



## Research Article

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# Effect of Homas on collective consciousness fields using random event generator

Divya BR<sup>1</sup>, Dr. Nagendra HR<sup>1</sup>, Dr. K Shiva Kumar<sup>1</sup>, Dr. Sushrutha S<sup>1</sup>

<sup>1</sup> Division of Yoga and Physical Sciences, Department of Bioenergy, SVYASA Yoga University, Bangalore 560105, India

## ABSTRACT

**Background:** The subtle energies of sacred fire rituals performed in a scientific systematic way are very supportive for the human system at physical, psychological and spiritual levels. The sacred fire rituals help in tuning the consciousness of the participants to merge with the Supreme consciousness.

**Aims & Objectives:** To explore the effect of Homas in offering epochs of sustained synchronous awareness in influencing the Random Event Generator (REG).

**Methods:** Data was recorded for each *Homa* from the commencement to completion of each ritual using Psyleron Field REG equipment and software. Microsoft Excel was used for statistical analysis. Probability of less than 0.05 of the REG sequence was considered to have significant change in collective consciousness and a probability value between 0.1 and 0.05 has been reported as a trend.

**Results:** Significant deviations  $p < 0.05$  were observed in *Dhanvantri Homa Sankalpa Prathana*, *Homa Preparations*, *Pradhana Homa*, and *Explanation on Homa*. In *Rudra Homa* Vedic chanting, *Kalasha puja*, *Agnisthapana*, *Purna ahuti*, *Explanation on Homa*. In *Gayatri Homa* during the periods of *Full Homa event* and *Pradhana Homa*, *Purna ahuti* was observed with REG trend. In *Durga Homa* during the periods of *Agnisthapana*, *Homa Preparations*, *Purna ahuti* and REG trend observed during *Pradhana Homa*. *Ayushya Homa* did not show any significant deviations.

**Conclusion:** Yajna rituals have the potential to cause a change in the REG sequence resulting in the interpretation of improved collective consciousness.

**Keywords:** Homa, Sacred fire ritual, collective Consciousness, Random event generator.

## INTRODUCTION

The *Vedas* authenticate the performance of a sacred fire ritual with appropriate way of chanting mantras for the promotion and protection of higher humane values. The refinement of the subtle energies is aimed with the help of the thermal energies of the mantra and the heat of the sacred fire in attaining the desired benefits at physical, psychological and spiritual levels [1].

*Yajnas* are accomplished by activity whether it is of the mind, of speech or of the body. The performer may mentally, orally or physically perform the *Yajnas* (BG 4-32) [2].

The repetitions of mantra chanting transforms consciousness, and connects to a thought that holds the attention and slows down the mind [3].

The Sacred fire rituals are the communicator for the inner and outer world in channelizing the thoughts and energy universally. Involving oneself in the sacrificial rituals at key transitional points of Sunrise and Sunset purifies heart brings in noble aspirations [4] and the vital energies of these rituals causes the human mind to react with love and equanimity [5].

The practice of *Yajna* is in connection with the seasons and the order of things perceived by the nature and the primary purpose of the *Yajna* is to create harmony between the nature and the human beings [6].

*Agni* is the medium for all the invocation and visualization of all deities where the offerings of ghee, grain and water are done using the sacrificial ladle. This kind of ritualistic practices with the mantras chanted attract divine cosmic energy benefitting the practitioner, his household and the world at large [7].

The *prana* and the mind interlinked in the atmosphere of the *yajna* gives a relaxed, peaceful and a de-stressing experience. The ingredients of the *yajna* ash soothes, pacifies and tranquilizes the mind. Specific practices help in removal of negative stereo type thoughts and encouraging a positive approach [8].

\*Corresponding author:

Arpita Roy

Plant Biotechnology Laboratory,  
Department of Biotechnology,  
Delhi Technological University,  
New Delhi-110042, India  
Email: arbt2014[at]gmail.com

The Spiritual significance of *Yajna* is to raise the general level of Human Consciousness. People attended *Yajnas* for spiritual reasons, and felt that their lives were very much improved [9].

