achievements, responding to religious and spiritual rituals, art, music, cultural fests or in other words whatever that allows us to feel and experience, is *Soma*.

2.7.2 Yajña

Yajñas functions as a strategy for a continuous reminder of the interrelatedness of man and nature, the five elements and the sources of energy. The rituals (*Yajña*) yoke together the different orders of time and space in a specific duration and establish a system of correspondences between micro and macro, the finite and infinite, the specific and universal, the physical and the metaphysical.

The physical space is demarcated and consecrated, the *sthalā*, altars are made, Sky, Earth Sun , moon are invoked, fire kindled , verses from *Āk, Yajur Sāma Vedās* sung, recited and chanted, oblations are made of diverse substances through stylized movements and gestures.

Through the ritual, a spatial and temporal order is restored; individual identities are submerged in a collective purification. It is a performative act, the Aesthetics and artistic practices has an ultimate goal and objective to evoke a state of bliss and experience, analogous, but not identical to the supreme mystical *Ānanda*. The *Yajña* and its *vinīyoga* serve as a model to fulfill this purpose.

The movement of *Agni* in the altar represents the embryo movements in the fetus. The *Vratā* food offered in the *Yajña* acts as vital airs (energies), mind born ones, which yoke the mind and which are of dexterous actions.

The process of *Yajña* is to offer prayers which acts as model to shape our lives, develop a harmonious company where one shares similar thought, motivating them towards a togetherness and develop a mutual support and charity (*dana*) equivalent to sharing, it may be a blessing(positive thought process), support to society, creating a feeling of Universal brotherhood. The purpose of *Yajña* is to create a shared awareness, intentionality, homogeneity and co-ordination and mutual co-operation among the performers and participants. The *Yajña* activities can influence the Group mind/ Collective Consciousness among the gatherings with the importance of its rituals, purity of the place, presence of social gathering affecting the mind from *cancalta* (random thinking) to a *dhāraṇa* state (focused attention) to get charged up with religious feelings.

Hence *Yajña*, appears to be a promising scientific, cost effective, eco- friendly method to counter the ever increasing deadly pollution of the environment and purify and enrich the environment with healthy ingredients and *Yajña* procedures, chanting of Mantras, offerings into the fire etc. raises the general level of Human consciousness

2.7.3 SomaYajña

The *Soma* a ceremony – *Agni* and *Soma* is a representation of achieving the dual principles, the union of opposites as the heaven and the earth, fire and water, sun and moon. This opposites when united results in healing and longevity along with attaining paranormal abilities. The *Soma* ceremony/ ritual involves the generation of life energy and these are the energies that create and sustain the entire cosmos to rejuvenate. Hence *Soma* when taken in by an individual works on Individual consciousness and when the same plant is used in a Religious ritual works on Collective Consciousness.

2.7.4 Theoretical Model

Soma in its subtle concept is linked with the Individual and studied in relation to the practices of Yoga. The Inner flow of *Soma* in relation to *Yama* and *Niyama* helps in removal of harmful negative thought patterns, promotes truthfulness, develops one's creative energy, inner purification, and contentment and connects us to our own inner deity.

The *Āsanās* – are physical exercises having biochemical, psycho-physiological and psycho-spiritual effect. Each *Āsanā* has its own *Soma rasā* / particular enjoyment which unites the mind, heart and *prāṇā* to achieve an inner dynamic energy in an equipoise state. Through *prāṇāyāmā*

techniques the *Soma* is produced and stimulated by *kumbhakā* (suspended breath) and through *mudrās* and *bandhās* it is closely related to raising of *Kundalini* energy. *Soma dhāraṇa* is the power of attention which rejuvenates the mind and is the key to mental and physical longevity.

Empowering the senses and learning the art of conserving the inner energies (*Pratyahāra*) and Revitalization of the mind (*Dhyāna*) helps one to develop inner awareness to experience Bliss (*Samādhi*). It can be concluded as the Classical form of *Yoga* is a supreme science of *Soma* for healing body and mind.

The study is related to *Somayajña* impacting the Collective Consciousness fields, creating an existence of group mind. The concept of *Soma* impacts the mind at individual level (inner *Soma*) and at collective level (outer *Soma*) with its ritualistic procedures. The inner *Soma* relates to our Grosser level the Lymph fluids, our immune system, and at subtler level it is the enjoyment of our life experiences, Inner *Soma* is meditation, mantras, the bliss feeling and the outer *Soma* is the sacred plant essences (herbs, smells) (Frawley, 2012).

Soma Yajña, is a ritualistic combination of inner and outer *Soma* and has the possibility of affecting the group mind gathered during these procedures. *Soma* is not only related to the plant essence but as experiences, responses for the ongoing activities of our life.

The process of *Soma yajña* affecting a group mind creating a focused attention, shared awareness, and intentionality can be studied through Random Event generator equipment. While there are many scientific equipment's like EEG, ECG to study the process of individual consciousness, REG (Random Event Generator) helps in measuring the focused attention of mass, simultaneously as the events keep happening without them directly getting involved in the

experimental process, in creating a collective consciousness field. This equipment helps in understanding the mass synchronized attention towards a particular event along with analyzing the effectiveness of the program in influencing the Group mind.

2.7.5 Lead to Experiments

The Concept of *Soma* at its subtle level relates to sensory enjoyments, athletic accomplishments, achievements, responding to religious and spiritual rituals, art, music, cultural fests

At grosser level *Soma* relates to a plant, drink, and for its use in the *Yajña* rituals and many scientific researches studies has been done on this.

The present study has aimed at compiling the importance of *Soma* from the ancient scriptures and the Yogic texts. It describes the concept of *Agni* and *Soma* as the two forms of energy which an individual can experience within his *Kośa* levels. Herbs identified as *Soma* is also described for its contribution to an Individual at his different *Kośa* level. The importance of inner *Soma* and its relation with the Classical Yogic practices is briefly explained. The study puts an effort to understand *Soma and Yajña*, its effect on Consciousness at individual and at Collective level of the mankind.

Yajñas are a participatory act thru which human beings create and maintain their existence in the world. Signs and symbols of human consciousness are grounded in and energized by *Yajña*. Through *Yajña* human consciousness enters into the consciousness through the structure of chants, songs formulas and actions of the *Yajña* Prayers to gods are used as models to shape our

lives. Harmonious company is having relatives and friends who share similar thoughts and are motivated towards togetherness and mutual support.

During rites and rituals a priest invokes the blessings of the deities. When individuals experience the kindness of Gods and are emotionally touched during the *Yajña* and other activities, the mind gets charged with religious feelings. The importance of the occasion, the enthusiasm, the purity of the place, an emotional oath by the individual, the presence of the family, relatives and friends together add up to create a special kind of mental state. Activities during rituals leave an indelible impression upon the individual. This impression specially influences and educates the mind.

Hence the Existence of Collective Consciousness field is studied in the collective gathering of the *Dasarā* Events and also an understanding of the Day wise performance of the *Agniṣṭoma SomaYajña*, on the Collective Consciousness fields of the performers and the people who have gathered to witness the performance of the *Yajña* as measured by the Random Event Generator (REG).