

**REG STUDIES TO QUANTIFY THE CHANGES IN
CONSCIOUSNESS FIELD EVOKED BY SOME YOGA PRACTICES,
AGNIHOTRA YAJÑA AND NAVARATRI FESTIVAL**

Thesis submitted by

GHANSHYAM SINGH THAKUR

Towards the partial fulfilment of
DOCTOR OF PHILOSOPHY (YOGA)

OCTOBER 2010



SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA

(declared as Deemed University under Section 3 of the UGC Act, 1956)

BENGALURU - 560 019

INDIA

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By
GHANSHYAM SINGH THAKUR

Under the Guidance of
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INDIA

C E R T I F I C A T E

This is to certify that Ghanshyam Singh Thakur who has been given Ph.D. registration with effect from January 11, 2004 by the Swami Vivekananda Yoga Anusandhana Samsthana, Deemed University under the Division of Yoga and Life Sciences has successfully completed the required 'training' in acquiring the relevant background knowledge in physiology, neurology and psychology related to Yoga and has completed the required 'course of research' for not less than two years to submit this thesis entitled "REG STUDIES TO QUANTIFY THE CHANGES IN CONSCIOUSNESS FIELD EVOKED BY SOME YOGA PRACTICES, AGNIHOTRA YAJÑA AND NAVARATRI FESTIVAL" as per the regulations of the University.

We also declare that the subject matter of my thesis entitled "REG STUDIES TO QUANTIFY THE CHANGES IN CONSCIOUSNESS FIELD EVOKED BY SOME YOGA PRACTICES, AGNIHOTRA YAJÑA AND NAVARATRI FESTIVAL" has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bangalore, under the guidance of Dr. H.R. Nagendra, Vice-chancellor and Dr. R. Nagarathna Dean, Division of Yoga and Life Sciences, Swami Vivekananda Yoga Anusandhana Samsthana, Deemed University, Bengaluru.

I also declare that the subject matter of my thesis entitled "REG STUDIES TO QUANTIFY THE CHANGES IN CONSCIOUSNESS FIELD EVOKED BY SOME YOGA PRACTICES, AGNIHOTRA YAJÑA AND NAVARATRI FESTIVAL" has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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GHANSHYAM SINGH THAKUR

STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE SANSKRIT WORDS

a	=	अ	ña	=	ञ	pa	=	प
ā	=	आ	ca	=	च	pha	=	फ
i	=	इ	cha	=	छ	ba	=	ब
ī	=	ई	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ū	=	ऊ	ñ	=	ञ	ya	=	य
ṛ	=	ऋ	ṭa	=	ट	ra	=	र
ṝ	=	ॠ	ṭha	=	ठ	la	=	ल
e	=	ए	ḍa	=	ड	va	=	व
ai	=	ऐ	ḍha	=	ढ	śa	=	श
o	=	ओ	ṇa	=	ण	ṣa	=	ष
au	=	औ	ta	=	त	sa	=	स
m̐	=	अं	tha	=	थ	ha	=	ह
ḥ	=	अः	da	=	द	kṣa	=	क्ष

ka	=	क	dha	=	ध	tra	=	त्र
kha	=	ख	na	=	न	jña	=	ज्ञ
ga	=	ग						
gha	=	घ						

ABSTRACT

BACKGROUND: Yoga is getting popular engulfing the whole globe. While yoga is used for slimming and health, it also bring inner peace. Group practices of yoga can endure harmony and peace in the surrounding to build ideal social orders. Vedic ritualistic sacrifices have been in vogue in India since times immemorial. Recently they have become very popular important components of these sacrifices are the *mantras*, which are sound forms known to invoke and harmonise subtle energy called Prāna. The sacrifice still practiced in India through *Yajña* and mantras involve ritual offerings to the fire at sunrise and sunset to the accompaniment of specific *mantras*.

Festivals have been playing a key role in keeping the cultural heritage of India for thousands of years. They continue to play their role even in this Hi-Tech era in bringing joy, reducing stress & tensions and thereby knit the society to harmony.

OBJECTIVES: This present study aimed at quantifying the changes in consciousness fields evoked by:

- A. Group yoga practices: Deep Relaxation Technique (DRT), Cyclic Meditation (CM) & Maitri Milan
- B. Agnihotra and Apthoryama *Yajñas*
- C. Navaratri festival

Using a standard random event generator.

DESIGN:

A1: The effect of DRT compared with random thinking (RT) was studied in 80 healthy volunteers evoking the capacity to influence the REG. Each session consisted of 3 trials of 'pre' followed by 10 trials 'during' and 3 trails 'post'.

The experiment was repeated on 1st day and 15th day.

A2: For CM investigations, forty healthy volunteers were selected for the study.

Assessment was done on Pre, During and Post performance of Cyclic Meditation.

A3: The protocol to measure the effect of Maitri Milan session on consciousness field was as follows: measurements were taken during the session of Maitri Milan. The duration of the session was about 45 minutes, which is combination of Gita chanting, spiritual discourse ending by a short meditation session. Data were taken for 30 days.

B1: Pre baseline measurements were taken before *Agnihotra mantra* in location; similar measurements were taken during *Agnihotra*; post measurements were taken after completion of *Agnihotra*. All three measurements were taken for 10 minutes each.

B2: Pre-Apṭhoryama yajña baseline measurements were taken in the yajña location ('Day 1'); similar post-yajña base-line measurements were also taken ('Day 12'). Measurement on Days 2 to 11, were taken during the ten days of the different yajña activities. All these yajña days were compared with Day 1.

C: Pre-Puja baseline measurements were taken on before one day of *Navaratri puja* in the *Puja* location; similar measurements were taken on days 1 to 9 (during *Puja*); post-Puja measurements were taken after completion of *Navaratri*. On day 1 to days 9, different Puja activities took place.

RESULTS:

A1: DEEP RELAXATION TECHNIQUE (DRT): While all base-line data was normally distributed as shown by the Kolmogorov-Smirnov normalcy test, results showed that there were no significant changes between pre-during-post sessions of DRT and Control on 1st and 15th day. Similarly there were no significant changes between groups.

A2: CYCLIC MEDITATION (CM): The supine rest before the start of the intervention showed no significant influence on the REG. However, as the intervention started, the REG started showing alternate phases of significant and non-significant changes during performance of different phases of Cyclic Meditation. After the intervention (post data) again in Supine rest position

there was no influence in REG. It was seen that the REG was influenced for a total of 660 sec. out of 1270 seconds during the CM.

It is obvious that REG responds to situation of emotional agony or excitements felt by large number of people globally. In CM group performance also these aspects have come out vividly when there is a sudden change in physical level blood flows or one at emotional level. This study can be a breakthrough in PK power studies where group effectiveness of CM can be used to bring positive change in the surrounding atmosphere.

A3: MAITRI MILAN: Each day of Maitri Milan REG was significantly influenced in different duration of time. It was found that on the 5th day REG was maximum influenced for the 1865 sec,(chanting 60 sec & lecture 1805 sec.) which was longer duration of time compared to the other days.

It looks that during the Maitri Milan, the collective consciousness of the gathering, and the mantra chanting were of sufficient strength to apparently affect the REG, and make the 'random sequence' non-random on various occasions. REG appears to provide a tool for quantifying the effectiveness of Maitri Milan sessions.

B1: AGNIHOTRA: REG was significantly influenced during the duration of *Agnihotra mantra* time. It was found during *Agnihotra* REG was significantly

influenced for 574 out of 600 seconds. In pre and post phases REG showed no significant changes.

Contrary to the general observation of physical significance of performing *Agnihotra* for cleansing the physical environment around the site, this study shows that the surrounding consciousness fields one highly influence which could be of great use in harmonizing the social fabric of the Indian society.

B2: APTHORYAMA YAJÑA: The significance changes occurred on the second day, during Vedas Chanting ($p < 0.001$), the third day, during Agni Prasthapana ($p < 0.05$), Soma Kriya ($p < 0.05$), Shainchitti ($p < 0.001$), Pravargya ($p < 0.01$), the fifth day of Pravargya ($p < 0.05$), the sixth day during Subramanyam Ahwan ($p < 0.001$), Garun Cayana ($p < 0.05$), the eighth day during Garun Cayana ($p < 0.05$), Agni Produce ($p < 0.05$), and Subramanyam ahwan ($p < 0.05$), the ninth day during Soma Yajña ($p < 0.05$) and final Puja ($p < 0.05$).

Results indicate the possibility that *Vedic* Yajñas can enhance the power of humans to influence the REG. One interpretation of such events is that they cause an enhancement of psycho-kinetic power.

C: NAVARATRI FESTIVAL: During all 10 days of the Navaratri Festival significant influences on the REG were seen during various sessions as compared to pre puja with no event. The maximum readings occurred on the 8th day while the

Asthami was being performed. On the 8th day REG was significantly influenced ($p < 0.05$) for the 1498 sec, (7.2%) which was longer duration of time compared to the other days.

The maximum readings occurred on: The 8th day while the *Asthami* was being performed. This may be due to '*Yajña*' as performed. This comprises of a sacrifice, which is offered to the sacred fire. The sacrifice honors the goddess *Durga* as well as bids her farewell. The sacrifice or offering is made out of clarified butter (ghee), rice pudding (kheer), and sesame seeds.

CONCLUSION:

DEEP RELAXATION TECHNIQUE: The null hypothesis is proved as shown by no significant changes between DRT and control session.

CYCLIC MEDITATION: CM practices done synchronizing by a group of people well trained in its performance can influence the REG significantly for sizeable duration (51.96 %) of its performance.

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

AGNIHOTRA: During the *Agnihotra* session, the collective consciousness of the gathering, and the mantra chanting were of sufficient strength to apparently affect the REG, and make the 'random sequence' non-random on various occasions.

Results indicate the possibility that *Vedic mantras* can enhance the power to influence REG.

APTHORYAMA YAJÑAS: Results indicate the possibility that *Vedic Yajñas* can enhance the power of humans to influence an REG. One interpretation of such events is that they cause an enhancement of psycho-kinetic power.

NAVARATRI FESTIVAL: The *Navaratri Puja* produced significant influences on the REG during several sessions. It caused an enhancement of psycho-kinetic power. Results indicate the possibility that *Vedic Puja* can change the consciousness field and influence the REG.

This study showed that the *Yajña* sacrifice with *mantra* was significant influences on the REG as compared to pre and post with no event. In the presence of a *Yajña* an REG produced greater than chance excursions more often than a control REG. REG was influenced may be due to positive emotions. Emotions are the key factor of influenced based on studies. Emotions are power thoughts according to Yoga. These power thoughts were cancelled waves which one out of phase and building of resonance when phase and frequency matched. Synergy of matched emotions can influence or change the atmosphere.

Key words: *Yajña*, Environment, Random Event Generator (REG)

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CHAPTER 1

INTRODUCTION

1.1 NEED OF THE RESEARCH

There are many researchers trying to understand consciousness, including philosophers: Neurophysiologists using fMRI studies, Cognitive psychologists, Robotic experts and many. After being neglected for many years (i.e. during a period of dominance by behaviorism in psychology), interest in the science of consciousness exploded in the last 3 decades, with much progress in neuroscience, psychology, philosophy, and other areas.

This interest was triggered by Capra (Capra F, 1984) in early seventies where he emphasized the turning point in modern physics towards consciousness studies. The term "consciousness" is synonymous with "awareness" or "conscious awareness" (sometimes "phenomenal awareness"). The "contents of consciousness" encompass all that we are conscious of, aware of, or experience. These include not only experiences that we commonly associate with ourselves, such as thoughts, feelings, images, dreams, body experiences and so on, but also the experienced three-dimensional world (the phenomenal world) beyond the body surface (Sri Aurobindo, 1972).

Yoga is an ancient way of life and it involves understanding the mystery of mind and consciousness (Swami Chidbhananda, 1979). Consciousness is fundamental to existence. At origin consciousness is the purest, unchanging

having no birth and death, all pervasive beyond space time causation transcending all creation. All creation emerges out of it and merges back into it in an eternal Cyclic of creation-sustenance-merge (sristi-sthiti-laya) triplet. All creation is governed by its most fundamental tri fold law (Swami Chidbhananda, 1979). It is the movement of consciousness that creates the universe and all that is in it. In reality it is consciousness that works in matter which determines the form and the evolution of form. When it wants to liberate itself, slowly, evolutionarily, out of Matter, but still in the form, it emerges as life, as animal, as man and it can go on evolving itself still farther out of its involution and become something more than mere man (Goswami A, 1993).

Citta or mind as described by Pantanjali (Goswami A, 1993) is fundamental to all creation, the manifest consciousness. In all human beings the states of wakefulness (jagrat), dream (svapna) and deep sleep (susupti) are the gross, subtle and causal states of consciousness (Swami Satyananda S, 2002). That which is at the base of all these states which includes all states of super consciousness (Swami Satyananda S, 2002) as subtle states of mind is the fourth called brahman or pure consciousness (Sri Aurobindo 1972).

Vedas are the fundamental texts of “consciousness studies” which described all aspects of consciousness including the laws governing all layers of consciousness. They evolved techniques for individual involution of human growth towards perfect freedom as also those for social transformation to build

ideal social orders working in time with all living and non living beings of manifest consciousness.

1.2 SIGNIFICANCE OF VEDAS IN THE PRESENT ERA

Yajña as a concept was developed by the ancient *Vedic Risis* with a view to achieving the best and highest in all types of human endeavors. Every activity, thinking, studying, speaking, serving, meditating, performing, etc. was conceived as a *Yajña*. What is striking in this concept is that, in their wisdom, the *Risis* (seers) also designed, defined and described different stages, (Swami Chidbhavananda, 1979) procedures and processes of each *Yajña* along with the respective mantras to be chanted in its performance. The prime goal of all *Yajñas*, at both the micro- and macro-levels, is to establish lasting peace, progress and prosperity, during one's existence in this world, and attain the highest status in the higher worlds.

While most secrets of these *yajñas* are lost, even today, many people continue to place confidence in *Yajñas*. They believe that *Yajñas* are capable of ushering in an era of universal peace, progress and prosperity, and that their performers will become fulfilled, and enjoy the fruits of the *Yajñas* for a long time to come. The combination of willpower (*Ichā Śakti*), knowledge power (*Jñāna Śakti*) and action power (*Kriyā Śakti*) pave the way to achieve human welfare through divine blessings (Swami Chidbhavananda, 1979). Similarly, these eastern practices and philosophy are catching the attention of modern

scientists and giving new dimensions of research in the field of consciousness and the Vedic sciences. Chanting *mantras* produces vibrations, which have stimulating and soothing effects on human beings and animals. Such vibrations reverberate and spread specific energy waves in the surrounding atmosphere. In *Yajñas*, the oblations are offered, accompanied by specific *mantra* chants (Sri Aurobindo 1972) They too will produce similar vibratory effects.

Scientific research on *Agnihotra*, has shown to have the effect of significantly increasing the growth of rice seedlings (Heisnam JD, 2002). Other studies, one on the effect of *Agnihotra* on the bioenergetics systems of individual microorganisms, and another on the antiseptic and antibiotic effects of *Yajña* smoke and *Agnihotra* ash revealed that water could be cleansed and purified, and made it fit for drinking (Heisnam JD, 2002). *Yajña* appears to be a promising, scientific, cost effective, eco-friendly method of countering the increasingly deadly pollution, purifying the environment, and enriching it with healthy substances.

1.3 FESTIVALS AND THEIR ROLE

Festival in India were evolved to bring the subtle concept of consciousness and its manifests into the social order. These festivals harness mainly the pools of group consciousness to harmonize the society, bring joy and happiness and to express creative dimensions of consciousness. Among many festivals Navarātri festivals are famous throughout India.

Navarātri is a festival of worship and dance. The word *Navarātri* literally means nine nights in Sanskrit; *Nava* meaning Nine and *Ratri* meaning nights. During these nine nights and ten days, nine forms of Shakti/Devi i.e. female divinity are worshipped (Swami satyananda S, 2001).

The festivals of Navarātri are auspicious occasions for the purpose of sadhana. They fall around the two main six-monthly equinoctial divisions of the year and have special temporal and spiritual significance. The importance of morning and evening sandhya (specific prayer-rituals) at the junctures of day and night in daily life is also because of this. The wise do not waste this time in eating, sleeping and other mundane affairs. Rather they use this time for prayers and meditation like sandhya-vandan, self-contemplation and self-refinement, because at a subtle level these times are so charged with harmonizing vibrations that even small effort in sadhana bear extraordinary fruit (Swami satyananda S, 2001).

The *Agnihotra mantra* is recited by a large number of people in India. When the sun is just rising, pulsations of all life forms are intensified. The reverse phenomenon occurs at sunset. It is at these times that the *Agnihotra mantra* is chanted, accompanied by oblations poured into a fire. Vedic people believed that the *Agnihotra mantra* with certain mystical properties helps in capturing of cosmic energy. The combustion products released into the

atmosphere during the pouring of the oblations help in cleaning the atmosphere and removal of many pollutants. These ideas found wider acceptance among the ancient people of India, and many other ancient cultures of the world (Surendra R, 2007).

1.4 GROUP YOGA PRACTICES

All yoga texts deal with techniques of yoga practices used to bring about transformation of individuals to gain mastery over the mind and ultimately reach perfection and merge into pure consciousness. Highly advance individuals or those practitioners of mahavrata (big vows) can induce wonderful effects in the surroundings. As per Patanjali yoga sutra “*Ahimsa- pratisthayam tatsannidhau vairatyagah*” (Tamimi IK, 2001). These practices done in group could create similar effects as festivals bringing calmness, happiness and bliss to the participants but also create an atmosphere of love, harmony, peace values in the surroundings. The effect of group meditation (TM) is shown to reduce the crime rates in a society (Johan S,Haglin,Maxwell V,et al, 1999). Similarly studies on group effect of relaxation techniques of yoga as also other types of meditations are emerging.

1.5 MEASURES USING REG

The Princeton Anamolies group (dunne BJ, 1991) have developed an instrument called Random Event Generator ,REG, to study the psycho-kinetic

power of individuals and field REG trails to investigate the global events and group effects on consciousness fields. These findings have brought a new dimension to quantitatively measure the P-K power of individuals and P-K power potential of consciousness fields.

The present study used this REG to investigate the effect of a Yajña, Agnihotra, Navarātri festival and group yoga practices on surrounding consciousness fields with a view to possibly quantify those effects.

This thesis compiles the literature from ancient Indian texts related to consciousness and its manifests on one hand in chapter 2 and modern scientific research survey in chapter 3. The aim and objectives are delineated in chapter 4. The methodology used in these studies, results and discussions are presented in chapter 5 to 7. Chapter 8 brings out the summary and conclusion of the study, assessing the strengths and weaknesses of the study with suggestion for future. Possible applications of these findings are also presented.

CHAPTER 2

LITERARY RESEARCH REVIEW

2.1 BACK GROUND

Yajña is to be seen as the very essence of Vedas. From early times, Yajñas were the rituals and were understood to be the link between the humans and the Gods as cosmic forces and a vehicle towards fulfillment of desires.

सहयज्ञाः प्रजाः स्रष्ट्वा पुरोवाच प्रजापतिः

अनेन प्रसविष्यध्वमेष वोस्त्विष्टकामधुक ॥ गीता 3.10 ॥

Sahayajñāḥ prajāḥ sraṣṭvā purovāca prajāpatiḥ
Anena prsaviṣyadhvameṣa vostiṣṭakāmadhuka || Gītā 3.10 ||

“In the beginning prajāpati, having created men together with yajña as their duty, declared: “ by this shall you multiply. May this be to you the cow of plenty yielding all your wants!”

At the beginning of creation, creator having created mankind along with Yajña (sacrifice), Brahma, said to them, “You shall prosper by this; may this yield the enjoyment, you seek”. From its incipient, Yajña took into account the cyclical natural phenomena particularly, the seasons (rita) and the overall order of things perceived in nature. The place of human beings within the whole scheme of creation was candidly taken into account. In this manner, from the understanding of the Cosmic Order or Divine Order (rita) Yajñas were developed with associated rituals (Swami Chidbhananda, 1979).

देवान्भावयतानेन ते देवा भावयन्तु वः

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ गीता 3.11 ॥

Devānbhāvayatānena te devā bhāvayantu vaḥ
Parasparaṁ bhāvayantaḥ śreyah paramavāpsyatha ॥ gītā 3.11 ॥

“you cherish the devas with yajna, and may this devas in turn bless you! Thus, mutually cherishing, you shall attain the highest good”

Foster the gods through this, and let the gods be gracious to you. Each fostering the other disinterestedly, you will attain the highest good. Vedic culture evolved on the basis of Yajña having primarily the purpose to fulfill desires of individuals as also of the society to create harmony. This harmony refers, mainly, to issues of nature and the place of human beings within the environment, but also to the harmony within the human being itself. Deities (gods) as cosmic forces governing life, natural and psycho-social tendencies in the human beings were conceptually created and became objects of worship. Aśvamedha and other Yajñas were instrumental to obtain the harmony looked for by the humans (Swami Chidbhananda, 1979).

Aptoryama Yajña is one of the seven types of Soma Yajña (Yajña with soma creepers). The word Aptoryama consists of Apto and yama, Apto means that which is obtained, possessed, earned etc., Yama is Yajña. Prajapati facilitated the repossession of the animals separated from each other or existing singly, by means of this Yajña (Surendra R, 2007).

In this Yajña 33 oblation of soma juice got out of the creeper is poured as an offering. This yaga is considered to be the king of the yajñas, as soma is the chief offering. The other basic materials used are 8 liters of goat's milk, a cow's milk and its products.

Mimansaka Dr.Vijayapal Acarya opines “according to Asvalayana this sacrifice may be performed by those who wish to get the best cattle wealth”. According to Tandya Brahmana the performer of Aptoryama Soma Yajña will be blessed with abundant wealth. Aptoryama is modified form of Athiratra Yajña.

2.1.1. Historical background

History throws light on the fact that there existed in the prehistoric times, some kind of a religious system in the ancient society. Human beings in those days had devised their own ways and means to worship Fire god (Agni) (Staal F, Macfarland P, 1983) and such acts contained features resembling the Yajñas of the Vedic period, it appears that the performance of such acts aimed at obtaining strength from the spiritual source (center). The principle behind these acts seems to be that one should be ready to give up (sacrifice) one thing to be obtains the other.

Reasons are many for performing such acts resembling Vedic sacrifices (Staal F, Somayajipad C, Nambudiri et al, 1983). They may be:

(1) To see that their social systems (society) are not exposed to dangerous

consequences and that the unseen supernatural being does not get angry for any reason.

(2) To arm oneself with divine power

(3) To be free from the consequences of sins (for acts committed willingly or unwillingly in violation of divine law/rule)

(4) To be blessed with wealth in this world and heaven in the brighter world,

(5) To express gratitude to the supernatural being on same fixed day in a year, for having protected them as well as their cattle – wealth etc,.

2.1.2 Connotation of Yajña and their rationale

The word Yajña is derived from the Sanskrit root yaj – Yajña, Yaga, Havana, Homa etc are all synonymous terms (Kasyap RL, Sadagopan, Aurvindo K, 1998). But Homa belongs to the minor category of Yajñas in the sense, that Homa is but a daily ritual to be performed by householders. Yajña is that performance of rituals to be performed by gods. Yajñas are performed to propitiate different gods and thus obtain the desired result (fruit). Many objects (Dravyas) are offered as havis (oblations for gods). Desire-less Yajñas are also performed. They are known as sattvika Yajñas. Desire-oriented Yajñas are called Rajasika Yajñas. Yajñas performed without proper devotion and recitation of mantras (hymns) are termed as tamasika Yajñas. It is worth remembering, at this stage, how Lord Krsna explained to Arjuna concepts like jnana Yajña (knowledge sacrifice), Tapo Yajña (penance sacrifice), dravya

Yajña (material sacrifice) etc. (refer to the Bhagavadgita). Yajña also connotes the Lord Visnu in Visnu Sahasranama. In a nutshell, yajña can be explained as a sacrifice in which a variety of materials/objects are offered to gods to propitiate them in return for their blessings to accomplish universal welfare as well as individual welfare (Swami Ramsukhdas, 2006).

Rationale of Yajña

1. These materials / objects offered to gods as havis get themselves converted into essence and the same is absorbed by the Sun god and return to the earth as rain and rise again in the form of vegetation. Food helps the growth and multiplication of population, (animals etc. included). The established fact is that Yajñas cause rainfall.
2. The Vedas have provided ample opportunities to individuals to select that variety of Yajña for performance, which confers on them the highest divine grace and distinct status.
3. Lord Agni (god of fire) and The Sun god are known as providers of heat and light. But the Sun god is away during nights (Staal F, Macfarland P, 1983). Therefore, anyone can easily worship Lord Agni for the whole day. Yajñas enable him in this endeavour. One can preserve Agni as well as worship him.
4. “I chant those hymns which carry the havis to the dead ancestors, for the welfare of humanity, for the food and water for the cattle, for the attainment of Heaven by the performer, and for my own food.” (H.W. Bodewitz, 1976).

5. The Rgveda mentions that Yajñas must be performed with a view to getting wealth, offspring and fame (Kasyap RL,Sadagopan, Aurbindo K, 1998)

विश्वेषामिरज्यवो देवानां वार्महः

विश्वे हि विश्वमहसो विश्वेयजेषु यज्ञया ॥ऋग्वेद ३.१० ॥

Viśveṣāmirajyavo devānāṃ vārmahaḥ

Viśve hi viśvamahasō viśveyajēṣu yajñayā | |Ṛgveda 3.10| |

“Oh god you posses so much wealth for us. please sanction these things for the benefit for mankind. we with all means at our disposal satisfy by offering various types of alms” (Kasyap RL,Sadagopan, Aurbindo K, 1998).

अहाव्यग्रे हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः

वाजसनिं रयिमस्मे सुवीरं मशस्तं धेहि यशसं ब्रहन्तम ॥ऋग्वेद १०.९१.१५ ॥

Ahāvyaagre havirāsye te sručīva ghrataṃ camvīva somah

Vājasaniṃ rayimasme suvīraṃ maśastaṃ dhehi yaśasaṃ brahantama

| |Ṛgveda10.91.15| |

“Oh fire god! We are offering various types of alms to you, you be satisfied by this. Please give rice, wealth and abundant gold and fame” (Kasyap RL,Sadagopan, Aurbindo K, 1998).

In brief, yajñas render individual, national and cosmic welfare possible. Added to this one cannot miss the basic purpose behind yajñas and that is to maintain the environment from all types of pollution as also to maintain ecological balance.

2.1.3 Human Divine Relationships and Co-operation:

Lord Krsna in the Bhagavad gita mentions that Prajapati while creating human beings and Yajña together exhorted human beings to please gods by performing Yajñas. Prajapati's intention was that human beings should get water, air, light, vegetation etc., by the grace of super human forces. What is offered as havis gets transformed into food for the divine beings (Swami Ramsukhdas, 2006).

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुदभवः ॥गीता ३.१४ ॥

कर्म ब्रह्मोदभवं विद्धि ब्रह्माक्षरसमुदभवम्

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञः प्रतिष्ठितम् ॥गीता ३.१५ ॥

Annādbhavanti bhūtāni parjanyaḍannasambhavaḥ

Yajñāḍabhvati parjanyo yajñaḥ karmasamudabhvaḥ | | Gītā 3.14 | |

karma brahmodabhvaḥ vidḍhi brahmākṣarasamudabhvam

tasmātsarvagataḥ brahma nityaḥ yajñaḥ pratiṣṭhitam | | gītā 3.15 | |

“from food creatures are born. Food is produced by rain. Rain is born of sacrifice, and sacrifice originates from action.”

“Works of sacrifice have their authority in the veda. Veda has been revealed by the supreme being. Therefore the all comprehending veda is established in sacrifice.”

What they offer in return assumes the form of rain that plays the most vital role in producing crops for human consumption as food. This speaks a lot about human divine relationship and co-operation.

2.1.4 The Vedic injunctions:

Purva Mimamsa, one of the schools of Indian Philosophy, tells us that the Vedas have been ritualistic in character (Kasyap RL, Sadagopan, Aurbindo K, 1998). Their main purpose is to lay down the procedures for the implementation of their injunctions and to authentically frame rules and other details regarding yajñas sacrifice. The Vedas being divine revelations, Yajñas, which an integral part of the Vedas are also, regarded as divine revelations and not the works of human beings. Duty is cast on different classes of people in the society to study the Vedas as well as perform sacrifices also states that performance of a sacrifice is a must if anybody wishes to get his/her desire fulfilled and this desire is nothing but to secure a place in the divine abode – svarga. Desire may not be fulfilled immediately, but one is assured of the benefits/ fruits at a later stage.

2.2 SOURCES OF STUDY

1. Rigveda
2. Samaveda
3. Bhagvat gita
4. Patanjali Yoga Sutra

2.3 CONSCIOUSNESS AND ITS MANIFESTATION

Consciousness is the source of all creation. It is unchanging, eternal and all pervasive.

न जायते म्रियते वा कदाचित्

नायं भुत्वा भवितावा न भुयः

अजो नित्यं शाश्वतोयं पुराणः

न हन्यते हन्यमाने शरीरः ॥गीता २.२० ॥

Na jāyate mriyate vā kadācīta

Nāyaṁ bhutvā bhavitāva na bhuyah

Ajo nityaṁ śāśvatoyaṁ purāṇaḥ

Na hanyate hanyamāne śarīraḥ | | Gītā 2.20 | |

“It is not born, nor does it die. After having been, it does not cease to be; unborn, eternal, changeless and ancient. It is not killed when the body is destroyed” (Swami Chidbhavanda, 1979).

नैनं छिन्दन्ति शस्त्रानि नैनं दहन्ति पावकः

न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥ गीता २.२३ ॥

Nainaṁ chindanti śastrāni nainaṁ dahanti pāvakaḥ

Na cainaṁ kledayantyaḥ na śoṣayati mārutaḥ | | Gītā 2.23 | |

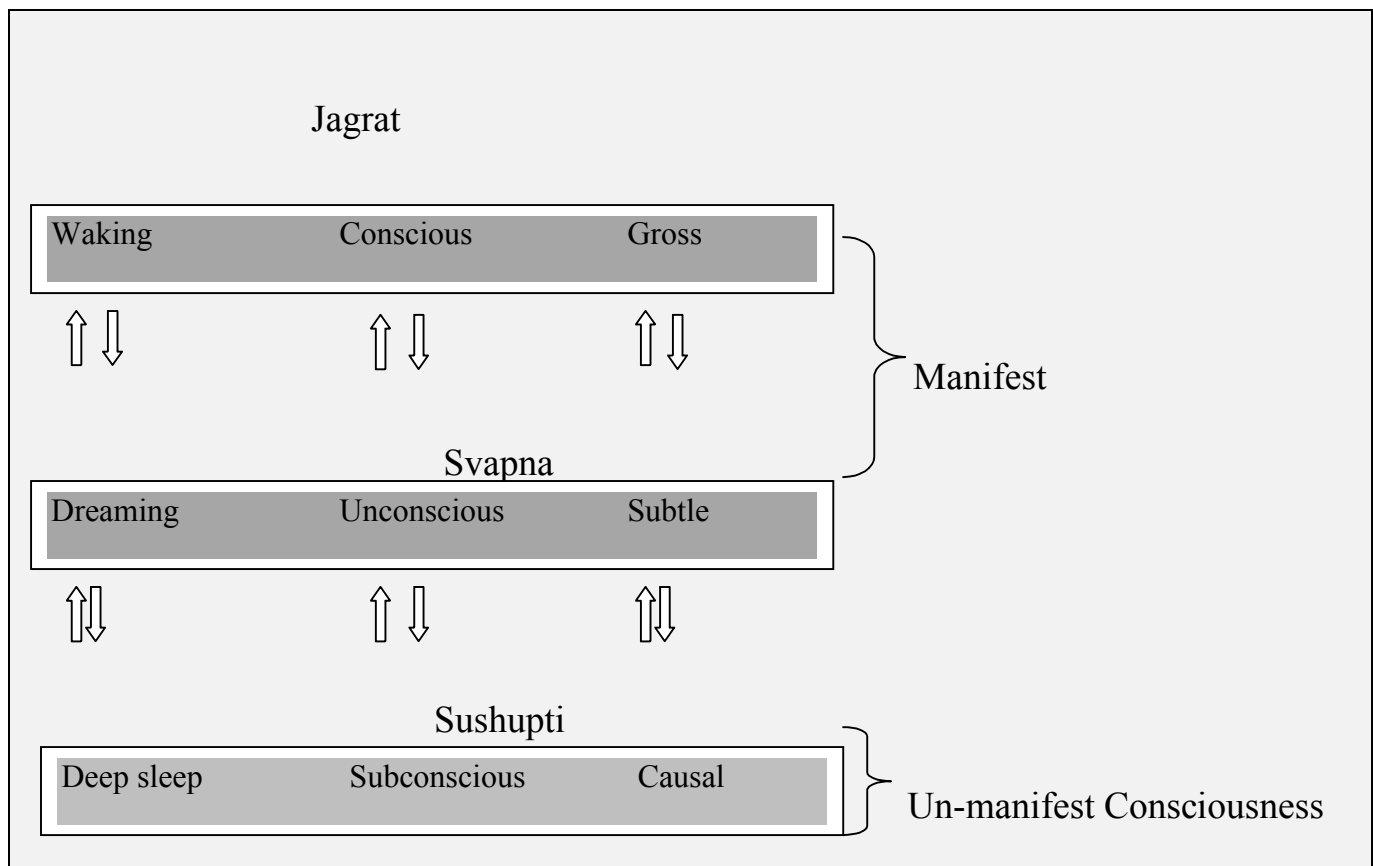
“Him the weapons cleave not; him the fire burns not; him the water wet not; him the wind dries not”.

This is the only reality that exists. All others come and go. ever changing is the creation which can be manifest or un-manifest consciousness. The three states of consciousness through which we all go through daily- Jagrat, svapna & sushupti are the expressions of consciousness (Swami Chidbhavanda, 1979):

Three states of expression: Consciousness expresses in two states as manifest (Dr.Paul YK, 2009): 1) Gross, and 2) Subtle, and as in manifest in 3) Causal. The interaction of these three lead to the emergence of what we know as our external world. These three are also like a river, the surface of a river, the flowing undercurrent of the river, and the latent bed of the river that gives shape to both the flowing undercurrent and the surface.

Gross: The Gross realm is the domain of the five elements of earth, water, fire, air, and space in their *gross* form (*bhutas*). These five gross elements are the building blocks out of which particles (protons, neutrons, and electrons), atoms, molecules, compounds, and objects emerge. The Gross realm emerges out of the Subtle realm.

Subtle: The Subtle realm is the domain of the five elements of earth, water, fire, air, and space in their *etheric* or *subtle* aspect (*tattvas*). These five subtle building blocks transition into the five gross elements of earth, water, fire, air, and space (*bhutas*), which are operating in the Gross realm. The Subtle realm emerges out of the Causal realm.



Causal: The Causal realm is the domain of pure potential, the ground of being, the unmanifest foundation. It can be likened to the canvas on which a painting will be painted. The Causal plane includes the most basic of building blocks, called *Gunas*, of which there are three. The three *Gunas* are: 1) *Sattvas* (lightness), 2) *Rajas* (activity), and 3) *Tamas* (heaviness). These three combine and re-combine so as to form the five subtle elements of the subtle realm. The Causal derives from pure Consciousness itself.

The whole frame is pure consciousness.

When we use the term consciousness fields, it refers to the manifest consciousness and not to pure, unchanging absolute consciousness.

Among these levels of consciousness-Gross, Subtle and causal, the subtle has further been divided into 3 levels enumerated in the pañca kośa viveka (Taittirīya upaniṣat)

Annamaya layer of consciousness – Gross

Prāṇamayam layer of consciousness

Manomaya layer of consciousness

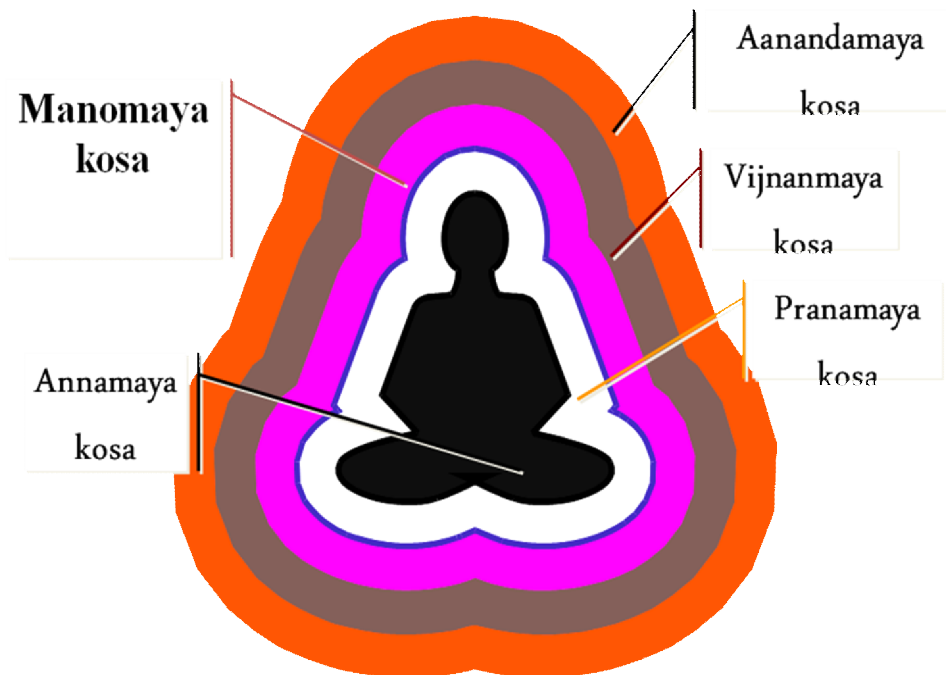
Vijñānamaya layer of consciousness

Subtle

Anandamaya layer of consciousness- Causal

Annamaya is essentially an energy field as found by modern physics. $E=mc^2$ shows that all matter is energy. Quarks are bubbles of energy which make this layer.

Figure 1: pañca kośa



Prāṇamaya kosa is featured by five manifests (prāṇa, apāna, udāna, vyana, samana) and govern all physiological functions in the gross body.

Manomaya layer of consciousness often translated as astral layer is featured by mind and emotions characterized by likes and dislikes.

Vijnānmaya layer of consciousness is then field of all total knowlwdge. Governed by logic , analysis and intellect. This knowledge base show up as values in day to day action.

The causal Ānadamaya layer is a field of bliss characterized by silence, peace and harmony.

2.4 EMOTIONS AND CONSCIOUSNESS

Consciousness and emotions feature prominently in our personal lives, yet remain enigmatic. Recent advances prompt further distinctions that should provide more experimental traction we argue that emotion consists of an emotion state (functional aspects, including emotional response) as well as feelings (the conscious experience of the emotion), and that consciousness consists of level (e.g. coma, vegetative state and wake- fullness) and content (what it is we are conscious of). Not only is consciousness important to aspects of emotion but structures that are important for emotion (Taimini IK, 2001).

Emotions are two types. One is positive emotions (compassion, karuna, unselfish love etc) and second one is vilont emotions (kama, krodha, lobha etc.),

because of these likes and dislikes these emotions raise up. These emotions arise at manomaya kosa.

ध्यायतो विषयानपुंसः सङ्गःतेषूपजायते

संगात् सन्जायते कामः कामात् क्रोधोभिजायते ॥गीता २.६२ ॥

Dhyāyato visyānapunsaḥ saṅgaḥteṣūpajāyate
Saṅgāt sanjāyate kāmāḥ kāmāt krodhobhijāyate | | Gītā 2.62 | |

“In one who dwells longingly on sense objects, an inclination towards them is generated. This inclination develops into desire, and desire begets anger”.

क्रोधाभवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ॥

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणशयति ॥गीता ॥२.६३ ॥

krodhābhavati sammohaḥ sammohātsmṛtivilbhramah | |
smṛtibhramśād buddhināśo buddhināśātpṛṇaśayati | | gītā 2.63 | |

“Anger generates delusion, and delusion results in loss of memory. Loss of memory brings about the destruction of discriminative intelligence, and loss of discriminative intelligence spells ruin to a man”.

Through yoga we can control these emotions. For example; An individual has to raise to great heights of higher layers of consciousness at which level the effect of the same becomes wide spread in the whole of its surrounding (ahimsa pratisthayām tatsannidhau vairatyagah pys 2.35, 4). The nonviolence spreads so effectively in their vicinity that even enemy animals live together in harmony. The ashrams of great sages were models of such phenomena (Swami Chidbhavananda, 1979).

Emotion has been usually seen as the opposite of reason; the definitions provided in the Oxford English Dictionary emphasize emotion as agitation, perturbation, and ‘feeling’ or ‘affection’ — as distinguished from cognitive or volitional states of consciousness. According to text of yoga (Swami Vishnudevananda, 2000) emotions which are violent and negative belong to lower levels of manomaya kośa while positive emotions are at higher level of manomaya kośa

Emotion's connection to the body is through prāṇa and prāṇamaya kośa. Disappointment may lead to a sinking heart; nervousness, butterflies in the stomach; weight in the chest area; Joy, shows up as lightness and freedom of movement; excitement, racing heart and blood and tingling nerves. Emotions are conveyed to others through bodily configurations, including facial expressions, posture, muscle tension, voice tone, and gestures. While emotions and their physical expression are culture specific (especially gestures). Studies have suggested that facial expressions are remarkably similar across cultures, with the biggest differences or confusions occurring in anger or surprise. We learn to identify and reproduce facial expressions as infants, where we study the expressions on adult faces and learn to associate them with emotions. Western cultures have long attributed special emotional intelligence and capability to women, who have traditionally borne the largest burden of emotional work in

the culture. Emotions can influence the atmosphere around is well known in all cultures.

2.5 RELAXATION AND CONSCIOUSNESS

Samyama is the tool suggested by Patanjali to reach higher and subtler levels of consciousness, in which state ESP, PK and other powers emerge. Yoga is the science to systematically develop our capacities on all fronts including such super normal powers. But it is also understood that a disturbed mind going through mental trauma is unlikely to invoke such power. Therefore a balanced state of mind is a must to recognize such power. And it has been proved that various relaxation techniques such as Savasana, Yoganidra etc. help in calming down the mind (Rebika, Nagendra HR, Nagarathna R, 2005 & Thakur GS, Nagendra HR, Nagarathna R, 2010).

Relaxation by these techniques at the body level reduce the breathing rate, harmonise the prāṇamaya kośa and thereby calms down the mind. Thus the consciousness fields at both Prāṇamaya and Manomaya levels are influenced.

2.6 MEDITATION AND CONSCIOUSNESS

Meditation is a holistic discipline during which time the practitioner calm his or her mind in order to realize some benefit. Meditation is generally a subjective, personal experience and most often done without any external involvement, except perhaps prayer beads to count prayers. Meditation often

involves invoking and cultivating a feeling or internal state, such as compassion, or attending to some focal point, etc. The term can refer to the process of reaching this state, as well as to the state itself.

There are many types of meditation such as Om Meditation, Transcendental Meditation (Tm), Brhamakumari Rajyoga Meditaion, Zen Meditaion, Vipasana Meditaion, Preksha Meditation, Yoga Nidra, etc. The word, 'meditation,' means many things dependent upon the context of its use. People practice meditation for many reasons, within the context of their social environment. Meditation is a component of many religions, and has been practiced since antiquity.

2.6.1 Cyclic Meditation: Cyclic Meditation (CM) is a ‘moving’ meditation technique devised to address the needs and problems of modern men (Nagendra, Nagarathna, 2001). Many people find it difficult to relax and get into a meditative state if asked to sit with their eyes closed while other feel drowsy and even fall asleep. CM involves a combination of gentle yogic stretching and relaxation. It is based on the principal called from classical yogic texts like Mandūkya Upaniṣad (Chinmayananda, 1984) and yoga sutras of Patanjali. This technique is developed and prorogated by Swami Vivekananada Yoga Anusandhana Samsthana and is widely used as an effective technique of stress management. It is called so, because it consist of Cyclic of ‘relaxation’ and

‘stimulation’ alternately. This technique includes the practice of certain yoga postures interspersed with relaxation while supine, thus achieving a combination of both ‘stimulation’ and ‘relaxation’ practices.

Cyclic meditaion is derived from Mandūkya Upaniṣad Kārika:

लये सम्बोधयेत् चित्तम् विक्षिप्तम् शमयेत् पुनः

सकषायम् विजानीयात् समप्राप्तम् न चालयेत् ॥मण्डूक्य कारिका ३.४४ ॥

Laye sambodhayet cittam vikṣiptam śamayet punaḥ
Sakakṣāyam vijānīyāt samaprāptam na cālayet | Maṇḍūkya Kārikā 3.44 | |

“In a state of mental inactivity awaken the mind; when agitated, calm it; between these two states realize the possible abilities of the mind. if the mind has reached the state of perfect equilibrium then do not disturb it again”
(Mandūkya Upaniṣad : 3.44; Chinmayananda, 1984).

For most persons the mental states while doing routine activities (not necessarily associated with yoga) is neither ‘inactive nor ‘excited’ but is somewhere between these extremes and hence a combination of ‘awakening and calming’ measures may be better suited to reach a balance, relaxed state. The forgoing idea drawn from the traditional texts is the basis for this yoga practice called Cyclic Meditation.