The chanting of mantras during the performance of *Yajna* and practices of Yoga have shown reduction in the stress levels and facilitates and maintains the optimum health level [10].

*Homam* is a ritual with appropriate mantras chanted with offerings of grains, fruits, herbs, ghee and twigs into the fire and is an economical means of purifying the environmental pollution. The vibrations of mantras and the energy released out of fire helps the consciousness of the participants to tune with the Supreme consciousness *Agnihotra* performed during the Biorhythm of sunrise and sunset offers maximum healing to atmosphere and humans. The ash of the *homa* exhibits the medicinal properties. The slow combustion acts as a cerebral stimulant assisting the patients suffering from lack of ventilation, controls, cures mental disorders. Protection against the UV rays, aids in the skin diseases. Ensures a healthy bone structure, metabolism of fats and carbohydrates. The Manganese found helps in the healthy functioning of brain and the nerve areas of our body [11].

The REG (Random event generator) experiments have confirmed the possibilities of individuals having certain degree of Psycho-kinesis [12]. Emotional states of extreme distress or eustress, bring the changes in REG [13, 14]. The effect of *bhajans* [13] mantra chanting [12], participation in the *Yajnas* has proved the ability of Spiritual practices affecting the general level of human consciousness in influencing the REG [15].

Hence the sacred fire rituals have become the pillar of Indian philosophy and culture in the divine development of the human culture and civilization in different domains and actions.

The present study aims at evaluating the different *Homas* in creating collective consciousness fields due to Synchronous directed attention of the Gatherings influencing the Random event generator.

## MATERIALS AND METHODS

### Participants

The present study was conducted with samples consisting of male and female subjects. Performers of the Homa from Yoga-Spirituality Division, S-VYASA, Students of S-VYASA, Guests and participants of the International Conference.

This being a field study was comprised of more than 50-75 people per day attending the homa.

### Apparatus/ Equipment used - Psyleron Random Event Generator – REG

Random data was produced using Psyleron Random event Generator. The device generates 1s and 0s as a representation of quantum events by electron tunneling within two field effect transistor with varying voltage levels resulting into a digital data through a gated sampling procedure which allows for regularly spaced bit sequences. The output of both transistors is internally compared through an alternating (0, 1) XOR masking process in order to reduce any potential influence of physical artifacts or other external environmental variables. The device is protected from static electromagnetic factors by an aluminum outer shielding and a Permalloy mu-metal inner shield and its output conforms to the statistical expectations ensuring ensures that the hardware random number generator produces a truly unpredictable output that can be subjected to experimental tests. The device generates 200 random binary numbers (0 and 1) each second (200bits/event) [16].

The field REG Data was collected for 7 days of the Homas performed as a part of the INCOFYRA (International conference on Frontiers in Yoga and Research Yoga Applications) conducted in SVYASA Yoga University.

Data was recorded for each *Homa* from the commencement to completion of each ritual to evaluate if the field REG would show any deviations from random behavior.

The REG device was located in the premises of Vinayaka temple of the university as shown in fig. 1 very proximal to *Homa* place where all the priests and his teammates were performing.

The rituals of *Homa* were unique and offered epochs of sustained synchronous awareness (chanting of hymns, oblations, flames of the rituals) which might influence the REG differently.

The intervention consisted of different *Homas* as shown in Table 1 performed at *Yajnashala, Yoga VinayakaMandir* in the early morning hours during the 7 day as a part of *Yajna Saurabha* during the 21<sup>st</sup> International Conference on 'Frontiers in Yoga Research and its Applications' (INCOFYRA).

