

CHAPTER 3
REVIEW OF SCIENTIFIC LITERATURE ON
SOMA AND YAJÑA

Sl No	CONTENTS	PAGE NO
3.1	STUDIES ON SOMA	50
3.2	STUDIES ON YAJÑA	52
3.3	STUDIES ON SOMAYAJÑA	54
3.4	STUDIES ON DANCE AND OTHER COLLECTIVE PERFORMANCES	55
3.5	REG STUDIES	58
3.5.1	REG studies on Mantras, Bhajans, & Yajña	59
3.5.2	REG Studies on Dance, Cultural Fests, Yogic Techniques	60
3.6	SUMMARY OF THE STUDIES	65

CHAPTER 3

REVIEW OF SCIENTIFIC LITERATURE ON *SOMA* AND *YAJÑA*

3.1 STUDIES ON *SOMA*

Since time immemorial *Soma* Plant is ethno botanically associated with the human life. The Vedic literature supports that *Soma* is a sacred plant which is contemplated for its medicinal efficacy, used as a natural restorative for health and longevity. *Soma* in the Ayurvedic Research study has been identified as a drug for restorative treatments (Padhy & Dash, 2004).

Amanita muscaria, a mushroom was considered to be the *Soma* of the *R̥gvedā* as proposed by Wasson (1968). A study on ethno-mycology and hallucination properties of Mushrooms was matched to the morphological features, color, and habitat and collated with the Sanskrit hymns of *R̥gvedā* and found that hymns on *Soma* in *R̥gvedā* had actually described fly -agaric (*Amanita muscaria*). An extensive work was carried out in the fields of mycology, ecology, ethno botany, phytochemistry , pharmacology , toxicology, and all translations of hymns of *R̥gvedā* resulting in identifying the *Soma* as fly-agaric(*Amanita Muscaria*) (Shah, 2015).

Amanita Muscaria is known as psychedelic mushroom consumed for achieving enlightenment. This study interpreted the secrets of Buddhist Siddhas tradition and the reasons behind their usage of a psychedelic mushroom. This study became a base for further Research work to be carried on for comparative mythology, Transpersonal psychology, Shamanism and History of religion (Dobberstein, 1995).

The *Soma* plant in its Ethno pharmacological relevance has proposed that *Soma* was a combination of protoberberine alkaloids containing *Tinospora cordifolia* juice with MAO-I properties mixed together with a tryptamine rich *Desmodium gangeticum* extract or a blending of *Tinospora cordifolia* with an ephedrine and phenyl ethylamine-rich *Sida* spp. extract. *Tinospora cordifolia* combined with *Desmodium gangeticum* might provide a psychedelic experience with visual effects, while a combination of *Tinospora cordifolia* with *Sida* spp. might lead to more euphoric and amphetamine-like experiences (Leonti & Casu, 2014).

Ayurvedic medical works revealed the medicinal benefits of cannabis (*Soma*) in arousing the appetite (*dipāni*), *pāpāhari* in loosening, separating, and the elimination of phlegm, *grahaṇī* to stimulate retention, and binding of the bowels, *pachani*, *vāg-vardhinī* to stimulate and promote digestion, *uñāna* to promote heat, *pitāla* to excite the flow of bile, *mada-vardhani* to encourage talkativeness, *modavardinī* to promote happiness, *ruçayā* to stimulate taste and *nidrāpadhā* as a hypnotic (Chopra & Chopra, 1957).

Soma was useful in the removal of dandruff, and vermin from hair, reduces pain from earache, alleviates bowel complaints and constipation (Alta et al., 2003; Knörzer, 2000). Its applications are useful in relieving headache, acute mania, whooping cough, asthma and insomnia. Smoking Potent Cannabis elicits a quick and normally pleasurable response, peak effects usually occurring in the first 15 minutes, absorption in the gastrointestinal tract is much slower, behavior which is pleasurable, nontoxic, is found encouraging positive reinforcement (Bower & Hilgard, 1997).

Oral Consumption of Cannabis results in long lasting and profound effects. Intoxication can result within half an hour lasting up to three hours when sleep supervene , causing the person to sing /dance, to seek aphrodisiac enjoyments. No nausea, or sickness of stomach succeeds, nor bowels affected, but the next day there will be slight giddiness, redness of the eye (Clarke & Merlin, 2013).