2.7 MANTRAS AND CONSCIOUSNESS

Mantra Japa was a tool of the Vedic sages that incorporated mantras as one of the main forms of puja, or worship, whose ultimate aim was to reach

godhood. Essentially, Mantra Japa means repetition of mantra, and has become an established practice in yoga (Dunne BJ, Nelson RD, Dobyns YH, 1988). The vibrations and resonant sounds of the mantra are considered extremely important. Thus reverberations and resonant waves of the sound awaken the prāṇa and even stimulate chakras according to tantra shastra, mantras from Vedas, Upanishads, Bhagavad Gita, Yoga Sutra, even the Mahabharata, Ramayana, Durga saptashati or Chandi are considered powerful enough to influence the surrounding consciousness fields greatly (Dr. Paul YK, 2009).

2.8 AGNIHOTRA WITH CHANTING

Agnihotra is a sacred tradition started by the Rishis of ancient India. Agnihotra means worshipping the fire god to reach the higher cosmic entities as Brhama, Vishnu and Mahesvara. One, who is initiated either by Guru or by the command of the Lord Himself to worship the sacred Fire by offering into it, is known as Agnihotri, and his practice is known as Agnihotra. In this view apart from chanting of mantras, Agnihotra is the aggregation of - meditation, remembering the name of the Lord, act of devotion and surrender. It is performed in the Vedic manner in the evening or morning at sunset or sunrise 'Yajña' performed by the 'Agnihotri' is offered to the Lord Agni Naarayan and the morning 'Yajña' is offered to the Lord Suurya Naarayana (Sun). The sunrise

and sunset represent transition of darkness to light and vice versa. At these points of time the Agnihotra will have great effect (Heisam JD, 2002).

2.9 YAJÑAS AND THEIR EFFECT ON THE SURROUNDINGS

The word *Yajña* is derived from the Sanskrit root *yaj* – *Yajña*, *Yaga*, *Havana*, *Homa* etc are all synonymous terms. But *Homa* belongs to the minor category of *Yajñas* in the sense, that *Homa* is but a daily ritual to be performed by householders. *Yajña* is that performance of rituals to be performed for gods. *Yajñas* are performed to propitiate different gods and thus obtain the desired result (fruit). Many objects (*Dravyas*) are offered as *havis* (oblations for gods). Desire-less *Yajñas* are also performed (Surendra R, 2007). They are known as *sattvika Yajñas*. Desire-oriented *Yajñas* are called *Rajasika Yajñas*. *Yajñas* performed without proper devotion and recitations of mantras (hymns) are termed as *tamasika Yajñas*. Lord Kṛṣṇa explained to Arjuna concepts of *jñāna Yajña* (knowledge sacrifice), *Tapo Yajña* (penance sacrifice), *dravya Yajña* (material sacrifice) etc. (Swami Chidbhavananda, 1979). In a nutshell, *Yajña* can be explained as a sacrifice in which a variety of materials/objects are offered to gods to propitiate them in return for their blessings to accomplish universal welfare as well as individual welfare.

The Spiritual significance of *Yajña* is to raise the general level of Human Consciousness. Procedures include Chanting of Mantras, offerings into the fire

etc. People attended *Yajñas* for spiritual reasons, and felt that their lives were very much improved.

With regard to the possibility of a *Yajña* affecting REG, previous experiments suggest that each individual has a certain possibility of influencing the instrument, and this is usually interpreted as a form of psycho-kinesis. The possibility of psychokinesis is still controversial, but quite well established (Jahn RG, Dunne BJ, Nelson RD, 1987). Uri Geller's claims to bend metal objects by power of the mind are well known, and scientific observations of his paranormal powers have been published (Panati C, 1976). Indian studies of effects on REG's include one showing that *Gāyatri mantra* produces significant results (Neha R, 2004). That suggests that *Yajñas* should also have observable effects on REG's.

Field trials have shown that major events involving emotional responses from large numbers of people can influence REG's (Jahn RG, Dunne BJ, Jahn EG, 1980). As long as the results say within the parabola, nothing of significance has been observed. As long as this continues, this indicates that changes are non-significant (>0.05). If the curve moves beyond the parabola, this indicates that the will or intent or presence has a distinct capacity of psycho-kinesis. It indicates that our state of consciousness can influence the REG i.e. the machine measures some kind of psycho-kinetic power (Jahn RG, Dunne BJ, Jahn EG, 1980).

Whether any given subject can influence an REG depends on the person them-self. The limiting number is 101. If the mean value is <101.00, any affect has not reached significance; the subjects, or their field of consciousness, have not had a significant influence on the REG. Intent is a conscious application of will. Three types of intent are distinguished in REG studies: High, Low and Neutral. High: to move up the curve in positive direction to maximize the value, i.e. to move the curve above the parabola; low: to move down the curve in negative direction, i.e. to move the curve below the parabola curve; neutral: to keep the curve along the central line $P < 0.05$ (Jahn RG, Dunne BJ, Jahn EG, 1980).

In some studies, subjects have apparently influenced an REG without any intent to do so (Panati C, 1976). The *Gayatri Mantra* study is a case in point, it attempted to see whether GM performance could influence an REG (Neha R, 2004). It is well-known that some people by their very presence can induce a calming effect in others. This may be ascribed to a “consciousness field”. The *Gayatri Mantra* study may be interpreted as showing that GM practice strengthens the “consciousness field”.

Research was undertaken by Swami Vivekananda Yoga Research Foundation on measuring consciousness field using REG from August 2001 to September 2003 (Jahn RG, Dunne BJ, Jahn EG, 1980). The investigators carried on a study on following five sections: (i) Standardization (ii) The effect

of an individual alone on the unit (iii) The effect of groups, collectively on the unit (iv) A study of ‘collective consciousness’ where groups of people gathered for a common purpose; and (v) A study of pairs of empathic individuals and whether they were able to detect how the other individual was attempting to alter the unit. With this background, the present study is designed to evaluate how a particular state of consciousness induced during the Deep Relaxation Technique (DRT) can have an influence on REG. This work would attempt to study the effect of the very presence of the subjects doing an activity on the REG. It is well-known that some people by their very presence can bring calming effect on others and *vice versa* (Rebika, Nagendra HR, Nagarathna R, 2005).

2.10 ROLE OF FESTIVALS

India is a secular democracy, a state without a single religion, and with the right guaranteed by the Constitution to every citizen to practice his or her own religion. In the larger Indian society, a major role of the festivals is to promote unity in diversity, with emphasis on communal harmony. Some religious festivals mark the passing of the seasons, while some can be termed as cultural events. Some are celebrated in isolated corners of the country, while a few transcend barriers of creed and are joyously celebrated all over the country.

Celebration of festivals is a culture continuing for hundreds of past generations. According to the history these festivals are celebrated when they

achieve something (symbol of victory) or on the occasions where they are benefited (crop gain, happy with some gatherings etc) (Thakur GS, Nagendra HR, 2010).

These festival celebrations have got following advantages:

1. Improve the relations among the people.
2. Create an opportunity for the people of community to share their feeling and exchange their ideas and thoughts. Additional help to discuss their problems also.
3. If we consider the families, they gather together and have some fun with all the relatives which is a great mental relaxation and enrich family relations.
4. Will help to be happy at least on those festival days (one forgets individual problems) releasing all their stresses and tensions.
5. Build social relations and social communication which leads to unity among the people.
6. It also helps us in preserving our culture and heritage.

CHAPTER 3

LITERATURE SURVEY: SCIENTIFIC RESEARCH

3.1 BACK GROUND

In 1979 the concept of Princeton Anomalies Research (PEAR) program was taken into consideration to assess the capability of existing vulnerability of sensitive Engineering system and information processors and the effects of their irregularities related with the answers of their human operators. This engineering oriented program mainly emphasis on physical parameter of human machine interactions instead of their physiological or psychological property besides the primary variables of operator intention (Brenda JD, 1998). All of these human and machine experiments are carried out by highly calibrated devices based on well understood physical processes and each capable of quickly generating, displaying and recording extensive sequences of random events. The results obtained through these devices become baseline to the conscious operators who following these results try to push the output distribution means to higher or lower levels or try to generate a uniform output parallel to pre-recorded intentions and the data thus observed are then examined for statistical correlation between those intentions and device performances (Brenda JD, 1998). Although these databases are in extraordinary large number yet with the need of reliable statistical estimates of minuscule effects they have been produced by a very small numbers of operators i.e. only 135 operators

provided 20 million data point between 1979 to 1993 which provide persuasive statistical evidence for small but repeatable shifts of the output distribution means that correlate with the operator intentions on a variety of such physical systems and which proved that a majority of operators contributed towards increasing order to the overall results in contrast to any dominating performances by a few exceptional operators (Brenda JD, 1998):-

1. During assessment some qualitative characteristics differences were rated in the individual performances especially from most generative operators and thus made it difficult to assess due to small “signed to noise” ratios involved. Since the operator pool comprises of 72 males and 62 females it gives a enough base to assess possible collective differences in performances as a gender. The assessment reported in was also motivated by a body so called “co-operator” experiments where pairs of operators completed the tasks with shared intentions (Dunne BJ, Nelson RD, Dobyys YH, 1988).

2. After analyzing the anomalous correlations between the operator intentions and mean shifts the studies showed no evidence of any simple additive effects of individual operator performance but on the other hand confirmed that the operator gender may prove an important contributing factor for example:- operator pairs of the same sex tended to give null results trending insignificantly towards directions opposite to intention whereas overall significant results towards desired directions were observed by opposite sex

pairs with considerable large effects produced by the same individuals working alone and thus increase was strongest when two operators shared a deep emotional bond with each other and with it a great relative symmetry between high and low going data achievements was observed irrespective to single operator achievements where one intention was typically found to produce considerably stronger results than the other, prompted by these findings an extensive evaluation of all Princeton Engineering Anomalies Research (PEAR)'s existing databases has been undertaken to assess the relative performance of its male and female operators over nine different experiments whose designs, protocols and overall results have been listed previously (Dunne BJ, 1991).

Previous experiments of REG suggest that each individual has a certain possibility of influencing the instrument, and this is usually interpreted as a form of psycho-kinesis (Panati C, 1976). The possibility of psycho-kinesis is still controversial, but quite well established. Uri Geller's claims to bend metal objects by power of the mind are well known, and a scientific observations of his paranormal powers have been published (Neha R, 2004). Indian studies of effects on REG's, include one showing that *Gāyatri mantra* produces significant results (Jahn RG, Dunne BJ, Jahn EG, 1980). That suggests that *Yajñas* should also have observable effects on REG's.

Field trials have shown that major events involving emotional responses from large numbers of people can influence REG (Surendra R, 2007).

One study (Brenda J, Dunne, Robert GJ, 1992) also has shown that a direct Mental Interaction with Living Systems can occur with *Yajña*. The effect (i.e., a significantly differing activation between activating and calming attempts) for at least 1 physiological parameter when the agent was intentionally focused on the receiver.

3.2 REG DEVELOPMENT

About five decades ago (Retrieved from <http://noosphere.princeton.edu>), electronic random event generators (REGs) began to be used in a large number of laboratory experiments designed to test the hypothesis that human consciousness might interact directly with sensitive physical systems. An animated graph using data from a true random source shows the nature of a typical random sequence. Another animation (albeit with no random process) shows how a series of samples gradually build up a distribution. It shows what happens if you let balls bounce through an array of pins in a graphic pinball machine.

The results of many experiments using REGs provide clear statistical evidence that the behavior of these devices deviates from chance expectation in correlation with the pre-defined intentions of participants in the experiments. In 1979, the Princeton Engineering Anomalies Research Laboratory (PEAR)

(Retrieved from <http://noosphere.princeton.edu>) began collecting large databases in an REG experiment with particularly rigorous controls and a variety of optional parameters to assess the reliability and the nature of the apparent mind/machine interaction. Over a 12 year period of primary investigation, ten physical and psychological conditions were examined as possible mediating variables in the experimental results. A number of extensions and variations on the basic protocol have been explored, using several random sources as well as a selection of different physical systems whose performance is dependent in a fundamental way on some form of random process.

A new protocol was developed to allow experimentation in the field (Retrieved from <http://noosphere.princeton.edu>). A portable REG connected to a laptop or a palmtop computer, allows freedom of movement for field applications. Typically the device is brought into a group situation, to record data continuously in the background while the participants are engaged with each other or the ongoing events. A crucial difference between these Field REG experiments and the laboratory REG work is that in the former, there is no assigned intention to interact with or influence the device. Instead, the Field REG has the role of a simple monitor, with the purpose of recording data that will subsequently be examined for deviations that correspond with pre-specified time periods. Both the laboratory and field versions of this research have

accompanying calibrations and control data which confirm that the random sources are of high quality, delivering data that conform to theoretical expectations in control conditions.

3.2.1 Equipment

The Mindsong MicroREG (figure 2) is a miniaturized REG device that was developed and prototyped at PEAR, is used in about half the nodes in the GCP network. The MicroREG also was designed by John Bradish, with a little help from Roger Nelson and others of the PEAR team. The design was provided to an independent company, Mindsong, Inc. for production and marketing. It uses a field effect transistor (FET) for the primary noise source, again relying on quantum tunneling, which provides completely uncorrelated fundamental events that compound to an unpredictable voltage fluctuation.

Figure 2: Mindsong MicroREG



The general specifications for the Mindsong Research MicroREG are as follows:

Dimensions: 1 1/2 " x 4 1/8" x 5/8".

Weight: 4 oz.

Asynchronous Baud Rate: 9600

Output Format: 8 bit bytes of random bits

Bit Sampling Rate: 2600/second, nominal

Operational Temperature Range: 32 to 100 degrees F

Operational Humidity Range: 10% to 90% non-condensing

Case: 1/16" aluminum

Color: flat gray

Shielding: electrostatic

Randomness Source: processed physical electronic

Connector: DB9 on 6-in. cable (Retrieved from <http://www.mindsonginc.com>)

3.2.2. REG EXPERIMENTS

Figure 3: (see appendix 3, figure 2.1)

Over a 12-year period of experimentation 91 individual participants accumulated a total of 2,497,200 trials distributed over 522 tripolar sessions in the REG experiment. (Jahn RG, Dunne BJ, Nelson RD et.al, 1997). Over a 12-year period of experimentation 91 individual participants accumulated a total of 2,497,200 trials distributed over 522 tripolar sessions in the REG experiment (Jahn RG, Dunne BJ, Nelson RD et.al, 1997).

Table 1 lists the overall results for the three categories of intention, HI, LO, and BL, and for the HI-LO separations, for comparison with the concomitant calibration data and the theoretical chance expectations. With reference to the symbol list below the table, the salient indicators are the mean shifts from the theoretical expectation, μ , the corresponding z-scores, $z\mu$, and the one tail probabilities of chance occurrence of these or larger deviations, $p\mu$.

Also listed are the proportions of the 522 sessions yielding results in the intended directions, S. I. D., and the proportions of participants achieving results in the intended directions, O. I. D (Jahn RG, Dunne BJ, Nelson RD et.al, 1997). The measures tabulated in Table 1 individually and collectively define the scale and character of the primary anomaly addressed in these studies, i.e., the statistically significant correlations of the output of this microelectronic random binary process with the pre-recorded intentions of a large pool of unselected human participants. Specifically to be noted is the overall scale of the effect, $O(10^{-4})$ bits inverted per bit processed; the somewhat higher deviation in the HI results compared to the LO; the slight departure of the BL results from both the theoretical chance expectation and the calibration value, and the negligible alterations in the variances of the score distributions. The overall figure (figure 3) of merit for the HI–LO separation, which is the postulated primary indicator, is $z_{\mu} = 3.81$ ($p_{\mu} = 7 \times 10^{-5}$) (Jahn RG, 1996).

Table 1: Overall results of local REG experiments

Parameter	CAL	HI	LO	BL	HI-LO
N_t	5,803,354	839,800	836,650	820,750	1,676,450
μ	99.998	100.026	99.984	100.013	
s_t	7.075	7.070	7.069	7.074	
σ_s	0.002	0.006	0.006	0.006	
δ_μ	-0.002	0.026	-0.016	0.013	0.042
σ_μ	0.003	0.008	0.008	0.008	0.011
z_μ	-0.826	3.369	-2.016	1.713	3.809
p_μ	0.409*	3.77×10^{-4}	0.0219	0.0867*	6.99×10^{-5}
S.I.D.		0.523	0.536	0.502†	0.569
O.I.D.		0.623	0.473	0.593†	0.516

KEY

- N_t : Number of trials (200 binary samples each)
- μ : Mean of trial score distribution
- s_t : Standard deviation of trial score distribution
- σ_s : Measurement uncertainty (statistical) in the observed value of s_t ; $\sigma_s \equiv \sigma_0 / \sqrt{2N_t}$ where $\sigma_0 = \sqrt{50}$ is the theoretical trial standard deviation
- δ_μ : Difference of mean from theoretical chance expectation;
 $\delta_\mu \equiv \mu - \mu_0$ for HI and LO;
 $\delta_\mu(HI - LO) \equiv \mu(HI) - \mu(LO) \equiv \delta_\mu(HI) - \delta_\mu(LO)$
- σ_μ : Measurement uncertainty (statistical) in the observed value of δ_μ ; $\sigma_\mu = \sigma_0 / \sqrt{N_t}$ for HI and LO;
 $\sigma_\mu(HI - LO) = \sigma_0 \sqrt{1/N_t(HI) + 1/N_t(LO)}$
- z_μ : z-score of mean shift; $z_\mu \equiv \delta_\mu / \sigma_\mu$ (calculated with full precision from raw data values, not from the rounded values presented above in the table)
- p_μ : One-tail probability of z_μ (CAL, BL two-tail)
- S.I.D.: Proportion of series having z_μ in the intended direction
- O.I.D.: Proportion of operators with overall results in the intended direction

* p -values for CAL and BL are two-tailed due to lack of intention.

† BL is treated as in intended direction when positive.

HI: High intention

LO: low intention

BL: baseline intention

HI-LO: HI-LO separations

3.3 REG & PK POWER

Millions of trials on REG (Panati C, 1976) have shown that no known physical forces as electromagnetic, weak or strong forces can influence the REG. Hence, what set of forces or forces can significantly influence REG is being investigated. Can human mind, intellect, emotions, intent etc. influence REG? Can individual influence the REG? Can a group of people consciously performing certain practices influence REG? Can certain events (global phenomena) influence REG? These are the questions which are delineated below:

3.4. REG RESEARCH

The REG (Random Event Generator) or RNG (Random Number Generator) which makes random number based on quantum mechanics have been used for the experiments to detect “micro-PK” for a half century. Meta-analyses of many experiments show weak but significant results (Dr. Paul YK, 2009). The results may have essential importance to solve the theory of measurement in quantum mechanics, to understand the nature of mind-matter relationship.

3.4.1 REMOTE PERCEPTION EXPERIMENTS

The remote perception class of experiments requires participants to describe their impressions of unknown sites where another individual is, has been, or will be situated at a specified time (Brenda J, Dunne, Robert GJ, 1992). In brief, a database of some 336 trials yielded highly significant statistical

evidence of extrachance information acquisition ($z=6.355$, $p=10^{-10}$), for percipients generating descriptions of targets ranging from less than a mile to more than 5,000 miles from their own location, over temporal intervals ranging from several days before to several days after their partner's visit to the target site (Brenda J, Dunne, Robert GJ, 1992). In the majority of the precognitive efforts, the descriptions were recorded before the target was even selected. No significant reduction of the anomalous effect with increased distance or time separation was found over the ranges tested (Brenda J, Dunne, Robert GJ, 1992).

3.4.2 REMOTE REG EXPERIMENTS

several extensive experimental studies of human/machine interactions wherein the human participants and the target machines are separated by distances up to several thousand miles yield anomalous results comparable in scale and character to those produced under conditions of physical proximity (Brenda J, Dunne, Robert GJ, 1992).

The demonstrated space and time insensitivity of the remote perception results prompted investigation of whether the human/machine experiments might also be successfully conducted by participants spatially and temporally remote from the apparatus (Dr. Paul YK, 2009). Indeed, these remote efforts appear to produce slightly larger effect sizes than those obtained under local conditions. The anomalous effects are also found to persist, perhaps even to be

somewhat enhanced, when the time of participant effort is displaced from the time of machine operation (Brenda J, Dunne, Robert GJ, 1992).

The results show strong evidence for anomalous correlation between remote participant intention and the performance of an REG device for the high efforts ($z=3.184$, $p=7 \times 10^{-4}$), while the low efforts are statistically indistinguishable from chance (Brenda J, Dunne, Robert GJ, 1992).

3.4.3 REG EXPERIMENTS WITH ENVIRONMENTAL INFLUENCE

REG devices also respond to group activities of larger numbers of people, even when they are unaware of the machine's presence. "Field-REG" data produced in environments fostering relatively intense or profound subjective resonance (e.g. emotions) show larger deviations than those generated in more pragmatic assemblies (Retrieved from <http://www.mindsonginc.com>).

Venues that appear to be particularly conducive to such field anomalies include small intimate groups, group rituals, sacred sites, musical and theatrical performances, and charismatic events (composite probability against chance is 2.2×10^{-6}) (Brenda J, Dunne, Robert GJ, 1992 & Nelson RD, Jahn RG, Dunne BJ et al, 1998).

In contrast, data generated during academic conferences or business meetings show no

deviations from chance (composite probability 0.91) (Brenda J, Dunne, Robert GJ, 1992 & Nelson RD, Jahn RG, Dunne BJ et al, 1998).

3.4.4 DEVICE DEPENDENCE

The sensitivity of the anomalous results to the particular random source employed or to its form of implementation into an experimental device has been extensively explored via a variety of machines and protocols (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

In the simplest variants, identical and similar units replaced the commercial microelectronic noise diode in the benchmark configuration, with no detectable changes in the character of the results (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

However, studies performed using fully deterministic pseudorandom sources (in contrast to real random sources) yield null overall mean shifts, and display no other anomalous features.

3.4.5 GENDER RELATED EFFECTS

Isolation of the total REG database into male and female participant components reveals several striking disparities (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

Although three of the female participants have produced the largest individual z-scores, the overall correlations of mean shifts with intention are much weaker for the females than for the males (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

In fact, while a majority of the males succeed in both directions of effort, most of the females' low intention results are opposite to intention. Specifically, some 66% of the male participants succeed in separating their overall HI and LO scores in the intended direction, compared to only 34% of the females (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

3.4.6 POSITION EFFECTS

While it might be reasonable to expect that participant's proficiency at these experimental tasks would improve with increasing experience, no systematic learning tendencies are evident in the data (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

Rather, when the mean shifts obtained by all participants on their respective first, second, third, ... session are plotted against that session ordinal position, a peak of initial success is followed by sharp reduction on the second and third session, where after the effect gradually recovers to an asymptotic intermediate value over the higher session numbers (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

3.4.7 DISTANCE AND TIME DEPENDENCE

The dependence of the effect sizes on the distance of the participant from the machine could also be an important indicator of fundamental mechanism. Actually, no such dependence has been found over the dimensions available in

the laboratory itself, as described previously (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

3.4.8 PARTICIPANT STRATEGY AND PSYCHOLOGICAL CORRELATIONS

Individual strategies vary widely. Most participants simply attend to the task in a quiet, straight forward manner. A few use meditation or visualization techniques or attempt to identify with the device or process in some transpersonal manner; others employ more assertive or competitive strategies. Some concentrate intently on the process; others are more passive, maintaining only diffuse attention to the machine and diverting their immediate focus to some other activity, such as glancing through a magazine, or listening to music (Jahn RG, Dunne BJ, Nelson RD et al, 1997). Little pattern of correlation of such strategies is found with achievement. Rather, the effectiveness of any particular operational style seems to be participant-specific and transitory; what seems to help one participant does not appeal to another, and what seems to help on one occasion may fail on the next (Jahn RG, Dunne BJ, Nelson RD et al, 1997).

3.5 YOGA AND RELAXATION TECHNIQUE

3.5.1 SAVASANA

Savasana is the corpse pose. It reduce fatigue and enables the mind and body to relax (Mukatibodhananda, 2001). A randomized control trail was conducted on 25 patents of essential hypertension using Savasana therapy

(Sunder, Agrawal, Singh et al, 1984). Savasana therapy was continued for six months. There was significant reduction in the both mean systolic and diastolic blood pressure and antihypertensive drugs score in yoga group. In 65 % of patents of yoga, blood pressure was controlled with Savasana alone without any drug. In another study the efficacy of meditation and Savasana in promoting self-actualization and changes in self reported. Stress was studied among 62 college students (Janowiak & Hackman, 1994).

In another study Savasana was found effective in coping with stress manifestations (Bera, Gore & Oak, 1998). The recovery from induced psychological stress in Savasana and two other postures (resting in chair & resting supine) was compared. 31 males and 6 females (age 21-30yrs) were allowed to rest in one of the above postures immediately after completing the scheduled treadmill running. The recovery was assessed in terms of heart rate and blood pressure. Heart rate and blood pressure were measured before and every two minutes after the treadmill running till the returned to the initial level. These results revealed that the effect of stress was reversed in a significantly shorter time in Savasana, compared to resting in a chair and a supine posture.

The yoga based relaxation technique has also shown to reduce psychological signs of arousal (Vampati & Telles, 2002). The 35 male volunteers who age ranges from 22-46 yrs were studied in two session of yoga based guided relaxation and supine rest. Assessment of autonomic variables

were made for 15 subjects, before, during and after the practices, whereas, oxygen consumption and breath volume were recorded for 25 subjects before and after both types of relaxation. A significant decrease in oxygen consumption and increased in breath volume were recorded after guided relaxation.

Another study has been showed that in 10 normal adults RR interval variations, deep breathing deference, and heart rate, blood pressure and rate pressure product response to a cold pressure test were measure before and immediately after Savasana (Madammohan, Udupa, Bhavanai, et al, 2002). Savasana produced a significant increase in deep breathing deference and an appreciable but statistically in significant increase in RR interval variations suggesting an enhanced parasympathetic activity.

Recently the effect of a yoga based relaxation technique on psychological variables in exam going students was studied (Malathi & Damodaran, 1999). The studied was conducted on 50 medical students during routine activities and prior to their examination. Anxiety status showed a significant reduction after yoga relaxation practice.

The studies have demonstrated that there was reduced physiological arousal following Savasana and its regular practice improved concentration and the feeling of relaxation. However, no studies are found on changes the consciousness field during the Savasana.

3.5.2 YOGA NIDRA

Global cerebral blood flow distribution and spatial spectrum EEG analysis was done in 9 young adults who were highly experienced yoga teachers, during the yoga nidra relaxation meditation, and during the resting state. In meditation, differential activity was seen, with the noticeable expectation of V1, in the posterior sensory and associative cortices none to participate in imagery task. In the resting state of normal consciousness (compared with meditation as a baseline), differential activity was found in dorsolateral and orbital frontal cortex, anterior cingulate gyri, left temporal gyri, left inferior parietal lobule, striatal and thalamic regions, pons and cerebellar vermis and hemispheres, structure thought to support and executive attentional network (Lou, Kjaer, Friberg et al, 1999).

Another study on yoga nidra has demonstrated an association between endogenous neurotransmitter releases and conscious experience (Kjaer, Bertelsen, et al, 2002). Using 11C-raclopride PET, increased endogenous dopamine release in the ventral striatum was found during yoga nidra meditation. Participants under went to 11C-raclopride PET scans: one while attending to speech with eyes closed, one during active meditation. During yoga nidra meditation 11 C-raclopride binding in ventral stream decreased by 7.9 percent. This corresponded to a 65 percent increase in indogenous dopamine release. The reduced raclopride binding correlated significantly with a

concomitant increase in EEG theta activity, a characteristic feature of meditation. All participants reported a decreased desire for action during meditation, along with heightened sensory imagery. This suggested that being in the conscious state of meditation cause a suppression of cortico-striatal glutamatergic transmission.

There are some more studies on yoga nidra which showed that after the practice of yoga nidra subjects on Yoga-nidra with drug regimen had better control in their fluctuating blood glucose and symptoms associated with diabetes, compared to those were on oral hypoglycaemics alone (Amita S, Prabhakar S, Manoj I, Harminder S, Pavan T., 2009).

3.5.3 TRANSCENDENTAL MEDITATION (TM)

Transcendental meditation (TM) is based on traditional yogic principals. A large number of scientific studies have been reported on TM. Wallace, Benson and Wilson (1971) reported their observations on 36 subjects (28 males and 8 females). The subjects acted as their own controls. The pre control period consisted of 10-30 minutes with eyes closed and eyes open for a similar duration. After 20-30 minutes of meditation they were asked to stop meditating and sit with their eyes closed for 10 minutes, then with their eye open for the same time. They reported a decrease in oxygen consumption (an average decrease of 17 percent) from a mean of 251.2 ml/minutes before meditation of 211.4 ml/minutes during meditation and gradually increasing after meditation to

242.1 ml./minutes. Minute ventilation decreased by about one liter/minute and respiratory rate decreased about three breaths/minute during meditation, though neither were statistically significant. The mean lactate concentration decreased from a pre-control level of 11.4 mg to 8.0 mg/100ml. the average heart rate decreased during meditation by three beats per minutes. Rectal temperature remained fairly constant during meditation. The skin resistance increased markedly at the onset of meditation and decreased after meditation but remained higher than before meditation. Based on the EEG findings along with those of other variables TM came to be described as 'wakeful hypo-metabolic state'.

Orme –Johnson (1973) reported a study on 16 subjects, 8 of them were meditators and 8 were controls. The meditators had a mean experience of 15 months. They studied GSR habituation and spontaneous GSR fluctuations. In a second experiment, they studied 6 meditators (with experience of meditation ranging from 2-54 months) and 8 non-meditators. Though habituation was initially similar for the two groups, the meditators habituated in significantly fewer trials than non-meditators. Also there was a low frequency of spontaneous GSR fluctuations in meditators as compared to controls. The mean rate of spontaneous GSR fluctuations was 6.14 in 10 minutes compared to 18-25 in 10 minutes meditation vs pre-control periods. The meditators had 8.7 responses in 10 minutes during rest compared to 21.0 in 10 minutes for non-meditators.

Later, Wilson, Jevning and Guich (1987) studied oxygen consumption, carbon dioxide production and acid/base changes in 62 subjects during a hypo-metabolic state (35 during Transcendental Meditation and 27 during un-stylized rest). The results indicated that during these hypo-metabolic states, arterial-venous carbon dioxide content difference declined, and that during TM arterial-venous carbon dioxide content difference briefly disappeared. This change was thought due to both an increase in arterial carbon dioxide content and a decrease of venous carbon dioxide content. Similar, but opposite and smaller, changes occurred in arterial and venous oxygen content. The respiratory quotient was low at all times and decreased during the hypo-metabolic states.

There have been reports of other studies on TM indicating its clinical applications and usefulness in enhancing the cognitive performance and perceptual and motor skills (Banquet, 1973). He compared meditators with matched controls measuring hypo-metabolic state reaction time (RT) during a series of visual stimuli. Meditators showed faster RT with less mistake, and N100 and P200 of larger amplitude and shorter latency. The transient effects were opposite for the two groups, i.e., longer RT and longer P300 amplitude was observed following meditation while following rest there was no change in RT and a decrease in the P300 amplitude. These results suggest selective attention capacity and information processing strategies associated with meditation.

TM practice was studied using a passive auditory paradigm listening trial with variable inter-stimulus intervals (1-4 seconds) between identical tone stimuli (Cranson, Goddard & Orme-Johnson, 1990). The subjects were non-meditator controls, novice and highly experienced TM meditators with mean ages of 20, 28 and 41 years, respectively; IQ scores did not differ among the groups. Passive P300 potential latency was shorter for the two meditation groups, with the long-term meditators showing the shortest P300 latency regardless of their age. These results imply that AEPs might reflect meditation trait difference. An auditory oddball task was used with eyes closed to assess experienced TM meditators at pre-test baseline, after 10 minutes of rest, or after 10 minutes of TM practice with conditions counter balance across subjects (Travis & Miskov, 1994). P300 latency decreased at Pz after TM practice relative to no change after the rest condition. Taken together, these reports suggest the possibility of the some meditation effects on the P300 component.

Recently, Travis, Tecce, Arenander and Wallace (2002) studied patterns of EEG coherence, power and contingent negative variation in long-term meditating subjects who report that Transcendental experiences which first occurred during their TM practice now subjectively co-exist with walking and sleeping states. In order to investigate neurophysiological correlates of this state, they recorded the EEG in these subjects and into comparison groups during simple and choice contingent negative variations (CNV) task. In

individual reporting the integration of the transcendent with walking and sleeping was higher and simple but lower in choice trials, and 6-12 Hz EEG amplitude and broad band frontal EEG coherence were higher during choice trials. Increased EEG amplitude and coherence characteristic of TM practice, appeared to become a stable EEG trait during CNV task in these subjects. Hence they proposed that these significant EEG differences may underlie the inverse patterns in CNV amplitude seen between groups. And 'integration scale', constructed from these cortical measures, considered to possibly characterize the transformation in brain dynamics corresponding to increasing integration of the transcendent with walking and sleeping. CNV is an event related potential occurring between a warning stimulus and an imperative stimulus requiring a response. Late CNV amplitudes were largest in meditators who had transcendental experience daily. Since late CNV reflects proactive preparatory processes including mobilization of motor, perceptual, cognitive, and attentional resources, the data were taken to suggest that transcendental experiences enhance cortical responses and executive functioning.

The practice of TM was reported to cause reductions in heart rate, respiratory rate, and oxygen consumption, and to increase the level or stability of the electrodermal response as well as the alpha in the EEG. Based on these changes TM came to be described as a 'wakeful hypo-metabolic physiologic state' with reduction in mass sympathetic discharge during meditation. Other

studies suggest enhanced selective attention capacity and information processing strategies associated with meditation.

3.5.4 CYCLIC MEDITATION (CM)

Cyclic Meditation has a combination of simple yogic postures practiced with very slow, mindful body movements, rhythmic breathing, expansive awareness, chanting and relaxation in supine position.

In a previous study, heart rate variability (HRV) was studied in 42 male volunteers in CM and supine rest (SR) sessions. The high frequency (HF) power of the HRV increased during both CM and SR practice, which is considered to suggest increased vagal tone (Sarang P, Telles S, 2006). However, there was a marginally greater increase during CM (4.4 %) compared to during SR (1.0 %). In the same study the low frequency (LF) power which is believed to correlate with sympathetic activity was significantly less during both CM (1.8 % decrease) and SR (0.3 % decrease). The study showed parasympathetic dominance. The exact mechanism underlying the effect of CM on the autonomic nervous system is difficult to determine. The effect may be brought about by reduced cortical activity, which in turn may modify the activity at the level of the hypothalamus.

An earlier study on 35 male volunteers (between 20-46 yrs of age) showed a significant decrease in oxygen consumption and increase in breath volume were recorded after guided relaxation practiced for 10 minutes

compared to the equal duration of supine rest. During guided relaxation the power of the LF component of the heart-rate variability spectrum reduced, whereas the power of the HF component increased, suggesting reduced sympathetic activity (Vempati RP, Telles S., 2002). However, another study on 40 male volunteers (16 to 46 yrs) showed that Isometric relaxation technique practiced for a minute showed a reduction in the physiological signs of anxiety and stress (Vempati RP, Telles S, 1999).

More recently, a study on 30 male volunteers (20 to 33 years) showed a decrease in heart rate (HR), low frequency power (LF power), LF/HF ratio, and an increase in the number of pairs of Normal to Normal RR intervals differing by more than 50 ms divided by total number of all NN intervals (pNN50) following the practice of cyclic meditation (CM) suggestive of a shift towards sympatho-vagal balance in favor of parasympathetic dominance during sleep (Patra S, Telles S, 2009).

In a subsequent study correlating CM and heart rate variability, a two-day CM program decreased occupational stress levels and baseline autonomic arousal in 26 asymptomatic, male, middle managers (Vempati RP, Telles S, 2000), suggesting significant reduction in sympathetic activity. The mechanisms underlying the decrease in occupational stress levels may be related to decreased autonomic arousal (sympathetic activation) as well as psychological factors, though this remains a speculation.

An earlier study on oxygen consumption showed that a period of CM significantly reduced oxygen consumption to a greater degree (32.1%) than a comparable period of supine rest (Telles S, Reddy SK, 2000). A recent study also showed that after the practice of CM oxygen consumption decreased (19.3 %) compared to following SR (4.8 %). Also, the change in oxygen consumption suggested that after the practices (but not during) there was a period of physiological relaxation which was more after CM compared to SR (Sarang PS, Telles S, 2006).

The energy expenditure (EE), respiratory exchange ratio (RER) and heart rate (HR) of 50 male volunteers were assessed before, during, and after the sessions of CM and sessions of supine rest. CM reduced the energy expenditure more than supine rest alone (Sarang, SP, Telles S, 2006). The studies cited above were conducted using the self-as-control design. Reduction in oxygen consumption due to CM practice could be related to decreased oxygen consumption of the brain and the skeletal muscles (which are probably more relaxed with the practice of CM).

Earlier studies showed that despite the changes suggestive of parasympathetic dominance following CM, there was a decrease in the P300 peak latency and an increase in the P300 peak amplitude when the P300 was obtained using an auditory oddball paradigm (Sarang SP, Telles S, 2006). The P300 component of event-related brain potentials (ERPs) is generated when

persons attend to and discriminate stimuli which differ in a single aspect. More recently, middle latency auditory evoked potentials (0-100ms range) were examined in 47 male volunteers before and after the practice of CM which has resulted in prolonged latencies of evoked potentials generated within the cerebral cortex, supporting the idea of cortical inhibition after CM (Subramanya P, Telles S, 2009). The studies cited above were conducted using the self-as-control design. The mechanism by which CM may improve attention while reducing sympathetic tone may be related to increased proprioceptive input (during the practice of *asanas*) to the Reticular Activating System (RAS), which in turn keeps cortical areas receptive and active (Kandel ER, Schwartz JH, Jessell TM, 2000). This is difficult to understand as generally increased alertness and vigilance is associated with an increase in sympathetic tone.

In a previous study, the effect of CM practice on performance in a letter cancellation task, was assessed in 69 male volunteers (whose ages ranged from 18 to 48 years) (Sarang SP, Telles S, 2007). There was improved performance in the task which required selective attention, concentration, visual scanning abilities, and a repetitive motor response following CM. The results were interpreted to suggest that the improved performance after CM suggests that the practice not only globally enhances performance but also selectively reduces the probability of being distracted. Again, it is difficult to understand how CM practice, associated with reduced sympathetic activity, increases the

performance in an attention task. As described above this may be via increased proprioceptive input to the reticular activating system.

In a recent study 57 male volunteers (group average age \pm S.D., 26.6 \pm 4.5 years) the immediate effect of CM and SR were studied on memory and state anxiety. A cyclical combination of yoga postures and supine rest in CM improved memory scores immediately after the practice and decreased state anxiety more than rest in a classical yoga relaxation posture (*shavasana*) (Subramanya P, Telles S, 2009). Like the P300 event-related potential and the letter cancellation task, performance in the memory task requires increased alertness. The mechanism (as described above) remains speculative.

In a recent study, whole night polysomnography measures and the self-rating of sleep were assessed on the night following a day in which 30 male volunteers practiced CM twice (approximately 22:30 minutes each time). This was compared to another night when they had two, equal duration sessions of supine rest (SR) on the preceding day. The percentage of slow wave sleep (SWS) was significantly more in the night following CM practice than the night following SR; percentage of rapid eye movement (REM) sleep and the number of awakenings per hour were less. The practice of CM during day time has been shown to increase the percentage of slow wave sleep in the subsequent night (Patra S, Telles S, 2009). CM has a number of components which may facilitate

sleep such as increased physical activity, muscle stretching, interoception, and guided relaxation.

3.6 IMPLICATIONS OF THE ANOMALOUS RESULTS

Two decades of intense experimentation and complementary theoretical modeling leave little doubt that the anomalous physical phenomena appearing in these PEAR studies are significantly correlated with subjective human processes, akin to such ineffable experiences as joy, wonder, creativity, and love (Retrieved from <http://www.mindsonginc.com>). Despite the small scale of the observed consciousness-related anomalies, they could be functionally devastating to many types of contemporary information processing systems, especially those relying on random reference signals (Retrieved from <http://www.mindsonginc.com>). As proposed by Robert Pucher in *Operator Influence on Random Event Generators – The Consequences for Everyday Life* (Pucher RK, Perko R, 2000), probabilities may be entangled by other probabilities within a system, so as to one infinite small change of one probability could cause a dramatic change of another probability in the same system. This can also be shown mathematically. Deducing there from, the small measured effect of human consciousness influencing physical processes could become of fundamental meaning for everyday life. Such concern could apply to aircraft cockpits; to surgical facilities and trauma response equipment; to

environmental and disaster control technology; or to any other technical scenarios where the emotions of human participants may intensify their interactions with the controlling devices and processes (Retrieved from <http://www.mindsonginc.com>).

Indeed, the extraordinarily sophisticated equipment that generates much of the fundamental data on which modern science is based cannot be excluded from this potential vulnerability. Protection against such consciousness-related interference could become essential to the design and operation of many future information acquisition and processing systems (Retrieved from <http://www.mindsonginc.com>). On the positive side, since these same research results provide important technical evidence of the precious process of human creativity, they offer the promising possibility of a new genre of human/machine systems that will enable more creative performance in all manner of applications from medicine to management, from manufacturing to communications, from education to recreation (Pucher RK, Perko R, 2000).

E.g. the relevance of these consciousness abilities to human health follows from recognition that physiology entails myriad subtle information processes, all of which involve some degree of randomness in their normal functions, and thus may be similarly influenced by conscious volition (Jahn RG, 1996).

Beyond its scientific impact and its technological applications, clear evidence of an active role of consciousness in the establishment of reality holds

sweeping implications for our view of ourselves, our relationship to others, and to the cosmos in which we exist (Retrieved from <http://www.mindsonginc.com>).

3.7 INDIVIDUAL INFLUENCE ON CONSCIOUSNESS FIELD AS MEASURED BY REG

One experiment in Remote Human/Machine Interaction had shown individual influence on REG (Brenda J, Dunne, Robert GJ, 1992).

Another study by Nelson on “Alterations in Random Event Measures Associated with a Healing Practice” and he found that In the presence of a healer, a REG produced greater than chance excursions more often than a control REG in a library setting (Wayne BJ, Roger N, Margaret W et al, 2003).

In some studies (Neha R, 2004 & Surendra R, 2007), subjects have apparently influenced an REG without any intent to do so. The *Gayatri Mantra* study is a case in point, it attempted to see whether *Gayatri Mantra* performance could influence an REG. It is well-known that some people by their very presence can induce a calming effect in others. This may be ascribed to a “consciousness field”. The *Gayatri Mantra* study may be interpreted as showing that *Gayatri Mantra* practice strengthens the “consciousness field”.

A study done on Bhajan (Mohan T, Nagendra HR, Nagrathna R, 2003) has 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.

One another study has done on CNBG patients. The results indicate a distinct possibility of enhancement of the power of psycho-kinesis in Yogic Relaxation Techniques (YRT) compared to Random Thinking sessions (Rebika, Nagendra HR, Nagrathna R, 2005). There was a significant reduction in stress, anxiety and depression level after the practice of yogic relaxation techniques like MSRT and DRT for six weeks. Positive affect is improved by 66.47%, and negative affect has reduced to 45.01% at the end of sixth week after the practice of yogic relaxation technique.

3.8 FIELD REG TRAILS

This new paradigm was called Field REG because it is field research, but the name is a double entendre because the purpose of the experiment was to monitor something that might be regarded as a consciousness field. The Field REG experiment (Nelson RD, Bradish GJ, Dobyys YH et al, 1996) was not based on intentions, and indeed could be used to gather data in situations where people typically had no knowledge of the experiment. We looked for occasions that might produce a “group consciousness” because everyone would be engaged in a common focus, resulting in a kind of coherence or resonance of thoughts and emotions (Jahn RG, Dunne BJ, Nelson RG et al, 1997).

A long series of FieldREG experiments (Nelson RD, Jahn RG, Dunne BJ et al, 1998) produced striking, statistically significant results. As in the laboratory, the effects in these field experiments are small, but they have implications of great importance for studies of human consciousness (Radin, 1997). In this connection in December 1996, the group of people organized a global "Gaiamind Meditation." The data were recorded 14 different colleges. During the Gaiamind event 14 independent RNG systems showed significant effect (Jahn RG, Dunne BJ, Nelson RG et al, 1997).

Recently some researchers start to investigate the fluctuation of "field consciousness" (Radin, 1997) or "physical entropy". The previous researches suggest that the mind-matter interaction may occur, when a large number of people form a shared emotion, a shared attention, or a specific state of consciousness. The researchers are referred to as Field REG (Nelson RD, Bradish GJ, Dobyns YH et al, 1996 & Nelson RD, Jahn RG, Dunne BJ et al, 1998) or "field consciousness" (Nelson RD, Bradish GJ, Dobyns YH et al, 1996, & Redin DI, 2002). Significant REG deviation was often reported during some meetings (Redin DI, 2002), broadcasting events (Redin DI, Rebman JM, Cross MP, 1996), and sport events (Bierman DJ, 1996). Particularly, religious rituals and ceremonies are important topics, because participants of such ceremonies usually share altered states of consciousness and may experience PK-related phenomena like anomalous healing. Nelson et al. (Nelson RD, Jahn

RG, Dunne BJ et al, 1998) review some significant results measured in such situations as healing rituals of Native American and "paganist" ceremonies.