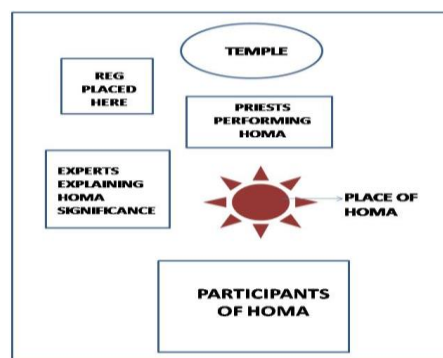


Figure 1: Diagrammatic representation (map) of Homa and position of REG

## DATA ACQUISITION AND ANALYSIS

All the data was collected with the Psyleron software, and data were examined according to overall experiments and by time-stamped epochs following human events in proximity to the test environment. All statistical procedures were conducted using Microsoft Excel.

The Different *Homas* performed provides an interesting opportunity to explore the effect of a different group activity types on the randomness of truly random events. A value for each individual REG event refers to the number of 1's out of 200 bits with binary probabilities, represented by a value of 0-200. The theoretical (chance) mean for each event is 100 with a standard deviation of  $\sqrt{50}$ .

REG data from each event within each epoch were analyzed independent of either previous or subsequent values; relevant statistics and figures were produced accordingly. Individual event scores were standardized according to 0.5 chance expectations  $Z = \frac{x-100}{\sqrt{50}}$  where  $x$  is the trial value of each event. Combined overall Z-scores ( $Z_c$ ) for each overall experiment and each individual epoch were computed using Stouffer's method  $Z_c = \sum \frac{Z}{\sqrt{N}}$  where  $Z$  = individual event Z-scores and  $N$  = the number of events in the epoch. Effect sizes were calculated as  $ES = \frac{Z_c}{\sqrt{N}}$ , which is equivalent to the mean event z-score. One-tailed probabilities of deviations have been reported of REG output. A probability of less than 0.05 was considered significant and a probability value between 0.1 and 0.05 has been reported as a trend.

The time-stamped epochs, their respective trial counts and statistics are presented in the below tables. Relevant statistics were computed for each individual Homa, as well as for each segment of the Homa.

**Table 1:** Common Procedures followed during the Homa/Havana Performance

<b>Pavitra Dharanam &amp; Prarthana</b>	Pray for the cleansing of their hearts and seek divine blessings of their ancestors and other divine beings.
<b>Achamanam&amp;Siromarjanam:</b>	Procedure to cleanse our body and mind
<b>SthalaShuddhi</b>	Purifying the entire area of Yajna
<b>Mahaganapati Pooja</b>	Ganesha is always worshipped in the beginning of any ritual
<b>Kalasha Pooja</b>	Invocation of the main deity of the Homa
<b>Agni</b>	Homa kunda sanctified by chanting mantras,
<b>Pratishthapanam,</b>	meditate upon Agni, ready to accept the offerings
<b>Dhyanam&amp; Agni alankaranam</b>	offered to him.
<b>Sankalpam</b>	a definite purpose and the heart of the homa
<b>Pradhana homa</b>	main deity mantra chanted 108 times and oblations offered
<b>Purnahuti homa</b>	Final Aahuti marking the completion of the homa.
<b>Pradakshinam,</b>	Going round the Homa Kunda three times in clockwise
<b>Namaskaram&amp;Prasthanam:</b>	direction and prostrating before the HomaKunda. Gratitude mantras chanted

## RESULTS

The results shown in tables 2 to 6 contain information about the REG progression during the various stages of the homa. REG in its normal behavior sends out a random sequence of ones and zeroes. When the mind starts interacting with the matter the random sequence becomes deterministic and the count of zeros/ones increases and the curve starts moving up based on the strength of the universal consciousness as sampled by the instrument.