3.2 STUDIES ON YAJÑA

Yajñas transform the life into a spiritual journey. It has an immediate effect on all living beings. In the Practice of *Agnihotra*, the oblations are offered to the Agni at the transitional moments of sunrise and sunset. This transitional moment are the conjunctions and rhythmic cycles of nature (Kar., 2012).

Agnihotra Research from SVYASA has shown a significant change in the data for three seasons, autumn, winter and summer taken over a period of 15 days each. In this study seeds were exposed to *Agnihotra* ritual and the growth pattern of these seeds were compared to the control seeds. Four parameters, viz. Root length, shoot length, fresh weight and dry weights were measured. The study concluded stating the *Agnihotra* sacrifice along with mantra was overwhelmingly more effective in the germination process (Devi, Swamy, & Nagendra, 2004). *Agnihotra*-ash may increase the amount of extractable Phosphorus in soil; (Pachori, Kulkarni, Sadar, & Mahajan, 2013).

The heat (*Agni /Fire*) and sound (*Mantras*) components of the *Yajña* subtilize the matter into energy and generate the electromagnetic waves which transmit desired sonic signals at cosmic level. The Fumigation process of the *Yajña* poses no threat to the environment; in return the

vegetation is enhanced due to the CO₂ cycle. The causal energy underlying all the *Havishya* used in *Yajña* is stimulated by the rituals prescribed for the *Yajña* performance. Only then alone it is possible to affect desired changes in the mind and consciousness of the participants. The geometrical shape of Havana Kunda exhibits bacteriostatic properties, and receives, generates and decentralizes the electro sphere and connects with the cosmic energy fields. The chanting of mantras produces vibrations which are soothing to mankind. The fumes acts as medicinal in nature as it helps in renewing the brain cells, purifies blood, revitalizes skin and prevents the growth of pathogen organisms and at environment level purifies the air, the ash purifies the water fit for drinking, is a soothing agent to pacify and tranquillize the mind, acts as a fertilizer. The neurophysiological effects show that the mantras of *Agnihotra* performance specially at Sunset had influenced the brain waves, with significant changes with G.S.R (b) ECG with DC shift in the base line; (c) EEG showed alpha enhancement and delta suppression for more than 15 minutes (Acharya, 2001).

Chandi Homa performed at Sridevi Vedā Vidyalayamu has proved that *homa* performing is positive and economical on the environment as the emissions of *homa* are non-toxic, *homa* ash as manorial value, Zinc oxide in the particulate emission offers protection from Ultra Violet Radiations, is also good to treat skin diseases, Manganese (Mn) and Lead (Pb) good for health is found. The *Homa* pits exhibit nutritional value whereas *Agnihotra* farming with medicinal properties (N. M. Rao, Duvvuri, Naik, Kiran, & Srivatsav, 2012).

Bhaishajya Maha Yajña influences and invokes the potential of the human internal energy field as measured with Electro Photonic. Imaging (EPI) on the finger emission patterns of the

performers. The performance of the *Yajña* helps in cleansing the environment of certain pollutants (Sushrutha, Madappa, & Nagendra, 2014).

3.3 STUDIES ON SOMAYAJÑA

The use of *Soma* establishes a link between consciousness and the processes of creation and its ceremonies with specific herbal mixtures acts medicinally on the body and psycho actively on the mind directly affecting the ontological status of a person (Spess, 2000) and a measurable decrease in fungus, bacteria and other pathogens in the immediate vicinity of the *Yajñashala* (Mahadevan & Frits, 2003). Performing these rituals ensures timely and adequate rainfall which in turn ensures availability of food and thriving of animal and plant life leading to human prosperity (Ramanathan, 1986; Vaidya et al., 2010).

“Athirātraà” conducted in Kerala has shown accelerated growth in seed germination and the atmosphere of the *Yajñasālā* was observed with low count of microbe colonies in water, air and contamination in soil (“Ancient fire ritual has positive impact on environment,” 2011). For the past 6 years series of *Mahā SomaYajña* conducted on the banks of Narmada River in Maheshwar has reported that there is a qualitative and quantitative improvement in the psyche as the atmosphere becomes medicinal, nutritious and disease free (“<http://sodayag.org/sodayag-highlights>,”).