There are some more studies which have been shown the significant influenced by REG. Global consciousness during the millennium change has been shown the significantly changes by REG (Retrieved from <http://noosphere.princeton.edu>). The data were collected from all time zones and all 27 eggs that had reported data as of 11 January. The cumulative deviation averaged across all time zones and all eggs yields a Chi square of 88.33 on 60 df, with a probability against chance of 0.010. The 36 time zones used in the analysis, expressed in the time zone offset and the actual GMT times of the Just a Minute event (fig.4).

Figure 4: (see appendix 3, Fig 2.2)

Similar things found During the public ceremonies for Princess Diana (Nelson, Dobyys, Bolle et al, 1998), results compounded across twelve independent recordings at various locations in Europe and the United States showed an anomalous effect that would occur by chance only about once in 100 repetitions of this experiment ($p = 0.013$), as displayed in a graph of the deviation accumulated across all the datasets (fig.5)

Figure 5: (see appendix 3, Fig 2.3)

Similar effect also shown in funeral of Mother Teresa. Eleven datasets for Mother Teresa's funeral (Nelson, Dobyys, Bolle et al, 1998) show little

indication of an anomalous effect, with a composite outcome indistinguishable from chance ($p = 0.654$). We speculate that the difference derives from the nature of the global attention, which was very different in the two cases. The significant result for Diana's funeral (fig.6) confirmed our prediction based on the obvious potential of this tragic and unexpected occasion to produce emotional engagement and resonance.

Figure 6: (see appendix 3, Fig 2.4)

The outcome is consonant with results obtained in previous Field REG studies and supports tentative interpretations suggesting that groups of people, especially when they are attuned and engaged by a common theme, may produce something like a "consciousness field" that can induce a small but statistically identifiable bias in a nominally random sequence.

Now global consciousness project has well established in worldwide and 65 or 70 nodes distributed (fig7.) all over the world. The software send the data to a server in Princeton, NJ, where they are added to a continuously growing archive (Jahn RG, Dunne BJ, Nelson RG et al, 1997). This project collecting the data last 12 years and they have examined more than 325 events (Jahn RG, Dunne BJ, Nelson RG et al, 1997).

Figure 7: (see appendix 2, Fig 2.5)

The both types of the event were selected for the study. They studied on natural disasters and accidents, terrorist attacks and acts of war as well as

positive events such as celebrations like New Years, religious holidays, and globally organized meditations. Similar influences on an REG were found during the *Apthoryama* organized in the Trichur district of Kerala in 2006 (Surendra R, 2007).

There are many global events where REG has been shown the significant effect. The following graph is showing how REG was suddenly fluctuated during the terrorist attack (fig.8) in September 11 on WTC tower (Retrieved from <http://www.princeton.edu/pear>).

Figure 8: (see appendix 3, Fig 2.6)

As mention earlier that more than 325 studies has been done (fig.8) so far under the global consciousness project.

Figure9:(seeappendix3, Fig2.7)

CHAPTER 4

AIM AND OBJECTIVES OF THE STUDY

4.1 AIM

Current study is aimed at exploring possibilities of measuring the atmosphere invoked by a group practicing specific yoga technique synchronized with one another, performing Agnihotra and yajña together and participating in a special festival using a Random Event Generator (REG).

4.2 RESEARCH QUESTIONS

- 4.2.1 Whether a group of healthy volunteers can influence their surroundings.
- 4.2.2 Whether a group performing Cyclic Meditation well synchronized with one another can change the surrounding consciousness field.
- 4.2.3 Can a group participating in Maitrī Milan sessions (Friendship meet) bring about a change in the surrounding.
- 4.2.4 Can an Agnihotra performed by an expert involving a group of persons change the surrounding consciousness field.
- 4.2.5 Can Aphoryasma Yajña performed by a involving a group of persons witnessing the same, change the surrounding consciousness field.
- 4.2.6 Can Navarātri festival performed by involving a group of persons witnessing the same, change the surrounding consciousness field.
- 4.2.7 whether it is possible to quantify these changes, if any.

4.3 OBJECTIVES

To study the group effect of following on REG

- Yoga Relaxation Technique, DRT (Deep Relaxation Technique), in a group of normal volunteers.
- Cyclic meditation performed by a group of normal volunteers on REG.
- Maitri Milan (friendship meet) on surrounding as measured by REG.

- Agnihotra influence the consciousness field as measured by REG
- Apathoryama yajña on the surrounding consciousness field as measured by REG.
- Navarātri festival on consciousness field as measured by REG.

4.4 NULL HYPOTHESIS

1. Yoga Relaxation Technique DRT has no significant effect on psychokinetic power of normal volunteers as measured by REG.
2. Cyclic Meditation and Maitri Milan will not influence REG.
3. Agnihotra and Apathoryama Yajña cannot influence REG.
4. Navarātri festival days have no effect on surrounding consciousness field as measured by REG.

4.5 RATIONALE

There are many global events where REG has shown significant effect. Here we want to see the changes in consciousness field through groups involved in yogic practices. Yajñas and festivals.

CHAPTER 5

METHODOLOGY

5.1 SUBJECTS

- 91 healthy volunteers (39 experimental & 52 control) who came for attending residential yoga instructor course (YIC) in Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore. Who gave their informed consent was selected for the study. Their age range was 18 to 50 years
- Cyclic Meditation program was held in Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore. 40 healthy volunteers attended this program. Their age ranged between 24 to 45 yrs. The training was 15 days before assessment.
- The Maitri Milan is a combination of chanting of Bhagawat gita followed by spiritual discourse. This session runs every day in Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore. About 200 ± 20 people, between age of 17 to 60yrs, attended. This data was taken from 1st May 08 to 30th May 08.
- The *Agnihotra* was performed on 20 October 2008 at Swami Vivekananda Yoga Anusandhana Samsthana during the international conference on “yoga, cow rural reconstruction”, Bangalore. About 300 ± 30 people between the ages of 20 and 70 attended
- The *Aphoryama yajña* was performed at Poorna Prajñā Vidyā Pītha, Bangalore. About 300 ± 30 people between the ages of 15 and 70 yrs attended the program.

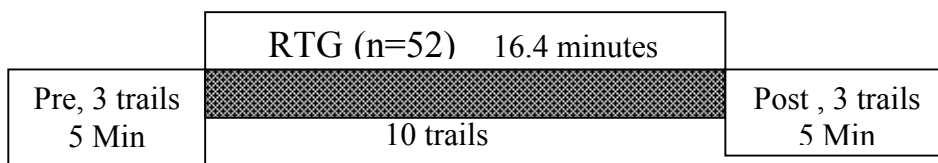
- The Navarātri puja was performed at Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore. About 200 ± 20 people, between the ages of 15 and 70 yrs, attended.

We may assume that their presence also contributed to the ‘consciousness field’ in all programs.

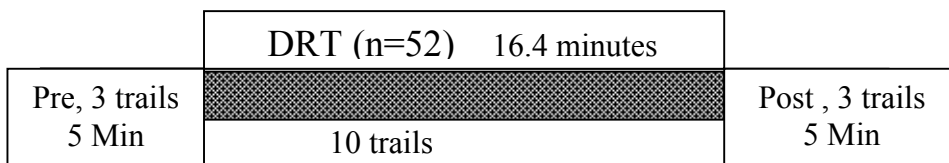
5.2 DESIGN

5.2.1 Deep Relaxation Technique (DRT): The effect of DRT compared with random thinking (RT) was studied in 91 healthy volunteers evoking the capacity to influence the REG. Each session consisted of 3 trials of ‘pre’ followed by 10 trials ‘during’ and 3 trails ‘post’. The experiment was repeated on 1st day and 15th day.

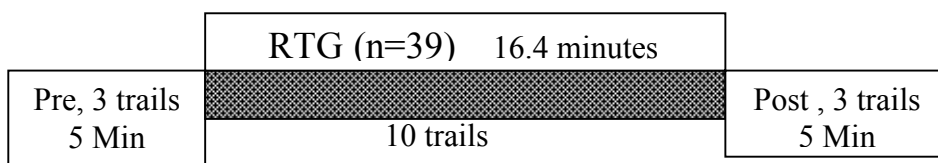
DAY 1: Random thinking group (RTG)



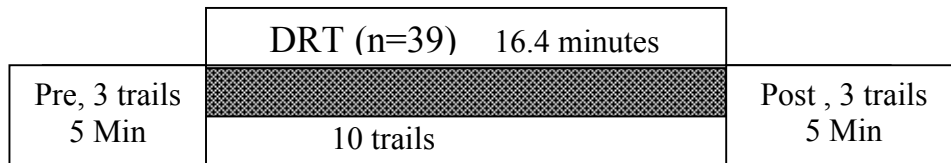
DAY 15: Random thinking group (RTG)



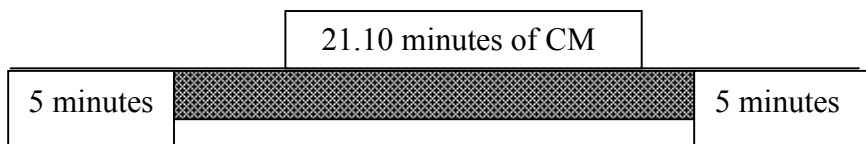
DAY 1: Deep Relaxation Technique (DRT)



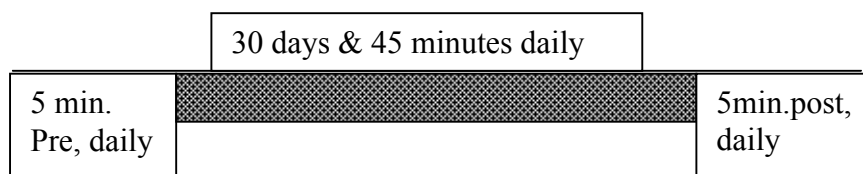
DAY 15: Deep Relaxation Technique (DRT)



5.2.2 Cyclic Meditaion (CM): The protocol to measure the effect of Cyclic Meditation on the REG was as follows: pre baseline measurements were taken before Cyclic Meditation similar measurements were taken during Cyclic Meditation; post measurements were taken after completion of Cyclic Meditation. Pre and Post measurements were taken for 05 minutes and during the session measurement were taken for 21.10 minutes.

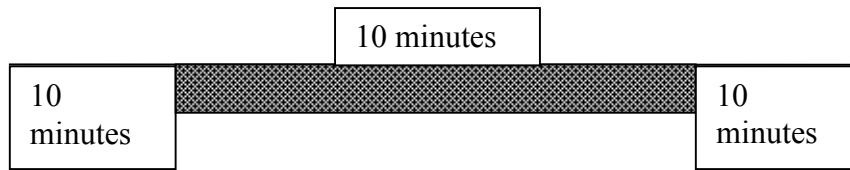


5.2.3 Maitri Milan: The protocol to measure the effect of Maitri Milan session on consciousness field was as follows: measurements were taken on during the session of Maitri Milan. The duration of the session was about 45 minutes and data were taken all 30 days

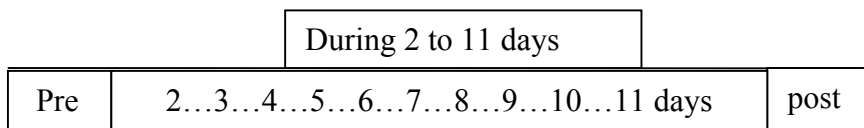


5.2.4 Agnihotra: The protocol to measure the effect of *Agnihotra mantra* on the REG was as follows: pre baseline measurements were taken on before *Agnihotra mantra* in location; similar measurements were taken during *Agnihotra*; post measurements were taken after completion of *Agnihotra*.

Whole process 10 minutes including chanting, meditation and Agnihotra offerings with mantra.

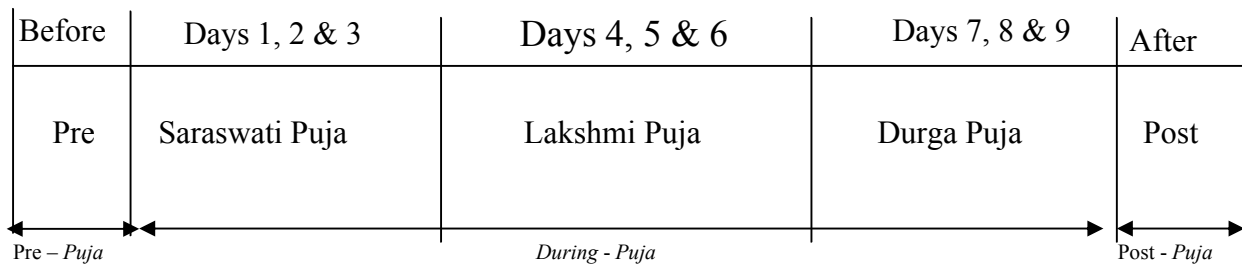


5.2.5 *Aphoryama Yajña*: The protocol to measure the effect of the *Aphoryama Yajña* on the REG was as follows: pre-*Yajña* baseline measurements were taken on day 1 in the *Yajña* location; similar measurements were taken on days 2 to 11 (during *Yajña*); post-*Yajña* base-line measurements were taken on day 12. On days 2 to day 11, different *Yajña* activities took place. All *Yajña* days was compared with day 1.



5.2.6 *Navarātri* :The protocol to measure the effect of the *Navarātri* on the REG was as follows: pre- data baseline measurements were taken on day 1 in the *Navarātri* location; similar measurements were taken on during the *Navarātri* days (9 days); post- data base-line measurements were taken on day 11. During those days different Devi Puja took place. All days compared with day 1.

Figure-10



5.3 INTERVENTION

5.3.1 Deep Relaxation Technique

The following yogic relaxation technique developed by Swami Vivekananda Yoga Anusandhana Samsthana-Deep Relaxation Technique (DRT), which can bring deeper relaxation at physical level and which, in turn, can bring about deeper relaxation at mental level, has been chosen as an intervention in this study. Deep Relaxation Technique emphasizes on part-by-part relaxation of the whole body. It works at all levels, i.e., physical, mental, emotional, intellectual, and spiritual levels. In this relaxation technique one relaxes the body part-by-part by directing the attention of the mind on different parts of the body, starting from the toes and ending with the head. A feeling of relaxation is propagated. The subjects were taking the practicing intervention three times per day. (see appendix 1.1 for full details)

5.3.2 Cyclic Meditation

The entire group was trained to perform the CM regularly for 25 days before the experiment was conducted. There were theory sessions to explain the dimensions of CM one hour per day for the first 10 days consisting of the following topics: Introduction to CM; Concept of stress according to modern medical science and according to Yoga; Recognitions half solution; stress release by CM; Concept of growth 1- Depth of perception; Concept of growth 2- Expansion of awareness; Group Dynamics; All pervasive awareness and CM; Research finding on CM; VYASA Movement. Each day there was a practice session after the theory for about 30 minutes during which corrections of practices were done. After ten days the participants practiced the CM for the next 15 days listening to a pre recorded audio tape of 22.5 minutes. Their practices were checked regularly by the trainers for its best effectiveness. Emphasis was made to synchronize their movements meticulously in time with the instructions. Every day the participants interacted with the trainer about their experiences and were given guidance for further growth. (see appendix 1.2 for full details)

5.3.3 Maitri Milan

Maitri Milan was a combination of chanting of Bhagavad gīta and spiritual discourse. Chanting for 10 minutes followed by spiritual discourse for 30 minutes ending with 5 minutes meditation and shanty mantra. All discourses

were related with Rajyoga, Bhaktiyoga, Jnanayoga and Karmayoga. This is time where everyone sit and chanting the bhagwat gita together.

5.3.4 Agnihotra

The following *mantras* were chanted once, and the whole process (includes preparation, chanting and meditation) took about 10 minutes.

First, take a small piece of the cow dung cake and place it at the bottom of the pot. Now put Gugul, Camphor or a Cotton Wick duly soaked in cow's ghee on the bottom piece and then start arranging the other pieces of cow dung cakes around it neatly. Use a matchstick to light the fire. If necessary, use the fan so that all the pieces are fully ablaze. Take two pinchfuls of clean, unbroken rice grains (raw) on your left palm or in a small dish. Smear these rice grains with a few drops of cow's pure ghee. Divide the ghee smeared rice grains in two parts. Exactly at sunset time, accompanied by the chanting of sunset Agnihotra mantras - 'Agnaye Svaha' offer the first part after saying 'Svaha' and complete the mantra by saying 'Agnaye Idam Na Mama'. Similarly, uttering the second line of the mantra offer other part of the rice grains to the fire after saying 'Prajapataye Svaha' and complete the mantra uttering 'Prajapataye Idam Na Mama'. Concentrate on the fire till the offerings are fully burnt. This concludes the evening Agnihotra.

Sunset:

ॐ अग्नये स्वाहा अग्नये इदं न मम

ॐ प्रजापतये स्वाहा प्रजापतये इदं न मम

Om agnaye svāhā agneya idaṁ na mama

Om prajāpateya svāhā prajāpateye idaṁ na mama

(Our salutations to the Fire and the Creator; these offerings belong to them and not to me)

5.3.5 Apthoryama Yajña

The intervention was consisted of the 10 day *Apthoryama Yajña*, the last of the seven *SomaYajñas*. In *SomaYajñas* the juice of the Soma plant is the main sacrificial offering. The *Apthoryama Yajña* has another important component, namely, construction of the Mahāgni Cayana or Garuda Cayana, the main Fire Altar (Havana Vedi), consisting of one thousand baked-clay bricks of different shapes and dimensions. Each of its five layers contains two hundred bricks, and takes a day to construct. The completed altar is shaped like an eagle with outstretched wings. Many rituals and chanting of *Vedic* mantras accompany the construction of the altar. The Soma offering was made on the tenth day. (see appendix 1.3 for full details)

5.3.6 Navarātri Festival

The intervention was consisted of the 9 days of *Navarātri puja*. The intervention consists in the form of different types of *Bhajans*, *Satsangs*, *Yajñas* and different rituals. In *Navarātri Puja* the *Asthāmi* (eighth day) is the main

sacrificial offering. Many rituals and chanting of *Vedic* mantras accompany the *Homa*, *Bhajan*s and spiritual discourses regarding *Navarātri Puja*. The Yajña & Homa offering is made on the eighth day.

Significance of Navarātri Puja

Navarātri is the nine day period of worship before the festival of *Dassera*. Navarātri is a combination of two words. 'Nava' means nine while 'ratri' means night. Therefore, this celebration is literally translated as 'nine nights'. The celebrations begin on the first day of the month of Ashvin according to the Hindu calendar. They culminate in the festival of *Dassera*, on the tenth day of the month. As per the Gregorian calendar, Navarātri always falls in the month of October. The exact date differs from year to year though. (see appendix 1.4 for full details)

5.3 ASSESSMENTS

we were inspired to take the experiment into the field, running a modified version of the continuous software called FieldREG. The name was a double entendre, since the purpose of the experiment was to monitor something that might be regarded as a consciousness field. The Field REG experiment did not have an intention, and indeed could be used to gather data in situations with little or no direct interest or attention from people. We looked for situations that

might produce a "group consciousness" because people would be engaged in a common focus, resulting in a kind of coherence or resonance of thoughts and emotions. For contrast, we identified other, mundane situations we predicted would not bring people to a shared focus. The study was conducted in a natural setting at Bangalore. Experiments were conducted at the site during specific events. REG readings were taken experiments before, during and after each specific event, every day as per design protocols presented in chapter 4.

CHAPTER 6.

RESULTS

6.1. DEEP RELAXATION TECHNIQUE

The base-line data was normally distributed as shown by the Kolmogorov-Smirnov normalcy test. Results showed no significant difference between the pre values of both sessions on day 1 as shown by Independent t test (table 2). There was a no significant increase in the REG values of the DRT on 15TH day compared to DRT 1ST day session in the ‘during’ phase. There was also a no significant increase in the REG values of the DRT 15TH day compared to DRT 1ST day session in the ‘post’ phase (see Table 2a). There is no significant difference shown in the number of episodes in which REG was influenced significantly (Chi Square test) in Table 2b.

Table 2: Comparison of pre-data day1

	PRE Yoga	PRE Control
MEAN ± SD	99.99±0.24	100.06±0.31
p value	0.294	

Pre-data do not differ significantly ($p > 0.1$), as shown by Independent ‘t’ test.

Table 2 (a): comparison between day 1 and day 15 data. RMANOVA test

Report	DAY 1			% CHANGE		DAY 15			% CHANGE	
	PRE	DUR	POST	PRE VS DUR	PRE VS POST	PRE	DUR	POST	PRE VS DUR	PRE VS POST
YOGA	100.096 ±0.401	99.996 ±0.241	99.931 ±0.422	-0.099	-0.165	100.103 ±0.438	99.970 ±0.218	97.714 ±14.976	-0.132	-2.386
CONTROL	100.024 ±0.418	100.069 ±0.318	99.980 ±0.445	0.045	-0.044	100.018 ±0.430	99.744 ±1.533	99.258 ±4.855	-0.273	-0.760

Between groups there were no significant changes.

There were no significant differences between group of pre-pre, during-during and post-post between groups (yoga versus control).

Between days

There were no significant differences between group of pre-pre, during-during and post-post of yoga and control of group (DAY -1 versus DAY - 15)

Within group

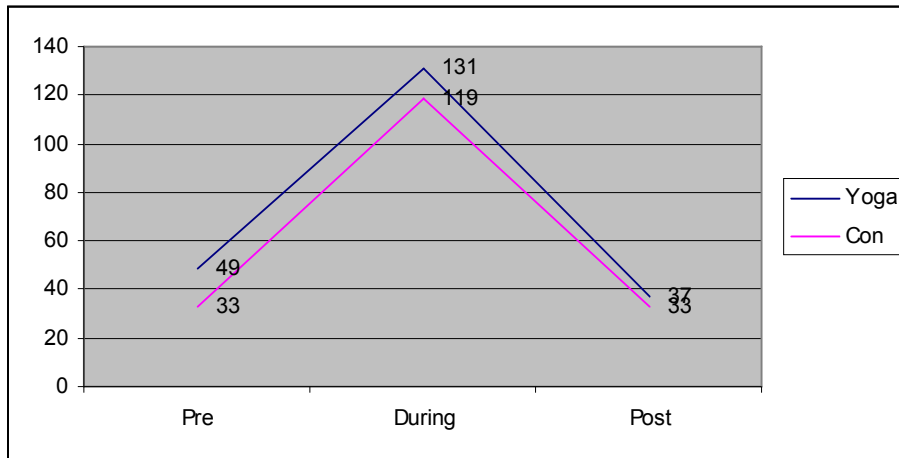
There were no significant differences within group of pre-during, during- post and pre-post of yoga and control group of DAY -1 and DAY - 15)

Tables – 2(b): Table 2(b) and figure 11 below show the number of events which had reached values >101.00 in DRT and RT groups, Number of episodes in which REG was influenced significantly

	Pre	During	Post	Chi square, p-value
Yoga	49	131	37	0.5
Control	33	119	33	

There was no significant difference shown in number of episodes in which REG was influenced significantly (Chi Square test).

Figure 11: Comparison of the number of episodes in which there were mean values > 101.00



6.2 CYCLIC MEDITATION

REG was significantly influenced in duration of Cyclic Meditation time. It was found that on the time of *Agnihotra* REG was significantly influenced for the 968 seconds out of 1270 seconds. This was longer duration of time compared to the pre and post data. Comparison of pre, during and post has given in the table 3. Table 4 gives the full picture of the event with the data recorded and depicted once.

Table 3: Comparison of pre, during, post and their % changes.

DAYS	Total duration (in sec.)	Duration (+)	% CHANGE	P value
Pre	300	NS	0	NS
During	1270	660	51.96	0.01*
Post	300	NS	0	NS

Duration (+) represents the time in seconds during which REG was significantly influenced.

Figure 12: Presents the standard presentation of REG results as cumulative sum of (z^2-1) values with degree of freedom. This graph shows the overall effect of CM group performance on REG.

Fig 12: REG data during CM

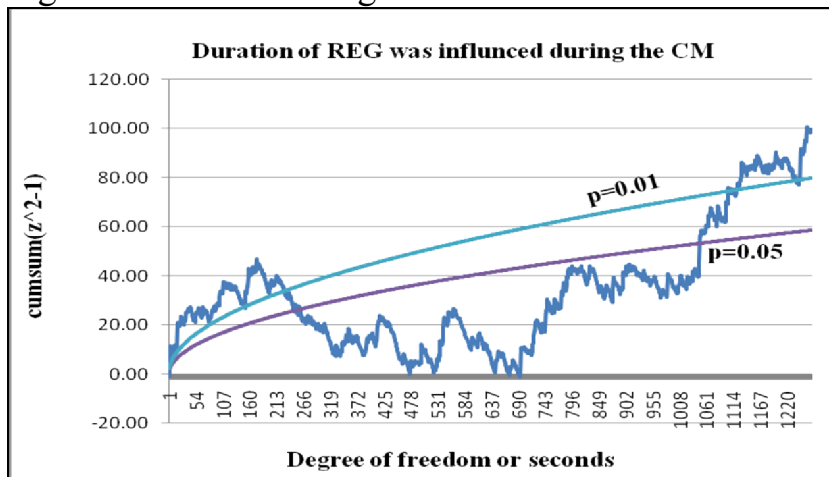


Table 4: Gives the full picture of the event with the data recorded and depicted once.

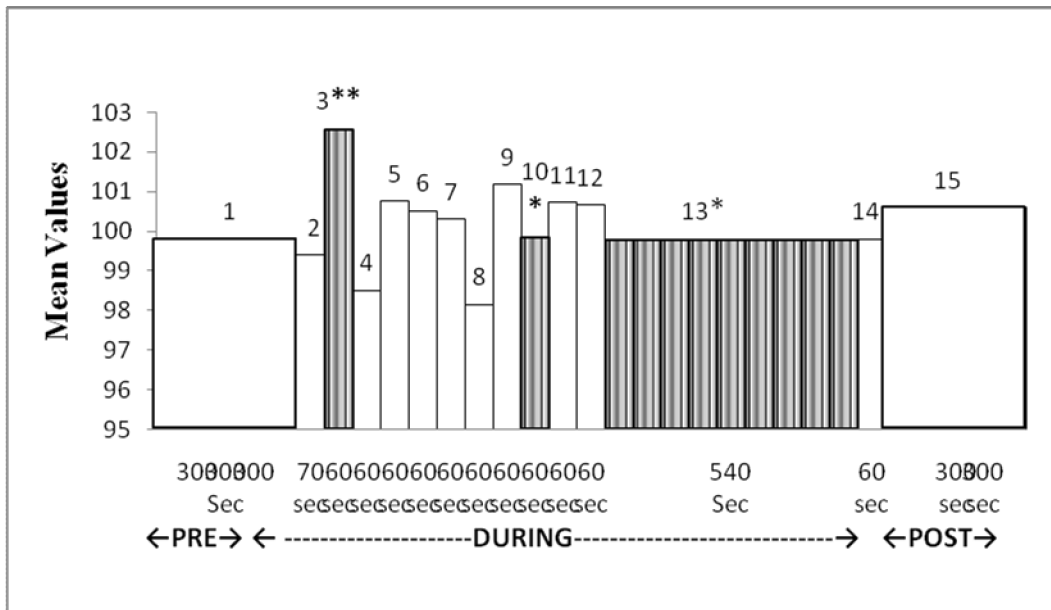
Sl.No.	Event	Durations (In Seconds)	Mean \pm Std. deviation	Maximum value	Minimum value
1	Pre CM	300	99.81 \pm 6.74	117	82
2	Prayer	70	99.4 \pm 6.25	117	84
3	I.R.T	60	102.56 \pm 8.09**	124	84
4	Centering	60	98.51 \pm 7.59	115	83
5	Ardhakatichakrasana from right side	60	100.75 \pm 7.57	117	80
6	Tadasana relaxation with instructions	60	100.51 \pm 6.89	113	82
7	Ardhakatichakrasana from left side	60	100.31 \pm 6.19	116	88
8	Tadasana relaxation with instructions	60	98.15 \pm 6.00	108	83
9	Padahastasana, forward bending	60	101.18 \pm 7.31	118	84
10	Tadasana relaxation with instructions	60	99.83 \pm 6.98*	114	79
11	Ardhachakrasana, backward bending	60	100.73 \pm 7.95	116	81
12	Tadasana relaxation with instructions	60	100.65 \pm 6.09	118	91
13	Deep relaxation technique	540	99.79 \pm 7.58*	124	79
14	Closing Prayer	60	99.80 \pm 7.64	113	75
15	Post CM	300	100.59 \pm 7.26	120	80

*p<0.05, **p<0.01

Colum 2 shows the activities of the events which include Pre and Post sessions also. Colum 3 showed the total duration of the each activity in second. Colum 4, 5 and 6 are showing the mean values with SD, maximum value and minimum value respectively.

Figure 13: Below details graphically the data contained in table 4. It is clear that the REG was influenced during I.R.T (P<0.01), Tadasana with instructions (p<0.05) and Deep relaxation technique (p<0.05).

Fig. 13: REG changes during several phases of CM



1: Pre CM, 2: Prayer, 3: I.R.T, 4: Centering, 5: Ardhakatichakrasana from right side, 6: Tadasana relaxation with instructions, 7: Ardhakatichakrasana from left side, 8: Tadasana relaxation with instructions, 9: Padahasthasana forward bending, 10: Tadasana relaxation with instructions 11: Ardhachakrasana, backward bending, 12: Tadasana relaxation with instructions, 13: Deep relaxation technique, 14: Closing Prayer, 15: Post CM
 Figures 13 showed the records from REG output showing the responses from start to end (pre-during-post).

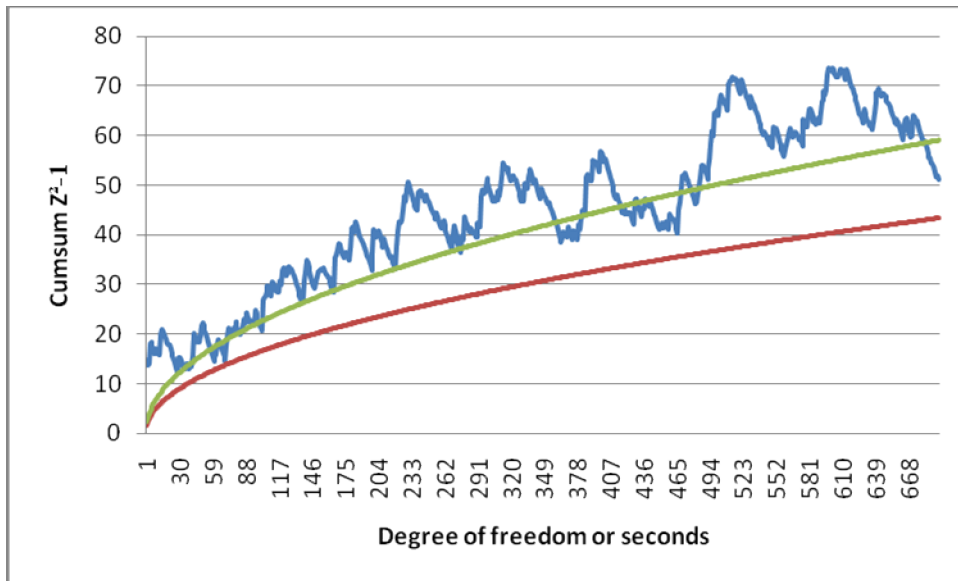
6.3 MAITRI MILAN

Each day of Maitri Milan REG was significantly influenced in different duration of time. The duration of each day and their p values were given in the Table 5. It was found that on the 5th day REG was significantly influenced for the 1865 (60 seconds chanting & 1805 seconds lecture) sec, which was longer duration of time compared to the other days (Fig.14).

Table 5: Each day of Maitri Milan REG was significantly influenced in different duration of time

DAYS	CHANTING	LECTURE	SIG.MAX.TIME	%CHANTING	%LECTURE	P VALUES
1	69	0	69	8.1	0	.047
2	0	0	0	0	0	NS
3	55	0	55	5.5	0	.05
4	0	430	430	0	15.72	.042
5	60	1805	1865	6.66	66.85	.046
6	0	0	0	0	0	NS
7	0	695	695	0	26.27	.05
8	0	0	0	0	0	NS
9	268	0	268	8.44	0	.046
10	0	0	0	0	0	NS
11	0	0	0	0	0	NS
12	309	0	309	11.85	0	.049
13	0	0	0	0	0	NS
14	381	0	381	15.96	0	.043
15	0	0	0	0	0	NS
16	0	899	899	0	37.39	.042
17	0	0	0	0	0	NS
18	0	0	0	0	0	NS
19	0	250	250	0	7.93	.044
20	336	0	336	13.2	0	.046
21	0	0	0	0	0	NS
22	0	791	791	0	33.19	.041
23	0	0	0	0	0	NS
24	0	0	0	0	0	NS
25	0	262	262	0	8.6	.043
26	332	0	332	15.89	0	.048
27	0	0	0	0	0	NS
28	0	0	0	0	0	NS
29	0	623	623	0	23.97	.081
30	133	0	133	3.66	0	.049

Figure14: REG changes on 5th day during Maitri Milan.



6.4 AGNIHOTRA

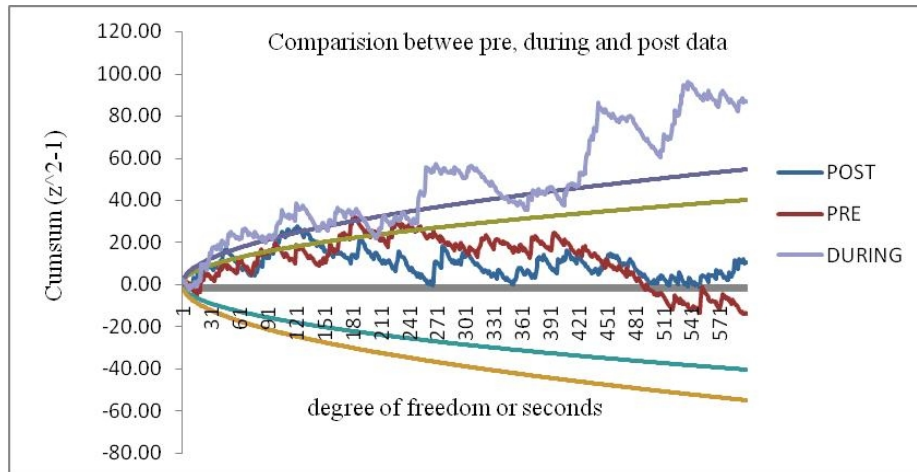
REG was significantly influenced in duration of *Agnihotra mantra* time. It was found that on the time of *Agnihotra* REG was significantly influenced for the 574 seconds, see table 6, which was longer duration of time compared to the pre and post data.

Table 6: Overall effect of Agnihotra group performance on REG.

DAYS	Total duration (in sec.)	Duration (†)	% CHANGE	P value
Pre	600	NS	0	NS
During	600	574	95.66	0.01**
Post	600	NS	0	NS

Duration (†) represents the time in seconds during which REG was significantly influence.

Figure 15: This figure shows comparison between pre (control), *Agnihotra* mantra (during) and post data. The results show no significant changes ($p > 0.05$) during pre and post data time but *Agnihotra* mantra data significantly differ from the pre and post data.



6.5 APTHORYAMA YAJÑA

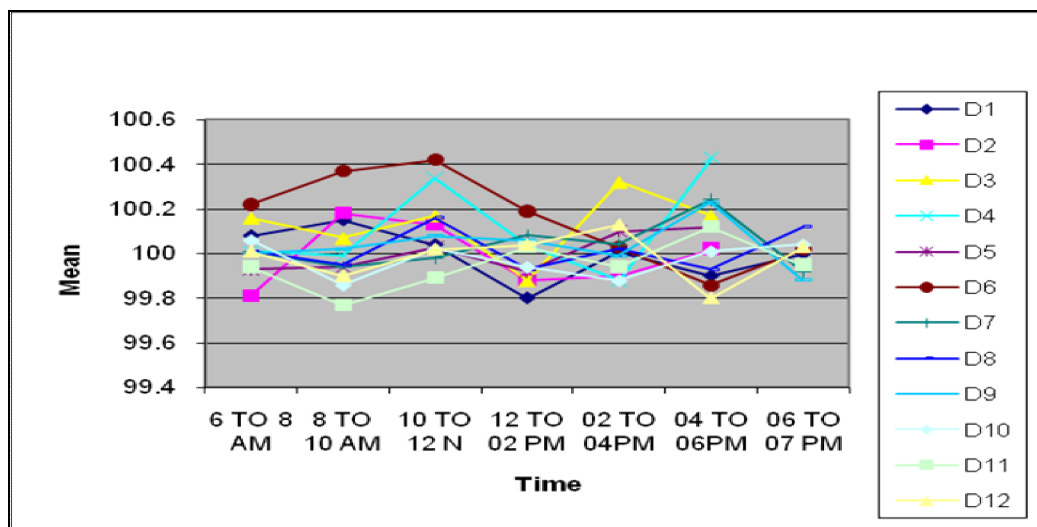
Apthoryama yajña has shown the significant changes between Days and number of times the REG was influenced. The Apthoryama yajña shown significance changes on the second day (table 7), during Vedas Chanting ($p < 0.001$), the third day, during Agni Prasthapana ($p < 0.05$), Soma Kriya ($p < 0.05$), Shainchitti ($p < 0.001$), Pravargya ($p < 0.01$), the fifth day of Pravargya ($p < 0.05$), the sixth day during Subramanyam Ahwan ($p < 0.001$), Garun Cayana ($p < 0.05$), the eighth day during Garun Cayana ($p < 0.05$), Agni Produce ($p < 0.05$), and Subramanyam ahwan ($p < 0.05$), the ninth day during Soma Yajña ($p < 0.05$) and final Puja ($p < 0.05$).

Table 7: Table 3.7 Data wise, event wise changes at pre, during (2 to 11) and post *Aphoryama Yajña*

Days/ MEAN \pm SD											
1	2	3	4	5	6	7	8	9	10	11	12
no event 100.08 \pm 0.50	No event 99.81 \pm 0.71	No event 100.16 \pm 0.72**	No event 100.01 \pm 0.68*	No event 99.93 \pm 0.81	No event 100.22 \pm 0.70**	No event 100.01 \pm 0.56*	No event 100.01 \pm 0.63*	No event 100.00 \pm 0.63*	No event 100.06 \pm 0.64*	No event 99.94 \pm 0.57	No event 100.01 \pm 0.84
no event 100.15 \pm 0.61	Vedas chanting 100.18 \pm 0.53***	Agni prasthapana 100.07 \pm 0.73*	Pravargya 99.99 \pm 0.69	Chanting four places 99.94 \pm 0.74	Pravargya 100.00 \pm 0.76	Pravargya ahuti 99.94 \pm 0.69	Pravargya 99.95 \pm 0.68	Puja chanting 100.02 \pm 0.71*	Soma rasa chanting 99.86 \pm 0.61	Somarasa chanting 99.77 \pm 0.57	No event 100.01 \pm 0.43
no event 100.04 \pm 0.43	Washing gods 99.80 \pm 0.77	Soma kriya 100.07 \pm 0.68*	Shainchitti 99.90 \pm 0.60	Pravargya 99.92 \pm 0.73	Subramanyam ahwan 100.37 \pm 0.48***	Subramanyam ahwan 99.98 \pm 0.61	Garun chayana 100.16 \pm 0.99*	Soma yajña 100.06 \pm 0.72*	Agni ahuti 99.94 \pm 1.34	Agni ahuti 100.03 \pm 0.87	No event 99.9 \pm 0.74
no event 99.08 \pm 0.80	Agni prajwalan 99.88 \pm 0.80	Pravargya 99.88 \pm 0.77	Pravargya evening 99.88 \pm 0.63	Pravargya evening 100.10 \pm 0.65*	Garun chayana 100.19 \pm 0.97*	Purna ahuti 100.04 \pm 0.67	Pravargya 2 nd 99.93 \pm 0.64	Soma rasa ahuti 99.99 \pm 0.69	Soma and marudatta ahuti 99.88 \pm 0.71	Purna ahuti 99.94 \pm 1.20	No event 100.02 \pm 0.63
no event 100.01 \pm 0.93	Evening Chanting 99.90 \pm 0.68	Shainchitti 100.32 \pm 0.62***			Pravargya evening 99.86 \pm 0.80	Pravargya evening 99.92 \pm 0.70	Rudra homa 100.02 \pm 0.67	Chanting after somarasa 99.88 \pm 0.94	Somarasa ahuti evening 100.01 \pm 0.71	Somarasa distribution 100.12 \pm 0.71	No event 100.04 \pm 0.83
no event 99.9 \pm 0.73		Pravargya evening 100.17 \pm 0.73**					Agni garun chayana 99.93 \pm 0.85		Somarasa chanting evening 100.04 \pm 0.70*	Agni visarjan 99.95 \pm 0.68	No event 100.13 \pm 0.86
no event 100.0 \pm 0.50							Agni produce 100.12 \pm 0.76*				No event 99.8 \pm 0.87
							Subramanyam Ahwan 100.10 \pm 0.78*				

* $<$ 0.05, ** $<$ 0.01, *** $<$ 0.001 Independent 't' test comparison between no event of 1st day versus events of others day

Figure 16: Changes in the mean values of REG



6.6 NAVARĀTRI FESTIVAL

Each day of *Navarātri* REG was significantly influenced (fig. 17 to 23) in different duration of time. The duration of each day and their p values were given in the Table 8. It was found that on the 8th day REG was significantly influenced for the 1498 sec,(fig 24) which was longer duration of time compared to the other days.

Table 8: Table 3.8: Mean, SD, total duration and significant duration of the each day

DAYS	DATES	TIME AM	TIME PM	REG Records (in seconds)	Maximum Duration when REG was Significantly influenced (p<0.05) (in seconds)	Normalized duration in % (Percentage of influence/total duration)	Mean ± SD
0	Pre puja	8:00 to 10:00	5:00 to 6:00	10800	0	0	99.87 5.94
1	12-10- 2007	8:00 to 9:00	5:00 to 6:00	7484	162**	2.1 %	99.89 7.05
2	13-10- 2007	8:00 to 10:00	5:00 to 7:00	14427	203**	1.4 %	99.99 7.03
3	14-10- 2007	8:00 to 10:00	5: to 6:30	13329	540*	4.0 %	99.91 7.02
4	15-10- 2007	8:00 to 10:00	5:00 to 5:45	8911	172*	1.9 %	99.89 7.05
5	16-10- 2007	8:00 to 10:00	5:00 to 7:30	15900	653*	4.1 %	99.89 7.15
6	17-10- 2007	8:00 to 10:00	5:00 to 8:00	17682	164*	0.9 %	100.07 7.06
7	18-10- 2007	8:00 to 10:00	5:00 to 800	18074	174*	0.9 %	99.90 7.06
8	19-10-	8:00 to	5:00	20769	1498*	7.2 %	99.99

	2007	12:00	to				7.08
			5:45				
9	20-10-2007	8:00 to 10:00	5:00 to 6:00	10724	480*	4.4 %	99.93 7.05
10	Visarjan	Dassera	5:00 to 5:45	3043	170*	5.5 %	99.87 6.99
11	Post puja	8:00 to 10:00	5:00 to 6:00	10800	160*	1.4 %	100.13 6.95

*p<0.05, **p<0.01

Figure 17 to 23: (see appendix 3, fig. 2.8 to 2.14)

Figure 24: 8th day REG changes.

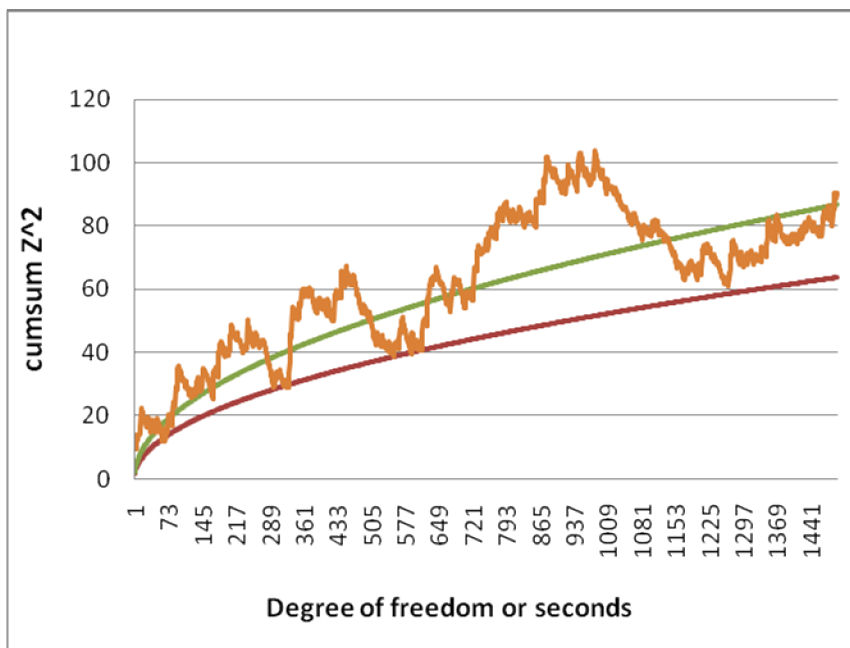


Figure 25 to 26: (see appendix 2, fig. 2.16 to 2.17)

CHAPTER 7.