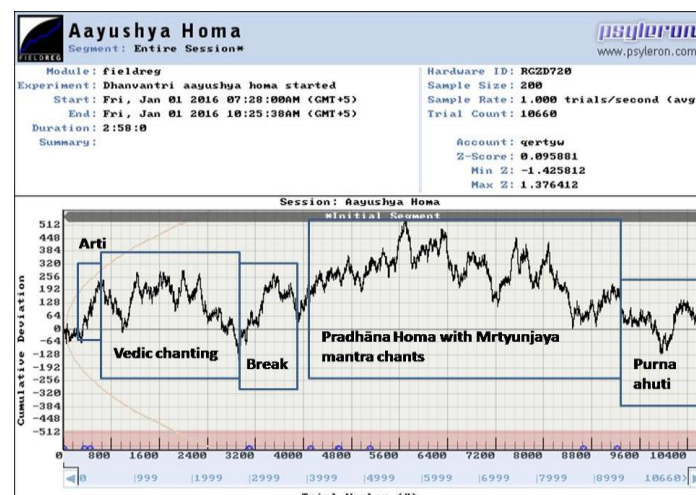
Table 2, Fig 2 corresponds to the Ayushya homa. The name of the activity is shown in column one and its probability is given in column P. Fig 2 has the regions corresponding to each of the activities, the shortest activity is the Aarti and the longest is the Pradhana homa with Mrityunjaya mantra. The number of trials for Aarti are 89 and the largest number of trials are for the Pradhana homa (4649). In this homa though there is some amount of coherence and deterministic behavior during the pradhana homa it is not significant. REG was not able to identify significant regions of collective consciousness during this homa.

**Table 2:** Schedule of Ayushya Homa activities and REG event data for each Homa segment

Ayushya Homa					
Activity	Total Trials	Sum Z score	Z <sub>c</sub>	P	Es
Preparations	352	8.77	0.47	0.32	0.02
Aarti	89	1.98	0.21	0.42	0.02
Vedic chanting	2658	-6.51	-0.13	0.45	0
Break	1029	21.07	0.66	0.25	0.02
Preparations	447	15.7	0.74	0.23	0.04
Pradhana Homa	4649	-15.98	-0.23	0.41	0
Purnaahuti	1436	-15.13	-0.4	0.34	-0.01
<b>Full event</b>	<b>10660</b>	<b>9.9</b>	<b>0.1</b>	<b>0.46</b>	<b>0</b>

N = number of REG events, Z<sub>c</sub>= combined z-score, Es= effect size (Z<sub>c</sub>/VN; equal to mean REG z), p = probability (1T) of Z<sub>c</sub>, \*\*significant at p < .05 (1T)trend at \* p<0.1 >0.05 (1T).

No significant deviations observed in the performance of Ayushya Homa



**Figure 2**

In Table 3 and Fig 2, it is observed that the REG data is highly deterministic the regions sankalpa, homa preparations, and pradhana homa are highly significant with probabilities .002,.00, .02 respectively. Indicating that the REG instrument has detected the presence of collective consciousness in those regions.

It is interesting to note that the sankalpa Prarthana which has 662 trails is as significant as the pradhana homa.

The Homa Preparations have the highest significance as shown in Table3 and Fig2. The event explanation of the homa also has the highest level of collective consciousness. The final event Poornahuti does not seem to have as much coherence in thoughts as in other events. Overall Dhanvantri homa had more regions of collective consciousness.

**Table 3:** Schedule of Dhanvantri Homa activities in Tantrik Method and REG event data for each Homa segment

Activity	Total Trials N	Sum Z score	Z <sub>c</sub>	P	Es
Preparations	503	-12.59	0.56	0.29	-0.03
<b>SankalpaPrathana</b>	662	52.04	2.02	<b>0.02**</b>	0.08
<b>Homa Preparations</b>	522	-77.78	3.4	<b>0.00**</b>	-0.15
<b>Pradhana Homa</b>	7139	171.4	2.03	<b>0.02**</b>	0.02
Purna aahuti	746	-27.72	1.01	0.16	-0.04
<b>Explanation on Homa</b>	360	42.43	2.24	<b>0.01**</b>	0.12
<b>Event closes</b>	158	-19.66	1.56	<b>0.06*</b>	-0.12
<b>Full event</b>	<b>10090</b>	<b>128.13</b>	<b>1.28</b>	<b>0.10</b>	<b>0.01</b>

N = number of REG events, Z<sub>c</sub>= combined z-score, Es= effect size (Z<sub>c</sub>/VN; equal to mean REG z), p = probability (1T) of Z<sub>c</sub>, \*\*significant at p < .05 (1T)trend at \* p<0.1 >0.05 (1T).