Somayāgam was performed in 2003 and a report was done on its procedures and the level of public involvement. Scientists claimed that the *Yajñasālā* measured a significant decrease in fungus, bacteria, and other pathogens (Mahadevan & Frits, 2003).

Saumic Suvâuñi Project in India was proposed to balance the seasons and timely and sufficient monsoon rains in the rainy season of 2006. At 16 different places different types of *Somayajña* was performed using astro-meteorological techniques. The total rainfall recorded at the places where *Somayajña* was performed was above normal indicating that there was well distributed and above normal rainfall at majority of places. Besides this, in India as a whole actual rainfall that occurred was 99% of LPA and was more than predicted rainfall of 93% (Vaidya et al., 2010).

Attitudinal survey showed that people came to *Yajña* for spiritual activity. Air borne bacteria counts have shown increase at 20 m distance as compared to 40 m. A study on ash filtrate of *Yajña* was done using standard stain; the result of the filtrate was negative for the bacterial growth and also for antibacterial activity after 6 months (Rawat & Nagendra, 2007).

3.4 STUDIES ON DANCE AND OTHER COLLECTIVE PERFORMANCES

Traditional cultural practices have much impact on the social condition and have a role in the healing process to a great extent. Duane quotes Robert's research finding an elaborating the increase in the functional intelligence of the species (Elgin, 2009).

The cosmic biological and psychological effects influence significantly the biological and psychical of collective and individual organizational processes. The cosmic connections between Man and the Universe do not represent a one-sided action, but a mutual, meaningful, life-giving interaction, in which Man also is an active participant; thus humankind needs to accept the challenge of fulfilling its original, natural destination (Grandpierre, 1999).

Music and other collective performances influence the collective conscious level greatly by bringing about positive changes in the environment around. With suitable methods such as EPI (GDV), it is possible to observe the changes objectively (Korotkov, Orlov, & Madappa, 1997).

Viewing/ watching/Observing dance sequences and not actual dancing is associated with significant activity in the brain's premotor areas, inferior parietal lobule, and basal ganglia. The premotor and parietal components of the AON responds more to trained, relative to untrained, dance sequences. The activity of these in brain represents the neural resonance between observed and embodied actions(Scott Grafton, 2008).

The only physical activity to offer protection against dementia was frequent dancing. A study(Joe Verghese,Richard B. Lipton, Mindy J. Katz, Charles B. Hall, Carol A. Derby, Gail Kuslansky, Anne F. Ambrose, Martin Sliwinski, and Herman Buschke, 2003) reports that Reading - 35% reduced risk of dementia, Bicycling and swimming - 0% Doing crossword puzzles at least four days a week - 47%,Playing golf - 0% ,Dancing frequently - 76%.That was the greatest risk reduction of any activity studied, cognitive or physical.

“There's no question, anecdotally at least, that music has a very stimulating effect on physical activity,” says Daniel Tarsy, MD, an HMS professor of neurology and director of the Parkinson's Disease and Movement Disorders Center at Beth Israel Deaconess Medical Center (BIDMC). “And I think that applies to dance, as well.”

Physical and expressive elements of Dance alter brain function. Studies using PET imaging have identified regions of the brain that contribute to dance learning and performance. These regions include the motor cortex, *Somato* sensory cortex, basal ganglia, and cerebellum. The motor cortex is involved in the planning, control, and execution of voluntary movement. The

Somatosensory cortex, located in the mid region of the brain, is responsible for motor control and also plays a role in eye-hand coordination. The basal ganglia, a group of structures deep in the brain, work with other brain regions to smoothly coordinate movement, while the cerebellum integrates input from the brain and spinal cord and helps in the planning of fine and complex motor actions. A vigorous activity such as dancing pumps blood to the brain, giving it the glucose and oxygen it needs to function well. Apart from increasing blood flow to the brain, there is another mechanism that further improves the mental acuity of a dancer or an individual who is learning how to dance.

According to psychiatrist Dr. Joseph Coyle of the Harvard Medical School, the hippocampus and the cerebral cortex – of which play a role in dancing – are rewired and consequently improved with frequent use. The dynamism required in decision-making – for example, what step you need to do next – paves the way for new neural paths that make information transmission faster and better. Such activities also help improve mental capacity since the cognitive processes are exercised in more ways than one.