DISCUSSIONS

7.1 DEEP RELAXATION TECHNIQUE:

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

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

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

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

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

3. Earlier studies on HRV and HRC have brought out that other variables of cognition have shown significant improvements. REG is a higher faculty and

needs probably different types of practices than just a relaxation. This is true with our earlier findings (Rebika, Nagendra HR, Nagarathna R, 2005)

7.2 CYCLIC MEDITATION

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

Extreme agony, great excitement or awe is evident in these cases. At these points of time Dharanā and Dhyāna occurs leading to Samādhi like experience through compassion in extreme agony and great bliss in excitements. When Dharanā –Dhyāna- Samādhi occur together it is called Samyama (trayam ekatra samyamah pys 3.4, 4). Samyama is the tool suggested by Patanjali to reach

higher and subtler levels of consciousness, in which state ESP, PK and other powers emerge (Goswami A, 1993). An individual has to raise to great heights of higher layers of consciousness at which level the effect of the same becomes wide spread in the whole of its surrounding (ahimsa satya pratisthayaam tatsannidhau vairatyagah pya 2.35, 4). The nonviolence spreads so effectively in their vicinity that even enemy animals live together in harmony. The ashrams of great sages were models of such phenomena.

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

7.3 MAITRI MILAN

During the 30 days of the Maitri Milan program significant influences on the REG were seen during various days. The significance readings occurred due to vibration of chanting and participants also so much involved during the chanting. During the Maitri Milan, the collective consciousness of the gathering, and the mantra chanting were of sufficient strength to apparently affect the REG, and make the ‘random sequence’ non-random on various occasions. The Maitri Milan produced significant influences on the REG during

several sessions. It caused an enhancement of psycho-kinetic power. Results indicate the possibility that Vedic mantra can enhance the power to influence REG.

7.4 AGNIHOTRA

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

Vedic people believed that the *Agnihotra mantra* with certain mystical properties helps in capturing of cosmic energy. The combustion products released into the atmosphere during the pouring of the oblations help in cleaning the atmosphere and removal of many pollutants. These ideas found wider acceptance among the ancient people of India. Mantra chanting with yajña has sufficient strength to influence the consciousness field.

Earlier studies on REG to measure the changes in the surrounding consciousness fields by Gayatri Mantra chanting (Neha, 2004) have shown highly significant changes. Here the group effect of the same appear to enhance the effect greatly.

7.5 APTHORYAMA YAJÑA

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

Maximum readings occurred on:

- the 2nd day while the first Pravargya was being performed;
- the 2nd day when First layer of Garuda Chayana was completed;
- the 5th day, when Pravargya was held, followed by Vedi Samskara and Uttaravedi Nirman.

The physical significance of performing Pravargya is that it cleanses the physical environment around the Yajña site of unwanted spiritual influences. It was performed every day. Indeed, on a physical level, the significance of the whole Yajña is to Purify the wider environment, and to this end Medicinal and Herbal materials are offered on various occasions into the Fire. The 5th day was the day that the 4th layer of Garuda Chayana was completed. (The 1st layer represents completion of Prithivi tattwa, the 4th layer, Vayu tattwa).

During the *Vedic Apthoryama Yajña*, the REG ‘random sequence’ became non-random on various occasions: the collective consciousness of the gathering, and the Yajña performance were apparently of sufficient strength to affect it. Compared to no event, the *Apthoryama Yajña* produced significant influences on the REG during several sessions. Results indicate the possibility that *Vedic Yajñas* can enhance the power of humans to influence an REG. One interpretation of such events is that they cause an enhancement of psycho-kinetic power.

The results are consistent with other observations. Similar influences on an REG were found during an *Apthoryama Yajña* organized in the Trichur district of Kerala in 2006 (Surendra R, 2007) . Studies of the effect of Bhajans on an REG (Mohan T, Nagendra HR, Nagarathna R, 2003), and Japa on Gāyatri Mantra by individuals (Neha R, 2004) have seen significant changes. Field-REG trials during Princess Diana’s death (Nelson, Dobyms, Bolle et al, 1998), the Millennium change (Nelson, Dobyms, Bolle et al, 1998) etc., have found related results. In short, significant changes in REG have been seen in situations of deep agony, pain or excitement, as well as spiritual activity. It would appear that extreme distress-eustress in the emotional dimension may be necessary to produce significant changes in REG.

Pada III of Patañjali’s Yoga Sūtras (Y.S. III.4) explains the process of samyama, in which Dhāraēā, Dhyāna and Samādhi are done together to develop

the *siddhis*, or higher powers of mind, such as psychokinetic power. This suggests that *Aphoryama* Yajña performance steadies the mind, and may even involve such 'higher powers'.

A direct Mental Interaction with Living Systems can occur with yajña. The effect (i.e., a significantly differing activation between activating and calming attempts) for at least 1 physiological parameter when the agent was intentionally focused on the receiver (Dunne BJ, Nelson RD et al, 1988).

7.6 NAVARĀTRI PUJA

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

The physical significance of performing *Navarātri Puja* is that it cleanses the physical environment around the Puja site of unwanted spiritual influences. It was performed every day. Indeed, on a physical level, the significance of the

whole Puja is to Purify the wider environment, and to this end Medicinal and Herbal materials are offered on various occasions into the Fire.

In ancient times, the people were more concerned with spiritual activities, and the benefits they brought to their lives. The Spiritual significance of Puja is to raise the general level of Human Consciousness. Procedures include Chanting of Mantras, offerings into the fire etc. People attended Puja for spiritual reasons, and felt that their lives were very much affected thereby. Today, there are efforts to revive these age-old traditions. The Bangalore *Navarātri Puja* was an example. Such spiritual gatherings affect the lifestyle of the people, by bringing them together for events, which spread harmony and peace. Spiritual activity can be an important influence in the life of the people.

CHAPTER 8.

APPRAISAL

8.1 SUMMARY

According to yoga lore, *Prāṇa*, a self manifesting life entity, capable of changing itself, is the basic of fabric of this entire creation. Energy it at the base of all materials world and that is the grossed end of pranic spectrum (manifestation). *Prāṇa* manifest better in all the plant kingdom and the new dimension of the freedom emerged in each of its subtle levels: animals spaces, human spectrum, *Ghandarva* and *pitra loka*, *dev loka*, *brahaspati* and *prajapti loka* and *brama loka*. There is continuity between different stratas of *pranic* manifestation and study of the traditional manifest helps to understand the lows of *Prāṇa* at the different levels. The spending up and grossification of *Prāṇa* is called creation; the slowing down and expansion of *Prāṇa* are the essential features of growth towards its source, reality. The process of grossification and growth is completely reversible and goes on internally in a cyclic way. The roll of human beings would be to unravel the lows of *Prāṇa* and move on ladder of growth for a life of fulfillment through manifestation of *Prāṇa* to grater and grater degrees. The highest manifestation is the states of total freedom bless knowledge and *Sakti* at the level of *brahma* and is in tune with the cosmic lows.

The source of *Prāṇa* is verily the all pervading, unmanifested, ever exciting Brahman, also called *Atman*. It is the *Moksha Sthiti* from where *Prāṇa*, which essentially is a movement, takes birth, from it emerges all creation.²³ And also according to Patañjali's Yoga Sūtras (Y.S. III.4) explains the process of samyama, in which Dhāraṇā, Dhyāna and Samādhi are done together to develop the *siddhis*, or higher powers of mind, such as psychokinetic power. This suggests that *yajña* performance steadies the mind, and may even involve such 'higher powers'.

8.2 CONCLUSION

1. As there were no such intense practices in DRT, we did not find any significant result.
2. CM practices done synchronizing by a group of people well trained in its performance can influence the REG significantly.
3. The significance readings occurred due to vibration of chanting and participants also so much involved during the chanting.
4. During the *Agnihotra* session, the collective consciousness of the gathering, and the mantra chanting were of sufficient strength to apparently affect the REG, and make the 'random sequence' non-random on various occasions. Results indicate the possibility that *Vedic mantras* can enhance the power to influence REG.

5. Results indicate the possibility that *Vedic* Yajñas can enhance the power of humans to influence an REG. One interpretation of such events is that they cause an enhancement of psycho-kinetic power.
6. Results indicate the possibility that *Vedic* Puja can change the consciousness field and influence the REG.
7. The current investigation found that the Indian traditional yajña and festivals have the capacity to influence the REG.
8. Group effect has more capacity to influence the REG compare to individual's effect.

8.3 STRENGTH OF THE STUDY

1. This is the first study of its kind taken up to examine with an open mind the usefulness of traditional yajña and Indian festivals through REG.
2. This is the only study where we found that emotion can change the consciousness field.
3. This study showed that our traditional yajña and festivals can increase the psychokinetic power.
4. All assessments used in this study are standard tests, applicable to Indian population.

8.4 LIMITATIONS OF THE STUDY

1. More repetitions of each of the investigations by different persons and in different locations are needed.
2. Randomized controlled studies for all are required.
3. Studies for longer duration required.
4. Larger sample size required.

8.5 SUGGESTIONS FOR FUTURE

1. A similar design with a bigger sample size with randomize control trail should be suggested
2. Future studies should focus on some physiological variables during the influencing the REG.

8.6 POSSIBLE APPLICATIONS

1. As PK power is a milestone in growth of an individual, REG can be used to measure the growth of students, practitioners of yoga etc.
2. The effectiveness of yoga practices, meditation techniques, etc on one hand and Vedic rituals, different festivals as also worship on the other hand can be quantified using REG. Which can lead to standardize action.
3. The harmonizing effects of these techniques for heath applications can be of great value.

4. Group effects for building ideal social orders, for tracking hazardous events, etc can be monitored.

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APPENDIX-1 DETAILS PROCEDURES OF YOGA TECHNIQUES, YAJNAN AND FESTIVAL

1.1 DEEP RELAXATION TECHNIQUE:



Phase I: Bring your awareness to the tip of the toes, gently move your toes and relax. Sensitize the soles of your feet; loosen the ankle joints; relax the calf muscles; gently pull up the knee caps release and relax; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax your lower part of the body. **R..e..l..a..x ..** Chant A-kára and feel the vibration in your lower parts of the body.

Phase II: Gently bring your awareness to the abdominal region and observe the abdominal movement for a while, relax your abdominal muscles and relax the chest muscles. Gently bring your awareness to your lower back, relax your lower back, and loosen all the vertebral joints one by one. Relax the muscles and nerves around the back bones. Relax your middle back, shoulder blades and upper back muscles, totally relax. Shift your awareness to the tip of the fingers, gently move them a little and sensitize. Relax your fingers one by one. Relax

your palms, loosen the wrist joints, relax the forearms, loosen the elbow joints, relax the hind arms-triceps, biceps and relax your shoulders. Shift your awareness to your neck, slowly turn your head to the right and left, again bring back to the center. Relax the muscles and nerves of the neck. Relax your middle part of the body, totally relax. **R..e..l..a..x .. .** Chant U-kára and feel the vibration in the middle part of your body.

Phase III: Gently bring your awareness to your head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth and relax your tongue. Relax your palates hard and soft; relax your throat and vocal chords. Gently shift your awareness to your lips, relax your lower and upper lips. Shift your awareness to your nose, observe your nostrils, and feel the warm air touching the walls of the nostrils as you exhale and feel the cool air touching the walls of the nostrils as you inhale. Observe for a few seconds and relax your nostrils. Relax your cheek muscles, feel the heaviness of the cheeks and have a beautiful smile on your cheeks. Relax your eye balls muscles, feel the heaviness of eye balls, relax your eye lids, eye brows and in between the eye brows. Relax your forehead, temple muscles, ears, the sides of the head, back of the head and crown of the head. Relax your head region, totally relax. **R..e..l..a..x .. .** and chant M-kára feel the vibration in your head region.

Phase-IV: Observe your whole body from toes to head and relax, chant an AUM in a single breath. Feel the resonance throughout the body.

Phase-V: Slowly come out of the body consciousness and visualize your body lying on the ground completely collapsed.

Phase-VI: Imagine the vast beautiful blue sky. The limitless blue sky. Expand your awareness as vast as the blue sky. Merge yourself into the blue sky. You are becoming the blue sky. You are the blue sky. Enjoy the infinite bliss. **E..N..J..O..Y..** the blissful state of silence and all pervasive awareness.

Phase-VII: Slowly come back to body consciousness. Inhale deeply. Chant an “AUM-kára”. Feel the resonance throughout the body. The soothing and massaging effect from toes to head.

Phase-VIII: Gently move your whole body a little. Feel the lightness, alertness and movement of energy throughout the body. Slowly bring your legs together and the hands by the side of the body. Turn over to the left or the right side and come up when you are ready.

1.2 CYCLIC MEDITATION (CM):

Subjects were instructed to keep their eyes closed throughout the time periods of practice of CM. CM used pre-recorded instructions, which emphasized the need to carry out the practice slowly, with awareness and relaxation. The practice started with subjects lying on their back in *shavasana* (2 minutes) and consists of the following sequence after the Repetition of a verse from the *Mandukya Upanishad* (30) (0:40 minutes):

1. Isometric contraction of the muscles of the body ending with supine rest (1:00 minutes). Called IRT

Figure 2a: IRT (Instant relaxation technique)



2. Slowly coming up from the left side and standing at ease (*tadasana*), 'balancing' the weight on both feet, called centering (2:00 minutes).

Figure 2b: Tadāsana



3. Bending to the left (*ardhakatichakrasana*).by raising the right hand slowly upward, stretching upward in the vertical position and bending to the left. Maintaining and slowly returning the vertical position. Slowly bringing down the right hand to stand in vertical position Tadasana (1:20 minutes).

Figure 2c: Ardhakatichakrāsana



4. *Tadasana* with instructions about relaxation and awareness (1:10 minutes).

Figure 2d: Tadāsana



5. *Ardhakatichakrasana* bending to the right (1:20 minutes).

Figure 2e: Ardhakatichakrāsana



6. *Tadasana* as previously (1:10 minutes).

7. Forward bending (*padahastasana*) (1:20 minutes).

Figure 2f: Padahastāsana



8. *Tadasana* as previously (1:10 minutes).

9. Backward bending (*ardhachakrasana*) (1:20 minutes).

Figure 2e: Ardhashakrasana



10. Slowly coming down into the supine posture (*shavasana*).

11. DRT- Instructions to relax different parts of the body in sequence (10:00 minutes) in 6 phases.

Figure 2f: DRT (Deep relaxation technique)



Phase I: Bring your awareness to the tip of the toes, gently move your toes and relax. Sensitize the soles of your feet; loosen the ankle joints; relax the calf muscles; gently pull up the knee caps release and relax; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax your lower part of the body. **R..e..l..a..x ..** Chant A-kára and feel the vibration in your lower parts of the body.

Phase II: Gently bring your awareness to the abdominal region and observe the abdominal movement for a while, relax your abdominal muscles and relax the chest muscles. Gently bring your awareness to your lower back, relax your lower back, and loosen all the vertebral joints one by one. Relax the muscles and nerves around the back bones. Relax your middle back, shoulder blades and upper back muscles, totally relax. Shift your awareness to the tip of the fingers, gently move them a little and sensitize. Relax your fingers one by one. Relax your palms, loosen the wrist joints, relax the forearms, loosen the elbow joints, relax the hind arms-triceps, biceps and relax your shoulders. Shift your awareness to your neck, slowly turn your head to the right and left, again bring back to the center. Relax the muscles and nerves of the neck. Relax your middle part of the body, totally relax. **R..e..l..a..x .. .** Chant U-kára and feel the vibration in the middle part of your body.

Phase III: Gently bring your awareness to your head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth and relax your tongue. Relax your palates hard and soft; relax your throat and vocal chords. Gently shift your awareness to your lips, relax your lower and upper lips. Shift your awareness to your nose, observe your nostrils, and feel the warm air touching the walls of the nostrils as you exhale and feel the cool air touching the walls of the nostrils as you inhale. Observe for a few seconds and relax your nostrils. Relax your cheek muscles, feel the heaviness of the cheeks and have a

beautiful smile on your cheeks. Relax your eye balls muscles, feel the heaviness of eye balls, relax your eye lids, eye brows and in between the eye brows. Relax your forehead, temple muscles, ears, the sides of the head, back of the head and crown of the head. Relax your head region, totally relax. **R..e..l..a..x .. .** and chant M-kára feel the vibration in your head region.

Phase-IV: Observe your whole body from toes to head and relax, chant an AUM in a single breath. Feel the resonance throughout the body.

Phase-V: Slowly come out of the body consciousness and visualize your body lying on the ground completely collapsed.

Phase-VI: Imagine the vast beautiful blue sky. The limitless blue sky. Expand your awareness as vast as the blue sky. Merge yourself into the blue sky. You are becoming the blue sky. You are the blue sky. Enjoy the infinite bliss. **E..N..J..O..Y..** the blissful state of silence and all pervasive awareness.

Phase-VII: Slowly come back to body consciousness. Inhale deeply. Chant an “AUM-kára”. Feel the resonance throughout the body. The soothing and massaging effect from toes to head.

Phase-VIII: Gently move your whole body a little. Feel the lightness, alertness and movement of energy throughout the body. Slowly bring your legs together and the hands by the side of the body. Turn over to the left or the right side and come up when you are ready.

All postures are practiced slowly, with instructions to be aware of all sensations.

Total duration of practice was 21.14 minutes.

1.3 APTHORYAMA YAJNA:

The intervention consisted of the 10 day *Apthoryama Yajña*. Its various component procedures and rituals are given in Figure 3. As will be seen, different days comprised very different activities, the construction of the five layers of the fire-altar taking five days, followed by the main sacrificial offering of the juice of the Soma plant made on the tenth day. Of particular interest were the Pravargya performances (see Fig 4.) These may be considered different individual interventions.

MAIN COMPONENTS OF THE YAJNA PROGRAM

VC	WG	AP	SK	PG	SA	GC	SR
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VC- Vedic Chanting, WG- Washing the Gods, AP- Agni Prajwalan, SK- Soma Kriya, PG- Pravargya, SA- Subramanyam Ahwan, GC- Garuda chayana, SR- Soma Rasa

Stages leading up to the Apthoryama Soma Yajña

On the first day, various preparations are made for the Yajamana to assume his role in the proceedings of the yajña. The Apthoryama yajña itself is preceded by several stages, partly consisting of earlier yajñas in the series of soma yajñas,

and partly consisting of the construction of the Garuda Cayana, Fire Altar. Each day's addition of 200 bricks to the altar is preceded by the performance of Pravargya, one of the main components of Aphoryama, and an independent yajña in its own right.

Pravargya is performed as follows: after the chanting of 500 hymns, ghee is brought to the boil in an earthenware pot accompanied by the chanting of further hymns. A mixture of cow's milk and goat's milk is then added. The resulting reaction has to be seen to be believed: multi-colored flames spring dramatically up to 15 feet into the air (see Figure 4). The atmosphere is cleansed for the altar's continuing construction.

After the altar's construction has been completed on the sixth day, Havan is performed on it to consecrate the Agni. In a Vasodhara homa of very high order, Agni is praised with 11 Namakas, in order for Pravargya to convert his destructive form to his gentle and auspicious form, Bhadra.

After the conclusion of these and other preceding rituals, the Aphoryama Yajña itself can start. Its distinctive feature is that all the *Ragas*, to which the various hymns are chanted include all seven *swaras* (notes of the octave) - Sa, Re, Ga, Ma, Pa, Dha, and Ni, making it almost unique. The Yajña's hymns consist of Ukthyastothras, Mahavalabhith, Vrusha Kapi, Evayamaruth Shasthras, all belonging to Bhaskala Shaka from Rig Veda, and Hymns from Atharva Veda.

The 10th day begins with a three part period before dawn called Southyah: Prathah Savana, Madhyandina Savana, and Thrutheeya Savana. Prathah Savana begins at 4.00 am with the Hotar privately performing Pratharanuvaka, the chanting of 500 *richas* from Samaveda, in which various Devas are invited to accept and drink their portions of Soma juice (singing of Sama Veda hymns is termed Sthothra, and singing of Rig Veda hymns is called Shasthra). In contrast to Prathah Savana, Madhyadina Savana is held in the yajñashala. It includes six prusta sthothras and six shasthras, followed by repetition of much of the Prathah Savana. The Thrutheeya Savana consists of Arbhava Pavamana Sthothra followed by five Sthothras and five Shasthras, and a repetition of the Madhyadina Savana programme. This is followed by Ashwina Sahasara – referring to the chanting of 1,000 *richas* by the stationary Hotar over a four hour period, during which offerings are made following the chanting of every 100 *richas*. Next 600 offerings of ghee are made (Savaneeya Prayaschitta). Finally follows the climax of Aptoryama yajña, the chanting of four Athiriktha and Uthya Sthothras and Shastras special to the Aphoryama yajña. The day concludes with the Poornahuthi, in which all things are offered to the Divine.

Apthoryama Somayajña Program List

Phase	Name	Activity / Dimension
1	Vedas Chanting	Chanting of Rigveda, Yajurveda, Samaveda and Atharveda.
2	Washing the Gods	Preparation for Puja
3	Agni Prajwalan	Making the fire in Agni Kunda
4	Agni Prasthapana	Fire is generated by rubbing two pieces of wood together (a process called Aranis) and the resulting fire is consecrated.
5	Soma kriya	Somakriya is prepare the somajuce must be purchased from the grower to exchange for money.
6	Pravargya	After chanting 500 hymns, cows milk and goat's milk are mixed with boiling ghee in an earthen pot. Coloured flames spring up to 15 feet in the air. The reaction has to be seen to be believed.
7	Subramanyam Ahwan	The subramanyam ritvik belonging to the Somaveda group welcomes the god Subramaya to the yajña as a special diety. Then Indra, lord of the Gods is invited.
8	Garun Chayana	During the day programs and processes pertaining to pravargya and upasath continue up to the Vratthapana stage. In between, the 2 nd , 3 rd , 4 th , and 5 th prasthavas take place ie every day 200 bricks are assembled. By the end, one thousand bricks will have been assembled to the chanting of the mantras.

9	Soma rasa	One must collect the herb called somacreeper to prepare Somajuce. The herb must be obtained from the grower giving something as a medium of exchange. This specific exchange process is called somakrayana.
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1.4 NAVARĀTRI FESTIVAL:

The intervention consisted of the 9 days *Navarātri Puja*, Its various component procedures and rituals are given in Figure 2. In Navarātri Puja the *Asthmi* (eighth day) is the main sacrificial offering. Many rituals and chanting of *Vedic* mantras accompany the *Homa*, *Bhajan*s and spiritual discourses regarding *Navarātri Puja*. The Yajña & Homa offering is made on the eighth day.

SIGNIFICANCE OF NAVARĀTRI PUJA

Navarātri is the nine day period of worship before the festival of *Dassera*.

Navarātri is a combination of two words. 'Nava' means nine while 'ratri' means night. Therefore, this celebration is literally translated as 'nine nights'. The celebrations begin on the first day of the month of Ashvin according to the Hindu calendar. They culminate in the festival of *Dassera*, on the tenth day of the month. As per the Gregorian calendar, Navarātri always falls in the month of October. The exact date differs from year to year through.

Why Navarātri is celebrated

The festival of Dassera is celebrated to worship the goddess *Durga*. She is the embodiment of Devi, or the supreme goddess. The form of the goddess *Durga* is said to symbolise the creative energy and the feminine body. This form of the goddess has nine aspects. *Navarātri* therefore is dedicated to the worship of these aspects. Each form or aspect of the goddess has its own day dedicated to it.

The Navarātri celebrations are devoted to the worship of the Eternal mother, which has its origins in the Vedas. *Durga* is also considered to be a combination of the Trinity of goddesses. They are *Saraswati*, *Parvati*, and *Lakshmi*. During Navarātri, these three main goddesses are worshipped as well. The central theme of Navarātri thought is the triumph of good over evil.

How each day is celebrated?

Navarātri lasts for nine whole days. However, each day has its own special significance and is celebrated differently. Along with the nine forms of *Durga*, obeisance is paid to the Trinity of goddesses as well.

1st, 2nd and 3rd days: The first three days are dedicated solely to the worship of the goddess *Durga*. During this period, her energy and power are

worshipped. Each day is dedicated to a different manifestation of *Durga*. On the first day, *Kumari* is worshipped, which signifies the girl child. The second day is dedicated to *Parvati*, who is the embodiment of a young woman. On the third day, *Kali* is worshipped. This form represents the woman who has reached maturity.

On the first day of Navarātri, barley seeds are planted in a small bed of mud. This mud bed is kept in the *Puja* room. By the tenth day, each seed has sprouted into a shoot which is between three and five inches long. After the *Puja* performed on the tenth day, the shoots are plucked and given to the devotees attending the puja. They are said to be a blessing from God.

4th, 5th & 6th days: These three days are devoted to the worship of *Lakshmi*, the goddess of prosperity and peace. Although these days are dedicated to *Lakshmi*, the goddess *Saraswati* is invoked on the fifth day. This day is referred to as *Lalita Panchami*. On this day, all the books and other literature are gathered in one place. Then, a 'diya' or lamp is lit in front of them to call upon the goddess *Saraswati*.

7th & 8th days: The seventh day is dedicated to worshipping *Saraswati*, the goddess of art and knowledge. Prayers are offered to her, seeking spiritual knowledge. The knowledge of the spiritual world is said to free us from our earthly bonds. This, in turn, will bring us closer to God.

On the eight day, a 'Yajña' is performed. This comprises of a sacrifice, which is offered to the sacred fire. The sacrifice honors the goddess *Durga* as well as bids her farewell. The sacrifice or offering is made out of clarified butter (ghee), rice pudding (kheer), and sesame seeds.

9th day: The ninth day is the culmination of the entire Navarātri celebrations. This day is referred to as '*Mahanavami*'. On this day, a *Kanya puja* is performed. Nine young girls, who have not yet attained puberty are worshipped during this *puja*. Each one of them symbolizes one of the nine forms of goddess *Durga*. Each girl's feet are washed, as a mark of respect for the goddess. At the end of the *puja*, each girl is given a set of new clothes as a gift from the devotees.

APPENDIX-2 RAW DATA

2.1 DEEP RELAXATION TECHNIQUE

2.1.1 CONTROL GROUP BEFORE DRT RAW DATA

Sl.No.	Name	Sex	Pre		During		Post	
			MEAN	SD	MEAN	SD	MEAN	SD
1	B H S	M	100.48	6.4188	100.01	5.7988	100.55	6.7725
			98.51	7.356	99.66	6.9445	100.5	7.8128
			99.89	7.2668	101.61	7.3842	99.56	7.8178
					101.03	6.1537		
					99.54	7.4487		
					100.23	6.5225		
					100.75	6.3522		
					100.6	7.4928		
					99.51	7.1922		
					100.28	5.99		
2	V M	M	100.98	9.8354	100.15	7.4635	100.8	6.8135
			100.11	6.5596	99.79	7.0658	100.81	7.161
			100.58	6.0938	98.4	6.5874	98.79	8.1962
					98.86	6.5997		
					101.1	7.6284		
					99.75	6.2787		
					99.96	7.071		
					100.52	6.3365		
					102.23	7.1093		
					100.03	6.5048		
		100.24	7.0627					
4	S M	F	100.03	7.28	100.15	5.6235	100.31	7.2887
			101.75	6.6171	100.53	7.0345	100.15	7.3942
			100.94	7.6908	100.82	7.1667	99.53	8.022
					100.69	7.7194		
					100.31	6.8589		
					100.48	6.5359		
					98.78	7.069		
					99.41	7.5328		
					100.69	7.5501		
					101.14	7.0137		
5	S K	F	99.34	6.5416	99.98	7.7268	100.12	6.9664
			100.1	6.2304	100.21	6.7529	101.21	6.406
			99.07	6.7401	99.38	6.5285	100.51	7.5311
					99.04	7.5182		

					100.11	7.1307		
					99.37	7.1586		
					100.74	8.0637		
					100.06	7.3743		
					99.08	7.7807		
					100	6.8667		
7	B S	F	100.14	7.8398	101.04	6.4321	100.08	6.1575
			100.31	7.5514	100.9	7.3992	100.62	6.5084
			100.6	7.5839	100.75	6.6642	100.55	7.7621
					100.82	6.771		
					100.06	6.4084		
					100.45	7.6625		
					99.81	6.8868		
					99.54	7.1949		
					99.77	7.2917		
					99.74	6.6296		
8	C C B	M	99.72	6.8225	100.07	7.3447	99.23	6.9105
			100.33	6.7271	99.35	6.5864	100.53	6.8497
			100.53	7.5015	100.33	7.9596	100.26	7.3356
					100.84	6.6914		
					100.53	7.4474		
					99.34	7.3129		
					99.19	6.2031		
					99	7.981		
					100.67	6.3422		
					99.94	7.2916		
10	M	F	99.53	6.4424	100.83	7.6198	99.23	6.8059
			99.29	6.5848	98.99	7.6517	99.84	7.9502
			99.28	6.6759	99.44	7.0886	100.39	6.8577
					99.42	7.0642		
					99.85	6.7035		
					99.24	7.4456		
					100.55	7.2549		
					100.59	7.5292		
					100.06	7.6155		
					99.78	7.0318		
11	S G	M	101.08	7.4219	101.11	7.4859	99.36	6.7383
			100.95	7.3173	99.87	7.1868	100.78	6.801
			100.41	6.688	100.66	6.7618	100.66	7.6505
					100.08	6.616		
					100.89	6.6574		
					99.93	7.458		
					100.19	7.1544		
					100.09	7.5131		
					101.21	7.5093		
					100.44	6.9214		
14	P	F	99.18	7.681	99.62	7.0722	101.04	7.6725

			101.67	7.4319	99.73	7.589	100.53	6.6294
			99.83	7.3403	100.97	7.2606	100.27	6.7313
					99.42	8.1837	99.77	7.331
					99.45	7.2605		
					99.9	7.216		
					101.05	7.4663		
					100.24	7.3045		
					99.57	6.8994		
					99.16	7.0478		
16	V L	F	99.87	6.2144	100.03	7.5978	99.29	7.4282
			100.56	6.4044	98.96	6.257	99.93	6.4405
			99.61	7.002	99.98	7.2223	100	7.0868
					99.85	6.6536		
					100.35	7.587		
					100.61	7.467		
					99.41	7.1423		
					100.61	7.601		
					100	7.4427		
					100.36	8.1433		
17	M	F	99.57	6.4733	99.29	7.7867	100.7	6.6157
			100.95	6.9273	100.18	6.1945	101.25	7.7112
			100.31	6.9525	99.8	7.3608	99.03	7.9803
					99.93	6.3901		
					100.37	7.7572		
					99.69	7.9311		
					100.27	6.2034		
					100.47	6.3269		
					100.92	7.233		
					101.41	7.4902		
18	C B	M	98.75	7.0286	100.01	7.3078	99.99	6.3889
			99.58	6.0154	100.04	6.9977	99.77	6.7313
			100.34	6.7288	99.3	7.7218	101.25	7.5764
					99.96	6.2924		
					100.71	6.5231		
					100.86	6.8535		
					101.09	6.2427		
					100.69	6.4192		
					99.19	7.5595		
					99.58	7.3336		
19	R S	M	100.17	7.7617	99.45	6.4469	99.34	7.0327
			99.47	7.2005	100.99	6.681	99.93	6.6701
			100.74	7.1104	100.88	7.7084	99.07	7.1312
					101.12	7.313		
					99.03	6.885		
					100.1	6.4865		
					100.72	6.9869		
					101.4	7.9379		

					100.5	7.2579		
					99.83	6.6743		
20	V	F	101.36	7.14	99.87	8.075	99.65	6.9955
			99.36	7.0504	99.89	7.5675	100.02	7.517
			100.39	7.8237	99.72	7.5914	100.26	6.4957
					100.68	6.1527		
					99.16	5.986		
					99.992	6.6916		
					99.29	6.7253		
					100.99	6.1963		
					101.16	6.0815		
					98.91	7.3733		
22	P M	F	99.43	7.2825	99.95	7.2088	100.51	6.2466
			99.97	7.9232	99.53	7.2994	100.11	6.5934
					101.76	6.6593	99.42	6.428
					99.83	7.3417		
					99.88	6.5401		
					100.33	6.6819		
					100.96	7.0064		
					98.93	7.6545		
					100.23	7.3716		
					101.58	6.32		
23	C C	M	98.71	7.2269	99.24	6.7272	100.18	6.5031
			99.17	6.9748	101.25	7.4987	98.85	7.6282
			101.13	6.6039	100.86	6.6028	99.36	8.0233
					98.97	6.3093		
					99.24	7.0541		
					100.36	7.6469		
					98.56	6.007		
					101.83	6.7346		
					99.43	6.8435		
24	L J M	F	101.8	7.4332	99.58	7.2267	99.41	6.6516
			99.38	7.0335	101.55	7.6176	99.99	7.2593
			99.43	7.3392	98.86	7.1788	98.94	7.5288
					100.34	7.4363		
					99.86	7.7212		
					99.83	7.3485		
					99.8	7.4847		
					99.34	7.8666		
					100.1	6.1159		
					99.85	7.0516		
25	O T S	M	99.59	7.1366	99.93	6.6922	99.18	5.955
			99.68	6.7118	100.5	6.9406	99.5	6.8468
			99.96	7.142	99.75	6.6109	99.8	7.1506
					99.83	6.5228		
					98.33	6.4855		
					99.28	8.3715		

					98.86	7.3325		
					100.75	7.3819		
					100.27	7.3262		
					98.93	7.1482		
					101.53	7.2089		
28	ID	F	101.43	7.8177	100.23	6.837	100.61	6.3895
			101.34	6.9329	99.13	6.6464	99.52	7.7165
			100.83	7.5076	99.03	6.9768	99.31	6.6949
					99.63	5.9423		
					99.44	6.3997		
					100.8	6.0436		
					99.53	7.4488		
					99.26	6.9422		
					99.94	6.4508		
29	S V T	M	100.84	8.2777	101.45	6.5387	98.98	6.6575
			99.77	8.0502	101.86	6.7794	99.24	7.6358
			99.65	6.9723	100.74	7.4422	99.19	7.2191
					99.22	7.5459		
					99.99	7.0417		
					99.39	7.2709		
					98.72	7.0196		
					100	6.9673		
					99.52	7.6373		
					100.62	6.9223		
30	S	M	100.2	6.4181	100.75	6.6369	99.9	6.9884
			99.39	7.233	99.95	7.677	100.18	7.3228
			100.24	7.4875	100.05	7.1653	99.41	6.4167
					99.49	7.2481		
					99.79	7.2059		
					99.58	6.1187		
					101.07	6.8376		
					99.4	6.8696		
					100.64	6.4205		
32	G	M	100.54	7.2327	100.21	7.0515	99.94	6.0982
			99.94	6.8707	99.9	7.4094	98.75	6.6338
			99.2	6.9078	99.2	7.1195	100.41	6.3883
					100.75	7.2605		
					100.39	7.3263		
					99.21	6.9213		
					99.26	6.8322		
					99.98	7.5692		
					99.32	7.4493		
					99.46	7.2452		
33	D G	F	99.68	6.4352	101.6	7.0625	100.82	6.9839
			99.96	7.1222	99.84	7.261	100.66	8.1193
			101.08	6.3448	101.5	7.5431	100.07	6.3838
					100.13	7.2162		

					100.28	7.5666		
					99.69	7.5474		
					100.28	7.1663		
					100.26	7.253		
					98.29	7.2199		
34	S M	M	100.18	6.9039	101.05	7.0415	100.51	8.4045
			100.2	7.152	98.69	7.0849	100.85	6.5403
			99.97	6.5789	100.38	7.6763	100.35	7.7334
					100.35	6.6627		
					100.2	6.7054		
					100.35	7.5121		
					99.18	7.0816		
					100.31	7.254		
					98.72	6.1461		
					100.1	7.2579		
35	S	M	100.53	6.1026	99.13	6.9219	99.62	7.2038
			99.12	6.7349	100.22	6.2594	100.13	6.488
			99.74	7.0905	99.99	7.0475	99.47	6.9898
					100.69	6.6798		
					99.94	6.8547		
					99.41	7.35		
					99.4	7.1929		
					98.92	7.315		
					100.94	6.9104		
36	K T	F	99.85	7.1257	99.85	7.2088	101.25	7.4065
			99.41	7.7474	100.34	7.4376	100.31	6.7714
			99.89	6.7583	100.79	7.1524	100.64	7.0101
					100.33	6.6105		
					100.55	7.1342		
					100.92	7.3535		
					100.28	7.0555		
					100.26	6.4175		
37	M	M	100.27	6.6442	99.64	7.1838	99.67	6.9675
			100.61	8.02	100.15	6.2286	101.33	7.3513
			100.07	6.8538	100.44	6.5371		
					99.75	8.1369		
					100.65	7.4106		
					99.46	7.805		
					100.57	6.6549		
					99.96	6.555		
					99.93	6.3425		
38	A K S	M	100.3	6.6264	100.23	7.3249	100.19	7.2887
			100.33	6.087	99.33	6.8299	100.99	6.2933
			99.48	6.4126	100.58	7.0212	99.03	7.9448
					99.88	5.5565		
					100.96	7.6395		
					100.89	7.1955		

					99.75	7.5657		
					99.13	7.7089		
					97.79	7.1637		
39	S N	M	99.03	7.9448	100.18	7.291	99.85	7.5057
			100.87	6.4065	98.91	7.267	100.01	7.5552
			100.29	6.808	99.82	7.213	100.44	7.1708
					100.36	5.984		
					100.45	6.4344		
					99.49	6.4189		
					100.52	6.358		
					99.54	8.137		
					99.47	7.5805		
40	A K	F	100.69	6.9073	100.04	7.232	99.61	7.2876
			99.39	7.5423	99.01	6.9928	100.36	7.48
			101.22	6.6509	99.56	7.1835	100.21	7.5709
					99.96	6.7043		
					99.02	6.6818		
					98.7	6.5343		
					98.82	7.1948		
					99.83	6.8314		
					100.58	7.612		
41	D S S	M	99.89	6.5964	99.97	7.0617	100.25	6.6079
			99.87	7.6246	100.4	7.6568	99.09	7.7786
			99.92	7.1304	100.42	7.1537	99.89	6.7643
					99.36	6.5482		
					100.88	7.1071		
					100.31	6.3352		
					98.87	7.2997		
					100.72	7.7134		
					99.8	6.2957		
43	U R	F	100.84	6.5238	100.86	6.5598	99.42	6.4278
			100.15	7.1101	100.91	6.8107	99.86	7.2586
			100.46	7.9219	99.63	7.3122		
					99.69	7.0506		
					101.28	7.3938		
					99.42	7.6212		
					101.23	6.8281		
					100.17	7.4374		
45	J K G	M	100.16	8.1955	99.48	6.7097	100.03	6.9754
			100.34	7.7306	100.3	7.269	99.32	6.8074
			99.028	7.3805	98.59	6.8727		
					100.96	7.0006		
					99.82	7.4838		
					100.05	5.9329		
					99.68	6.7702		
					99.77	6.6071		
					100.01	7.6032		

46	R C	M	99.25	7.248	100.62	6.1476	99.69	7.3604
			99.16	7.5928	100.92	7.1318	100.61	6.9281
			99.34	7.134	100.09	7.1606	100.03	6.5079
					99.87	6.9959		
					99.083	7.4753		
					100.048	6.3563		
					100.41	7.235		
					99.2	8.1228		
					99.03	7.0215		
47	K R L	F	99.498	6.7577	100.09	7.5426	100.03	7.8925
			99.46	6.309	100.04	7.3194	99.67	7.7645
			100.16	6.7872	99.82	7.4228	99.94	7.4357
					100.93	6.6199		
					100.2	7.4806		
					100.35	7.0745		
					100.02	6.4212		
					100.5	6.9216		
					100.4	6.532		
48	M S	F	99.57	7.6966	100.19	6.954	100.5	6.9158
			99.19	7.0721	100.7	7.1922	99.8	6.9892
			100.39	7.7991	99.5	7.0746		
					101.39	6.9586		
					98.83	7.6119		
					100.168	6.6511		
					101.04	7.3758		
					100.37	6.4927		
					99.45	6.8333		
49	R K	F	99.85	7.6797	100.58	7.217	99.36	7.1781
			100.02	6.7104	100.03	6.6141	100.14	8.34
			100.38	8.0149	99.96	6.9557	100.14	6.4181
					99.31	7.5488		
					99.68	7.4534		
					98.51	6.8306		
					100.79	6.5955		
					99.19	6.6919		
					99.93	7.117		
50	L V S	M	100.23	6.1576	99.38	6.9381	99.51	6.681
			99.55	5.4688	100.93	7.3171	99.49	7.8502
			100.74	7.2872	99.97	6.0627	100.83	6.5936
					101.1	7.454		
					100.64	6.7203		
					100.42	6.3503		
					99.488	6.8039		
					99.92	7.0963		
					99.61	7.2319		
51	P L	F	98.99	7.5002	99.71	7.1014	100.49	6.7786
			101.15	6.5171	100.02	7.4981	101.15	7.5804

			99.64	8.3285	98.23	6.6422	99.81	7.2233
					98.43	7.2185		
					99.98	6.9978		
					100.64	7.6363		
					99.61	6.8474		
					99.76	6.9604		
					99.78	5.7833		
52	K H	F	100.02	7.0093	99.99	6.0294	99.79	7.0414
			100.66	6.8934	99.52	7.2034	100.07	7.6452
			98.78	7.5366	99.29	7.1806	99.69	7.6853
					100.52	6.7067		
					100.62	6.3178		
					100.47	7.2717		
					100.42	6.7423		
					100.21	7.0026		
					101.36	7.4026		

2.1.2 CONTROL GROUP AFTER DRT RAW DATA

Sl.No.	Name	Sex	Pre		During		Post	
			MEAN	SD	MEAN	SD	MEAN	SD
1	B H S	M	101.47	6.8998	98.91	7.1253	100.2	6.6621
			100.63	7.813	99.01	6.4612	99.99	5.9501
			98.8	7.5398	100.12	6.4999	99.15	1.0214
					100.34	6.8964		
					100.2	6.1971		
					100.44	7.2826		
					99.73	6.4852		
					100.83	7.0425		
					100.15	6.714		
					100	6.5767		
2	V M	M	99.58	7.224	99.36	7.1697	101.13	7.2817
			99.01	6.7397	100.11	6.3372	99.72	7.054
			100.04	7.1632	100.83	6.7988	99.86	5.9408
					101.81	7.8466		
					101.34	7.7827		
					101.41	6.7691		
					100.86	7.0968		
					99.82	7.053		
					100.7	7.2174		
					99.79	7.3296		
					101.14	6.4251		
4	S M		99.55	7.496	100.04	7.4399	100.22	7.9204
			99.07	6.5432	100.25	6.6064	99.18	6.8643
			98.61	7.4967	99.77	6.1838	98.45	6.531
					99.56	6.9723		

					9.73	6.4727		
					99.44	6.3187		
					98.57	6.3042		
					100.72	7.5292		
					98.81	6.8795		
					100.07	7.277		
5	S K		100.29	6.9333	101.48	7.5096	99.96	7.5598
			98.58	6.1762	100.75	8.4869	100.83	6.2942
			100.46	7.1286	99.93	6.5416	99.67	7.2377
					100.49	7.1837		
					101.03	7.1625		
					101.25	7.6335		
					98.6	6.4228		
					99.1	6.5544		
					100.49	6.2077		
					100.82	6.762		
7	B S		99.62	7.9668	100.6	6.9935	100.14	6.4714
			99.61	6.2018	99.68	7.5594	100.02	7.5277
			99.58	7.2686	100.25	7.6467	99.06	7.4289
					100.64	6.8424		
					100.01	6.4487		
					98.69	6.5021		
					100.09	6.5337		
					100.46	6.4595		
					100.51	6.8187		
					99.64	6.9956		
8	C C B		99.41	7.3856	99.89	7.2333	99.18	6.8111
			100.33	7.4306	100.37	6.4724	99.52	6.608
			100.68	6.8178	99.79	7.0429	99.74	7.6183
					100.27	6.887		
					100.17	7.4428		
					99.84	7.1869		
					100.82	6.5834		
					99.98	7.3991		
					101.39	6.84		
					100.86	8.3291		
10	M		99.94	8.3167	100.35	6.994	99.59	6.8374
			100.03	6.2836	100.64	7.375	99.35	7.0687
			100.17	7.9176	100.65	7.3254	99.89	6.8385
					100.31	7.0949		
					99.81	7.0492		
					100.28	7.3664		
					100.02	7.3402		
					99.78	6.4784		
					99.94	7.628		
					100.64	7.0704		
11	S G		100.12	6.3664	98.7	6.9812	100.39	7.7354