Significant deviations observed during Sankalpa (N=662, Z<sub>c</sub>=2.02, p=0.02 and Es=0.08), in the preparations of homa(N=522, Z<sub>c</sub>=3.40, p=0.00 and Es=-0.15), Pradhana Homa (N=7139, Z<sub>c</sub>=2.03, p=0.02 and Es= 0.02), Explanation on Homa (N=360, Z<sub>c</sub>=2.24, p=0.01 and Es=-0.12) of the Dhanvantri homa. REG trend observed during the event closing time (N=158, Z<sub>c</sub>=1.56, p=0.06, Es=-0.12).



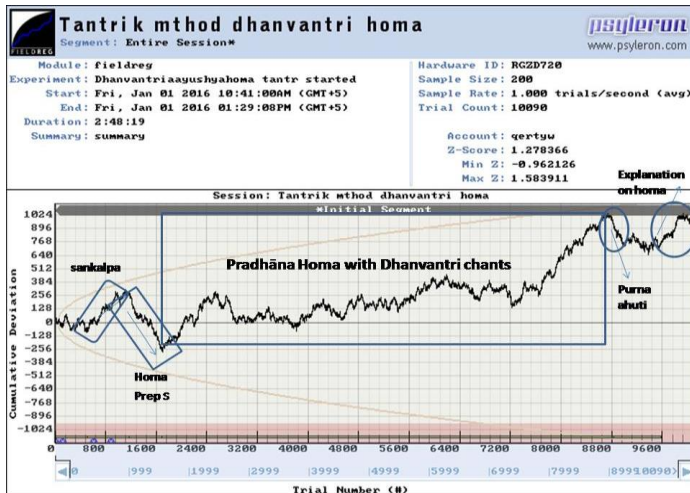


Fig 3

Table 4 and Fig 4 corresponds to the Rudra homa. In this homa Purnaahuti the closing ceremony has the highest collective consciousness. Collective consciousness is also significant during vedic chanting agnistapana and kalasha puja. In this case the collective consciousness was not high during the pradhana homa. The Graph shown in Fig 4 indicates the exclusive marking of the five regions. The peaks and troughs in the graph are indications of the REG data trending towards becoming more deterministic implying higher coherence and improved collective consciousness.

**Table 4:** Schedule of Rudra Homa activities and REG event data for each Homa segment

Rudra Homa					
Activity	Total Trials	Sum Z score	Zc= Rudra Homa	P	Es
Preparations	217	-6.36	-0.43	0.33	-0.03
Vedic chanting	114	-16.83	-1.58	<b>0.06*</b>	-0.15
Kalasha Puja	916	60.1	1.99	<b>0.02**</b>	0.07
Sankalpa	1650	-3.68	-0.09	0.46	0.00
Agnisthapana	712	-49.07	-1.84	<b>0.03**</b>	-0.07
Kalashaaarti	258	3.39	0.21	0.42	0.01
Pradhana Homa	1996	10.04	0.22	0.41	0.01
Purnaahuti	215	38.61	2.63	<b>0.00**</b>	0.18
Explanation on Homa	263	-29.98	-1.85	<b>0.03**</b>	-0.11
Pradakshina	187	-4.53	-0.33	0.37	-0.02
Mangalaarti	202	0.42	0.03	0.49	0.00
Prasada	95	6.36	0.65	0.26	0.07
Full event	6825	8.49	0.10	0.46	0.00

N = number of REG events, zc= combined z-score, Es= effect size (zc/VN; equal to mean REG z), p = probability (1T) of zc, \*\*significant at  $p < .05$  (1T) trend at  $* p < 0.1 > 0.05$  (1T).

During Rudra homa epochs of significant deviations were observed during Kalasha Puja (N=916, Zc=1.99, p=0.02, Es=0.07), Agnisthapana (N=712, Zc=-1.84, p=0.03, Es=-0.07), Purnaahuti (N=215, Zc=2.63, p=0.00, Es=0.18), Explanation on Homa (N=263, Zc=-1.85, p=0.03, Es=-0.11).