Sun is worshipped as a powerful symbol of Spiritual Consciousness and Devotional movements to sun are termed as *Suryanamaskar*. The Practice of *Suryanamaskar* consisting of 12 sacred mantras , 6 *bija mantras* and 12 progressive steps for one round together generates *Prana* aiming towards the rejuvenation and purification of the practitioner (Saraswati, 2002a). *Suryanamaskar* a branch of Yoga concentrates on both physical and mental well-being by which one obtains a sound body with calm and a relaxful mind. *Suryanamaskara* practice collectively benefits in flexibility and achieving balanced frame of mind and sense of well-being and promotes sleep ,improved organ capacities enhancing sustained attention in healthy individuals(Arun et al., 2014).

Thus *Suryanamaskara* in practice converts the human potential energies to kinetic energies by releasing the mental, neural and muscular knots by allowing the direct vitality of the solar energy reaching the human system (Bhutkar, Bhutkar, Taware, & Surdi, 2011).

3.5 REG STUDIES

Fundamental resonance or bond between the operator and machine, or between the remote perception participants, facilitates a shared state of knowledge extending over both space and time, and that appears to produce anomalous effects when forced into a causal paradigm (Robert G Jahn & Dunne, 1986; Robert G. Jahn, 1987)

The synchronized attention of the group changes the randomness of the events. The ability of an individual to influence a physical system is usually termed as psychokinesis (Robert G Jahn, Dunne, & Nelson, 1987). REG studies in group events have shown that human minds demonstrate focused mind and attention and have the ability to create order or coherence in reality. Mind-matter interaction effects are detectable outside the laboratory, potentially at a global scale. In the presence of a healer, REG produced greater than chance excursions more often than a control REG in a library setting (Crawford, Jonas, Nelson, Wirkus, & Wirkus, 2003). Many Random event generator studies have proved that the mind has an ability to collapse the randomness of the physical system (Radin, 2003). Field REG Studies have reported the potential of synchronized attention and the emotional valence association of the individuals in the proximal environment (Caswell et al., 2014).

REG equipment through GCP (Global Consciousness Project) is a formal protocol for defining special moments which would bring large numbers of people to a shared state of consciousness and emotion. Changes are predicted in the random data during great tragedies and grand

celebrations, building a large database. The general hypothesis is that we would find structure in our otherwise random data, correlated with events of great importance to humans.

In the Field Consciousness studies/ experiments, mind and matter becomes a complementary aspect of a more fundamental holistic reality. In this type of studies mind is subjective and matter an objective which symbolizes heads and tails of a coin. In RNG studies the idea is to test the unusually high collective coherence experienced by the mind due to the high coherence exhibited by the matter.

3.5.1 REG studies on Mantras, Bhajans, & Yajñas

Performing *Yajñas*, chantings, Bhajans, emotional responses, have shown similar ability to collapse the randomness of the Field REG. One of the studies could trace significant differences between *Gāyatri Mantra* (GM) and Random Thinking (RT) sessions. During GM chanting the values recorded on REG increased to cross parabolic graph, showing the significant change in consciousness level, it decreased in the RT sessions. This showed significant differences between the two groups, during the sessions, when analyzed (Recca, Swamy, & Nagendra, 2006).

The number of episodes in which the REG could be significantly influenced showed highly significant increase in the ‘pre’ verses ‘during’ data of ECS (Bhajan) compared to RT (Random thinking) 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 (Tewani, Nagarathna, & Nagendra, 2008).

Yajña performance has brought an enhancement in ordering of REG output along with possible increase in power of psycho-kinesis in a session (Bancel & Nelson, 2008). The Change of the randomness to non-randomness indicates more order and the system behaves nonrandom when

there is an increasing order in the environment. The reason for this could be the positive emotions filled in the *Yajña* atmosphere. Emotions are powerful which get cancelled when the waves associated are out of phase and the thoughts get into resonance when the phase and frequency are matched. Significant changes/excursions were observed on the output of the REG during the periods of mantra chanting as compared to pre and post with no event. In the environment of a *Yajña*, an REG produced greater ordered changes than chance excursions. The synergy of matched emotions can influence or change the perceived order in the atmosphere.