			98.88	6.2882	99.59	7.2182	98.65	7.6549
			100.36	7.2174	100.14	7.4712	100.22	7.4854
					100.41	7.5252		
					99.94	6.7746		
					98.32	7.149		
					100.67	7.1351		
					100.27	7.3894		
					100.19	6.929		
					99.4	6.9471		
14	P		100.52	7.2953	100.23	6.5872	99.91	7.4102
			100.71	7.3941	100.28	7.5198	99.22	7.2691
			98.48	6.9085	100.15	7.702	99.49	6.7322
					99.52	6.7157		
					99.88	7.5862		
					99.88	7.6703		
					100.15	7.5884		
					98.97	6.8718		
					100.55	7.2896		
					100.07	6.9606		
16	V L		100.32	7.7079	99.07	7.6055	100.16	7.8351
			101.13	6.819	99.38	7.1827	100.22	7.9004
			100.29	7.4512	100.62	7.1317	99.63	7.0175
					100.21	7.1397		
					99.34	6.7667		
					99.22	7.6059		
					98.61	7.4724		
					99.82	7.0959		
					101.16	6.6794		
					98.93	7.3364		
17	M		99.25	7.4892	99.64	7.5859	99.64	6.1275
			98.91	7.5319	100.78	8.0624	100.84	7.2177
			99.81	6.5531	99.59	7.2476	100.25	6.4209
					98.53	7.5752		
					99.77	7.187		
					100.75	6.6642		
					98.78	7.3052		
					98.51	7.438		
					100.02	6.5087		
					99.36	6.4644		
18	C B		101.79	7.2632	99.92	7.2302	100.52	6.5832
			99.67	7.0368	99.98	6.6591	99.75	7.0286
			101.1	6.1979	100.72	6.7436	100.41	7.1522
					99.44	7.4146		
					99.31	7.6748		
					99.82	7.5751		
					99.79	6.1501		
					100.13	7.0448		

					99.95	6.5588		
					99.08	7.797		
19	R S		100.32	6.6816	100.72	7.641	99.26	6.7024
			99.65	7.7295	100.2	7.67	101.39	6.4368
			100.15	6.9964	101.11	6.5444	99.76	5.8674
					100.51	7.0216		
					99.04	6.7224		
					98.23	7.6076		
					100.69	6.4192		
					100.29	6.6307		
					98.72	7.5906		
					100.34	6.4153		
20	V		100.7	7.5592	100.04	6.2067	100.93	6.7887
			100.05	7.2716	100.11	7.4926	101.11	8.5077
			101.29	7.8641	101.27	7.1136	99.93	7.196
					100.22	6.5468		
					99.18	6.568		
					99.89	6.7373		
					99.43	6.8847		
					99.77	6.63		
					99.86	6.8726		
					100.32	6.7017		
22	P M		98.48	6.7157	101.24	6.641	99.38	8.0676
			100.58	7.4008	100.29	7.4594	9.74	6.917
			99.68	7.3428	98.2	6.8031	100.3	6.4159
					100.81	7.254		
					100.36	7.5672		
					99.91	5.9443		
					99.22	7.059		
					98.98	7.6144		
					99.64	6.6371		
					98.84	7.0162		
23	C C		100.51	7.8077	98.65	7.0135	100.07	6.8509
			99.99	7.0661	99.52	7.1781	100.41	6.5398
			99.93	7.5106	100.14	7.7889	101.02	5.9949
					99.89	7.7276		
					100.95	7.6797		
					100.42	6.7438		
					99.14	6.7853		
					99.87	6.3064		
					99.95	7.2688		
24	L J M		99.75	6.2722	100.11	7.3084	99.93	6.5601
			99.13	7.3246	100.74	6.6267	99.93	7.187
			100.55	7.3049	100.06	8.0677	101.12	7.3632
					100.81	7.0663		
					100.75	7.4364		
					98.84	6.6161		

					99.82	7.6269		
					99.71	7.004		
					99.78	6.6691		
					100.47	7.2355		
25	OTS		98.65	6.7725	100.81	7.5031	99.68	7.8327
			99.92	6.9423	100.38	6.68	99.64	7.3396
			99.41	6.4543	101.03	7.465	99.68	6.2018
					99.9	6.7652		
					100.94	7.3303		
					100.26	7.3918		
					99.96	6.7058		
					100.58	6.6533		
					100.32	7.1008		
					99.38	7.5689		
					99.32	6.123		
28	ID		100.52	6.9055	100.21	7.0357	101.08	6.6722
			99.64	7.0317	99.57	6.6367	98.99	8.2871
			100.49	7.3711	99.95	6.9039	100.75	7.185
					100.55	6.6944		
					99.54	6.5171		
					99.81	7.3453		
					100.59	7.572		
					100.3	6.4737		
					100.76	6.9647		
29	SVT		100.26	6.7098	100.11	8.5834	99.16	6.8795
			100.86	7.0868	100.04	6.9963	100.04	7.7224
			100.3	7.5512	100.9	7.827	99.34	7.3598
					101.05	7.559		
					99.6	6.385		
					99.98	7.0079		
					99.34	6.8494		
					100.72	7.556		
					100.16	7.8441		
					98.94	6.3115		
30	S		99.46	7.3339	99.49	7.4312	99.68	6.6831
			101.02	6.0802	99.45	6.6384	99.93	7.1566
			99.76	6.6456	99.05	7.1086	100.2	7.3931
					99.5	6.9913		
					99.35	6.8186		
					98.75	7.007		
					100.35	7.5884		
					99.38	7.7574		
					99.41	7.1832		
32	G		100.37	7.6692	100.57	7.6913	100.94	6.3222
			101.12	8.451	98.72	7.1747	100.15	6.568
			101.22	7.0051	100.04	6.5336	99.87	6.6601
					99.33	7.1039		

					99.4	7.2753		
					100.22	7.6628		
					99.37	7.7923		
					100.14	6.2329		
					99.58	6.8567		
					101.85	6.759		
33	D G		100.2	7.3663	100.44	6.3442	100.23	8.025
			100.99	7.345	99.82	7.1044	98.62	6.3767
			99.472	7.3597	100.33	6.773	100.07	6.5293
					98.91	6.4622		
					100.12	6.9563		
					100.11	7.0638		
					100.84	5.9386		
					100.16	6.8368		
					101.35	7.0802		
34	S M		99.01	7.6732	100.12	6.8065	100.3	6.7353
			100.89	7.1136	99.76	7.3059	100.32	6.9919
			99.75	8.0634	101.31	7.8621	101.02	7.9974
					100.02	7.8302		
					98.78	7.7284		
					101.18	7.2896		
					99.87	6.9539		
					99.79	6.6868		
					101.11	7.4113		
					99.89	7.1843		
35	S		101.08	6.9321	100.44	7.1341	99.54	6.6809
			98.67	6.6577	100.37	6.6503	99.54	7.5095
			98.74	6.4175	99.96	7.7905	98.79	7.512
					100.69	7.1233		
					99.94	6.9715		
					101.13	6.2952		
					99.84	7.0133		
					99.87	7.7793		
					99.51	6.232		
36	K T		99.46	7.4758	100.41	7.6292	100.34	8.0506
			100.3	7.5364	99.7	7.1485	101.3	6.6705
			100.85	6.9112	100.86	7.3773	101.73	7.4316
					100.75	6.8614		
					100.03	7.3271		
					98.79	6.8843		
					100.64	7.399		
					100.09	6.8991		
37	M		100.13	7.0362	100.85	6.8037	99.79	7.1792
			99.8	7.2988	100.17	7.4142	101.18	6.445
			100.81	7.1105	100.15	6.4313	100.26	7.0577
					99.35	6.5711		
					100.93	6.3154		

					100.37	6.9785		
					98.94	7.4234		
					100.39	6.4853		
					98.36	7.0518		
38	A K S		99.65	7.3504	99.19	6.7819	100.07	6.8744
			100.8	6.6758	98.55	6.7918	99.62	7.261
			98.5	7.4786	101.32	6.7866	100.16	7.3892
					100.53	7.4546		
					100.54	7.1479		
					100.98	6.5242		
					99.92	7.0949		
					99.9	7.5364		
					100.82	7.6994		
39	S N		100.35	6.771	100.4	7.9181	98.88	8.3947
			101.33	7.648	100.92	6.7945	99.79	7.39
			99.42	6.6715	101.31	5.6581	100.73	7.1856
					101.28	6.8683		
					100.01	7.378		
					100.64	7.2843		
					100.49	6.9609		
					99.8	7.253		
					100.05	7.496		
40	A K		99.98	7.3347	100.91	7.6958	100.93	6.2559
			99.8	6.9819	99.24	7.7226	99.91	6.8003
			101.38	6.6451	99.82	7.5256	101.36	7.1922
					100.07	6.8641		
					99.41	7.1097		
					99.65	6.851		
					99.28	6.883		
					99.36	6.2353		
					100.24	7.505		
41	D S S		99.3	6.5928	100.38	7.2819	99	6.918
			98.9	7.4745	99.99	6.6765	98.86	7.0453
			100.77	6.3243	99.93	7.1156	100.48	7.2926
					99.49	6.9884		
					99.1	6.2933		
					99.64	6.3731		
					99.16	7.4681		
					100.63	6.6007		
					100.47	6.5774		
43	U R		100.26	7.8448	100.91	8.8241	100.61	5.592
			100.52	6.9649	100.32	7.2945	99.08	6.4678
			99.35	6.7978	100.35	7.4545	100.15	7.4568
					99.94	7.3661		
					99.74	6.9698		
					100.64	6.6856		
					101.64	6.8335		

					99.42	7.5974		
45	J K G		100.2	6.9942	100.95	7.473	99.48	6.5219
			100.27	6.7223	99.71	7.2017	100.16	7.6167
			100.68	7.5584	99.8	5.9916	100.18	6.7291
					100.21	7.4985		
					100.44	7.2493		
					100.14	7.5666		
					100.16	6.8398		
					99.29	7.3763		
					101.05	6.1388		
46	R C		99.16	7.487	98.87	6.2662	98.87	6.5669
			101.16	7.0506	100.27	6.3657	100.11	7.9834
			99.82	7.2716	99.39	7.1292	100.42	6.8004
					99.52	6.3762		
					99.73	7.5235		
					99.94	6.9221		
					101.28	7.0826		
					98.5	7.6785		
					98.98	6.8401		
47	K R L		99.96	7.142	100.78	6.9071	100.51	6.5377
			99.04	7.4426	100.66	6.7871	98.59	7.7409
			100.22	7.1712	99.65	7.1455	100.56	7.6149
					100.69	6.3686		
					99.75	6.7035		
					101.52	7.6257		
					98.6	8.1303		
					98.98	6.973		
					99.22	6.93718		
48	M S		99.73	7.362	99.99	7.5284	100.67	6.8121
			98.7	6.789	98.58	8.1292	100.53	7.0259
			99.84	7.5662	100.2	6.4745	99.84	6.5839
					100.16	7.1276		
					98.97	7.0594		
					99.88	6.7124		
					100.17	5.8914		
					98.44	7.4864		
					101.32	7.1631		
49	R K		99.49	7.631	100.35	8.0043	99.45	7.3242
			100.21	7.1961	100.08	7.272	100.7	6.5958
			99.41	7.4143	100.38	6.8913	99.51	7.8734
					99.313	7.1811		
					99.4	6.4134		
					99.73	7.0837		
					100.5	6.8836		
					101.71	7.3858		
					101.53	6.7081		
50	L V S		100.36	6.7995	101.19	7.5928	98.96	7.0049

			99.2	7.9582	99.17	7.9887	99.77	7.1264
			99.53	6.5661	99.82	6.7456	99.92	7.2135
					100.19	7.3563		
					99.54	6.687		
					99.72	7.4469		
					99.89	6.4665		
					99.99	6.6218		
					99.89	6.6771		
51	P L		99.98	6.8784	100.03	7.0546	100.28	8.1403
			100.84	6.513	99.84	6.6935	100.48	6.582
			100.21	7.1834	100.56	7.3613	98.25	7.063
					101.16	6.9293		
					99.02	7.5478		
					100.05	7.241		
					99.9	7.3998		
					100.76	7.9062		
					99.63	7.2775		
52	K H		100.32	7.5584	100.28	7.645	99.95	8.0508
			101.12	6.991	99.87	6.752	101.41	6.8033
			100.96	8.1003	100.83	7.2154	99.27	6.3958
					99.91	8.3956		
					99.48	7.2829		
					99.87	6.2923		
					100.47	6.7964		
					99.56	7.3103		
					100.18	6.6824		

2.1.3 YOGA GROUP BEFORE DRT RAW DATA

Sl.no.	Name	Sex	Pre		During		Post	
			Mean	SD	Mean	SD	Mean	SD
1	S V	F	99.91	6.374	100.23	6.2342	100.71	7.2992
			99.32	7.4235	100.68	7.0809	99.38	7.3605
			100.32	7.264	98.66	7.8743	101.4	7.5371
					99.86	6.6043		
					99.07	6.9591		
					99.39	6.5403		
					100.08	7.5661		
					99.34	8.1553		
					100.29	7.5749		
					99.49	7.269		
2	P P	F	100.9	8.2001	100	7.0996	100.1	6.303
			99.18	6.9969	100.53	7.5364	100.53	7.727
			99.54	7.6784	99.45	7.0844	100.31	6.0398
					100	7.5103		
					100.06	6.9498		
					99.98	6.7089		
					99.15	7.7412		
					100.66	7.2198		
					99.98	7.5398		
					99.99	6.354		
		99.55	7.1455					
3	J L	F	100.89	6.2456	99.17	6.9049	99.58	7.5347
			100.17	6.8329	100.77	7.1136	100.14	6.8047
			100.57	6.9866	100.63	5.683	100.17	8.3534
					100.87	7.4869		
					100.84	7.2929		
					100.54	6.0426		
					97.93	7.0293		
					99.89	7.4926		
					100	6.4948		
					99.65	6.702		
4	M D	F	99.51	8.0673	99.76	6.4903	100.31	7.1445
			101.64	7.0231	100.11	6.6832	100.01	7.3875
			100.62	7.201	99.77	8.4672	99.64	7.0216
					100.59	6.5722		
					99.95	6.0826		
					100.43	6.6731		
					100.81	6.9392		
					99.22	7.3794		
					99.56	6.6793		
					100.71	7.8872		150
5	K V S V	M	100.36	7.0518	100.31	6.8704	99.11	6.9654

			99.82	7.0845	98.93	5.9903	100.49	7.0202
					100.67	7.4699	98.99	6.8895
					99.54	7.5077		
					99.66	7.0657		
					101.15	7.266		
					100.59	7.4605		
					99.58	6.7258		
					99.09	7.0181		
					99.11	6.9654		
6	S M	F	98.2	6.7779	99.41	7.0411	99.19	6.1212
			100.54	6.6445	99.49	6.1734	100.32	7.4303
			100.15	7.12	99.12	6.6047	101.15	7.3874
					99.76	7.1168		
					99.92	7.315		
					99.92	8.0487		
					100.23	7.0135		
					99.97	7.0359		
					100.7	6.6553		
					101.55	7.7855		
7	S S	F	100.74	7.7923	100.28	7.0296	101.36	7.312
			100.75	7.0099	99.81	7.2956	101.18	6.9142
			100.4	7.94	99.39	7.0409	99.66	6.8272
					99.32	7.433		
					98.9	7.2066		
					101.1	6.6674		
					99.79	6.5309		
					99.96	6.6438		
					100	7.1732		
					100.44	7.6175		
8	O O	M	99.99	6.5513	99.8	7.2237	101.52	8.0183
			98.72	8.0329	99.83	6.8476	99.31	6.2259
			101.52	7.4623	100.35	7.6757	99.88	6.8228
					99.34	7.2505		
					100.3	6.1767		
					99.87	6.5004		
					101.04	7.2599		
					100.28	7.6159		
					100.62	6.8869		
					99.18	7.4852		
9	R S	M	99.79	7.9281	100.24	6.638	99.95	6.9506
			100.04	6.907	99.43	7.3406	99.06	6.8561
			100.31	6.8319	99.08	6.713	100.32	6.8886
					101.11	7.8695		
					100.21	7.1778		
					100.02	6.9165		
					100.67	6.0837		
					99.17	6.5429		

					100.3	7.295		
					101.15	7.2841		
10	R S	F	101.36	7.5324	101.55	7.0243	99.41	7.4645
			100.64	7.2342	99.85	5.645	100.41	7.4319
			99.54	6.6461	100.14	7.0711	100.26	7.8324
					100.47	6.2659		
					99.83	6.8579		
					100.64	6.9726		
					99.93	6.9765		
					100.05	8.179		
					100.24	6.9255		
11	A	m	100.43	6.8774	100.65	7.0186	99.09	7.3335
			100.03	6.4015	99.44	6.0123	100.24	6.883
			101.49	8.1222	98.73	6.4618	99.8	6.9297
					100.77	7.311		
					100.14	5.7367		
					100	6.1644		
					98.93	7.1764		
					101.1	7.5579		
					100.6	7.5331		
					99.27	7.9631		
12	M R	f	99.93	7.3721	99.5	7.7947	99.49	7.0646
			98.74	6.6144	98.52	7.7414	100.59	6.484
					100.38	5.8769	100.22	7.2175
					98.52	7.3697		
					100.62	7.6907		
					99.09	6.8771		
					99.05	7.3449		
					99.82	7.4811		
					100.49	7.7179		
					100.91	7.387		
13	R	f	99.87	7.9857	100.57	6.6016	100.36	6.6447
			101.11	7.3153	100.44	7.1708	99.96	6.5519
					99.54	7.96	99.4	7.1124
					98.64	5.566		
					100.11	6.5574		
					100.73	6.6922		
					99.47	6.9216		
					100.19	7.6669		
					99.95	7.0544		
					98.52	6.6931		
14	R	f	100.31	6.6844	100.57	6.2365	99.33	7.4523
			99.95	6.6778	101.23	6.584	100.01	7.6535
			100.41	7.0153	99.53	5.9399	99.68	6.8139
					100.25	7.1115		
					100.09	6.7196		
					100.19	6.5562		

					100.66	7.5682		
					100.1	6.0778		
					99.52	6.8571		
					101.45	6.1289		
15	K R P	f	99.85	6.0776	100.49	7.523	99.21	6.1386
			100.29	6.8965	99.47	6.9172	99.51	6.6325
			99.94	7.0249	99.46	6.3204	99.32	7.2053
					98.3	6.7994		
					99.57	6.5494		
					99.75	7.2577		
					99.73	7.0751		
					99.96	6.5995		
					98.89	7.65		
					101.15	6.3966		
16	C M S		99.75	6.5526	100.19	7.6286	100.25	7.3407
			99.5	6.7427	100.44	7.1412	98.68	7.3026
			99.75	7.4784	100.06	7.7379	100.5	5.9467
					99.71	6.9038		
					100.48	6.6462		
					100.59	7.4767		
					101	7.4752		
					101.03	6.5373		
					99.88	7.2645		
					100.54	6.8805		
17	A C S	f	99.75	6.5047	99.96	7.1108	99.96	6.2876
			100.02	6.8916	99.49	6.9085	99.94	7.4234
			99.74	7.3259	99.71	6.464	99.46	6.414
					99.73	6.9774		
					97.98	6.3165		
					99.16	7.4964		
					100.02	8.1091		
					100.21	6.0357		
					99.86	7.6092		
					100.15	6.7978		
18	D N Y	m	100.61	7.1406	100	6.8623	100.29	6.6032
			99.35	6.7201	99.26	6.6388	99.96	6.8813
					99.05	7.611	99.12	7.3736
					100.52	7.1665		
					100.36	7.2104		
					99.16	6.7551		
					100.53	6.2482		
					99.7	6.7037		
					99.5	7.2314		
					100.91	6.969		
19	K C N	m	100.04	6.8504	100	6.899	98.33	7.2823
			100.13	7.7364	100.11	6.6854	98.41	7.5493
			100.51	6.7487	100.4	6.8343	101.94	7.0851

					100.17	7.3992		
					100.13	7.2831		
					99.19	7.129		
					100.02	7.4149		
					100	7.031		
					99.06	7.1673		
					99.07	6.1688		
20	M P	f	101.08	6.3464	100.61	7.9288	98.98	7.2752
			99.81	7.6617	99.61	7.2751	99.81	7.1728
			100.15	7.5804	100.44	7.8474	100.48	6.4674
					99.83	7.2308		
					99.07	6.4811		
					100.65	7.3076		
					100.11	7.0207		
					100.93	6.8641		
					100.07	7.4104		
					99.62	6.3242		
21	N V	m	101.05	7.968	99.46	7.7374	100.25	7.5977
			98.95	6.7411	101.29	7.5896	100.08	6.737
			100.51	7.323	100.6	7.6343	100.39	6.0818
					102.29	7.1778		
					99.52	7.0646		
					100.4	6.0403		
					99.79	7.3626		
					100.1	6.3158		
					99.72	7.0037		
					99.1	6.1833		
22	S P	m	100.8	7.1746	99.85	7.5884	99.29	7.1114
			99.08	7.0161	100.14	7.2489	100.02	7.2752
			100.37	7.0247	99.94	6.7477	99.46	7.6507
					99.07	6.3122		
					99.69	7.5648		
					99.4	7.1675		
					99.88	7.1637		
					99.88	5.8918		
					99.89	6.9673		
23	G	f	100.95	7.0214	99.73	6.9629	99.8	7.3251
			100.1	7.1159	100.72	7.6661	100.46	6.9898
			100.1	7.123	99.83	6.0621	99.86	6.2701
					100.56	7.1638		
					98.75	6.322		
					99.06	6.9483		
					99.81	7.1558		
					99.11	8.1273		
					99.55	6.5895		
					99.79	6.7064		
24	S	m	100.02	6.9296	99.63	7.1741	99.29	7.5603

			99.09	7.5013	99.61	7.5316	100.78	7.6046
			100.85	6.8216	99.6	7.1957	101.1	7.1202
					101.01	6.3508		
					100.14	7.6198		
					99.88	7.117		
					101.68	6.7328		
					100.52	7.5285		
					99.76	7.1607		
					101.29	5.6805		
25	A	f	99.38	7.3564	100.45	6.4704	99.43	7.7215
			99.67	6.8712	99.24	7.6503	100.48	6.8694
			100.49	6.2821	99.65	7.3792	100.35	7.04
					101.62	6.6709		
					100.48	6.5789		
					99.88	6.309		
					99.98	7.3099		
					101.32	5.927		
					101.08	6.8056		
					99.99	6.7082		
26	B	m	98.18	7.3173	100.98	6.5748	100.38	6.8117
			100.3	7.7022	99.41	7.1677	99.19	8.218
					99.62	7.4302	99.65	7.3007
					99.52	7.2506		
					99.41	7.1479		
					100.3	7.6077		
					101.44	6.8805		
					99.28	7.186		
					99.94	6.7282		
					100.56	7.7893		
27	B B S	m	98.72	7.478	98.65	6.227	99.89	6.6178
			100.59	7.451	100.34	7.1707	100.15	7.1653
			100.59	7.2851	98.98	7.4295		
					99.35	7.043		
					99.49	6.9624		
					100.85	6.9854		
					99.97	7.28		
					100.52	7.2286		
					100.42	6.8714		
					99.55	6.9185		
28	E G	m	99.85	6.8717	99.87	6.3638	100.7	6.8113
			99.06	6.1658	99.21	7.1156	99	7.4793
			99.92	6.8293	100.76	6.688		
					100.06	6.3498		
					100.11	7.8482		
					100.02	6.9238		
					100.54	6.5881		
					99.01	8.0334		

					100.7	7.5311		
					100.73	7.4112		
					99.52	6.7217		
29	K J	m	100.13	6.5314	100.71	7.1383	99.8	6.7199
			100.37	6.493	99.38	7.1644	99.19	7.1488
			99.93	7.3776	99.223	6.4587	99.16	7.4991
					100.02	7.1492		
					100.73	6.2633		
					99.28	6.7631		
					99.88	6.7334		
					100.89	7.2361		
					99.52	7.4053		
					99.97	7.7856		
30	B O S	m	100.29	7.3241	99.17	7.2698	99.93	6.8065
			100.07	7.0629	99.68	7.9084	99.87	7.2942
			99.67	6.9458	101.58	7.8537	101.65	7.1526
					101.31	7.0721		
					100.73	6.361		
					100.81	7.0334		
					99.48	6.8483		
					101.21	7.5562		
					101.84	6.9015		
					98.88	6.4827		
31	R R	f	99.48	6.6598	100.35	7.0716	100.1	6.4893
			100.78	7.3624	99.87	7.1685	99.69	8.2495
			100.3	7.4271	99.87	7.3549	99.39	6.9032
					100.79	8.3585		
					100.8	6.918		
					99.97	7.066		
					100.33	7.0353		
					100.3	6.4534		
					99	6.6226		
					100.05	7.2493		
32	B S	m	99.42	7.8575	101.61	6.7538	99.35	7.8385
			100.12	6.4138	100.91	8.2549	99.21	6.9679
			99.08	7.0491	101.63	6.6144	99.91	6.905
					100.11	6.5688		
					98.77	6.7612		
					98.84	7.5216		
					99.76	6.4778		
					100.3	7.6111		
					99.8	7.2335		
33	A	m	100.11	6.5673	100.01	7.1031	99.6	7.2679
			101.42	7.4253	99.91	7.044	100.75	6.879
			100.23	6.5734	98.32	6.8059	99.89	7.6223
					98.65	7.45		
					99.93	6.3249		

					99.53	6.8187		
					98.8	6.8946		
					99.76	6.5032		
					99.65	6.7978		
34	K J	f	100.71	6.3807	100.28	6.4871	100	6.733
			100.69	7.0305	100.13	6.8337	99.36	7.4326
			100.71	6.5293	99.15	6.6399	98.86	7.2933
					100.68	7.9059		
					99.72	6.5799		
					98.62	6.313		
					100.22	7.3052		
					99.79	6.5617		
					101.4	6.8165		
					100.17	7.7513		
35	M S N R	m	101.51	6.6111	98.96	6.0276	100.33	6.5614
			99.57	7.6426	100	7.4779	100.96	8.1661
			99.25	6.9185	99.01	8.194	100.41	6.6955
					99.34	7.6544		
					100.1	7.1499		
					100.89	7.5691		
					100.38	7.6618		
					100.4	7.0925		
					99.34	7.4426		
36	P L	f	101.11	7.0315	99.52	6.4267	101.36	7.8631
			100.32	5.9846	100.71	6.4201	100.38	6.6694
			100.1	7.1074	101.21	7.1539	101.3	7.9583
					100.28	6.3247		
					100.2	8.106		
					99.59	7.2962		
					100.44	7.9115		
					100.42	7.1763		
					100.52	6.7547		
37	L J H	f	99.95	7.3132	101.22	6.8307	100.08	7.4069
			99.08	7.0549	100.09	7.2948	98.78	7.6655
			99.5	7.046	100.44	7.2269	99.79	6.598
					99.3	6.469		
					99.56	7.2812		
					99.67	7.1394		
					99.13	7.4341		
					99.57	6.5648		
					99.96	6.7926		
38	V S K	f	100.06	6.4506	99.31	6.9945	100.7	6.7004
			99.36	6.4126	99.8	7.5103	98.65	7.0041
			99.01	7.081	100.15	6.6809	99.49	7.2829
					99.98	6.535		
					99	6.2426		
					101.31	6.4958		

					99.77	6.6262		
					101.04	6.2348		
					99.68	7.605		
39	D P	f	100.07	7.1764	98.97	7.9171	100.49	7.269
			101.24	7.3114	99.12	6.5725	101.68	6.837
			100.9	7.8785	99.13	7.3617	98.94	6.7925
					101.05	6.4344		
					99.86	6.7928		
					100.74	6.7818		
					99.98	6.6833		
					100.55	8.2955		
					100.59	6.5537		

2.1.4 YOGA GROUP BEFORE DRT RAW DATA

Sl.no.	Name	Sex	Pre		During		Post	
			MEAN	SD	MEAN	SD	MEAN	SD
1	S V	F	100.27	6.868	100.36	7.3285	100.95	6.8215
			100.3	6.866	100.58	7.98	99.47	7.7492
			99.84	7.4029	100.06	7.266	99.93	7.0169
					99.93	7.5066		
					100.16	6.4819		
					98.71	6.3807		
					100.4	7.26		
					99.16	7.1573		
					100.25	7.0415		
2	P P	F	100.45	6.2075	100.16	6.9482	99.82	7.7946
			98.65	7.0128	100.23	6.5933	99.66	6.6836
			98.95	6.5326	99.81	7.5058	99.26	6.1769
					101.41	7.6622		
					99.92	7.3837		
					100.12	7.5909		
					99.75	7.611		
					100	7.2041		
					99.04	6.5888		
3	J L	F	100.62	6.5068	100	6.9107		
					100.23	6.4179	100.74	7.4248
			99.87	6.916	98.37	7.9336	100.38	7.1672
			100.45	7.1143	99.85	6.6445	99.96	7.2403
			100.27	6.9556	100.78	6.3637		
					99.22	6.4017		
					100.32	6.2618		
					100.29	7.6175		

					99.6	6.6058		
					99.57	7.1113		
					99.74	6.9814		
4	MD	F	101.09	6.7765	98.58	7.7305	100.59	6.0505
			100.29	6.7723	99.15	6.6521	99.74	6.9131
			100.84	6.9569	100.49	6.634	100	6.6012
					100.62	7.3592		
					100.17	6.9878		
					98.75	6.7411		
					99.35	6.8067		
					98.17	7.4061		
					101.36	7.0789		
					100.21	5.8798		
5	K V S V	M	100.36	6.7771	100.05	7.5884	100.27	7.2695
			100.08	7.5581	99.99	7	99.48	6.7935
			101.14	7.5492	100.1	7.0216	100.83	7.0826
					100.39	7.2751		
					101.29	7.7516		
					100.37	7.5901		
					99.49	7.7349		
					99.57	6.7108		
					100.22	6.7384		
					99.83	6.6622		
6	S M	F	100.76	6.9211	100.87	6.9597	99.92	6.8071
			99.64	6.9158	99.38	7.5469	101.07	7.2338
			99.73	6.7418	100.15	8.0946	100.35	8.0496
					101.36	7.223		
					99.02	7.1506		
					100.54	6.8452		
					100.2	5.9101		
					99.1	6.2933		
					100.08	6.2112		
					100.01	7.0216		
7	S S	F	99.95	6.9955	99.29	8.321	100.57	6.4702
			100.19	6.8648	99.91	6.7793	100.65	7.5255
			100.17	6.6577	99.63	6.7639	100.82	7.9333
					99.41	6.9777		
					100.39	6.8104		
					99.57	6.5878		
					99.96	7.3772		
					98.18	6.5941		
					97.69	7.1944		
					101	7.091		
8	O O	M	98.99	8.0785	100.12	6.7723	99.98	7.5505
			99.8	7.2891	99.18	7.7412	100.09	6.3693
					99.6	6.4228	100.01	7.5123
					99.96	7.0624		

					99.64	6.9726		
					99.32	6.84		
					100.02	7.8018		
					99.23	6.8724		
					100.37	6.4771		
					99.56	6.9781		
9	R S	M	100.37	6.616	99.67	7.26	100	6.819
			100.87	7.6603	100.56	6.9925	99.81	6.8824
			99.6	6.721	99.1	7.0046	99.9	7.4271
					100.91	7.084		
					101.71	7.4891		
					99.74	7.2329		
					100.17	7.0754		
					99.16	7.6827		
					100.31	6.8518		
					100.68	7.2917		
10	R S	F	98.16	7.0219	99.98	7.3471	100	7.7902
			99.99	6.9041	100.6	7.5049	101.29	6.7991
			100.24	7.985	99.77	6.6982	99.15	7.3531
					99.98	7.0367		
					98.89	6.8592		
					99.92	7.3987		
					100.33	6.5783		
					100.08	8.1708		
					99.87	6.6342		
11	A	m	98.97	6.7202	100.66	7.4755	100.64	6.3222
			100.07	7.1707	100.9	6.2531	99.09	7.0383
			100.44	7.559	98.78	6.4269	100.9	6.5374
					99.88	6.0357		
					100.38	7.377		
					99.83	7.0325		
					101.81	6.8057		
					101.72	7.1479		
					101.28	7.2196		
					98.24	6.0622		
12	MR	F	100.15	6.9723	98.53	7.0617	99.95	6.2755
			100.43	7.3296	99.96	7.0222	99.48	7.056
			99.81	7.3467	100.28	7.4034	98.99	6.8601
					99.83	6.6074		
					99.4	7.0281		
					100.19	6.7175		
					101.19	7.042		
					100.31	7.1233		
					99.7	6.4637		
					99.34	7.7227		
13	R	F	100.51	7.4651	100.09	7.8703	100.06	6.8207
			100.35	6.3713	99.43	7.2645	100.61	7.2945

			101.05	7.3723	100.13	6.719	100.73	8.0677
					99.28	6.4777		
					99.72	7.0497		
					100.89	6.6468		
					100.52	8.2456		
					99.78	6.4159		
					99.68	6.4915		
					99.76	6.9879		
14	R	F	99.32	5.6993	100.51	7.1556	99.79	6.2608
			99.35	7.1667	100.05	7.8036	100.84	7.1318
			100.46	6.7516	101.01	7.6627	100.84	7.7833
					101.02	7.018		
					99.16	7.6762		
					99.79	6.5278		
					99.19	7.4572		
					101.2	7.521		
					100.41	7.6701		
					100.15	6.4532		
15	K R P	F	100.76	7.0698	100.82	5.7881	98.84	7.5622
			99.93	7.9763	98.29	6.8006	99.97	7.4596
			98.72	7.0812	100.05	7.0301	100.5	7.5257
					100.34	6.6852		
					100.29	6.9417		
					100.25	7.4106		
					100.91	6.6925		
					98.95	8.0093		
					100.64	7.6443		
					98.71	7.7711		
16	C M S		99.14	7.6792	99.25	6.5449	100.12	6.7289
			100.1	6.422	100.89	6.6892	100.15	5.816
			100.12	6.301	99.05	8.5569	100.48	7.056
					98.88	7.4458		
					99.91	6.5352		
					99.87	6.8677		
					99.52	6.7905		
					99.99	7.2481		
					100.45	6.7784		
					99.49	6.4924		
17	A C S	F	99.95	6.5093	100.58	6.7831	99.17	7.4115
			99.78	6.9269	99.7	6.4075	99.11	7.5557
			99.27	7.2137	99.4	7.3485	100.1	6.9187
					99.57	6.6092		
					100.77	7.1377		
					99.26	7.3259		
					100.39	6.4556		
					100.32	7.7731		
					99.45	7.1072		

					100.14	6.7525		
18	D N Y	m	99.99	7.0603	101.6	7.2739	99.37	6.2727
			101.13	7.2204	99.11	7.1207	99.51	7.4845
			100	8.0516	99.04	7.1519	100.22	6.7713
					100.8	7.5206		
					99.23	6.8044		
					99.4	6.8133		
					99.12	7.3544		
					99.9	7.3078		
					99.95	7.4744		
					99.23	7.4804		
19	K C N	m	100.3	6.7935	100.52	7.6903	100.23	7.6341
			99.81	7.5488	100.69	6.8692	100.34	6.3297
			100.76	7.2587	98.57	7.0485	100.89	7.6408
					100.02	7.1872		
					99.61	7.2709		
					99.94	7.3811		
					99.78	7.2273		
					101.03	6.8246		
					99.98	7.7733		
					99.98	6.8357		
20	M P	F	99.4	7.145	99.79	7.3061	99.01	7.2801
			100.59	6.482	99.71	6.8155	99.76	7.5426
			100.15	6.7381	100.61	6.6832	99.7	6.8232
					100.67	7.4319		
					99.25	7.3764		
					100.35	6.753		
					100.38	7.6433		
					100.45	7.4106		
					99.17	7.9786		
					100.36	7.0946		
21	N V	m	101.67	6.8594	98.24	7.3582	100.65	7.0516
			100.71	6.9577	101.47	6.4078	99.95	6.9346
			100.53	7.056	99.68	7.1349	100.96	7.038
					99.58	6.8655		
					100.53	7.1865		
					101.16	6.7595		
					100.48	7.5991		
					100.35	7.0594		
					99.17	7.3472		
					100.04	6.5024		
22	S P	m	100.66	6.3916	98.7	7.7219	100.86	6.7794
			99.92	6.2888	98.83	7.5546	100.82	7.3668
			99.62	6.8781	99.5	7.0803	100.89	7.902
					99.5	6.8246		
					99.54	7.0071		
					100.36	7.2482		

					101.1	6.4283		
					100.23	8.0602		
					100.29	6.3314		
23	G	F	99.74	6.9567	100.95	6.9868	100.36	7.0875
			98.55	6.8037	100.12	7.9573	100.03	6.338
			99.62	6.4256	98.79	7.5623	100.08	6.0163
					99.08	7.5514		
					101.7	6.1701		
					98.87	6.9437		
					99.78	7.3712		
					100.11	7.6262		
					100.54	7.473		
					100	6.6195		
24	S	m	99.71	7.6109	100.06	8.4097	100.38	7.4974
			101.4	6.8106	99.71	6.6049	99.54	7.2341
			101.26	6.6311	100.34	6.9341	101.1	6.9275
					99.77	7.2081		
					100.29	7.2562		
					99.37	7.4262		
					101.02	7.5272		
					100.58	6.5984		
					100.31	6.5485		
					100.03	7.3943		
25	A	F	100.1	7.0302	99.57	6.6428	99.88	6.2672
			100.3	7.7022	100.97	7.5257	100.7	6.5482
			101.73	7.3565	100.75	7.9282	99.28	7.564
					99.79	7.2701		
					101.08	6.1868		
					101.42	8.2059		
					100.68	7.0193		
					100.63	7.2078		
					100.66	6.0657		
					99.84	7.1278		
26	B	m	100.17	6.5967	99.83	7.0339	99.24	7.1536
			100.16	6.2551	98.93	6.155	99.6	7.7551
			100.22	6.6736	99.88	7.4756	100.24	6.8816
					100.17	6.5767		
					100.49	7.3119		
					99.09	6.902		
					100.87	6.3955		
					101.11	6.5426		
					100.33	7.3182		
					99.3	6.7247		
27	B B S	m	101.26	6.7369	100.57	6.7003	99.72	7.8084
			99.22	6.0679	100.29	7.1905	99.51	6.5017
			100.31	7.3136	100.25	6.4953	99.42	7.2212
					99.31	7.2818		

					99.94	6.8014		
					99.75	6.514		
					98.74	7.5914		
					100.82	6.708		
					100	7.5692		
					100.21	6.2057		
28	E G	m	99.7	7.4988	99.95	7.0085	100.71	6.406
			99.18	6.7411	99.88	6.7394	100.48	6.8024
			99.06	7.506	100.02	6.2764	99.72	7.9393
					100.27	7.5784		
					100.4	7.4878		
					101.38	7.3838		
					99.7	6.4971		
					100.23	6.7602		
					100.79	7.7019		
					100.01	7.0518		
					98.96	7.2222		
29	K J	m	99.95	7.677	100.63	6.7609	99.25	6.9651
			100.02	7.1886	100.35	7.6639	100.41	7.5792
			99.74	8.0649	99.76	7.6279	99.71	7.3103
					99.81	8.1324		
					100.19	5.9181		
					99.48	6.9435		
					100.7	7.1767		
					101.17	6.6181		
					98.69	7.4151		
					100.39	6.9324		
30	B O S	m	99.77	5.9337	99.78	6.7429	98.99	7.323
			99.9	6.4487	99.58	7.2692	98.34	6.8449
			100.55	7.2102	101.12	6.7454	99.9	7.3423
					101.31	6.8868		
					99.45	7.6678		
					101.18	6.6293		
					99.89	6.4037		
					100.22	6.7369		
					99.16	6.9044		
					100.6	7.7642		
31	R R	F	99.75	6.4045	99.71	8.092	101.02	7.0194
			100.69	7.3343	100.77	7.1065	101.22	5.832
			99.85	8.1233	101.11	6.4603	100.69	7.4199
					100.56	7.5923		
					99.31	8.0148		
					99.03	6.4721		
					100.28	7.8831		
					99.28	7.417		
					100.64	6.8099		
					99.79	7.2409		

32	B S	m	99.1	7.3437	99.2	7.2802	100.14	6.4652
			101.6	7.4788	99.53	7.783	100.19	6.6316
			100.5	6.2353	100.12	6.9968	99.71	6.4983
					100.17	7.402		
					100.22	6.0529		
					100.09	6.9123		
					99.6	6.754		
					100.3	8.2529		
					100.01	7.5978		
33	A	m	100.4	6.874	99.73	8.1027	99.22	7.5205
			100.13	6.0809	100.82	7.1058	99.77	6.8547
			101.54	7.2075	100.22	7.1782	101.12	5.9191
					99.92	6.71		
					99.26	6.5715		
					99.38	6.7297		
					99.98	6.6712		
					98.89	7.4331		
					98.68	6.7896		
34	K J	F	100.22	7.2774	99.57	6.6993	100.38	6.2648
			99.27	7.7013	99.34	7.1862	99.92	7.019
			101	6.7014	101.75	7.386	100.63	7.2092
					100.27	7.573		
					100.91	6.8033		
					99.43	7.252		
					100.46	7.4825		
					99.39	6.9688		
					99.25	7.431		
					100.68	7.0414		
35	M S N R	m	101.33	6.3993	99.89	6.8503	100.32	6.8429
			100.06	7.1926	99.04	7.422	99.39	7.1467
			99.86	8.2254	99.84	7.4396	100.46	6.9303
					99.77	6.6982		
					99.25	7.4256		
					100.51	6.9406		
					99.5	6.6264		
					100.08	7.0003		
					100.55	6.82		
36	P L	f	100.37	7.4041	100.78	7.0533	100.74	7.499
			99.02	7.6118	99.68	7.3428	99.85	7.291
			99.8	7.45	99.12	7.1454	101.77	7.4017
					100.1	6.7786		
					98.56	6.7306		
					100.11	7.8392		
					99.97	6.9084		
					100.39	7.8982		
					99.6	8.1439		
37	L J H	f	101.02	7.1492	100.22	5.9841	100.36	7.0374

			98.74	6.7489	100.09	6.3582	99.73	7.1334
			100.69	6.9321	100.18	6.2787	99.85	6.6277
					100.36	4.4012		
					99.86	6.9151		
					99.75	7.3792		
					100.83	7.3307		
					100.44	6.5975		
					99.18	6.939		
38	V S K	f	101.94	6.7791	99.77	6.5039	99.32	6.3276
			100.61	6.8665	100.96	6.8769	100.52	6.3984
			99.35	7.3049	100.05	6.5987	100.11	7.7563
					99.98	6.3037		
					99.93	7.189		
					99.84	7.2149		
					100	7.1943		
					100.07	6.8302		
					98.26	7.7416		
39	D P	f	99.45	6.3966	100.83	7.031		
			100.24	6.9341	100.08	7.0534		
			100.17	7.8895	101.2	7.6934		
					99.67	6.8407		
					99.71	6.8243		
					99.9	6.4189		
					99.01	6.9318		
					98.89	6.5426		
					100.21	6.5802		

2.2 CYCLIC MEDITAION RAW DATA

RAW DATA OF PRE, DURING AND POST

PRE CM			DURING CM												POST CM		
92	97	107	106	100	96	102	97	103	92	98	94	106	109	94	99	94	106
96	105	101	98	109	100	88	83	93	94	82	98	110	91	108	98	102	89
90	111	102	122	106	84	100	98	98	89	94	94	99	91	100	100	100	108
109	89	87	98	100	112	102	104	95	103	103	87	101	94	104	100	100	99
97	94	108	117	114	94	97	97	106	93	104	98	88	87	102	89	108	101
102	106	93	96	108	97	94	105	99	101	108	96	107	98	75	110	90	109
96	107	111	104	110	91	88	94	90	106	96	102	95	83	97	99	99	103
92	102	94	92	106	94	96	91	102	112	99	91	99	101	98	98	98	98
84	95	99	106	93	107	106	101	112	86	99	105	88	102	93	101	110	97
99	100	96	99	113	83	97	98	101	108	90	96	95	105	96	99	107	102
90	105	93	97	101	99	95	106	112	114	95	98	97	95	108	99	97	108
95	98	104	114	98	94	104	87	109	113	94	104	110	101	111	92	93	103
103	93	110	108	92	92	103	92	115	96	91	101	105	100	105	108	100	103
98	100	99	100	102	103	92	99	97	84	105	105	99	92	83	105	94	104
102	101	108	107	102	111	90	84	99	100	80	98	94	106	96	110	107	87
108	110	90	91	98	101	89	108	112	88	98	96	116	108	92	95	101	108
105	105	105	102	91	98	99	105	93	107	99	112	98	101	95	111	102	95
102	99	97	124	92	104	94	99	110	97	93	112	97	106	81	97	92	99
107	111	103	103	115	93	107	96	110	97	118	95	103	102	99	100	99	91
105	95	95	108	103	91	100	97	99	98	99	103	112	85	103	95	100	105
98	87	91	99	100	89	109	97	79	91	98	82	113	105	90	100	99	100
99	94	99	110	93	92	97	95	100	97	94	102	96	109	95	100	90	92
99	103	95	104	107	102	87	103	98	98	101	105	95	109	103	100	100	100
99	102	88	114	95	98	99	99	102	102	107	95	93	100	93	97	101	101
103	104	107	90	90	99	102	103	92	101	94	93	99	109	95	111	92	100
117	109	95	98	105	113	102	96	107	107	87	94	93	100	89	101	85	96
98	99	101	104	107	95	99	98	100	84	115	105	97	111	92	118	106	100
90	113	92	97	100	103	95	97	111	103	97	89	101	105	95	114	98	90
97	90	109	98	101	107	104	91	98	101	114	98	105	106	103	104	100	97
104	98	107	94	96	102	95	102	101	98	110	106	99	95		119	103	99
94	95	97	114	97	108	114	91	98	105	94	99	95	105		113	109	82
101	96	98	102	104	93	97	98	107	95	105	100	102	98		96	93	103
102	104	90	104	88	93	80	104	105	88	96	105	112	97		96	104	110
101	100	112	84	105	111	96	103	101	120	105	102	97	102		110	104	111
98	92	102	99	91	102	105	111	104	101	105	103	99	106		102	97	114
94	100	85	110	108	97	89	114	91	110	115	98	86	95		110	97	109
99	102	88	108	113	103	90	103	104	96	117	89	103	93		100	100	97
84	109	101	95	95	108	109	96	89	100	88	102	104	110		107	99	97
102	104	100	89	93	95	111	101	98	99	101	104	103	98		100	101	92
96	99	106	93	110	96	101	96	97	97	105	102	100	101		100	100	103
105	101	109	94	111	105	93	93	106	86	93	103	108	102		107	99	96
102	102	108	104	102	101	97	96	100	107	108	110	95	100		110	107	102
106	100	101	110	100	93	92	97	104	107	106	93	84	110		97	97	97
102	102	101	91	93	99	90	105	96	96	116	89	99	93		99	101	109
99	101	108	100	110	98	98	97	103	103	93	93	93	106		110	109	117
103	97	97	102	90	96	101	98	104	103	96	104	101	97		108	93	114
91	110	104	103	90	89	90	96	87	106	98	109	105	100		99	104	99
98	98	108	101	105	94	105	99	100	100	97	109	109	99		100	95	84
100	103	103	99	90	100	99	82	106	99	91	90	97	89		98	107	108
92	112	86	108	108	98	102	105	90	96	87	95	113	95		97	89	97
99	105	109	106	106	97	107	99	91	109	99	102	108	103		97	94	99