REG Trend observed during Vedic chanting (N=114, Zc=-1.58, p=0.06, Es=-0.15).



Fig 4

Table 5 and Fig 5 has the data for the Gayatri homa. The collective consciousness was not high during any of the individual regions. There was only a trend with  $p=.08$  during pradhana homa and purnaahuti.

**Table 5:** Schedule of Gayatri Homa activities and REG event data for each Homa segment

Gayatri Homa					
Activity	Total Trials	Sum Z score	Zc	P	Es
Pradhana Homa	2773	-73.11	-1.39	<b>0.08*</b>	-0.03
purnaahuti	274	-22.77	-1.38	<b>0.08*</b>	-0.08
Pradakshina By priest team	42	3.96	0.61	0.27	0.09
Pradakshina by participants	167	-6.65	-0.51	0.31	-0.04
Bhajan	482	-17.11	-0.78	0.22	-0.04
Narration	70	0.85	0.10	0.46	0.01
Prasada	232	-15.98	-1.05	0.15	-0.07
Full event	4040	-153.56	-2.42	<b>0.01**</b>	-0.04

N = number of REG events, Zc= combined z-score, Es= effect size (Zc/VN; equal to mean REG z), p = probability (1T) of Zc, \*\*significant at  $p < .05$  (1T) trend at  $* p < 0.1 > 0.05$  (1T).

During Gayatri Homa epochs of significant deviations were observed during Full activities of the Gayatri Homa (N=4040, Zc=2.42, p=0.01 and Es=-0.04) and REG Trend observed during Pradhana Homa (N=2773, Zc=-1.39, p=0.08 and Es=-0.03) and during Purna ahuti (N=274, Zc=-1.38, p=0.08 and Es=-0.08),

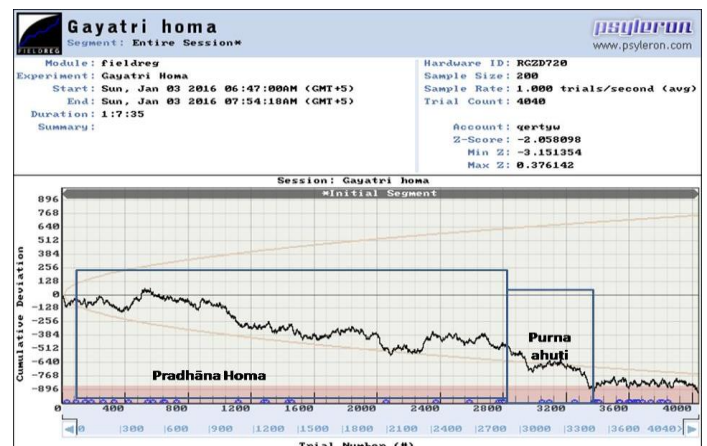


Fig 5

Table 6 and Fig 6 show the results of the Durga Homa. In this homa Collective consciousness was significant in many regions Agnistapana ( $p=.04$ ), Homa Preparations ( $p=.02$ ), Purnahuti (.01). Pradhana homa had a trend towards collective consciousness ( $p=.06$ )

**Table 6:** Schedule of Durga Homa activities and REG event data for each Homa segment

Activity	Total Trials	Sum Z score	Zc	P	Es
Ganapati Puja	78	7.78	0.88	0.88	0.10
<b>Agnisthapana</b>	365	-32.53	-1.70	<b>0.04**</b>	-0.09
<b>Homa Preparations</b>	787	60.95	2.17	<b>0.02**</b>	0.08
explanation on Homa	360	13.29	0.70	0.24	0.04
Group chantings	761	-2.40	-0.09	0.46	0.00
<b>Pradhana Homa</b>	1058	49.36	1.52	<b>0.06*</b>	0.05
<b>Purna ahuti</b>	151	-29.42	-2.39	<b>0.01**</b>	-0.19
Pradakshina	369	14.28	0.74	0.77	0.04
<b>Full event</b>	<b>3929</b>	<b>81.32</b>	<b>1.30</b>	<b>0.10</b>	<b>0.02</b>

N = number of REG events, Zc= combined z-score, Es= effect size ( $Zc/\sqrt{N}$ ; equal to mean REG z),  $p$  = probability (1T) of Zc, \*\*significant at  $p < .05$  (1T) trend at \*  $p < 0.1 > 0.05$  (1T).