The study showed that the *Yajña*/sacrifice with mantra chantings had significant influences on the REG as compared to pre and post with no event. In the environment of a *Yajña*, an REG produced greater ordered changes than chance excursions; REG was influenced perhaps due to positive emotions. During the performance of a *Yajña*, Synchronous Directed attention influencing REG was observed in *Vedic* chanting, *Agni prasthāpāna*, *Soma krya*, *Pravargya*, *Subrahmanya ahwana*, *Garuda cayana* (Rawat & Nagendra, 2007)(Thakur, Nagendra, & Nagarathna, 2012).

3.5.2 REG Studies on Dance, Cultural Fests, Yogic Techniques

During the times of collective upheaval, major celebrations, the outputs of random number generators have shown a provocative evidence of significant departures from chance expectations. The study on a Burning Man, a week long program very unique in its concentrated intensity, isolation, and collective intention which attracts more than 50,000 people demonstrate significant deviation from randomness during the period of highest collective intensity, i.e., during the burning of the man. In addition, the Global Consciousness Project (GCP) made a

prediction that their global network of random number generators would also show a deviation from randomness. That prediction was based in part on a previously successful exploratory analysis that examined the average of eight years of global RNG data at the time of Burning Man (1999 – 2006). (“XOR This: Burning Man Used to Scientifically Prove Magic,” 2014)

The cultural dance events in the earlier studies using REG has shown significant deviation. The study also discussed on the slopes of REG Graph/ deviations in comparison to the categorization of dance forms. The upper deviation(positive slope) was corresponded to show a lot of negative emotions like anger, arrogance, fear, aggression whereas the lower deviation (negative slope) negative slopes were related to dance forms which were slow, serene, soothing, melodious, graceful exhibiting more positive emotions (Rajagopalan,2013).

Psychokinesis is the power that influences the Random Event Generator. REG placed at a distance to study the effect of a relaxation technique called Deep Relaxation Technique, a technique which can bring deeper relaxation at both physical and mental level in comparison to Supine Rest. The Study had 80 healthy volunteers selected to influence the REG with these Yogic techniques. Each session had about 3 trials (pre), 10 trials(during) and 3 trials (Post). The study recorded no significant changes in the REG value in any of the phases of analysis. Through this study it can be understood that REG is influenced during the states of intense emotions, attention and relaxation technique could not have been able to provide such state of mind and hence these techniques were not able to invoke the psycho kinetic power in the humans (Thakur, Nagendra, & Nagarathna, 2009).

Table 6: Summary of Studies on *Soma*

Author	Design	Strength	Limitations
Padhy & Kumar, 2004	Study of <i>Soma</i> plant ethno botanically	<i>Soma</i> is attributed for its medicinal efficacy and its use as a natural restorative	The pros and cons of multidimensional effect of <i>Somasā</i> could have been dealt in detail
Shah, 2015	Study of <i>Soma</i> plant ethno mycological	<i>Amanita Muscaria</i> identified as Rgvedic <i>Soma</i> Plant along with many other plants an extensive and a methodical study in Plant origin identification from various aspects	had missed out some important hymns related to Syena of Rgvedā history of <i>Soma</i> plant movement still need to be explored
Dobberstein, 1995	An Ethno pharmacological study of <i>Soma</i> Plant	Review of Buddhists Siddhas traditions and their usage of Psychedelic mushroom. Study acts as a basis for comparative mythology, transpersonal psychology, shamanism and history of religion	Drug-induced psychedelic experience to 'genuine' mystical experience or to Buddhist enlightenment is debated.
Leonti & Casu, 2014	<i>Soma</i> studied according to the Bower Manuscript	quantitative phytochemical and pharmacological information	no pharmacologically and historically convincing theory exists regarding the botanical identity of <i>Soma</i>

Table 7: Summary of Studies on *SomaYajña*.