104	93	103	100	101	86	92	107	114	108	96	101	100	104		115	104	91
109	98	84	84	100	104	104	98	101	86	99	103	96	91		120	108	115
95	95	102	112	92	87	112	113	89	112	91	104	92	85		82	109	105
97	104	102	94	80	109	106	102	101	107	111	101				87	101	106
99	108	98	97	102	109	98	97	113	102	102	108				104	97	102
105	104	91	91	94	105	91	89	95	93	109	98				80	100	90
105	108	100	94	115	99	97	95	81	97	99	106				98	97	108
100	106	97	107	101	107	102	110	94	95	108	102				101	91	103
94	96	90	83	117	100	95	97	95	96	91	103				113	100	90
96	102	100	99	114	108	100	93	107	107	102	96				91	102	102
83	105	108	94	98	90	96	91	99	101	102	103				99	115	102
95	90	106	92	104	90	109	106	88	100	97	90				103	106	103
108	86	91	103	105	102	96	104	82	105	99	91				105	111	86
97	98	99	111	104	86	106	90	116	99	89	93				103	82	100
105	82	91	101	91	98	95	96	104	96	96	88				109	111	99
98	98	106	98	110	101	100	101	103	117	92	96				105	91	92
92	115	103	104	112	110	102	109	101	118	108	95				95	107	106
106	98	102	93	104	95	103	102	97	97	101	106				99	99	111
107	106	104	91	98	99	90	110	110	98	95	106				110	92	97
101	109	98	89	104	97	99	113	97	103	92	91				93	99	111
109	99	106	92	113	111	94	112	84	108	107	103				98	106	102
87	97	107	102	95	103	112	95	100	92	91	103				98	104	103
88	92	110	98	97	105	115	96	91	99	104	94				101	111	100
105	100	102	99	101	99	107	107	106	106	100	121				81	108	95
105	86	98	113	82	92	108	99	106	105	98	88				92	100	102
101	96	87	95	98	102	104	91	106	92	109	99				102	106	108
100	109	92	103	100	106	94	106	99	103	115	106				98	88	84
110	99	100	107	103	109	108	106	105	100	103	96				107	104	95
100	90	100	102	102	102	106	103	107	97	102	95				102	101	95
100	99	102	108	111	101	103	100	112	102	99	107				111	100	102
103	101	98	93	98	100	106	106	97	87	103	92				109	107	97
93	99	108	93	99	96	109	118	99	104	93	99				88	95	88
97	96	101	111	108	103	92	94	103	107	94	99				105	102	103
107	95	95	102	93	90	113	110	105	89	97	101				102	109	106
97	111	106	97	103	95	95	98	102	104	108	103				93	111	109
88	103	89	103	102	99	103	97	98	92	92	101				111	109	96
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105	116	105	95	108	88	103	94	103	100	123	92				101	88	100
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92	85	99	93	96	108	109	101	98	100	101	91				97	99	88
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94	101	104	98	104	100	107	113	93	102	106	80				88	102	97
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96	92	110	89	99	98	97	92	99	110	95	100				103	92	105
87	102	103	94	98	101	97	98	107	92	109	109				95	93	103
108	101	102	100	94	98	96	91	111	105	93	101				100	105	93
			93	98	111	102	100	94	110	109	95						110
			99	100	103	105	98	92	114	113	88						98
			107	108	109	105	105	87	93	94	97						98
			114	105	86	93	97	101	101	95	93						
			99	87	97	97	110	108	95	93	92						
			103	105	96	94	98	100	102	93	97						
			102	102	96	96	99	93	98	83	103						
			100	99	96	98	100	98	97	106	88						

			97	105	118	98	93	105	89	105	98						
			116	89	97	94	104	100	95	86	98						
			95	87	100	105	100	108	100	110	101						
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			103	107	99	99	103	102	113	99	110						
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			109	95	98	94	117	96	100	110	109						
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			98	101	89	105	92	91	94	96	82						
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			89	94	100	100	104	103	100	97	97						
			105	94	107	91	98	91	114	101	105						
			94	91	99	101	88	110	98	103	103						
			100	105	93	106	100	102	95	97	100						
						107	91	111	100	98	115						

2.3 MAÎTRE MILAN

DAY 1																	
106	97	98	100	98	98	101	100	104	100	101	107	102	100	103	100	102	101
100	97	100	101	99	103	101	108	102	104	98	99	97	102	95	95	99	100
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day 2																			
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84	98	86	83	97	95	105	106	99	93	95	100	98	105	99	84	104	105	104	97
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87	107	105	89	99	100	94	109	104	87	
99	100	108	102	92	115	103	104	102	90	

DAY 3																			
100	98	98	98	99	101	93	105	100	99	98	104	99	99	101	103	122	94	105	98
94	108	102	101	102	101	102	109	99	103	99	103	104	101	102	97	97	108	99	97
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98	97	101	100	101	103	113	98	101	100	98	99	102	105	101	99	112	97	92	105
98	99	101	103	101	95	102	104	99	106	105	97	96	104	104	104	95	98	103	97
97	102	97	95	107	101	106	98	96	101	97	94	101	103	96	104	113	104	99	98
101	99	91	99	96	100	103	86	101	98	98	101	100	98	105	98	86	103	97	96
106	96	102	96	98	107	97	96	101	97	95	99	98	104	100	103	88	98	99	102
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95	105	96	95	103	100	98	91	97	102	99	99	105	97	95	103	95	96	100	105
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96	105	95	102	102	102	120	98	103	102	96	94	105	101	100	100	90	102	102	98
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Day 4																			
83	103	98	114	101	101	107	100	104	90	95	101	112	108	96	105	96	96	84	106
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114	104	100	96	93	102	92	110	101	95	113	97	84	98	95	85	97	93	100	101
103	101	87	96	104	97	109	108	111	88	91	98	95	107	116	97	106	101	95	86
96	95	114	113	79	86	108	90	109	98	88	104	104	104	117	103	107	104	105	96
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104	99	91	91	106	102	97	103	98	95	100	91	79	95	104	109	100	104	96	104
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Day 5																			
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Day 6																			
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Day 7																			
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Day 8																			
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95	100	102	99	102	97	99	99	97	106	102	94	100	98	102	101				
97	102	96	96	97	102	108	97	102	104	97	100								
104	99	98	107	101	103	101	95	107	103	99	98								

Day 9																			
96	95	104	109	121	113	108	102	105	98	97	98	88	104	107	106	95	90	119	104
95	99	102	100	101	99	91	91	98	97	97	126	87	98	115	103	119	113	99	93
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95	99	96	108	98	112	112	103	98	94	89	94	108	102	102	107	107	95	105	98
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88	96	114	107	102	102	108	95	105	93	106	87	99	113	93	82	104	110	114	101
94	111	101	103	98	94	95	94	104	99	97	109	97	104	101	92	103	112	84	102
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93	116	102	116	103	95	90	94	107	115	84	110	97	94	92	102	102	99	96	105
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97	100	99	102	103	97	84	109	106	89	104	101	101	106	99	101	104	105	105	112
91	102	102	97	93	101	88	106	83	104	96	98	110	91	104	95	96	108	103	93
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106	99	97	108	97	98	113	94	96	93	97	106	97	98	101	120	103	86	105	99

Day 10																			
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Day 11																			
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102	103	103	87	98	104	86	103	111	93	104	89	110	107	114	99	100	95	108	99
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Day 12																			
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Day 13																			
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93	98	106	93	93	98	104	99	111	107	108	95	100	110						
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Day 14																			
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108	107	89	103	102	106	107	118	109	94	94	103	99	101	101	103	100	106	99	82
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93	95	105	93	92	108	96	95	86	97	108	105	106	103	104	108	93	105	98	101
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96	97	100	106	88	104	99	99	99	100	109	93	107	95	104	107	99	109	97	102
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91	103	102	105	109	110	104	99	98	104	96	80	99	98	111	107	93	106	100	97
85	111	103	106	101	90	94	112	98	107	119	100	103	95	91	103	110	115	104	102
108	101	105	107	92	96	101	100	99	95	101	103	80	101	85	102	96	90	96	102
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83	101	88	96	88	99	89	103	100	83	83	101	98	103	110	110	84	97	104	93
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97	97	90	95	98	107	90	99	101	106	90	106	103	105	98	98	100	90		
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86	110	111	104	102	91	98	99	101	102	114	101	101	107	104	100	109	104		
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96	103	97	91	110	96	104	101	102	101	112	91	100	98	101	93	96			
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Day 15																			
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89	99	104	117	95	107	102	98	103	99	103	105	91	102	102	107	101	91	110	109
91	91	108	95	99	105	102	103	100	102	105	94	90	109	103	97	115	101	108	101
95	94	104	94	104	99	111	97	97	103	98	104	84	103	97	86	98	93	98	93
112	109	109	100	94	108	99	101	91	111	94	97	84	106	90	106	118	95	95	97
97	110	95	102	96	110	96	92	106	106	91	99	103	99	94	98	99	111	93	86
94	103	89	96	95	91	112	96	104	100	92	97	116	107	100	99	87	91	97	89
106	93	107	105	103	104	98	99	107	94	92	102	91	94	103	101	97	95	104	97
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93	101	110	102	90	103	96	104	103	105	102	96	94	104	108	93	95	102	97	101
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94	108	114	103	105	106	85	101	91	93	110	101	98	89	92	97	94	105	83	107
99	94	88	92	100	96	89	96	96	101	99	100	92	101	106	114	99	104	89	102

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93	96	110	90	93	112	100	100	85	108	104	104	104	91	101	96	102	103	97	106
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115	88	106	109	100	105	104	96	91	97	107	118	82	104	103	112	99	95	91	111
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112	107	103	109	96	95	103	103	88	103	106	98	101	99	96	103	103	94	103	92
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97	105	108	97	97	114	111	93	110	99	94	92	108	99	106	106	89	96	96	98
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87	108	92	112	105	98	98	96	101	90	111	102		94	100	99	96	97	106	110
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Day 16																			
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97	104	110	112	103	111	103	110	99	92	98	99	101	105	80	105	98	106	105	97
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107	93	112	92	87	86	100	104	102	101	101	106	94	100	98	116	90	107	96	99
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101	90	84	96	99	98	106	94	102	103	104	104	95	117	107	100	112	103	87	100
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108	96	101	106	110	110	103	101	96	107	102	108	97	100	93	95	112	106	90	101
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87	96	86	106	87	97	102	104	98	90	100	107	97	92	104	99	104	90	100	99
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104	104	106	103	97	115	99	104	93	99	107	107	103	92	91	84	98	102	112	
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Day 17																			
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Day 18																			
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97	102	106	103	103	99	97	92	99	114	101	102	106	105	101	104	100	95	88	94
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96	94	111	104	100	100	106	98	105	94	104	93	109	88	97	101	117	107	100	93
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90	97	106	101	114	97	96	113	101	97	103	89	94	105	95	101	105	99	105	97
98	97	110	98	95	98	91	91	110	99	102	104	103	100	107	94	100	95	92	104
93	88	89	100	99	86	92	99	87	103	118	96	100	97	101	98	88	95	107	101
111	112	97	104	88	96	104	106	92	101	80	101	99	104	95	99	103	102	100	99
107	96	102	110	100	118	104	107	98	100	101	110	105	99	105	105	122	102	95	100
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96	99	106	106	112	110	98	95	100	91	96		104	94	91					
97	98	90	106	99	104	104	100	113											

Day 19																			
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94	102	99	97	101	96	100	102	99	95	102	102	97	103	100	100	98	104	102	98
103	102	100	105	98	103	100	100	98	101	105	101	100	99	100	99	103	101	105	
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102	100	98	102	93	97	102	100	99	103	98	100	94	99	103	98	104	99	105	
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98	96	102	96	106	101	95	100	104	93	97	98	100	97	104	99	99	100		
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98	100	99	95	102	97	102	99	103	104	95	95	97	104	105	103	102	98		
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Day 20																			
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113	98	108	97	106	95	110	98	98	101	103	100	97	86	118	103	106	103	104	101
98	106	97	92	113	84	95	91	90	91	109	105	96	89	100	108	82	100	96	103
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Day 21																			
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93	97	97	92	117	104	96	99	106	100	110	116	88	95	104	99	89	108	92	103
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108	96	81	94	96	101	104	85	97	104	86	110	90	99	103	93	93	96	101	100
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92	94	96	96	96	108	90	104	101	92	100	97	98	97	98	104	99	110	91	83
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88	108	92	105	90	98	96	99	106	109	102	91	107	107	93	102	93	87	97	101
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Day 22																			
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112	97	93	99																

Day 23																			
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113	90	93	86	92	112	84	85	97	103	102	116	81	109	105	100	98	101	103	80
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86	97	96	100	95	95	104	90	93	100	101	111	103	107	109	109	103	92	113	94
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101	106	112	100	93	94	97	102	96	112	85	92	101	110	88	108	85	103	96	101
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98	84	96	104	101	89	98	105	102	99	103	109	94	98	89	111	98	95	106	91
94	99	101	113	102	105	101	94	98	101	93	97	112	100	95	100	93	98	103	98
113	106	102	97	93	91	88	80	100	90	92	95	107	80	101	100	94	101	117	112
97	107	91	106	93	104	100	94	115	108	107	118	104	103	100	100	91	101	99	97
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98	102	103	102	106	95	90	102	97	91	103	107	88	107	103	101	96	104	90	103

104	105	85	95	93	101	100	91	112	107	105	93	101	91	111	95	119	92	101	96
107	91	98	101	101	96	109	95	94	99	96	93	96	111	99	103	98	102	110	104
101	93	100	103	88	108	107	107	90	106	102	101	115	101	105	88	95	98	98	105
88	103	92	100	100	99	101	98	83	84	104	97	106	99	98	102		121	89	99
87	101	109	102	107	94														

Day 24																			
105	95	108	99	102	105	96	94	110	104	97	97	97	102	109	96	97	94	96	98
101	102	97	94	84	110	106	90	103	94	104	111	110	101	94	84	84	93	108	89
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92	104	102	95	94	110	90	107	107	94	98	90	98	94	90	103	106	111	105	95
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107	95	110	90	108	100	100	88	105	108	103	97	100	98	108	99	93	115	106	110
103	108	98	97	87	98	101	99	109	97	107	107	93	102	106	90	104	104	104	87
99	95	100	109	106	89	96	99	111	100	94	100	91	101	101	95	89	92	110	83
102	107	110	104	91	110	105	110	93	105	83	96	104	105	103	100	101	107	106	95
91	103	108	108	94	95	108	105	98	97	91	103	102	99	93	97	91	99	101	97
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109	99	92	105	106	110	97	103	96	107	103	105	106	102	110	98	114	97	103	112
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102	96	105	102	96	108	107	100	95	102	93	92	100	86	96	100	105	96	101	96
108	98	94	94	92	100	99	117	89	109	113	116	109	81	94	107	116	111	85	105
99	115	99	100	80	101	96	106	110	101	111	98	95	96	102	99	95	88	102	103
103	96	103	95	96	88	105	102	110	107	105	101	97	96	93	104	95	93	104	101
102	99	108	96	90	98	117	109	97	107	87	101	92	108	96	113	98	94	95	99
112	93	104	89	103	98	92	89	98	88	101	108	105	93	89	99	101	104	107	113
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92	85	115	95	98	96	102	92	85	97	105	91	103	94	95	84	96	85	120	93
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106	115	103	108	110	106	108	106	107	109	94	92	97	111	106	104	117	112	103	102
96	101	94	104	112	100	108	106	99	91	86	96	110	98	101	103	101	101	107	106
95	104	88	99	101	104	96	97	95	96	98	98	101	107	106	111	94	91	103	100
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107	102	109	97	90	95	109	107	103	103	99	105	103	104	99	111	100	101	90	104
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102	98	105	96	106	108	109	95	95	98	96	106	120	98	113	100	100	105	100	104
108	92	100	102	84	101	98	98	102	108	97	108	106	117	91	100	113	109	94	105
103	99	105	108	101	108	109	97	99	96	114	102	108	102	101	92	110	97	99	96
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110	107	101	88	95	97	112	103	96	107	90	105	81	86	94	101	107	103	101	86
100	96	110	106	97	95	103	90	100	99	96	98	115	100	86	90	107	101	109	107

84	109	99	98	100	90	98	95	102	101	97	94	103	93	97	98	86	100	95	111
98	85	105	99	103	99	93	100	102	88	101	106	97	110	108	93	103	104	91	105
95	102	113	104	105	93	101	107	106	99	102	102	97	89	95	111	97	96	110	106
96	94	104	106	101	101	106	103	91	96	101	94	112	112	110	93	108	98	100	109
112	104	109	106	101	104	99	96	100	103	103	99	98	106	94	101	102	98	99	92
103	93	86	102	95	99	101	92	93	99	94	85	112	94	98	109	93	100	105	92
95	113	99	95	99	85	95	93	89	99	98	96	102	116	94	110	110	93	97	94
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Day 25																			
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Day 26																			
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94	100	90	103	113	97	101	92	109	84	89	99	94	99	94	104	105	96	100	99
98	100	93	96	95	91	99	103	101	97	100	103	101	93	96	86	96	94	95	92
95	109	109	97	100	94	99	99	104	108	102	97	102	109	98	97	94	103	86	106
95	102	103	100	100	98	103	106	107	98	103	108	104	103	93	107	97	111	108	109
101	100	109	116	106	111	94	98	106	97	90	103	108	96	111	91	97	101	104	93
108	115	103	106	108	102	87	86	95	109	108	103	109	98	98	99	107	99	107	90

102	93	93	104	101	97	100	92	98	100	105	103	98	90	89	103	105	87	100	98
106	98	105	102	86	107	101	103	104	107	103	97	103	98	92	96	101	95	102	91
95	102	116	94	93	97	103	115	97	107	98	103	110	89	94	110	98	107	87	107
80	109	95	111	100	103	88	109	100	86	93	99	99	94	107	98	104	102	100	98
104	85	100	97	95	95	115	105	110	98	99	97	94	105	99	100	92	96	99	94
92	93	104	99	100	109	114	108	94	92	109	106	94	100	97	104	97	84	92	99
97	93	85	107	102	90	104	98	101	105	109	95	94	96	99	99	98	101	104	100
94	112	109	89	106	106	99	97	105	94	101	101	99	99	100	103	102	95	110	111
94	107	93	92	105	100	103	110	99	94	101	112	106	107	104	96	97	109	107	97
93	98	97	93	101	116	101	99	94	99	115	107	103	108	96	98	100	95	93	97
111	93	92	99	92	96	102	90	106	102	113	99	96	102	104	105	91	95	111	103
94	112	98	102	109	109	107	94	96	103	102	103	95	99	99	103	95	97	112	101
96	81	87	108	104	104	103	101	99	101	100	110	98	99	106	96	103	108	109	100
100	104	106	101	98	103	92	106	109	107	101	92	111	91	111	89	108	86	107	106
99	109	100	91	90	100	98	93	114	86	103	98	95	101	100	102	92	92	108	93
97	111	116	102	100	102	95	97	103	105	102	91	94	101	103	99	92	107	97	102
90	112	97	97	96	103	102	89	96	94	100	95	101	100	105	102	91	110	95	91
105	106	98	102	92	101	102	97	88	104	91	100	108	106	99	97	98	107	98	93
96	111	101	112	100	93	105	96	102	109	95	93	104	96	101	95	106	94	113	83
104	100	92	95	106	97	107	97	91	94	103	92	94	101	95	90	98	101	98	106
103	108	105	112	101	103	102	97	105	92	100	100	85	111	86	100	103	108	102	96
111	104	99	99	110	114	94	104	96	104	118	106	98	99	101	102	117	95	93	105
96	98	108	119	110	108	116	86	97	109	82	97	107	108	105	103	97	102	85	107
95	95	118	101	103	107	110	95	94	95	99	94	104	88	99	111	107	96	94	93
105	96	104	100	115	104	96	109	103	98	89	89	113	105	94	104	103	114	94	97
102	97	104	90	111	91	104	110	98	95	91	96	105	120	95	103	103	115	98	102
88	104	93	100	92	106	101	103	107	94	95	96	90	103	96	98	102	98	102	97
89	97	95	95	101	103	110	98	101	95	105	99	88	116	104	101	103	96	97	99
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102	115	119	95	92	118	104	89	104	110	94	101	99	106	97	101	107	102	97	104
103	111	101	98	100	103	94	107	96	87	99	98	94	104	94	88	101	109	116	102
108	105	100	112	90	104	106	85	91	101	106	94	87	105	99	103	102	94	94	110
97	97	96																	

Day 27																			
94	109	104	92	103	88	95	108	107	92	106	96	93	85	92	96	106	122	88	95
96	101	107	106	113	99	106	102	117	106	87	100	103	96	105	99	102	101	115	102
111	96	83	106	102	100	94	96	112	96	102	100	95	97	101	115	97	97	112	103
108	92	102	98	91	111	85	111	94	104	105	101	103	100	98	106	113	96	100	103
96	95	99	90	93	91	107	103	106	109	104	99	97	118	98	99	100	98	114	84

104	102	105	96	108	99	85	93	93	101	95	105	111	99	93	102	103	87	100	99
100	101	97	90	95	103	99	98	100	100	88	103	98	111	104	93	102	98	97	101
99	93	94	103	83	91	88	96	99	105	103	86	98	98	99	113	89	118	91	102
110	91	102	100	102	93	107	99	97	96	104	98	102	101	96	100	103	102	93	97
105	113	103	91	97	102	100	95	114	102	98	98	92	104	88	98	107	102	98	105
91	98	100	108	98	97	92	92	115	107	112	101	93	79	99	101	111	94	95	103
112	98	93	95	97	100	98	98	93	107	87	101	97	97	101	91	92	96	101	101
106	87	101	91	94	106	106	101	108	112	91	92	99	109	93	99	102	111	95	107
104	97	100	95	94	102	107	90	106	95	119	94	102	109	98	108	102	102	100	96
90	103	114	101	98	93	105	100	101	96	112	107	100	105	100	86	102	100	96	107
107	106	112	101	109	102	112	95	105	95	94	105	92	102	94	104	96	105	103	99
98	95	109	99	103	116	100	100	98	98	82	109	93	106	107	97	103	95	106	108
105	98	101	78	107	90	106	106	92	87	96	102	103	88	100	103	99	108	108	98
95	99	104	93	92	115	104	100	101	105	102	87	114	97	104	98	99	93	107	97
98	103	113	106	97	96	97	100	89	94	104	109	106	94	105	96	92	99	85	91
106	92	96	111	104	96	104	100	90	96	108	111	103	102	94	92	111	92	106	96
98	104	99	112	102	110	97	107	94	112	97	97	108	92	92	107	100	91	113	99
103	100	98	99	100	102	103	108	97	111	105	95	99	113	103	100	106	95	101	96
101	90	106	95	98	96	100	101	103	89	88	85	96	109	103	99	106	101	99	114
103	94	99	108	99	102	107	96	98	98	99	91	93	93	95	92	113	106	95	104
95	96	83	103	89	111	100	86	94	109	108	89	93	95	99	91	93	93	100	103
97	91	96	106	99	106	96	85	87	99	100	106	103	102	106	106	111	98	86	101
99	96	106	97	98	101	97	96	107	104	100	99	106	98	95	98	110	91	103	106
101	100	111	104	101	109	106	112	95	99	99	95	93	99	111	103	98	110	94	104
110	100	98	87	107	98	108	100	102	93	102	101	104	111	104	100	95	105	98	106
103	109	110	101	97	95	98	95	117	112	77	103	99	84	100	97	94	92	98	96
94	103	97	100	99	105	101	112	108	97	96	94	106	99	108	106	97	108	93	99
100	102	105	99	106	92	89	104	87	110	87	92	98	93	94	102	105	94	101	109
98	95	89	96	81	103	88	100	98	107	100	102	96	89	101	115	95	110	88	98
111	94	109	107	97	107	107	92	93	104	118	99	100	91	107	96	99	103	102	102
103	110	93	98	103	104	91	101	101	102	100	94	102	104	99	106	97	101	103	108
99	93	108	108	94	100	107	99	100	105	80	100	110	99	105	106	88	94	99	99

97	89	95	102	111	105	91	106	106	107	89	94	106	104	105	92	107	106	90	94
110	100	111	93	83	102	109	97	92	98	106	95	90	93	103	106	103	92	106	95
101	107	103	106	98	90	102	102	102	100	99	108	94	106	89	92	88	100	103	92
89	95	90	111	101	95	102	98	89	93	106	98	91	86	113	103	108	93	88	100
101	96	106	106	90	99	102	103	100	102	105	106	108	100	91	97	113	99	93	92
100	99	106	99	94	110	100	105	96	96	109	83	101	104	113	102	106	108	96	94
111	93	101	116	99	95	98	108	112	108	91	98	97	88	93	80	100	100	102	104
108	104	97	112	102	108	96	119	83	98	97	91	96	109	113	102	121	115	91	95
110	109	102	106	92	94	97	93	98	111	105	98	100	105	98	97	97	104	96	98
100	103	100	107	103	87	108	102	90	101	97	107	103	104	106	101	92	100	118	110
106	94	86	89	85	89	101	103	106	107	115	107	92	98	97	101	97	101	107	101
103	92	112	105	103	107	100	97	108	106	99	113	111	98	94	110	108	96	97	92
98	98	89	96	95	103	100	106	95	96	106	100	98	96	105	110	104	102	100	105
99	101	97	105	103	101	98	85	103	109	91	95	81	95	97	108	110	100	99	89
99	104	93	89	98	98	107	107	101	104	110	107	94	97	100	96	92	97	90	108
98	101	90	103	95	105	97	96	104	100	93	99	98	99	106	105	96	104	103	101
103	98	100	99	100	99	97	105	93	99	96	115	89	97	101	92	104	99	100	105
101	98	112	100	104	95	110	98	91	103	91	102	105	80	108	85	105	110	109	111
103	116	114	83	112	99	108	102	96	102	109	93	91	96	108	109	102	118	109	93
113	102	106	91	88	81	108	96	85	95	100	101	104	101	102	106	105	103	101	93
80	98	100	99	110	91	94	89	101	96	108	100	89	95	107	92	113	101	103	103
101	98	102	103	101	104	101	90	115	103	98	109	95	106	96	97	96	104	95	103
106	107	89	90	90	98	92	90	105	90	104	90	102	106	96	98	97	89		
92	88	106	107	91	104	105	103	94	101	94	93	90	97	109					
87	91	98	104	93	109	98	113	101	105	96	103	96	108	108					
94	101	99	105	87	104	95	97	108	107	95	103	108	106	98					
89	96	95	98	103	101	88	110	111	101	105	95	104	110	113					
114	107	113	101	100	109	91	83	98	101	90	85	101	102	100					
105	106	93	93	101	102	97	89	95	91	94	90	104	105	108					
108	94	111	94	105	90	94	98	88	100	88	103	109	91	89					
101	106	95	96	94	93	99	107	99	99	102	92	105	85	95					
119	100	99	105	98	96	110	82	108	98	104	95	95	92	113					

103	96	103	110	104	96	87	99	112	102	98	95	95	95	96					
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Day 28																			
98	98	93	99	88	102	90	88	97	96	93	95	100	99	91	107	94	92	99	102
93	91	106	115	90	96	101	106	100	99	97	97	95	96	101	108	93	91	102	98
86	107	101	102	90	104	110	107	100	90	105	110	104	102	104	95	112	104	98	114
105	107	100	99	105	82	98	111	98	103	101	78	93	99	91	102	107	102	100	101
99	88	89	95	97	83	114	97	111	108	100	112	111	93	106	108	108	96	94	90
91	78	102	101	96	97	105	96	95	89	104	106	103	107	106	103	95	113	94	94
95	91	100	85	106	111	105	100	103	91	92	101	96	98	99	104	101	92	98	96
94	102	104	109	98	98	117	100	96	108	100	95	99	98	103	98	93	94	109	111
98	101	91	102	98	104	101	100	96	104	94	104	92	97	93	104	93	95	92	103
107	109	104	89	109	98	103	100	98	90	111	100	95	105	110	101	104	105	91	102
106	104	99	102	109	97	101	98	95	100	95	89	96	96	98	102	112	109	96	111
104	120	111	100	108	95	109	93	98	97	111	105	88	101	99	96	98	103	106	84
89	104	97	93	92	93	98	105	106	108	101	107	92	96	108	91	112	104	107	99
92	97	99	105	91	99	104	93	118	97	97	98	98	93	97	101	93	100	100	107
109	105	97	99	100	93	92	94	98	103	107	100	102	99						
87	94	108	97	95	93	88	86	98	105	96	93	118	98						
90	97	103	95	102	107	105	98	104	91	99	102	101	108						
97	100	111	114	102	108	105	97	93	104	116	106	97	93						

Day 29																			
92	105	90	100	103	103	99	102	88	110	104	96	100	96	105	105	98	107	93	88
92	93	98	105	99	88	104	104	100	94	94	98	99	99	97	93	106	95	104	111
103	97	95	102	94	106	112	100	104	87	95	97	115	114	97	111	99	90	97	96
95	98	104	106	114	102	92	105	105	97	98	87	112	109	103	93	107	102	97	116
99	103	97	103	95	97	103	94	111	82	100	91	110	105	105	99	105	100	106	99
98	110	93	105	97	104	88	100	92	100	100	105	93	101	89	97	94	108	105	103
96	97	102	100	98	111	98	99	111	102	103	108	105	96	104	95	112	111	108	96
94	108	110	96	106	96	99	103	115	97	103	104	86	97	103	100	101	111	96	106
97	97	101	95	102	105	104	100	93	102	99	106	101	102	107	107	100	113	100	92
99	98	99	98	87	88	88	104	101	99	93	100	106	104	104	96	94	106	105	103
111	95	96	91	98	95	89	98	102	87	99	97	92	88	93	99	112	94	95	107
94	101	109	99	104	98	101	105	112	105	98	106	100	97	89	97	106	114	96	108
98	104	112	99	104	98	108	92	83	113	103	97	105	101	101	93	98	107	102	101
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104	98	92	99	105	107	101	99	94	89	95	110	98	105	89	87	106	106	95	114
92	103	92	93	94	105	113	95	105	98	101	107	111	115	97	93	109	96	90	94
100	100	90	95	97	84	91	105	95	102	101	107	108	109	103	102	104	89	84	89
105	111	96	100	101	103	105	102	92	98	107	94	82	106	94	101	78	107	82	99
92	95	91	103	100	94	113	107	102	107	92	98	99	92	108	111	99	105	102	93

107	111	104	114	98	107	97	103	94	100	102	98	99	95	111	99	106	100	94	103
91	99	92	102	98	103	109	109	122	97	106	119	109	100	105	110	107	93	104	98
102	109	111	99	91	93	96	100	102	98	100	86	86	96	100	103	101	104	107	94
106	96	94	100	99	104	93	96	109	108	99	92	107	95	87	92	100	98	101	90
96	113	104	111	99	99	93	103	102	91	99	107	96	103	104	108	92	91	113	98
109	89	107	98	103	108	102	87	105	88	86	107	101	89	104	101	92	103	101	110
113	102	99	98	101	87	111	112	89	99	108	92	96	106	103	99	99	107	100	83
85	98	105	99	106	99	117	104	96	95	75	91	112	98	103	98	100	114	92	100
96	107	107	96	100	105	98	87	94	106	83	95	115	96	92	101	94	95	97	95
120	103	107	101	98	106	106	102	93	107	101	105	100	103	106	93	104	112	107	102
100	97	97	109	92	105	95	107	99	96	98	95	102	97	106	111	109	96	108	109
116	90	103	98	96	109	102	107	96	91	99	99	111	93	94	98	91	95	101	97
104	99	91	102	108	103	94	96	100	94	95	104	93	107	103	100	101	101	99	93
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98	92	106	89	112	103	107	99	95	110	104	97	99	101	88	98	105	108	112	110
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104	96	107	102	98	100	103	102	109	89	104	101	104	104	87	110	97	105	106	90
108	108	109	97	104	99	104	108	94	94	107	107	103	98	108	101	101	95	103	97
95	102	94	107	111	97	103	94	111	107	106	94	105	90	112	91	93	102	97	106
96	109	103	111	101	88	103	85	90	96	95	111	108	99	99	111	89	91	94	99
94	95	106	90	84	108	101	88	106	98	103	108	95	90	95	99	116	93	94	108
94	92	88	95	86	88	109	102	106	91	99	98	99	103	92	110	97	102	109	108
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103	107	107	115	95	114	98	98	90	98	88	97	89	120	107	100	102	98	103	96
96	102	89	102	97	98	95	90	97	93	115	96	105	97	102	103	115	101	92	96
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108	99	89	110	104	88	99	95	99	98	104	91	96	93	95	95	100	100	93	107
100	86	93	100	90	99	99	102	105	105	103	86	101	102	104	108	87	95	90	109
92	120	101	103	106	98	106	93	101	105	104	107	111	101	96	108	103	102	115	108
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104	108	96	117	101	98	108	100	97	107	94	97	102	111	116	86	104	106	111	113
103	102	99	110	93	84	113	95	96	95	105	94	101	93	101	106	97	109	105	96
109	101	110	95	102	95	108	96	99	91	104	100	90	96	95	103	101	104	98	102
85	105	107	111	104	94	81	100	99	98	96	94	102	94	115	92	105	101	102	85
92	93	95	102	97	85	92	117	106	97	103	102	94	107	121	115	110	98	93	88
101	94	100	105	99	116	89	110	105	102	105	109	97	104	92	103	108	115	106	93
103	103	94	109	88	95	108	98	100	98	91	103	92	104	92	106	100	99	100	117
105	98	89	102	105	107	96	110	100	94	113	94	104	98	97	115	100	84	89	102
101	104	98	111	105	110	112	98	99	99	92	93	113	95	97	102	97	104	94	101
107	108	93	92	90	99	111	110	106	96	102	95	115	105	106	98	115	94	95	104
105	101	97	103	106	98	108	101	100	98	110	101	96	94	95	112	101	104	101	102
88	97	104	99	95	94	103	117	95	108	86	88	102	101	91	106	105	96	95	102
90	106	117	89	93	103	106	96	105	85	93	104	103	97	103	103	105	96	105	96
108	109	103	102	105	97	94	101	86	108	92	103	100	95	104	97	86	83	107	88

112	93	105	97	106	98	99	100	108	110	90	99	104	98	104	92	96	96	100	111
75	101	89	90	94	104	104	99	102	102	109	101	89	103	94	105	93	95	101	110
98	98	93	95	105	103	107	93	97	110	100	102	106	86	113	98	81	92	108	104
77	109	113	106	104	95	100	101	87	104	103	89	111	102	92	113	101	107	101	99
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Day 30																			
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108	83	93	99	106	107	93	98	92	86	107	112	94	94	98	107	98	93	102	99
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99	88	99	96	90	97	102	82	106	103	108	97	92	92	103	103	105	97	99	104
92	99	91	105	109	105	88	102	103	107	100	105	102	114	109	99	101	90	106	98
89	100	98	114	94	90	91	103	91	111	97	104	110	103	98	111	99	94	108	98
96	97	102	108	92	115	96	102	95	99	111	103	97	99	96	88	105	109	89	108
104	102	94	108	95	97	96	103	90	94	101	98	104	106	85	109	111	113	111	82
103	112	119	102	104	107	109	96	95	102	99	108	102	95	109	97	101	93	93	96
99	104	100	100	96	109	93	107	109	98	93	98	85	117	107	93	101	100	110	102
105	91	102	96	98	109	95	107	94	94	87	102	109	107	112	107	103	101	90	108
109	109	86	105	103	88	99	98	105	88	106	98	102	100	104	104	89	86	101	100

109	93	95	92	101	94	100	100	103	97	96	98	89	94	93	99	110	107	104	94
85	99	93	100	104	99	94	107	108	95	106	109	94	102	109	114	102	94	110	95
101	96	107	89	97	97	92	90	91	98	114	103	101	101	110	96	108	79	100	82
94	94	97	97	108	117	110	112	101	105	99	84	92	93	99	103	99	107	105	116
115	103	110	93	111	88	109	103	103	95	104	102	93	90	100	98	115	100	113	103
100	97	103	113	93	105	82	99	109	106	94	108	102	100	90	108	94	104	97	106
95	107	100	106	100	90	97	103	92	102	105	97	99	107	102	120	99	81	112	88
110	98	94	95	103	100	93	108	94	97	98	99	97	105	105	102	95	89	93	103
99	89	107	101	96	117	95	104	100	102	112	96	98	105	101	92	97	95	89	100
98	97	99	100	97	108	101	92	109	94	95	107	89	92	97	100	101	94	94	111
103	113	94	102	93	95	105	103	90	100	108	89	100	84	90	96	86	100	83	104
100	115	98	96	103	99	111	91	110	101	91	92	115	104	96	101	100	105	101	106
99	85	106	96	107	100	95	91	107	106	83	99	100	104	96	101	102	98	102	98
93	113	99	109	109	94	87	110	104	92	110	99	89	95	107	94	107	113	93	96
99	92	95	98	106	104	90	107	106	102	96	97	90	106	93	108	101	102	105	101
80	97	92	112	111	85	109	97	105	114	100	106	91	92	107	104	96	108	95	100
107	104	107	91	101	106	99	94	98	110	110	114	106	93	96	93	96	108	101	95
102	103	103	102	91	99	107	93	106	101	92	96	116	102	101	115	110	105	104	94
103	92	115	105	101	97	103	108	89	99	92	109	102	102	114	95	109	99	106	103
93	96	120	95	98	103	94	93	101	106	99	103	99	113	107	122	90	102	91	94
84	109	100	89	99	110	102	92	108	90	97	109	104	97	99	96	92	101	98	95
92	113	111	98	109	99	104	100	94	108	101	91	94	97	105	102	105	79	108	93
113	92	97	101	104	96	91	115	108	87	89	102	108	91	91	96	97	93	96	93
115	99	107	101	93	105	101	94	100	91	108	92	88	95	104	102	102	95	93	94
109	94	85	95	107	99	98	86	104	100	108	105	108	103	100	102	108	90	98	97
100	94	103	89	109	99	96	89	98	101	114	88	113	92	98	94	98	96	81	111
103	95	106	116	102	95	112	89	83	107	101	105	103	105	115	112	99	96	104	99
99	93	93	103	105	111	105	96	103	100	93	99	95	96	91	99	99			
94	99	102	99	88	111	98	92	94	98	103	98	102	106						
103	105	88	102	102	99	97	108	107	102	107	99	97	102						
92	98	102	99	104	111	105	99	93	105	105	95	106	104						
106	101	102	99	105	98	93	101	97	95	109	100	95	99						
109	94	105	87	114	114	111	89	94	101	99	93	106	93						
98	113	111	106	100	103	103	108	93	107	96	98	108	113						

2.4 AGNIHOTRA

RAW DATA OF PRE , DURING AND POST

Pre					During					Post				
98	88	87	101	99	103	116	105	89	101	96	104	111	91	108
110	99	101	88	103	113	104	102	94	103	101	92	105	102	99
96	107	105	110	109	95	88	117	102	93	97	101	110	96	97
102	103	101	101	87	101	97	111	93	94	97	103	93	100	100
95	106	108	99	93	93	107	110	100	97	105	106	103	108	93
104	94	101	113	104	105	95	95	99	95	114	105	87	98	103
86	99	95	91	107	104	102	89	105	98	110	102	91	106	87
106	91	99	108	108	100	107	83	83	98	94	94	87	91	110
107	97	107	118	97	101	104	103	108	91	98	97	94	95	101
104	97	102	102	98	112	92	97	103	89	95	94	105	109	104
98	90	97	98	98	102	108	102	100	93	102	101	99	103	96
100	83	111	95	99	109	101	101	90	113	90	97	102	103	103
98	112	106	101	98	109	110	93	99	95	94	96	90	102	105
105	97	102	97	111	93	96	94	95	91	84	103	87	115	102
98	105	104	90	101	89	106	111	81	83	100	92	107	103	97
96	98	101	108	109	98	84	97	96	90	97	96	102	99	111
107	104	106	107	98	99	93	98	113	92	103	94	94	110	94
114	101	109	105	102	113	109	91	98	104	79	109	95	93	107
103	106	94	83	106	91	95	91	94	97	106	107	105	100	100
96	102	93	113	97	107	98	97	108	96	95	105	111	94	90
116	109	99	102	97	104	104	103	95	102	99	96	90	109	96
108	98	100	111	118	121	99	99	107	94	103	104	108	102	110
112	98	121	107	105	107	90	122	100	98	101	105	108	94	97
103	94	110	109	94	92	106	106	95	111	109	94	101	93	100
114	98	106	95	107	102	95	102	97	103	118	105	88	97	103
103	105	104	98	82	101	93	98	105	92	102	93	101	107	98
110	112	98	105	107	101	99	100	113	93	112	111	93	105	96
104	113	111	110	100	85	87	90	93	113	100	94	100	94	93
95	89	105	99	111	98	107	95	90	109	103	101	94	93	101
109	99	95	98	107	112	104	91	104	106	105	106	98	101	115
98	106	104	121	90	116	103	91	98	97	102	87	100	99	112
101	108	94	92	107	100	102	101	93	104	97	100	102	105	116
108	83	101	98	100	114	103	104	102	107	93	86	85	84	104
98	103	102	85	101	91	91	105	89	89	101	113	98	95	104
108	112	99	97	105	107	101	102	94	105	93	99	106	91	99
103	111	100	98	111	107	106	99	106	113	88	101	97	101	105
86	97	110	90	95	94	112	105	87	110	90	104	104	105	92
90	98	102	99	98	96	98	98	102	103	100	107	98	92	104
99	100	110	98	93	88	102	96	98	102	104	81	102	116	100
93	90	96	96	109	99	100	107	92	103	107	104	106	106	98
85	94	94	106	104	98	113	102	101	96	86	105	100	116	100
97	109	100	103	107	106	107	99	100	108	109	99	109	89	97
94	102	99	97	110	115	110	101	95	98	95	112	101	100	101
108	110	97	96	92	90	97	98	100	94	97	98	103	101	101
85	90	95	98	100	96	109	101	101	98	81	101	96	96	110
104	95	110	97	92	99	104	104	91	103	99	116	112	102	93
103	93	103	102	103	97	98	92	104	107	110	97	101	102	101
102	90	106	112	94	95	109	96	101	88	110	107	92	99	98
96	99	112	106	94	110	112	91	97	91	100	103	98	105	107
108	111	106	103	98	109	102	112	102	100	100	84	103	98	94
107	98	95	93	105	99	92	104	105	87	99	93	102	103	91
112	106	108	100	96	107	94	103	111	101	111	103	95	97	103
107	101	107	114	95	75	98	110	98	100	100	102	108	111	94