During Durga Homa Agnisthapana ( $N=365$ ,  $Zc=-1.70$ ,  $p=0.04$  and  $Es=$  -

0.09), Homa Preparations ( $N=787$ ,  $Zc=2.17$ ,  $p=0.02$  and  $Es= 0.08$ ), Purna ahuti ( $N=151$ ,  $Zc=-2.39$ ,  $p=0.01$  and  $Es= -0.19$ ),

REG Trend observed during Pradhana Homa ( $N=1058$ ,  $Zc=1.52$ ,  $p=0.06$ ,  $Es= -0.05$ ),



Fig 6

## DISCUSSION AND CONCLUSION

Homa	Deity	Chants	Purpose of Homa	Significant Deviations
Dhanvantri Aayushya Homa	Dhanvantri	Mrtyunjaya mantras	Removal of all diseases (Somatic and Psychosomatic)	No Significant deviations
Dhanvantri Aayushya Homa (Agama based Tantra tradition)		Dhanvantri mantras		Significant During sankalpa, Homa preparations, Pradhāna homa, purnāhuti and REG Trend during Event closing time
Gāyatri Homa	Gāyatri	Gāyatri Chandas	Prosperity, Brahma Tejas and Prayashcitta	Significant During Full event, REG trend during Pradhāna homa, purnāhuti
Rudra Homa	Shiva	Rudra & Chamaka	Discordance of evil forces, increasing auspiciousness and knowledge	Significant During kalasapuja, Agnisthapana, homa explanation, purnāhuti and REG trend during Vedic chanting
Durgā Homa	Durgā Devi	Mantras from Durgā Suktam and Durgā Mula Mantra	Physical and mental strength, for wealth & universal harmony	Agnisthapana, Homa Preparations, Purna ahuti highly significant REG Trend During Pradhana homa

The sacred fire performed at key transitional points of sunrise and sunset, full moon nights or the solstices for specific purposes sustains the offerings as oblations externally and reverent attention internally. It acts as the channel for a universal thought and mediates between the inner and the outer world [4].

The premises chosen for the homa to be performed also played a crucial role in influencing the REG as the Ayushahomas showed no synchronization of thoughts, actions seen as a part of this homa, as it was performed in a residence which had different activities happening at same and this could be one of the prime reasons for no significant influence on the REG. The other homas were performed at a temple premises which was accustomed for all the religious and spiritual activities.

With the other Homas showing significant anomalous deviations during its different performances reveals that the Agni/ Sacred fire establishes a relation between the subject and the object together causing the Vayu to evolve (abhidheya), and Soma to convert forms into pleasure that consciousness enjoys (prayojna) [17].

The offerings of the herbs, chanting mantras in the Homa rituals engages the mind with better focus ability to create a resonance and to positively alter the energy fields to an external stimuli [18].

Collective rituals lead to collective effervescence as it aligns the emotional states producing a sense of belonging and assimilation in the participants leading to collective arousals and emotional reactions boosting social cohesions. Collective rituals with synchronous movements boost social cohesions. The spiritual practices creating collective arousals and emotional reactions play an important role in shaping social behaviors harnessing the positive outcomes and identities participating in collective events leads to higher levels of happiness post-ritual. Social rituals encourage General Resonance with similar postures, gestures, sensory stimulation, commonality, smooth interaction due to which there is a greater realms of human consciousness involving with their concepts and presuppositions [19]. Participation in collective gatherings enhances perceived Emotional synchrony and reinforces transcendence emotions like hope. Rituals elicit emotional and communion reinforcing collective identity [20].

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