Author	Design	Strength	Limitations
Acharya, 2001	<i>Agnihotra</i>	aspects of <i>Yajña</i> , mantras, fumes, ashes, <i>Havishya</i> studied using scientific parameters	Has more concentrated on the material aspects of the <i>Yajña</i>
		studied the electric fields of the body	Could have focused on other <i>Yajñas</i>
Mahadevan & Frits, 2003	<i>Somayaagam</i> – in a traditional way performed by the Nambudri Kerala Brahmin	elaborate report on the proceedings on the <i>Yajña</i>	could have focused more on the scientific aspects of the performing rites
Jina et al, 2004	Mantras of <i>Agnihotra</i> on Four sets of seed were measured in three seasons	Mantras of <i>Agnihotra</i> , chanting and offering showed significant results Supports the fact that chanting of specific mantras while seeding and energizing before use Seasonal observation strengthens the hypothesis	study involves the method of <i>Agnihotra</i> which does not Vedic way of performing
Vaidya et al., 2010	Performing <i>Somayajña</i> at 16 different places for the evaluation and prediction of rainfall	Rainfall prediction using astro meteorological techniques	focused only on the rainfall part of the benefit in the study
Rawat & Nagendra, 2007	<i>Āphoryama SomaYajña</i>	Attitudinal survey was done. Study on ash filtrate was done.	Bacterial count ascribed to <i>Yajña</i> related to distance strongly not established.
Sushrut et al.,2014	Bhaishajya Maha <i>Yajña</i>	Human energy field studied using Enviro-Tech, a standard environmental test equipment to observe the level of SO ₂ , NO ₂ and RSPM.	Individual component of the <i>Yajña</i> process could have been studied for the same

Table 8: Summary of REG Studies on *SomaYajña*, Dance, Yogic techniques

Author	Design	Strength	Limitations
Neha et al., 2004	Gāyatri Mantra (GM) chanting compared to random thinking	First study with Gāyatri mantra using REG.	Very small time duration will not make any conclusions.
Rawat & Nagendra, 2007 Thakur, Nagendra, & Nagarathna, 2012	<i>Āpthoryama SomaYajña</i> Continuous Recording of REG	REG studied for Synchronous Directed attention.	Selected sessions tracked, rather collective effect Description of each rituals with REG behavior could have been more emphasized
Rajagopalan, 2013	Cultural Dance Program and its influence on REG	Discusses on the slopes of REG Graph/ deviations in comparison to the categorization of dance forms.	Lack of strong evidences to establish the relation the emotions and REG graph slopes.
Thakur, Nagendra, & Nagarathna, 2009	Deep Relaxation Technique Versus Supine Rest	Compares a Yogic relaxation technique with respect to Supine rest in influencing the REG	Study lacks in creating intense attention through verbal instructions for the DRT which fails to influence REG.
GCP Project 1999 – 2006	Burning Man Festival, very unique program had a gathering of 50,000 people	Collective intention demonstrate significant deviation from randomness during the period of highest collective intensity, i.e., during the burning of the man.	Could have also studied other physiological parameters.

3.6 SUMMARY OF THE STUDIES

Studies on *Soma*, has shown the impact of the plant properties on our physiological and psychological systems. The Study of *Soma* has been extensively done in different fields to bring out its connection to the mankind and to the Nature. Many Research studies have been carried out on the properties of the *Soma* plant and its use in the *SomaYajña* performances.

It is also noted that many studies done on the Traditional practices of *Yajña* has a long-lasting positive effect on the nature and the human beings both at subtle and at gross level. The impact of *Yajña* performances is seen both at micro and macro level of the Universe. *SomaYajña* in particular has shown that impacts the Rain formation, works as a bacteriostatic in nature, increases the qualitative and quantitative improvement in the psyche as the atmosphere becomes medicinal, nutritious and disease free.

Studies On Dance , musical events has shown that observing/viewing dance performance is equally effective as it associates itself with significant activity in the brain's premotor areas, inferior parietal lobule, and basal ganglia. The activity of these in brain represents the neural resonance between observed and embodied actions. Dancing helps cure dementia problems, the physical and expressive elements of Dance alters the brain function, pumps more blood to the brain and improves the mental acuity in the performers.

The practice of *Suryanamaskar* promotes sleep, improves organ capacities enhances sustained attention in healthy individuals and converts the human potential energies to kinetic energies by releasing the mental, neural and muscular knots by allowing the direct vitality of the solar energy on the human system.

Psychokinesis is the power that influences the Random Event Generator. Global Consciousness Project is a formal protocol through REG defines special moments which would bring large numbers of people to a shared state of consciousness and emotion. Changes are predicted in the random data during great tragedies and grand celebrations and began building a large database. The general hypothesis is that we would find structure in our otherwise random data, correlated with events of great importance to humans. Similar Results has been seen during the Burning Man festival, performance of Slow and fast themed Dance movements, *Yajña* Performances. All the above scientific studies lead to present a Research study to observe the REG behavior on the Collective Consciousness Fields, in the performances of *Somayajñas* and during events of *Dasarā* festival.