108	99	111	102	98	88	88	103	112	96	96	104	98	87	105
98	100	93	97	98	89	75	96	105	104	89	106	111	120	107
86	102	85	93	100	99	104	108	95	102	100	107	94	103	109
103	85	89	94	99	105	108	107	100	103	95	99	102	95	94
105	101	91	95	98	110	90	109	103	93	124	90	97	100	106
101	93	87	100	98	111	101	105	104	103	100	96	101	98	101
103	97	90	108	101	108	98	109	101	96	94	106	92	96	117
98	99	93	97	109	102	101	106	100	109	103	94	107	95	92
91	98	96	110	91	105	109	97	107	103	103	94	100	98	109
92	97	109	108	104	105	108	92	94	98	100	105	96	108	107
100	97	111	100	104	106	106	101	105	114	104	97	103	95	105
91	105	96	109	96	92	105	89	102	104	102	94	86	93	94
96	94	103	102	100	93	109	107	98	103	97	113	106	104	105
93	84	100	93	99	109	105	97	101	100	102	106	110	98	101
101	104	106	98	94	101	99	119	99	116	96	111	97	89	101
97	95	101	104	100	92	107	98	107	100	90	91	98	101	85
96	96	103	109	113	105	96	90	103	104	105	86	99	99	98
109	107	101	98	103	114	90	102	91	104	100	90	94	94	109
113	95	99	97	96	95	110	89	104	101	91	103	105	105	107
105	104	85	100	97	105	101	102	103	102	97	91	107	103	94
97	102	91	87	106	96	105	115	100	95	93	98	101	96	108
96	99	91	105	106	92	91	83	106	93	88	98	104	109	102
94	97	106	97	107	101	100	89	102	102	101	106	106	98	96
95	94	97	108	107	97	101	95	92	97	97	104	101	108	84
107	108	110	85	99	107	99	120	97	97	95	107	95	89	96
115	100	90	95	105	99	91	93	106	95	116	109	106	103	94
106	104	98	98	108	99	102	112	95	85	111	110	102	97	95
100	92	107	97	103	107	81	100	99	86	101	105	107	108	110
96	94	104	97	109	107	100	99	97	92	98	94	90	107	97
104	81	97	104	104	91	91	118	94	111	110	96	95	87	101
90	113	116	90	90	114	106	106	103	97	90	103	89	92	105
103	93	103	103	96	95	102	101	102	95	104	102	93	95	96
102	104	90	98	91	113	83	118	85	100	97	111	101	89	92
101	101	97	91	94	103	101	79	92	96	93	104	99	93	94
105	93	103	93	97	90	109	103	104	100	97	103	104	95	101
96	95	107	102	95	108	100	101	121	97	103	113	108	98	106
96	104	98	110	100	102	100	104	96	96	97	85	114	95	85
88	94	103	110	98	96	88	105	100	105	95	86	98	96	94
79	102	98	94	104	109	110	100	91	89	104	92	84	98	95
99	101	97	103	104	101	98	97	101	99	95	91	100	96	100
93	96	107	102	105	109	100	112	95	94	106	102	99	93	111
89	107	109	98	97	98	93	102	111	104	91	92	90	96	91
94	113	110	95	93	95	110	101	96	97	96	101	110	86	82
96	100	92	105	100	94	95	105	113	103	103	86	96	112	100
97	105	100	98	95	95	94	93	116	97	105	105	115	94	101
93	108	101	96	87	105	100	100	92	105	104	100	95	104	100
98	103	108	116	89	100	109	93	109	95	94	99	90	93	102
97	99	99	103	114	92	112	98	81	117	105	102	102	98	117
110	96	93	102	101	96	91	113	98	94	104	96	94	105	99
101	103	103	98	103	99	93	106	101	107	90	102	109	95	102
94	104	103	90	98	96	109	101	104	111	106	96	94	100	91
106	92	95	96	103	94	98	97	108	99	94	101	93	118	110
94	100	99	108	88	104	90	100	117	97	104	93	97	97	98
100	98	105	96	93	100	103	103	91	92	110	101	109	100	102
96	93	101	95	107	108	104	91	84	107	96	91	102	99	91
104	101	95	100	100	96	97	96	103		99	100	94	102	

109	108	121	99	100	112	100	104	82		100	94	101	100	
96	112	83	103	103	98	98	113	95		91	103	100	98	
93	98	97	105	97	100	95	104	108		109	120	96	108	
103	107	95	91	112	106	102	110	99		98	107	105	107	
109	108	104	93	87	104	108	94	102		91	102	90	98	
101	103	98	106	87	102	98	95	115		100	102	107	94	
91	96	101	91		97	99	107	106		98	111	104	84	
97	101	100			94	99	98	96		84	105	91	103	
105	112	100			104	105	94	93		107	112	97	99	
104	101	95			108	93	113	102		102	105	101	102	
108	106	108			99	118	106	99		102	102	114	95	
97	101	104			96	98	109	105		94	90	90	90	
92	93	93			103	112	104	105		97	115	101	98	
102	106	93			92	86	96	105		102	102	95	105	

2.5 APTHORYAMA YAJÑA

2.5.1 RAW DATA OF APTORYAMA YAJÑA (DAYS 1 TO 5)

DAY 1 NO EVENT		DAY 2 DUR		DAY 3 DUR		DAY 4 DUR		DAY 5 DUR	
MEAN	SD	mean	SD	MEAN	SD	MEAN	SD	MEAN	SD
99.75	6.2284	100.1	7.4786	100.08	7.1031	101.19	7.132	100.1	7.3299
100	6.9573	100.5	6.3254	100.1	7.8657	99.76	6.481	98.67	5.8794
100.63	6.7475	100.65	7.338	99.89	6.8184	99.64	7.209	100	6.8343
99.81	6.6297	100.29	6.6047	99.45	6.5381	100.24	7.354	100.91	7.021
99.64	7.4824	99.74	7.8091	100.66	7.2631	99.65	7.087	99.47	7.6726
99.54	7.9321	99.24	7.2364	99.86	5.712	100.1	7.878	97.61	7.282
100.28	7.8462	99.66	7.1255	101.56	7.1029	101.03	7.238	99.88	7.0971
100.25	7.253	101.23	6.7508	101.57	7.4904	100.79	6.588	100.12	6.1649
100.75	6.6589	99.38	7.5703	99.52	7.3957	100.42	6.717	100.22	6.9028
100.29	6.811	99.47	6.6598	99.95	7.3696	100.62	6.999	101.9	6.4362
99.72	7.0555	98.82	5.9686	100.52	5.8266	98.76	7.269	100.81	7.2869
99.01	7.0288	98.83	7.2739	100.34	7.2728	99.69	6.631	100.47	7.3628
100.17	6.8579	99.66	7.6505	99.35	7.9891	99.92	6.496	99.61	7.2876
99.44	6.9112	101.11	7.1491	99.86	7.1929	98.81	7.875	99.75	7.0243
100.25	6.9054	100.21	7.4023	99.72	6.5568	99.89	6.893	100.19	7.5488
100.54	7.0334	99.99	7.3998	100.51	7.023	99.24	6.966	98.9	7.6851
100.14	5.6872	100.04	7.6633	101.07	7.3364	100.33	6.521	99.37	6.4223
100.04	7.5918	100.26	6.408	99.42	6.9387	99.45	7.9	100.34	7.2044
99.25	7.5617	100.15	6.568	100.84	6.6084	100.58	6.706	99.06	7.573
99.25	7.5617	100.64	7.3313	99.87	6.172	99.7	6.925	100.64	7.0704
99.77	7.132	100.59	7.0124	100.71	6.6474	98.92	7.554	99.96	7.0923
99.76	5.8554	100.49	7.0274	99.86	7.1223	99.42	7.583	100.77	6.074
100.71	8.0142	100.17	6.9907	98.54	6.2481	99.11	7.588	98.86	6.6637
99.82	6.7216	100.04	7.0695	101.17	6.921	99.84	6.832	99.91	7.733
99.39	7.3717	99.56	7.0544	100.56	6.75	100.17	7.567	100.54	7.4243
100.42	7.1917	99.79	6.9968	99.93	6.9591	99.89	7.084	99.19	6.4662
99.51	6.9624	100	6.9758	99.56	6.9185	101.22	6.588	100.9	6.9275
100.57	6.9624	100	6.971	100.25	6.8185	101.11	7.62	99.54	6.5032
100.01	7.2188	99.82	7.1878	101.2	6.6969	100.3	6.859	100.31	7.1938
99.68	6.8059	99.9	6.8792	99.09	7.2989	99.63	7.477	100.29	6.9597
100.23	7.545	100.59	7.0744	100.39	7.6249	99.85	6.929	98.8	7.2446
99.35	6.6033	100.32	6.7747	99.74	7.3121	98.88	6.855	100.1	7.6337
100.07	6.9446	98.62	6.6678	100.38	7.5274	100.88	7.644	100.42	7.2029
100.6	7.7405	100.32	7.9174	100.2	8.008	100.14	7.607	100.13	6.993
99.57	6.8803	100.85	6.8966	100.46	6.9506	100.34	7.073	98.73	6.5138
99.64	6.508	100.64	7.5739	98.46	7.0916	100.24	6.75	99.66	7.202
99.2	6.7465	100.29	7.5429	101.14	6.3882	100.72	6.862	98.97	7.2017
100.66	6.1631	101.36	7.1315	101.18	6.9955	98.85	7.151	99.48	7.1795
100.92	7.348	99.87	7.5447	101.03	7.904	100.72	6.49	99.51	7.8159
99.88	7.2129	100.27	6.7776	101.08	7.6682	100.3	7.287	100.62	7.8106
		100.39	6.7478	100.01	7.3588	99.33	6.679	99.66	7.0155
		99.21	6.9374	99.45	6.7471	99.67	6.486	100.09	7.4578
		99.48	6.7006	100.04	6.4971	100.64	7.618	99.87	7.0175

		100.28	7.044	99.99	7.5752	101.44	7.67	99.83	6.937
		100.66	6.6458	99.72	6.9936	100.28	6.636	99.68	7.4845
		99.74	7.2706	99.27	7.751	100.31	7.459	99.62	8.2312
		101	7.9098	100.73	7.2834	99.51	6.773	100.87	6.6479
		98.6	7.3182	99.91	7.2112	99.98	6.153	101.2	7.3255
		98.62	7.93	100.75	6.9767	100.01	6.52	100.22	6.9465
		100.76	6.5368	99.65	7.0478	100.93	7.016	100.86	6.7883
		99.32	6.8415	100.71	7.9599	99.71	7.1	100.69	6.2965
		99.27	6.9353	99.48	5.9569	99.1	6.083	101.47	6.5375
		98.51	7.0546	99.91	6.7556	100.11	6.478	101.59	6.3946
		100.18	7.0746	100.67	6.2685	100.09	7.149	100.65	6.0476
		100.05	6.2237	98.82	7.4242	99.6	6.68	99.17	7.6806
		98.88	6.9228	100.4	7.3978	98.75	7.034	99.58	7.2435
		98.61	7.0695	100.75	6.6079	101.05	7.48	100.69	6.381
		99.93	6.8435	100.46	6.6779	98.82	6.958	99.27	7.7301
		99.9	6.8704	100.38	7.0522	100.23	6.697	99.79	7.6002
		100.01	7.1202	100.35	7.327	98.68	7.716	99.58	6.3567
		99.78	6.5282	100.04	6.9456	99.06	6.91	99.93	6.5447
		100.07	6.9037	99.61	6.6967	100.26	7.268	99.41	7.5037
		100.22	6.8055	100.81	7.6246	99.52	6.822	100.41	8.3824
		100.55	6.201	99.62	6.8177	100.23	7.509	99.42	7.2323
		101.23	7.3166	99.08	7.2734	100.07	7.507	98.73	6.5821
		100.23	8.4098	99.27	7.2945	99.29	6.508	99.28	6.8756
		99.99	7.1612	99.49	7.1879	100.58	7.21	100.42	6.9372
		100.16	7.0664	101.41	6.5337	100.39	6.849	100.02	8.0075
		101.08	7.1896	99.17	8.4004	100.45	6.543	100.21	7.2937
		99.81	7.1247	100.67	7.0483	98.88	7.579	99.06	7.0751
		99.23	7.1036	100.93	7.2534	99.4	7.532	99.85	6.227
		100.79	7.1919	98.85	6.7201	100.78	7.195	100.21	6.7843
		100.06	6.581	100.82	7.1271	101.26	7.211	98.66	7.0026
		98.76	6.8196	99.45	6.8111	100.21	7.117	98.52	6.7652
		101.03	7.06	100.01	7.294	99.8	7.332	99.61	6.9324
		99.88	6.887	98.75	7.8886	100.61	7.027	99.88	6.8759
		100.31	5.374	99.16	6.3734	99.61	8.074	100.37	6.5002
		101.61	7.9543	100.16	7.0578	99.86	6.251	99.52	7.3642
		99.57	7.0514	99.34	7.8858	99.82	6.701	100.41	7.3513
		99.08	6.8667	101.24	7.0239	98.75	6.301	99.45	6.861
		100.06	6.865	100.25	6.7545	99.68	7.789	99.54	6.6156
		99.88	6.6306	101.09	7.0683	100.44	7.295	98.73	7.1259
		100.44	7.1199	100.68	7.384	100.36	6.531	98.45	7.0687
		98.42	7.1254	100.17	6.6728	100.15	7.167	101.48	6.7726
		100.7	7.1443	100.29	6.6367	99.86	7.215	99.96	6.9209
		100.45	6.3092	100.15	7.3517	101.38	7.15	99.55	7.0673
		99.95	6.0643	99.58	7.0096	99.45	7.133	99.85	6.0006
		98.93	7.5629	100.58	6.8108	100.27	6.247	101.97	7.3878
		98.59	6.4261	99.25	7.4486	99.15	7.576	100.14	7.7499
		99.74	7.1543	100.35	7.2186	100.47	6.663	99.74	6.7232
		99.64	7.8374	100	6.6894	100.57	7.036	100.97	6.3508
		99.48	7.1985	100.24	6.4277	100.35	6.576	99.26	6.8006
		98.98	7.6508	98.99	6.9129	99.24	8.17	99.27	6.2827
		101.39	6.3626	99.57	7.0399	100.64	7.036	101.21	7.2784

		98.98	6.9304	98.92	6.719	100.14	6.83	99.95	6.7933
		99.28	6.3645	100.53	6.7127	101.59	7.645	100.53	7.5871
		99.33	7.3664	101.05	8.0896	100.2	7.189	101.03	6.373
		100.94	7.1405	99.35	7.4744	100.52	6.714	100.57	6.8095
		100.5	6.8866	100.05	7.1962	99.91	7.576	100.22	7.4868
		100.84	7.1728	98.95	7.1709	100.6	8.006	99.4	6.6515
		99.05	6.4798	99.8	7.4046	101.45	7.302	98.71	8.4522
		99.44	7.3585	100.67	7.6542	100.04	6.689	99.02	8.3967
		100.18	7.6105	101.43	6.3663	100.05	6.551	99.95	5.5293
		99.86	7.7316	101.44	7.8307	100.56	6.711	100.44	6.8776
		100.03	7.1583	99.42	6.8934	100.4	6.703	99.63	7.2845
		99.41	7.2322	100.06	6.831	99.3	6.261	99.35	7.3956
		101.26	7.8388	99.2	6.6104	99.21	7.066	99.97	7.2773
		99.73	6.7627	100.39	7.1815	100.31	7.825	99.96	7.1759
		100.41	6.8314	99.64	7.237	99.97	7.461	100.3	6.9012
		98.52	7.6719	99.84	7.5166	99.82	6.55	99.33	6.8016
		99.98	7.2083	100.08	7.1826	100.01	7.181	99.72	7.5456
		100.18	6.6763	101.22	6.9567	99.99	7.78	100.24	8.0014
		100.02	6.7912	100.88	7.0772	99.91	7.417	99.8	7.4468
		101.98	7.0266	99.47	8.1841	99.96	7.275	100.28	6.8918
		99.98	6.9033	99.8	6.7555	98.56	8.075	99.66	7.2769
		101.21	6.5602	100.42	6.7378	99.85	7.039	100.85	7.3338
		99.23	6.9687	99.54	6.6824	100.45	7.35	100.04	6.3068
		100.22	7.6918	100.28	7.674	100.48	7.881	99.33	7.9214
		100.06	7.0608	99.67	6.3914	99.03	6.523	100.12	6.6398
		100.38	6.3082	100.44	7.073	98.75	7.309	101.22	6.4614
		101.21	5.878	99.51	7.0446	99.51	6.961	99.91	6.827
		100.09	6.8418	99.62	8.1436	100.13	6.74	99.59	7.2615
		99.81	7.4124	100.43	6.3154	100.05	6.984	100.42	7.087
		99.83	6.8432	100.11	7.3359	99.28	7.313	98.97	7.6429
		99.62	6.9001	99.12	7.0127	99.79	7.069	99.79	6.4921
		99.65	7.2326	98.94	6.6467	100.35	7.632	100.85	6.9738
		98.81	7.1601	101.41	7.4578	99.24	7.288	98.85	7.1115
		99.7	6.411	99.82	7.1751	99.34	6.811	98.89	7.5958
		99.48	7.0589	99.05	7.5564	99.52	7.018	100.26	6.536
		100.39	6.9032	99.53	7.1286	99.95	7.069	99.84	6.6099
		100.53	6.4251	101.03	7.8231	100.59	6.886	99.56	7.6162
		99.15	7.0587	98.92	7.7783	99.93	6.781	98.74	6.9828
		100.91	6.6334	99.6	7.3388	99.97	7.539	100.13	6.6919
		99.75	8.132	100.15	6.8747	98.61	7.59	99.64	7.2912
		99.01	6.6674	100.54	6.5696	100.13	6.224	98.98	7.906
		100.11	7.4031	99.92	6.9161	98.92	7.272	100.68	7.593
		100.92	7.6577	99.44	7.2465	100.85	7.453	100.61	6.8798
		99.71	7.819	100.21	7.0299	100.7	6.441	99.79	7.2965
		99.27	7.2263	100.09	6.9994	100.54	6.878	99.87	7.0663
		100.73	7.0192	99.21	7.81	99.54	7.337	100.39	6.0751
		100.03	6.7914	101.65	8.1803	99.48	7.939	101.31	6.7968
		100.91	7.2601	101.13	7.3836	99.44	7.364	101.24	6.7512
		99.15	7.4092	98.22	7.2231	100.86	6.921	100.2	7.9712
		100.12	6.6747	100.11	8.4935	99.59	6.99	100.72	7.1846
		98.66	7.2894	99.09	7.3897	100.87	6.618	100.68	7.115

		100.63	7.0175	100.22	6.9668	99.82	6.796	100.42	7.5574
		99.17	7.267	99.47	7.0388	100.39	6.896	99.96	7.5061
		100.32	7.2806	98.59	7.067	99.69	6.438	99.38	6.7776
		99.26	6.9742	98.49	6.5417	100.24	7.223	100.22	6.9871
		99.72	6.3327	100.95	7.9422	100.09	6.733	98.69	6.872
		101.2	7.4766	100.29	6.464	100.82	7.083	100.35	6.9969
		99.7	7.488	99.78	5.9757	100.1	7.188	99.71	5.9938
		99.56	6.6762	99.65	6.8937	99.45	7.802	100.46	6.2948
		99.69	6.8012	99.57	7.6227	99.52	7.042	102	6.7913
		99.29	7.0242	100.5	7.4772	99.76	7.552	100.18	6.8111
		99.26	6.5796	100.87	7.4477	100.16	7.593	100.18	7.2186
		100.13	7.3727	100.14	6.3134	100.25	7.069	100.04	7.1364
		100.67	5.9273	100.24	7.1182	99.66	6.672	99.39	6.6665
		98.81	7.2498	100.01	7.6005	100.82	7.799	100.41	8.2537
		99.61	6.7881	98.1	6.8143	100.24	6.269	98.97	7.2313
		100.25	7.0301	101	6.6667	100.23	7.057	100.11	6.9919
		100.46	6.7006	99.39	6.8267	99.08	7.884	99.21	8.0457
		100.25	7.248	99.36	7.0661	100.46	6.359	100.52	6.3645
		99.18	7.291	99.66	6.3663	99.49	7.115	100.66	6.6913
		99.21	6.9896	100.24	6.3645	99.51	7.668	100.77	6.9309
		99.18	6.698	100.24	7.4659	100.43	7.486	99.86	7.4833
		99.07	7.2617	100.67	6.2037	99.99	6.539	99.38	7.8364
		99.72	8.1576	99.99	7.4502	100.46	6.834	99.82	5.7969
		99.66	6.664	100.22	7.4692	99.82	6.248	99.73	7.1178
		99.38	7.0807	100.15	7.7777	99.1	7.959	100.66	6.7002
		99.66	6.802	98.58	6.1582	99.42	7.313	99.87	7.6219
		99.54	7.7426	100.54	7.1498	98.98	7.841	101.2	6.4354
		99.78	7.2091	101.39	7.2277	99.71	6.591	100.68	7.1913
		99.32	7.3304	99.3	6.7831	99.39	7.148	100.21	8.1653
		100.22	7.4706	99.23	7.3565	99.14	7.934	100.1	7.2759
		100.46	7.8011	100.15	7.063	100.49	6.543	100.08	6.0347
		99.99	8.21	99.5	6.5451	100.28	7.537	100.79	8.0117
				99.74	7.5178	100.65	6.632	99.96	7.3001
				99.36	6.5089	99.44	7.631	99.74	7.6681
				99.85	6.9039	100.35	6.964	99.89	7.3042
				99.92	6.6175	101.38	7.358	98.86	7.134
				100.18	6.8864	99.31	7.66	99.39	7.2584
				100.21	5.5089	98.72	7.225	99.27	6.38
				101.07	6.7946	99.73	7.525	100.88	6.1353
				101.36	6.8895	99.88	6.756	99.9	7.4325
				99.6	7.5411	98.55	7.026		
				100.44	6.7574	98.77	6.97		
				100.15	7.2004	99.32	7.278		
				99.47	7.0345	100.54	6.616		
				100.58	7.0656	99.77	7.396		
				101.23	6.5256	100.3	6.909		
				100.45	7.0844	99.91	6.762		
				99.82	6.4969	101.43	6.525		
				99.46	7.6521	99.41	7.483		
				100.93	6.3806	99.5	7.36		
				100.32	7.4358	99.7	7.543		

				99.24	7.1267	99.67	6.697		
				100.12	7.6585	100.29	7.053		
				101.43	6.8979	100.67	7.613		
				100.12	6.0139				
				99.48	6.9376				
				101.25	6.8584				
				100.16	7.4735				
				101.17	7.417				
				99.92	6.0063				
				100.33	7.2154				
				99.74	6.5776				
				99.45	7.4174				
				99.8	6.8195				
				98.46	6.7651				
				99.33	7.2433				
				100.72	7.2168				
				101	6.1791				
				100.64	7.9551				
				99.29	6.4151				
				101.1	6.9173				
				100.88	7.2017				
				100.95	6.7739				
				100.51	6.9537				
				99.22	6.7713				
				100.8	6.5843				
				100.14	6.8888				
				98.96	7.4181				
				101.05	7.6823				
				100.21	7.4661				
				101.27	6.1871				
				99.82	7.2507				
				100.05	7.2549				
				100.53	6.5342				
				100.78	8.1161				
				99.52	6.9128				
				99.75	6.6293				
				99.78	6.9654				
				99.07	6.1072				
				100.24	6.6014				
				101.14	6.9776				
				99.64	7.6626				

2.5.2 RAW DATA OF APTORYAMA YAJŇA (DAYS 6 TO 9)

DAY 6 DUR		DAY 7 DUR		DAY 8 DUR		DAY 9 DUR	
MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD
100.75	7.1709	100.68	6.6756	99.35	6.696	100.02	7.2946
101.55	6.6338	100.09	7.0253	100.13	6.9684	100.37	6.4477
100.33	6.3928	99.91	6.8403	99.69	7.1516	99.91	7.1168
101.07	6.6443	99.99	8.0685	101.46	6.8216	98.26	6.6184
99.98	5.947	100.44	8.0733	100.18	6.9742	99.34	7.368

100.51	6.9508	99.64	7.3506	99.34	8.3026	100.38	6.9555
101.12	6.8671	99.11	7.5691	99.95	6.9185	99.87	7.7455
100.37	7.2581	99.88	7.6241	100.24	6.0321	101.1	7.1527
100.07	6.7214	99.08	6.7923	99.71	7.4077	99.94	7.2861
100.22	7.2119	99.31	6.9931	99.45	7.1568	100.02	6.6625
99.8	7.5959	101.42	7.0327	99.52	6.8497	101.02	7.3029
100.12	7.2562	100.06	8.0363	99.74	7.4	100.8	6.9515
100.26	6.872	99.98	7.1404	99.17	7.8471	100.3	7.2202
98.2	6.9892	100.19	6.6859	101.04	6.6832	99.76	7.0095
100.04	7.264	100.36	7.1584	99.95	6.4829	100.32	6.8119
101.47	6.8685	99.35	6.9584	100.29	6.3202	100.53	6.78
100.41	7.3114	101.09	7.35	100.29	7.0886	100.42	7.2393
100.81	7.2956	100.13	7.2983	100.52	6.86	98.91	6.9661
98.84	7.6841	99.87	6.3622	99.87	8.5869	99.99	6.8453
100.66	6.2478	99.32	6.7613	101.25	6.8776	99.89	7.8854
100.43	7.189	99.22	6.5714	100.36	6.1882	100.91	7.5319
99.29	6.949	99.69	6.5707	99.86	7.0825	101.08	7.5447
99.81	7.0176	101.4	6.7315	99.79	7.4263	101.06	6.4695
100.08	5.9538	99.24	6.3693	97.97	7.2856	99.63	6.6722
100.68	7.0837	100.39	6.7568	100.13	6.1277	100.86	6.6272
100.74	7.0933	99.74	7.5714	99.28	7.228	99.79	7.7398
98.87	6.0129	99.86	6.65	99.97	6.997	100.57	7.284
99.47	6.7621	100.79	6.678	99.95	7.227	101.25	6.8156
100.81	6.7759	99.95	6.9752	99.71	6.9809	99.23	6.9251
100.26	6.8278	99.71	6.5247	100.56	6.5107	99.67	6.7075
99.58	6.8493	100.05	6.9627	99.56	7.2743	98.71	7.2026
98.63	6.9944	99.68	6.3196	99.81	6.5823	100.37	6.4034
99.66	7.2992	101	7.4712	100.86	6.7525	100.3	7.4937
101.87	7.029	100.66	6.7797	101.2	7.111	100.13	6.9043
101.14	6.315	100.23	8.0313	99.82	6.5742	100.93	7.2464
99.38	7.3289	99.49	6.8202	99.3	7.1428	100.71	7.2157
100.48	6.9754	100.04	6.41	100.59	6.9951	99.55	7.3407
100.79	6.1731	100.72	7.3815	99.59	7.4713	99.44	7.1355
99.82	7.1087	100.07	7.2756	99.18	6.8317	99.32	6.9832
99.6	7.3718	100.1	6.6712	99.99	6.0927	99.47	6.5311
99.34	7.4484	99.9	7.4257	100.98	7.395	99.56	7.0744
100.47	6.551	100.59	6.3582	99.29	7.0285	100.3	7.5458
99.11	7.2431	99.38	7.3866	100.86	7.0482	99.5	6.6553
98.84	7.0377	99.71	6.2444	99.48	7.0173	101.11	5.8859
100.33	7.0897	99.14	7.4874	100.06	6.6086	99.12	6.7074
99.92	7.871	100.28	7.527	100.42	6.9995	99.09	6.7496
100.12	7.1383	100.04	7.264	100.35	7.0816	99.99	7.4352
99.22	6.9755	99.65	7.4174	101.34	6.5632	99.74	7.1416
100.41	6.94	100.34	7.0284	100.55	7.3118	100.34	6.4514
100.36	7.438	100.34	7.6834	100.21	6.7976	100.52	7.6336
101.19	6.8883	101.04	7.0652	100.38	6.9329	99.19	7.3439
100.38	7.3174	100.55	7.1976	99.48	7.0732	99.33	7.2684
100.05	7.5067	99.67	7.2698	99.99	6.3054	99.9	6.9173
101.22	6.3542	100.27	6.6937	101.41	6.9327	99.43	7.143
100.25	7.2044	98.98	7.6989	98.71	7.1185	100.68	8.2228
99.79	7.8309	99.62	6.7969	100.24	6.688	99.08	6.819

100.37	8.2421	99.62	7.4817	99.07	6.9823	99.09	6.586
101.49	6.3013	99.71	7.0743	99.3	7.4624	100.88	6.9982
99.31	7.7534	99.97	7.4373	99.63	6.7863	100.79	7.2923
101.26	6.339	98.77	6.6952	100.77	6.6861	99.74	7.472
99.99	6.0361	100.72	7.1958	99.79	7.4661	100.51	7.5364
100.93	7.4985	100.37	6.593	99.55	7.043	99.72	6.8888
100.43	7.4322	99.14	7.7199	98.57	6.8803	99.25	7.6043
99.26	8.3686	99.89	7.6792	99.2	7.4346	100.71	7.129
98.85	6.762	100.2	7.3814	100.43	7.1198	100.8	7.0327
100.01	7.3766	98.59	7.193	99.54	7.1101	98.99	6.9143
100.5	6.3461	99.7	7.95	100.39	6.7613	99.75	6.4203
100.99	6.9638	101.23	7.6983	100.82	8.117	100.7	6.6142
99.32	6.965	100.53	7.2662	100.61	6.7658	100.09	6.3566
100.2	6.8269	99.61	7.2843	100.29	5.8866	100.43	7.3804
99.72	7.1237	100.23	6.9105	99.78	6.6902	99.26	7.4922
101.48	7.5351	99.52	6.8497	100.48	6.9435	98.7	7.1499
99.37	7.6669	99.1	6.046	99.64	7.2286	99.44	6.5864
100.17	6.1907	100	7.1887	100.7	6.3445	100.22	7.0919
99.61	6.2132	100.37	7.2386	99.3	7.8477	99.77	7.6566
100.38	7.5622	99.77	6.2714	99.65	6.5202	98.41	6.5042
98.8	7.4468	100.97	7.6732	98.83	6.778	100.61	7.2723
99.79	6.7244	100.3	7.5765	99.85	7.2744	99.93	6.1534
100.42	7.0813	99.61	6.211	99.92	7.3604	100.41	6.7571
99.98	7.8018	100.47	6.1369	99.52	6.6019	99.9	7.5779
98.7	7.269	99.73	6.1936	98.36	6.2466	101.12	7.15
100.38	8.1919	100.89	7.212	101.21	7.157	99.44	7.4526
100.5	6.5436	99.85	7.4581	100.17	6.5676	100.26	7.1402
98.55	7.5844	98.46	7.1498	101.21	7.0486	101.03	7.3532
99.11	8.397	100.13	7.4463	99.34	6.8655	99.41	7.1846
99.87	7.9996	99.44	7.0786	99.4	7.5998	99.97	7.8476
99.55	6.8214	100.98	7.005	99.46	6.7934	100.51	7.1457
99.7	6.8276	100.2	8.4865	101.05	6.9156	100.91	6.7367
99.41	8.103	99.69	7.6021	101.07	7.524	99.22	6.4925
99.45	7.9039	99.85	7.0229	98.43	7.4363	100.47	6.4908
100.6	5.996	99.21	7.7783	99.73	7.3055	99.68	7.0423
100.82	5.2577	99.88	7.5348	100.91	7.2976	100.88	6.6352
100.86	7.9874	99.96	6.4337	100.88	7.1637	99.59	7.3348
99.76	7.417	99.68	7.339	100.24	6.8566	100.99	6.8462
100.17	6.9646	100.11	7.0078	101.07	7.47	100.74	7.752
100.79	7.3612	100.16	7.0821	99.84	7.3219	99.68	7.2654
100.08	7.9908	101.49	6.3674	99.65	6.5757	100.72	7.1761
100.15	6.5155	101.7	7.1386	99.65	6.7608	99.69	6.3987
100	7.4928	99.02	6.6378	100.77	7.4818	99.85	7.5529
99.52	6.8924	99.98	7.2946	100.43	7.3047	100.16	7.6445
102.37	6.967	100.6	7.6555	100.62	6.8825	99.87	7.1332
99.47	6.8806	99.69	7.9222	98.96	7.3098	100.19	8.0537
100.35	7.4956	100.69	7.042	99.49	7.5096	100.87	7.3617
98.8	6.715	99.87	7.4761	100.7	6.8498	100.57	6.5893
100.85	6.6216	100	6.2398	100.93	6.9678	99.78	7.3079
100.21	6.8316	100.38	6.779	98.57	6.4201	100.08	6.0947
100.01	7.442	98.69	7.0492	99.76	7.6106	99.61	6.4085

100.98	7.0825	99.22	7.0289	100.4	6.6058	100.5	7.2912
99.15	7.7569	100.26	6.9553	99.48	6.5682	101.62	7.2624
99.83	6.6743	100.23	6.2113	99.39	6.912	98.85	7.1884
99.96	6.4349	100.71	7.3667	99.52	7.8346	100.94	7.1786
101.25	6.6308	100.37	6.8367	99.4	7.3869	99.55	6.5818
99.34	7.3129	100.78	6.7143	100.34	6.8597	100.36	7.8659
100.55	6.8496	99.75	7.4381	99.89	6.3371	99.98	7.2908
99.63	7.7585	99.59	6.8536	100.31	8.0412	100.14	6.6864
99.73	7.115	99.52	6.5002	99.77	8.5669	100.86	7.2614
99.55	7.206	100.17	7.4698	99.97	7.4596	100.56	7.8876
99.09	7.7187	99.65	6.5295	99.56	7.4932	100.94	7.0536
100.55	6.9171	100.13	7.2706	99.65	6.4061	100.7	7.2837
100.81	7.0075	98.79	6.8898	101.78	6.6521	100.21	6.8612
100.22	6.6993	100.38	7.0607	98.46	6.0024	99.68	6.9789
101.24	7.4116	99.75	6.2367	99.08	7.072	99.21	7.9535
99.7	6.5606	99.26	6.9872	100.05	6.5372	100.23	7.3014
99.43	7.1099	99.88	7.5268	100.46	7.3686	101.95	7.2883
98.24	7.0541	99.22	6.1424	100.04	6.5565	99.86	7.406
100.38	7.747	99.83	6.7964	99.45	6.4422	100.23	7.2053
99.26	7.1204	100.44	7.266	99.55	7.4211	100.39	6.7782
99.5	7.6903	100.85	6.8741	100.61	6.2375	99.56	7.3777
98.5	6.5574	99.35	7.2521	101.28	7.6478	99.16	6.6145
99.01	7.3615	100.21	7.5709	100.49	6.9056	100.28	6.5429
100.98	6.6886	99.12	7.0428	99.65	6.4766	98.48	7.4378
99.66	7.8986	97.89	6.265	100.52	7.3202	100.82	6.7935
99.97	7.2279	101.51	7.4162	100.18	5.9939	99.56	7.3006
100.62	7.2366	99.87	5.9538	99.87	6.8397	99.33	8.0867
98.79	7.3351	99.88	7.0929	99.17	6.6394	99.34	6.8548
98.49	7.4289	99.91	6.902	100.01	7.0058	100.23	6.9658
100.67	6.7481	99.37	7.0132	101.26	7.2928	99.19	7.1629
100.37	8.1336	99.37	6.6767	100.15	6.2496	100.51	7.5805
100.49	6.2997	100.5	7.1598	99.77	6.6269	98.87	7.0777
101.04	7.4236	100.99	6.8424	100.3	7.4312	101	8.0034
99.43	7.1707	100.69	6.4537	99.37	6.6843	100.8	7.459
99.78	6.7294	100.64	6.2789	99.4	7.3209	100.29	6.949
98.41	8.083	99.79	6.7694	100.01	7.2537	100.03	7.7126
99.76	6.691	99.49	7.0517	99.77	7.2972	100.47	8.2099
99.91	6.3424	99.51	6.8027	100.58	7.2852	101.59	7.7016
100.2	6.4948	99.72	6.8388	99.53	6.9026	98.63	7.029
101.1	6.494	98.87	7.5152	99.65	7.248	99.42	6.1565
100.53	7.2689	99.84	6.6647	99.96	7.2571	100.06	7.1842
99.91	7.5252	99.61	6.6133	100.34	7.1805	100.15	7.007
100	7.5452	99.9	6.5358	100.4	7.0381	100.03	7.1648
99.55	6.8614	100.4	6.6469	100.37	6.7564	100.41	7.7409
100.5	7.7412	99.73	7.7406	99.94	7.6648	99.53	7.6296
100.33	7.169	100.78	8.1148	99.28	7.4051	99.09	7.4762
99.83	6.1316	99.73	7.502	100.34	7.0942	100.18	7.2466
99.58	6.927	100.41	6.88	100.22	7.363	100.29	6.8774
99.94	7.675	99.51	6.1439	100.62	7.7078	99.79	6.3074
101.07	7.0241	100.66	6.8811	101.01	7.2815	99.66	6.8075
98.96	6.8282	101.05	7.2102	100.57	6.6306	99.52	6.9406

100.82	7.0128	99.48	6.6401	99.71	7.3241	98.93	6.6031
100.96	7.2554	100.24	7.4388	100.86	6.1085	99.5	7.6851
101.06	7.581	99.66	7.2853	99.16	6.7326	99.81	6.8205
100.38	7.3948			99.62	7.4587	100.08	6.4506
100.3	6.6279			99.5	6.8287	100.04	6.3212
				99.48	7.6798	99.13	6.3876
				100.68	6.9032	99.58	7.2811
				100.11	7.8088	100.98	7.6163
				100.57	6.4374	100.31	8.0324
				102	6.9858	99.78	7.1867
				100.73	7.1036	100.09	7.6543
				99.79	7.2992	100.94	6.6299
				99.29	6.4374	99.91	7.4388
				99.65	6.2383	100.31	7.1318
				98.57	6.5524	100.12	7.0743
				98.77	6.7657	99.97	7.3174
				100.66	7.5782	100.29	7.6307
				100.16	7.0778	101.5	7.4988
				100.2	7.5611	100.88	7.7528
				100.28	7.2892	100.42	6.5862
				99.31	7.0678	99.47	7.1541
				100.11	6.8356	98.87	7.6958
				99.84	7.2915	100.06	6.6284
				100.49	7.993	99.37	6.9014
				100.26	6.5345	99.59	7.0741
				99.15	7.0559	99.71	7.6598
				100.35	7.5108	99.75	6.851
				100.31	6.5114	98.88	6.2592
				99.63	6.8897	99.82	7.291
				99.96	6.2505	101.36	7.51
				100.79	6.9795	100.78	6.4598
				99.82	6.8037	99.89	7.5547
				99.41	7.3637	99.36	7.4692
				99.83	6.8932	99.78	7.4245
				99.23	7.5222	100.2	6.6156
				100.91	7.3266	100.95	6.8171
				99.92	7.2302	100.7	6.8851
				100.43	6.5955	99.52	7.5431
				99.11	6.8371	100.23	6.8258
				98.15	7.0257	100.19	6.8338
				98.91	7.7278	98.46	6.7426
				100.18	6.8864	99.89	8.318
				99.16	6.5732	100.3	7.3064
				100	6.0786	98.71	7.4064
				100.82	6.7545	100.83	6.772
				99.91	7.0253	99.3	7.2202
				98.53	7.147	98.78	8.5323
				99.4	6.3405	100.8	6.7435
				100.22	7.1684	100.19	6.5346
				100.35	7.2456	99.1	7.0403
				98.42	7.6354	100.26	7.0734

				101.03	7.4843	100.98	6.9936
				100.55	7.2966	100.73	7.3771
				99.32	6.6346	100.34	7.5267
				100.03	6.5017	98.12	6.5709
				100.63	6.3853	100.93	7.6505
				99.99	7.6085	99.65	8.0784
				98.8	7.5358	99.56	7.4592
				100	8.0365	99.8	6.9457
				99.69	7.318	99.38	7.075
				100.79	7.2923	100.09	7.2837
				99.43	6.9866	101.85	7.2813
				100.2	6.8402	99.44	7.0858
				101.3	7.7783	100.27	7.7066
				100.07	6.9866	101.08	7.7716
				101.63	7.445	100.68	7.8198
				99.18	6.8805	100.04	7.2222
				99.33	7.6132	100.16	7.6366
				99.84	8.5679	100.03	6.4705
				99.11	7.4181	99.86	6.7285
				100.05	7.7072	99.51	7.2537
				100.5	7.5939	100.16	6.2292
				99.82	7.5443	99.31	8.0424
				99.86	6.6104	99.73	6.7298
				100.28	6.3359	100.33	7.2684
				99.17	7.6937	101.1	6.6203
				100.85	6.6594	100.06	6.5425
				100.51	7.3478	100.36	7.9347
				100.84	7.4478	100.56	8.304
				101.2	7.2335	100.78	7.3534
				99.28	7.0339	99.66	6.9823
				99.9	7.2356	98.55	6.7381
				99.97	7.2313	99.48	6.3809
				100.25	7.3076	100.82	6.0141
				99.68	6.944	100.21	6.2785
				99.13	7.297	98.77	6.1593
				100.72	7.104	98.73	6.9061
				100.27	7.9492	99.99	7.7869
				100.71	7.3654	100.39	6.2743
				99.88	7.1567	99.87	7.4036
				99.81	6.8589	100.42	7.8105
				100.33	7.3719	101.01	5.9348
				99.25	6.8289	100.04	6.2327
				99.89	7.679	100.64	7.334
				101.24	7.3925	100.29	6.8288
				100.14	7.5706	99.3	6.3429
				100.2	7.4725	100.32	8.9694
				99.68	7.015	100.84	8.6043
				101	6.8254	98.18	7.1781
				99.11	7.0909	100.5	7.2426
				100.98	6.9776	99.63	7.029
				100.03	7.4406	99.42	7.2866

				99.94	7.5462	100.14	7.108
				100.47	8.9752	98.88	7.0629
				99.37	7.3205	100.85	6.6884
				100.53	8.1643	100.81	7.2442
				101.52	7.5351	99.94	6.973
				98.67	6.4008	100.15	7.3421
				100.22	6.4347	99.81	7.7508
				99.83	7.054	99.67	7.997
				99.57	6.962	99.85	7.547
				101.2	6.9544	100.33	7.0583
				99.47	7.1017	99.9	7.0932
				97.93	7.2115	99.3	6.863
				100.4	6.6773	99.24	7.1267
				100.18	7.6757	100.26	7.1726
				99.89	6.9821	100.69	6.798
				100.97	8.1308	100.89	6.2311
				99.91	6.7331	99.74	6.6479
				100.14	7.1563	99.58	6.6198
				100.16	6.103	100.39	7.6514
				99.95	7.4079	101.37	7.1261
				100.6	6.5335	98.82	6.8096
				100.94	7.4248	99.4	6.7059
				99.37	6.4552	101.35	7.7399
				100.22	6.8262	99.85	6.6763
				99.39	5.8429	99.36	8.3672
				100.88	7.0786	99.87	7.029
				98.91	6.3867	100.09	6.6547
				99.51	6.4393	99.84	7.2289
				100.2	6.9689	100.31	7.3741
				98.01	7.287	99.91	5.9799
				100.85	6.7155	100.46	7.1878
				100.13	6.813	99.37	6.7684
				98.98	7.953	99.93	7.2408
				100.35	7.3997	100.31	7.3684
				101.12	6.8317	100.6	7.6158
				98.86	7.1266	97.5	7.5992
				101.4	6.8202	100.41	7.7513
				100.62	6.8221	100.36	6.3699
				99.08	7.184	101.2	7.9162
				100.47	7.1611	99.97	6.6492
				100.12	6.0907	99.92	6.9496
				100.4	6.9238	99.81	7.7885
				100.81	7.1034	100.1	7.2787
				101.1	7.0518	100.1	7.4461
				99.57	6.6822	100.69	6.9336
				100.23	7.2375	98.84	6.4365
				100.74	7.029	101.83	7.1817
				99.34	6.867	98.9	6.8586
				99.56	6.8628	100.3	6.7368
				100.23	7.1193	98.92	6.6783
				100.25	6.9433	100.26	7.5299

				100.07	6.9881	100.36	6.961
				100.14	6.7883	99.22	7.6957
				99.25	7.266	100.26	6.9306
				100.34	7.0585	99.91	6.7466
				99.82	6.9969	98.75	6.6914
				100.43	6.8612	100.5	7.4853
				100.86	6.7435	100.43	6.7931
				101.29	6.7619	100.85	7.0186
				100.6	6.9101	99.41	6.9996
						99.75	7.4079
						100.27	8.1189
						99.75	6.5771
						100.38	8.7048
						99.51	7.7309
						99.87	7.7325
						99.09	7.9989
						100.06	6.6755
						100.22	7.0662
						98.84	7.009
						99.92	7.9349
						101.37	7.7285
						101.4	6.7044
						100.68	7.4993
						100.04	7.2264
						99.23	7.0351

2.5.3 RAW DATA OF APTORYAMA YAJÑA (DAYS 10,11 and 12)

DAY 10 DUR		DAY 11 DUR		DAY 12 NO EVENT	
MEAN	SD	MEAN	SD	MEAN	SD
99.82	6.7889	100.23	6.218	100.48	6.4188
100.51	6.8202	100.52	7.5845	98.51	7.356
100.6	7.6976	99.68	6.6422	99.89	7.2668
99.72	7.5999	101.59	7.1295	101.02	6.7923
100.76	7.3114	100.37	6.5453	100.8	6.9931
100.8	7.0784	99.37	6.4194	100.3	7.0327
99.73	6.1527	100.41	6.3486	98.2	6.86
99.79	7.0274	99.4	7.1024	100.04	8.5869
99.89	7.1578	100.3	6.8335	101.47	6.8776
100.49	7.164	100.72	7.138	100.41	6.1882
99.82	6.7868	99.86	6.7779	100.81	7.0825
99.18	6.8363	99.72	6.8299	98.84	7.0886
99.3	6.3461	100.04	7.0294	100.34	6.3928
99.94	6.0014	99.37	7.2623	101.04	6.6443
99.46	6.3919	99.84	7.4042	100.55	5.947
100.38	6.7201	100.19	7.1091	99.67	6.9508
99.3	7.7842	100.13	7.4355	100.27	6.8671
98.72	7.1224	99.8	6.9747	98.98	7.2581
99.94	6.9425	98.4	7.1746	99.62	6.7214
99.81	7.0363	99.56	6.949	99.62	7.2119
100.49	7.1117	100.21	6.6428	99.71	7.5959
99.32	7.3111	99.93	6.9475	99.97	7.2562

100.4	7.5616	100.68	7.2598	98.77	6.872
100.09	5.6837	100.58	6.7408	100.72	6.9892
99.82	6.8363	99.65	7.4092	100.37	7.264
98.86	6.3294	99.8	7.1435	99.14	6.8685
100.62	7.2555	99.51	6.9667	99.89	7.0176
99.62	6.6161	99.6	7.486	100.2	5.9538
100.22	7.0404	99.36	7.226	98.59	7.0837
98.92	6.2888	99.23	6.1642	99.46	6.5429
99.83	7.7721	100.1	6.8365	101.05	7.4378
100.62	7.5636	100.15	7.6017	101.07	6.7935
100.03	7.8643	99.04	6.8386	98.43	7.3006
100.59	7.4902	100.17	6.7572	99.73	8.0867
100.1	7.3615	100.22	7.4056	100.91	6.8548
100.16	7.7116	101.01	6.6629	100.88	6.9658
99.8	7.2125	101.13	6.4818	100.24	7.1629
100.74	6.7279	101.75	6.765	101.07	7.5805
99.85	7.3035	99.96	7.3908	99.84	7.0777
98.95	7.3572	99.1	6.9231	99.65	8.0034
100.07	6.3532	99.72	6.2975		
101.25	7.0142	99.12	7.8006		
99.78	7.143	100.46	6.9098		
99.32	6.6209	100.22	7.1543		
100.32	7.6961	101.36	8.8232		
99.7	6.2818	98.65	7.0344		
99.58	6.9314	101.12	7.512		
99.16	7.4437	101.61	6.893		
100.63	7.4164	100.3	7.1704		
98.64	6.7413	98.94	7.7379		
99.26	7.7076	99.99	6.6913		
99.52	6.8865	100.29	7.6334		
100.67	6.2701	99.55	7.4438		
100.75	6.4597	100.09	7.4807		
99.56	7.39	100.1	6.7502		
98.3	8.2063	99.76	7.2685		
101.15	7.4489	99.03	6.6954		
99.05	7.6586	99.97	7.1442		
99.8	6.6894	100	6.9048		
101.43	6.6016	98.91	6.9951		
99.59	6.4543	100.69	6.8985		
100.04	7.1787	99.48	7.2369		
101.49	7.2104	100.92	6.4599		
98.15	7.1044	100.84	7.185		
100.7	6.4487	99.14	6.6196		
99.96	7.0938	99.68	7.1744		
99.31	6.4989	98.73	7.2081		
98.47	7.0628	99.54	6.1339		
99.7	7.9271	100.2	7.0868		
99.3	6.6386	99.27	7.3771		
100.64	6.3397	100.1	7.6917		
99.62	6.0449	99.19	6.967		
99.68	6.3941	101.05	6.9854		

100.28	6.9502	101	6.8858		
99.28	7.3819	100.99	7.4934		
101.72	7.1283	98.3	6.106		
98.83	7.408	99.64	7.23		
100.01	7.9677	99.61	6.989		
100.14	7.5331	99.96	7.4754		
98.41	7.5372	100.59	7.7464		
100.97	7.4901	100.1	7.3081		
100.3	6.8388	100.23	7.399		
99.18	6.6809	99.8	7.3189		
99.74	7.0777	99.46	7.9078		
99.81	7.7312	99.76	8.9631		
100.72	7.698	100.66	6.442		
100.37	7.8953	99.89	6.8518		
99.78	8.2625	100.18	6.5186		
99.81	6.6068	99.43	6.7184		
100.38	7.4152	98.39	7.0781		
99.73	7.3373	99.71	7.6426		
100.19	7.8221	100.09	7.4496		
99.1	6.7741	100.87	7.4422		
99.04	6.8995	99.1	6.9112		
99.08	6.8222	100.54	7.4229		
100.88	7.118	99.86	7.829		
99.08	6.9902	99.53	6.9855		
99.93	7.5909	99.62	6.3767		
99.54	7.6837	100.57	7.6188		
99.48	7.0374	100.26	6.4458		
99.86	7.1619	100.61	7.4303		
99.62	6.1114	99.73	7.067		
100.52	6.5512	100.52	6.7457		
100.32	7.2137	99.78	7.039		
99.39	7.2931	99.31	6.9525		
100.48	7.2967	99.42	7.2407		
100.82	7.0573	99.52	7.4677		
99.84	7.3676	98.56	6.8269		
100.22	7.5432	100.75	6.5588		
100.37	7.119	99.7	6.7247		
99.75	7.2688	100.36	7.3134		
100.51	7.3381	99.42	6.3488		
100.92	7.5071	98.53	7.8836		
100.13	7.3836	99.67	7.2182		
100.77	7.2945	101.33	6.3422		
99.66	6.865	98.99	6.3349		
100.32	6.7851	99.67	7.6357		
100.33	7.4928	101.46	7.5081		
100.06	6.674	99.8	7.7084		
100.21	7.4918	100.38	5.8479		
100.55	7.199	101.54	7.4717		
99.48	7.2939	100.78	6.3669		
99.79	6.5848	99.51	7		
100.92	7.5474	100.46	6.783		

100.78	8.0159	100.18	7.6427		
99.98	7.1435	100.03	7.5176		
101.82	7.3271	100.34	7.1226		
98.83	7.2642	99.48	7.2688		
99.67	7.7941	100.05	6.568		
100.48	7.3285	99.45	7.6043		
99.84	7.1925	100.93	7.8099		
99.63	8.0875	100.31	7.4977		
101.52	6.6921	100.98	7.651		
100.84	7.2574	100.74	7.8827		
100.59	6.9574	99.14	6.8505		
100.11	8.1825	99.76	6.2411		
101.11	6.3196	99.44	7.1638		
99.41	7.328	101.07	6.0424		
100.61	7.3662	99.48	7.0187		
100.41	7.4807	100.85	7.1328		
99.45	7.1143	99.45	8.1456		
99.83	6.855	99.43	6.4973		
99.83	6.8225	99	7.7538		
100.34	6.7483	100.11	7.3648		
99.99	7.6363	98.91	7.2308		
100.26	7.0059	98.88	7.5482		
99.71	6.8051	99.85	6.3856		
100.21	7.644	101.11	7.4751		
99.14	7.2349	100.69	6.9073		
99.24	7.3843	99.08	7.8822		
100.1	7.0288	101.19	6.8131		
100.25	7.4676	100.49	6.8615		
99.55	7.7438	99.94	7.1809		
99.75	6.7605	100.42	6.2687		
99.68	6.7732	100.92	7.9005		
100.16	7.1883	100.4	6.73		
100.31	7.0046	98.85	7.2368		
99.54	7.3751	102.16	6.1492		
100.19	7.0449	99.71	6.5894		
98.2	7.3002	99.46	6.8434		
98.86	7.2975	100.01	6.6172		
100.87	7.0948	98.71	6.7394		
99.63	5.8992	99.26	7.103		
99.61	7.6777	99.99	6.4924		
99.51	7.9703	98.9	6.7562		
100.06	7.8699	100.55	7.0802		
100.06	7.4736	99.29	7.3144		
100.55	7.4106	99.88	7.1708		
100.37	5.9266	99.66	5.7914		
100.19	7.0821	100.28	7.6119		
100.17	6.331	101.01	6.9085		
101.44	7.4431	99.18	7.3956		
99.41	7.3897	100.34	7.2977		
99.16	7.2079	99.23	7.7118		
100.02	7.0137	99.86	7.2988		

100.93	7.368	100.45	7.4378		
101.72	6.3772	99.01	6.6447		
99.85	6.705	100.36	6.9114		
99.22	7.363	100.68	6.399		
98.33	7.1337	100.11	7.545		
99.91	7.2845	99.62	7.3399		
99.19	6.5222	99.53	7.5792		
100.37	6.9012	99.14	6.8505		
100.27	6.6816	99.72	7.3801		
99.87	6.7024	100.34	6.4498		
99.83	6.7585	100.19	7.184		
99.49	7.2062	99.95	7.4324		
99.56	7.571	100.54	6.7904		
101.4	7.2669	100.53	7.1173		
100.7	7.6995	100.02	7.2181		
100.16	7.7208	99.23	7.0005		
100.09	7.1239	100.72	8.4711		
99.31	6.88	100.51	7.3862		
100.51	7.1076	100.78	6.8675		
99.47	6.6858	100.68	6.6148		
100.14	7.8445	99.83	6.76		
99.58	8.1031	99.07	6.2559		
100.1	6.4085	100.27	6.8885		
99.86	6.3612	100.51	7.7362		
100.24	6.4856	99.69	7.1034		
99.29	7.3681	99.54	7.9168		
100.27	6.5339	100.56	6.7694		
100.16	6.6511				
101.53	7.3765				
100.47	7.0546				
100.12	6.8965				
99.88	7.4444				
100.33	6.7256				
99.54	7.2075				
100.44	7.463				
99.84	7.7112				
99.17	7.4047				
98.98	6.9964				
100.73	6.63				
99.78	6.7011				
99.92	5.729				
100.22	6.1111				
100.37	6.8947				
100.13	7.2525				
98.74	5.882				
100.34	6.3885				
99.78	6.7234				
100.45	7.3915				
99.65	7.2396				
100.95	5.9329				
99.68	7.0573				

101.26	7.2608			
99.03	7.3669			
100.19	7.2595			
99.28	7.3983			
100.96	7.1618			
99.6	7.5719			
99.67	6.4808			
100.38	6.7933			
100.78	7.0418			
99.79	6.9228			
99.74	7.2886			
98.08	7.6886			
101.13	6.8249			
100.52	6.6822			
99.89	7.842			
100.14	7.1393			
100.09	5.8311			
101.12	6.6352			
99.4	7.2377			
101.32	7.1065			
99.88	7.0184			
100.59	6.17			
99.58	6.8271			
99.18	6.6002			
100.05	6.8052			
101.03	7.3022			
100.37	6.386			
98.46	6.8112			
99.26	7.4027			
100.55	7.9078			
100.58	6.7047			
100.88	7.6742			
98.93	7.4308			
99.55	6.9477			
99.97	6.1257			
101.03	7.4934			
100.54	7.0764			
99.38	6.2211			
100.92	7.2679			
99.17	7.9265			
100.14	6.9993			
99.65	6.9112			
99.9	6.7247			
98.81	7.7181			
101.29	7.4212			
99.44	6.7265			
100.87	7.4855			
99.89	7.7025			
99.76	6.2879			
100.14	6.4276			

2.6 NAVARĀTRI FESTIVAL

EACH DATA POINTS AFTER 60 SECONDS

Pre	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9	Visarjan	Post
98	106	110	101	94	103	105	106	99	95	95	95
98	110	98	100	105	99	88	100	115	98	91	91
98	103	103	98	88	96	96	102	101	98	98	98
92	104	90	103	96	108	96	106	110	97	92	110
97	98	99	109	96	101	108	105	103	101	102	97
91	94	102	91	99	96	102	101	108	86	96	101
107	83	100	91	99	97	109	107	84	88	86	99
103	97	87	91	98	96	113	100	111	87	106	94
104	117	99	89	113	95	100	110	93	93	99	97
113	97	96	108	97	98	103	96	102	90	90	103
94	103	98	102	99	98	100	101	102	89	94	100
102	112	94	100	96	106	104	104	104	109	105	98
103	88	98	101	103	99	95	95	91	109	100	106
94	98	100	95	87	106	108	108	118	101	107	98
99	108	97	98	99	86	104	99	106	103	99	96
98	101	92	91	100	117	105	93	120	108	78	108
113	111	99	101	117	98	100	89	100	105	102	102
110	95	96	97	96	105	98	112	105	95	101	100
101	89	106	97	86	106	104	107	104	95	89	
99	104	105	105	99	104	82	98	97	104	103	
109	96	101	102	93	94	102	90	110	109	95	
106	95	98	93	114	99	95	99	101	103	98	
108	102	92	95	102	87	99	110	97	102	103	
111	113	80	98	97	97	99	88	107	110	108	
103	98	101	87	89	96	101	95	99	98	93	
91	91	103	101	77	100	99	116	96	92	82	
96	109	110	105	101	94	105	95	102	103	100	
97	98	99	102	101	104	104	106	102	98	85	
111	90	103	91	85	102	109	103	113	96	102	
101	102	100	109	100	98	99	94	98	98	100	
95	100	94	99	87	105	113	101	98	96	95	
97	98	108	90	100	112	102	102	100	89	96	
97	98	85	110	100	91	107	77	91	91	92	
107	101	104	107	98	91	103	97	97	96	100	
107	92	104	102	91	110	102	93	106	94	104	
88	97	99	101	108	93	102	101	95	103	105	
111	104	92	96	92	99	86	91	98	101	104	
91	108	102	103	89	97	104	101	103	92	93	
93	98	107	114	101	90	93	98	108	93	102	

113	99	113	90	102	100	100	102	106	94	100	
86	91	108	86	95	92	100	101	113	97	98	
100	102	91	113	106	95	107	97	96	89	102	
106	107	93	101	104	94	106	107	115	100	90	
102	105	104	98	111	99	104	96	99	100	97	
98	95	99	107	100	102	102	109	103	99	107	
99	93	97	103	95	115	87	89	102	97	86	
98	97	102	101	93	89	88	97	98	97	100	
97	97	111	88	101	105	102	101	99	102	91	
98	89	112	106	100	99	100	105	104	109	99	
98	94	107	107	91	90	101	112	98	100	106	
100	96	108	115	94	105	82	100	109	110	101	
104	107	98	102	111	115	84	85	105	101		
103	100	97	99	108	99	93	91	96	112		
102	98	99	107	105	102	94	103	99	93		
99	110	102	109	95	96	98	103	106	93		
94	101	102	98	102	98	102	112	95	88		
99	103	102	89	104	110	98	107	102	96		
98	104	107	88	95	92	99	97	91	90		
94	103	90	114	101	86	93	97	112	93		
99	97	91	104	100	101	104	106	103	115		
101	103	98	104	99	102	93	96	111	104		
97	107	103	99	94	97	102	111	112	92		
100	109	99	98	101	92	86	91	109	87		
	88	98	98	96	100	101	113	107	106		
	110	99	91	101	102	90	96	101	93		
	91	97	88	88	95	103	92	106	94		
	104	94	112	110	98	93	98	95	97		
	108	100	113	95	109	90	108	102	94		
	97	100	112	115	111	95	99	100	94		
	97	97	99	98	104	109	102	89	101		
	104	101	108	91	98	96	110	105	92		
	103	102	98	108	97	104	110	89	107		
	95	94	99	99	113	105	90	99	83		
	99	107	112	98	93	91	106	90	103		
	100	96	103	101	95	100	91	89	95		
	95	91	87	96	100	97	97	100	105		
	97	99	98	98	106	95	98	114	98		
	112	112	101	93	90	87	99	99	106		
	99	108	96	118	93	107	102	94	102		
	98	101	104	99	96	96	96	104	98		
	98	97	108	103	109	110	98	111	95		
	100	105	97	98	97	100	105	106	93		
	88	102	103	108	99	102	106	98	103		

	101	94	89	94	94	99	104	102	103		
	104	96	104	110	90	98	105	98	102		
	109	87	101	103	95	95	105	104	111		
	105	105	96	96	96	95	104	93	99		
	98	102	106	101	88	111	108	104	106		
	94	105	96	91	98	112	101	110	96		
	97	107	110	100	112	108	89	93	112		
	91	102	104	103	101	93	101	100	109		
	96	110	106	99	83	109	99	87	103		
	109	108	103	100		97	96	111	95		
	97	98	98	90		107	97	108	114		
	88	107	100	85		111	105	101	96		
	98	92	110	100		100	89	95	95		
	104	113	95	105		102	97	101	103		
	102	98	95	96		108	91	87	102		
	89	98	103	102		93	105	97	101		
	93	98	95	87		99	95	96	101		
	102	100	97	95		112	98	104	96		
	88	110	106	100		105	103	98	92		
	99	92	108	104		101	103	116	110		
	102	97	112	103		107	104	96	109		
	101	96	87	98		75	91	111	105		
	110	92	102	100		105	94	97	89		
	95	95	100	94		96	110	112	91		
	101	90	96	101		114	99	103	100		
	102	99	95	104		102	89	89	100		
	103	100	101	118		99	97	97	93		
	92	115	107	96		105	93	102	101		
	104	105	100	103		91	98	100	97		
	92	95	110	104		93	95	112	110		
	100	106	100	100		102	106	100	110		
	96	98	91	95		97	87	96	105		
	112	106	104	101		101	102	97	99		
	106	108	103	108		102	97	88	88		
	102	107	91	91		108	91	101	87		
	96	105	102	116		116	89	91	97		
	106	98	103	103		92	105	81	107		
	103	96	102	92		111	86	93	98		
	93	94	100	96		96	92	100	98		
	109	111	86	94		101	98	109	100		
	97	95	114	100		87	95	101	92		
		97	100	97		105	104	92	105		
		108	101	97		109	107	91	107		
		92	98	94		107	95	95	95		

		100	96	95		116	103	114	95		
		101	111	94		98	101	92	98		
		106	103	91		109	97	106	95		
		105	90	102		92	106	103	99		
		109	100	101		93	98	105	100		
		103	94	108		96	91	88	94		
		93	100	106		100	94	110	100		
		96	85	94		90	101	91	99		
		87	110	111		95	109	99	96		
		108	100	100		98	100	97	104		
		111	100	101		106	95	103	94		
		108	102	103		101	105	104	101		
		91	91	101		108	104	82	90		
		98	99	101		97	103	98	95		
		111	81	94		106	87	100	89		
		115	109	88		99	103	112	101		
		85	95	86		101	93	96	105		
		105	98	92		100	94	90	96		
		112	105	106		101	103	109	102		
		102	111	111		92	91	110	103		
		101	107	99		104	102	93	97		
		105	104	99		96	102	90	107		
		102	91			108	100	102	102		
		98	91			89	100	93	85		
		98	85			100	96	86	100		
		103	97			90	100	97	108		
		101	97			99	93	102	119		
		99	109			111	97	96	103		
		104	101			100	93	102	97		
		89	103			102	92	102	99		
		88	93			110	109	95	103		
		96	92			117	97	103	108		
		87	103			97	96	101	97		
		86	108			109	95	86	114		
		110	93			99	92	110	100		
		113	94			104	108	98	110		
		106	94			108	98	107	94		
		102	88			98	87	94	97		
		86	102			92	103	101	95		
		105	103			104	106	99	103		
		97	96			109	98	97	97		
		101	98			102	101	98	96		
		107	100			89	97	97	97		
		99	103			116	94	100	107		

		116	88			93	107	97	100		
		103	98			94	107	108	97		
		93	101			99	82	111	102		
		101	93			89	97	93	93		
		106	104			98	100	103	111		
		112	92			109	105	106	93		
		106	105			91	104	100	100		
		95	101			100	104	110	94		
		107	110			98	122	100			
		99	99			96	110	108			
		116	102			91	120	95			
		96	104			103	106	102			
		92	91			100	99	93			
		90	88			98	98	105			
		100	101			108	105	102			
		103	104			99	102	106			
		103	86			93	98	87			
		100	96			104	99	98			
		88	100			97	94	84			
		96	96			101	106	102			
		98	95			118	115	95			
		94	99			110	103	108			
		100	97			109	109	92			
		98	105			111	99	95			
		109	100			96	105	89			
		98	96			97	109	106			
		98	95			95	90	91			
		106	100			96	89	96			
		108	104			115	108	96			
		102	101			89	100	102			
		107	97			102	106	106			
		88	99			105	96	90			
		105	94			104	90	98			
		102	107			96	93	102			
		108	111			103	103	95			
		90	81			110	102	100			
		101	107			102	93	92			
		106	96			111	102	97			
		104	98			106	87	113			
		90	98			102	98	90			
		100	93			103	102	100			
		103	100			99	111	95			
		98	105			107	97	87			
		109	101			96	97	95			

		93	104			105	90	98			
		99	92			99	96	107			
		100	104			91	96	101			
		90	102			93	98	92			
		100	109			104	114	100			
		89	99			94	95	103			
		99	110			95	110	109			
		95	98			95	99	89			
		106				102	100	102			
		94				97	107	107			
		106				96	99	94			
		87				99	102	102			
		105				103	100	101			
		109				116	97	87			
		93				93	98	93			
		96				113	101	92			
		93				101	99	99			
		90				93	104	85			
		85				99	89	103			
		110				99	99	102			
		102				95	95	99			
		99				98	100	101			
		107				102	92	103			
		95				96	95	101			
		85				95	103	96			
		87				90	97	89			
						92	99	93			
						90	92	102			
						93	99	120			
						102	94	91			
						99	101	105			
						92	101	99			
						99	95	97			
						121	102	93			
						109	106	103			
						100	89	102			
						103	109	99			
						98	102	113			
						95	91	101			
						92	113	111			
						99	95	100			
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						96	100	110			
						96	105	100			

						100	101	105			
						93	102	93			
						98	102	111			
						107	102	93			
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						97	102	101			
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						102	102	80			
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							107	94			
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							104	102			
							91	106			
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								98			
								101			
								104			
								96			
								108			
								102			
								97			
								103			
								93			

APPENDIX-3 FIGURES

Figure 3.1: Cumulative deviation graph of all local REG experiments

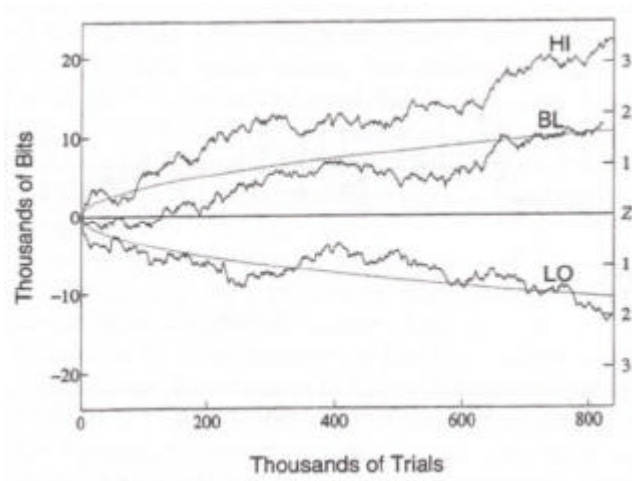


Figure 3.2: Global consciousness during the millennium change

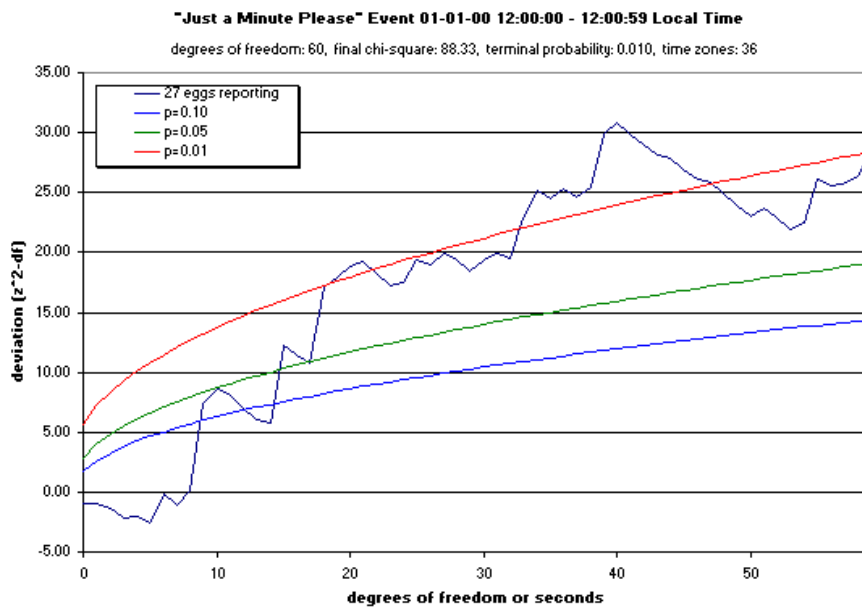


Figure 3.3: Global consciousness during the funeral services for princes Diana

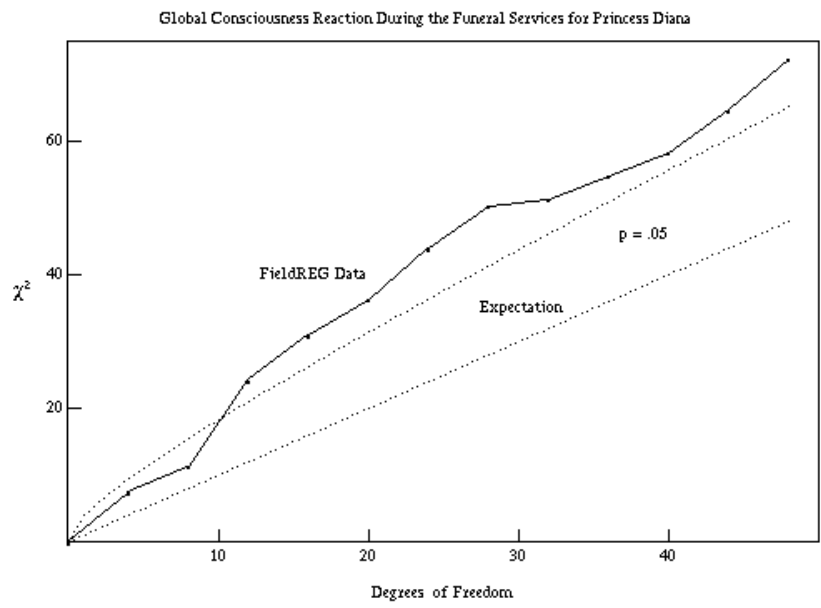


Figure 3.4: Global consciousness during the funeral services for Mother Teresa

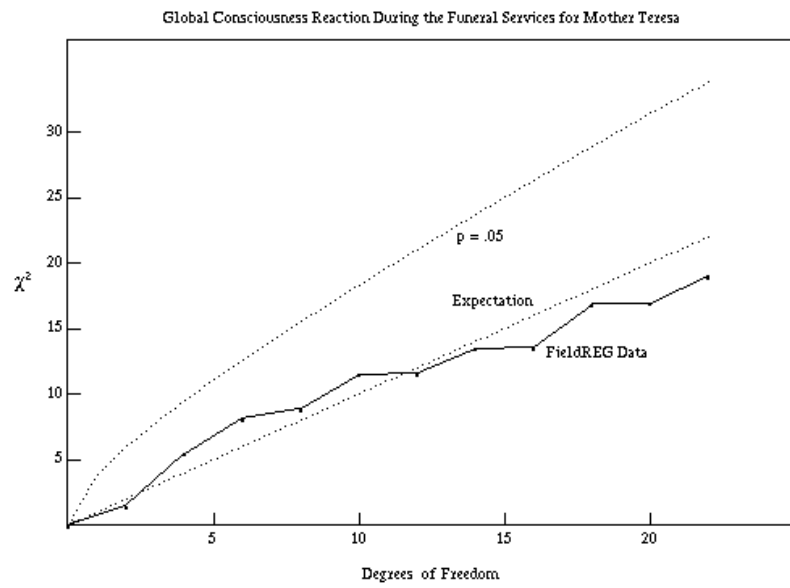


Figure 3.5: Google map showing locations of all RNGs that have been in the network and contributed data. The distribution depends on Internet infrastructure.



Figure 3.6: During the terrorist attack

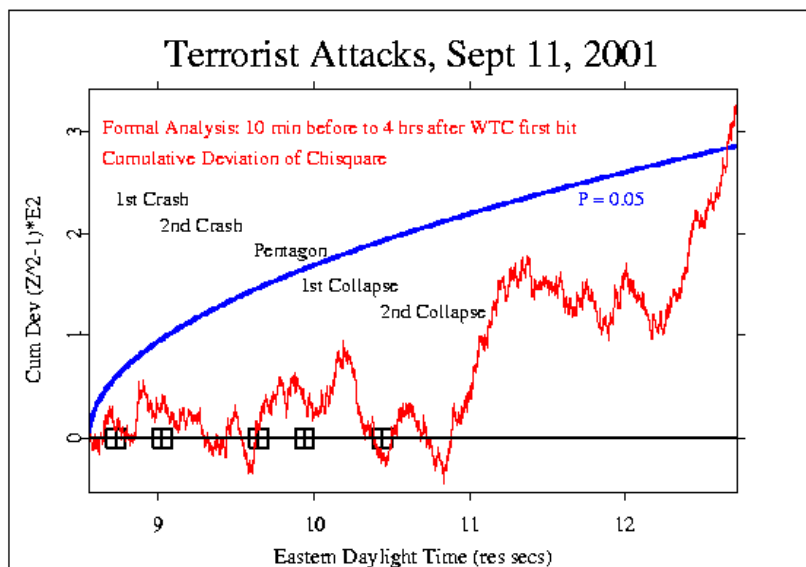


Figure 3.7: showing whole studies at a glance

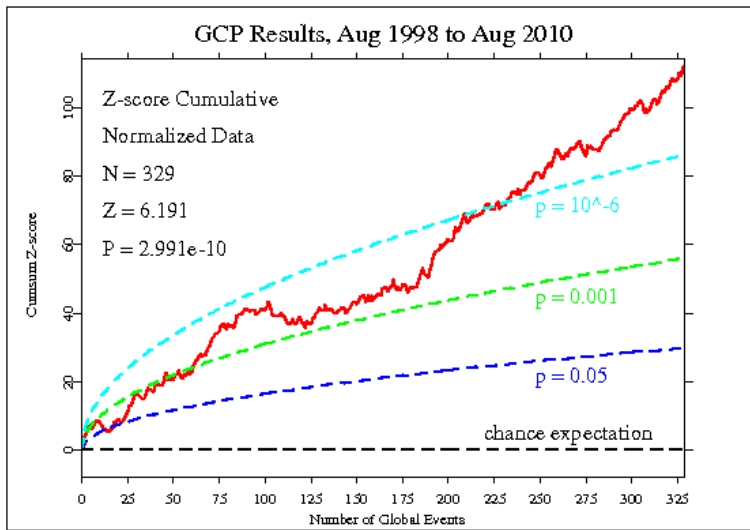


Figure 3.17: During the 1st day of Navarātri

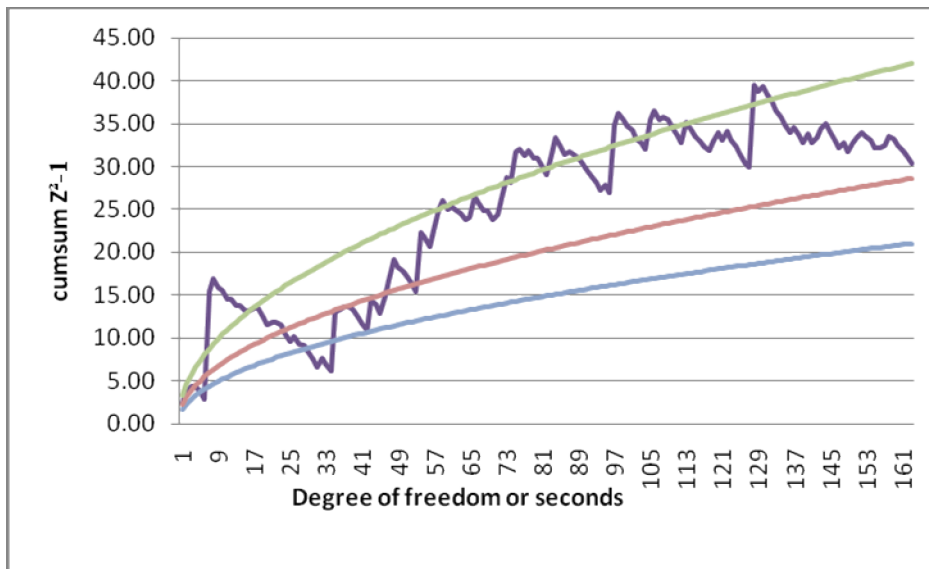


Figure 3.18: During the 2nd day of Navarātri

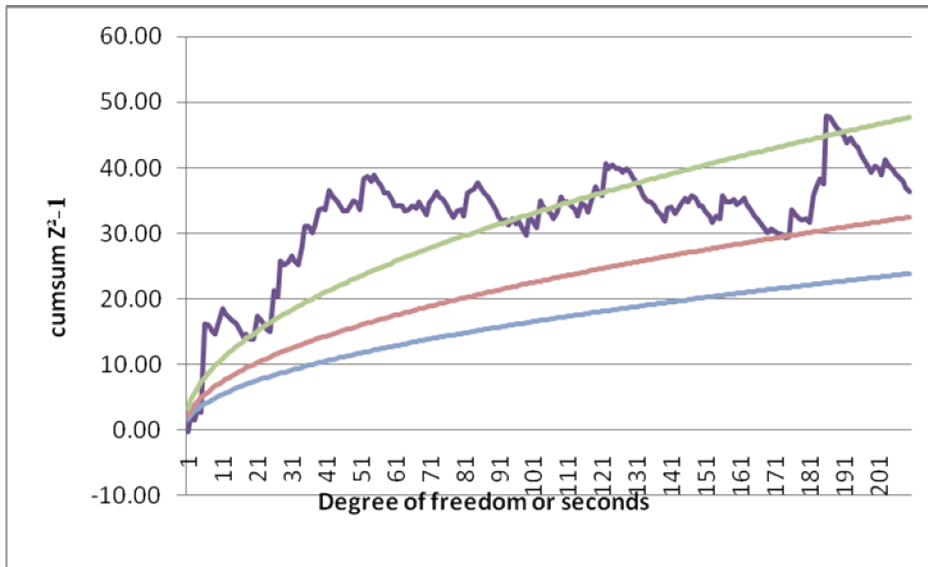


Figure 3.19: During the 3rd day of Navarātri

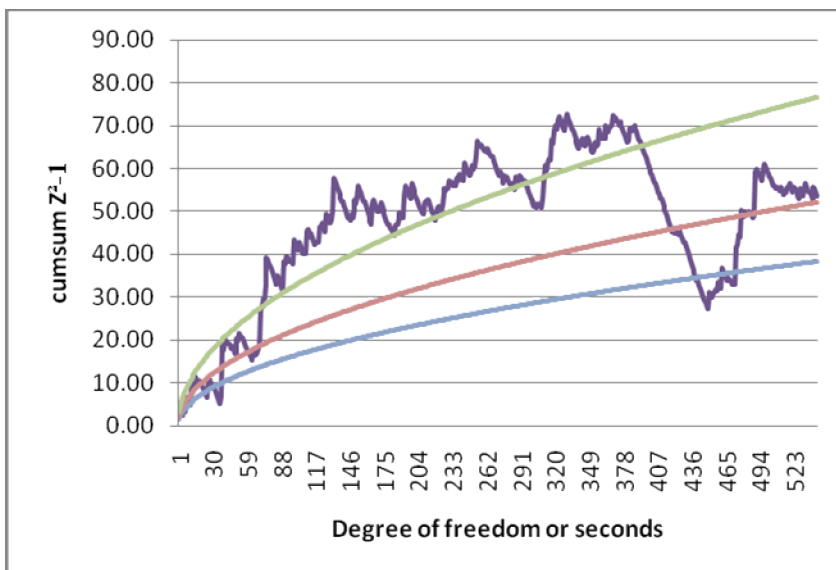


Figure 3.20: During the 4th day of Navarātri

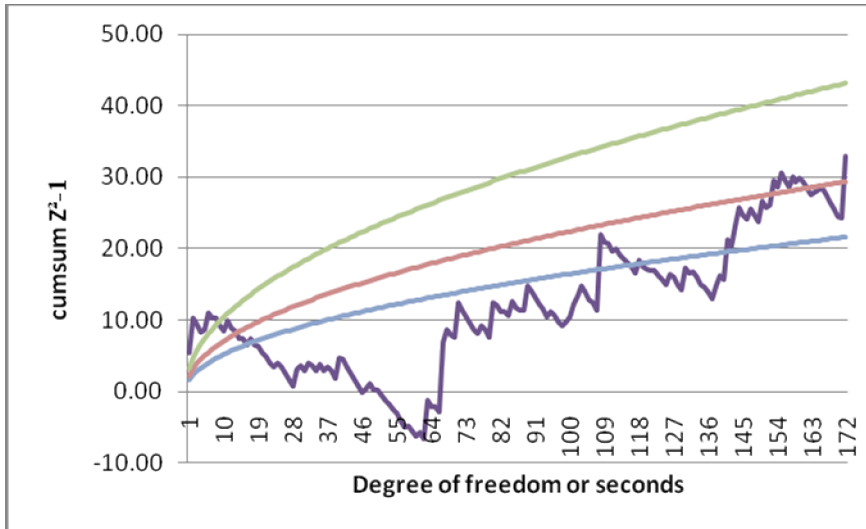


Figure 3.21: During the 5th day of Navarātri

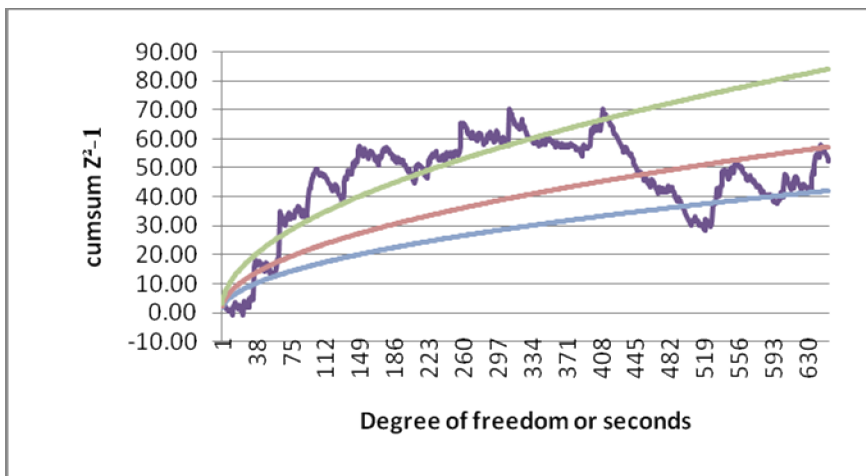


Figure 3.22: During the 6th day of Navarātri

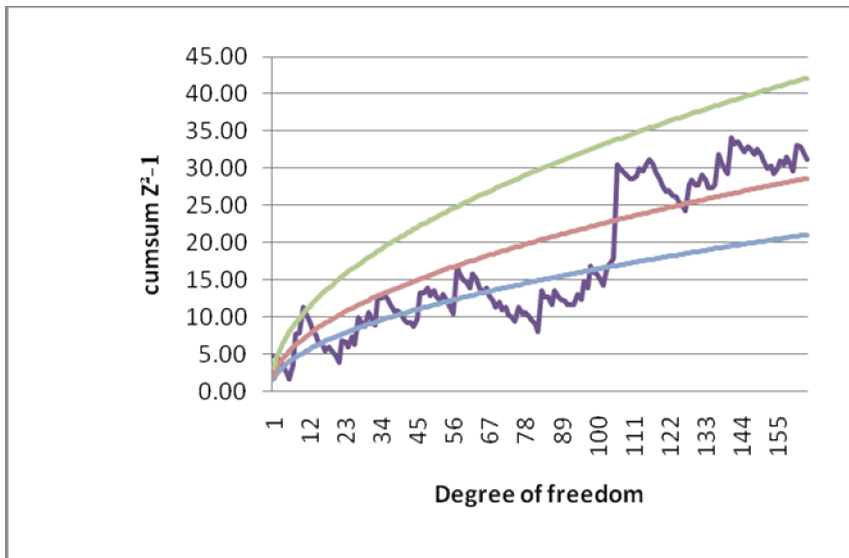


Figure 3.23: During the 7th day of Navarātri

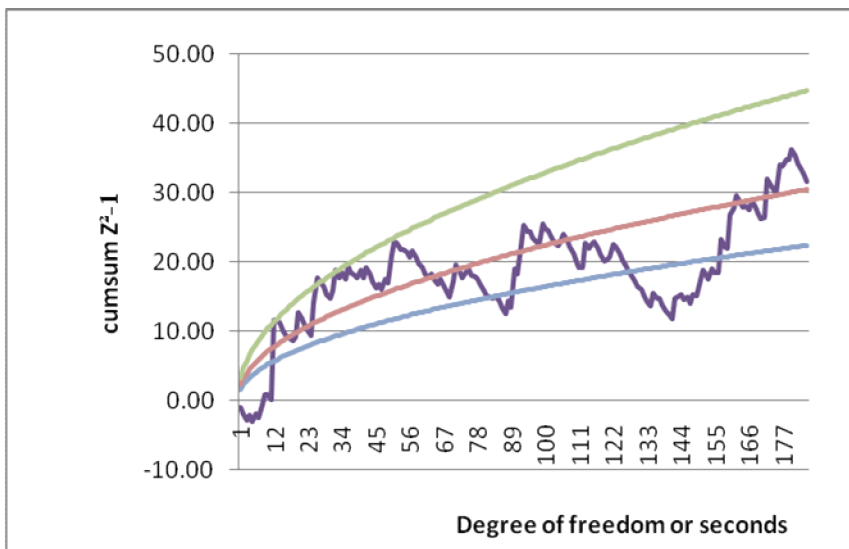


Figure 3.25: During the 9th day of Navarātri

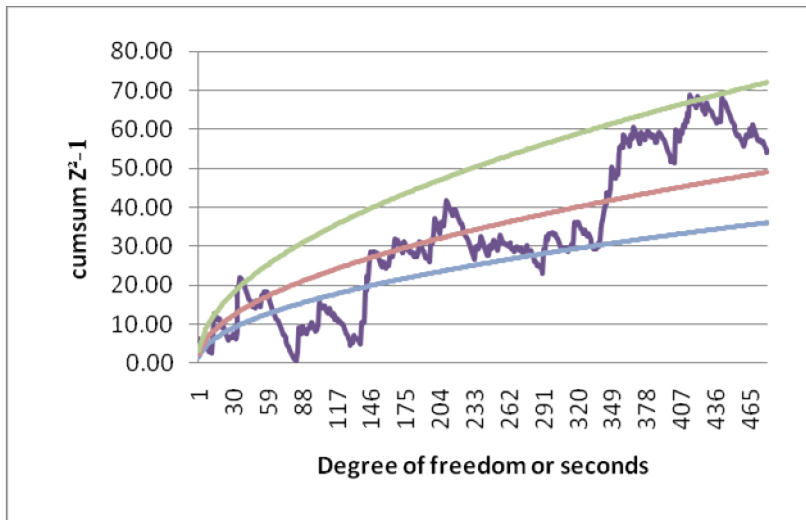
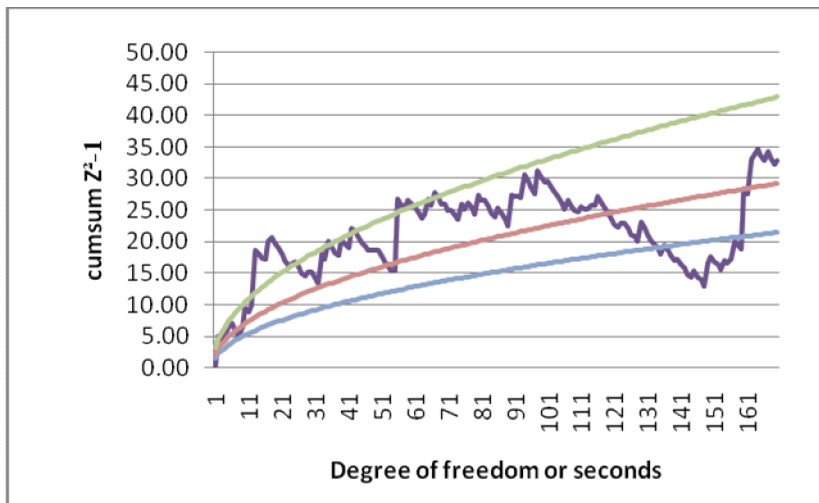


Figure 3.26: During the Visarjan's day of Navarātri



LIST OF PLATES

1 DEEP RELAXATION TECHNIQUE



REG SETUP DURING THE DRT

2 PRACTICES DURING THE CYCLIC MEDITATION



IRT (Instant relaxation technique)



Tadāsana



Ardhakaticakrāsana from Right



Tadāsana Relaxation



Ardhakaticakrāsana from Left



Padahastāsana



Ardhakakrāsana



DRT (Deep relaxation technique)

3 MAITRI MILAN

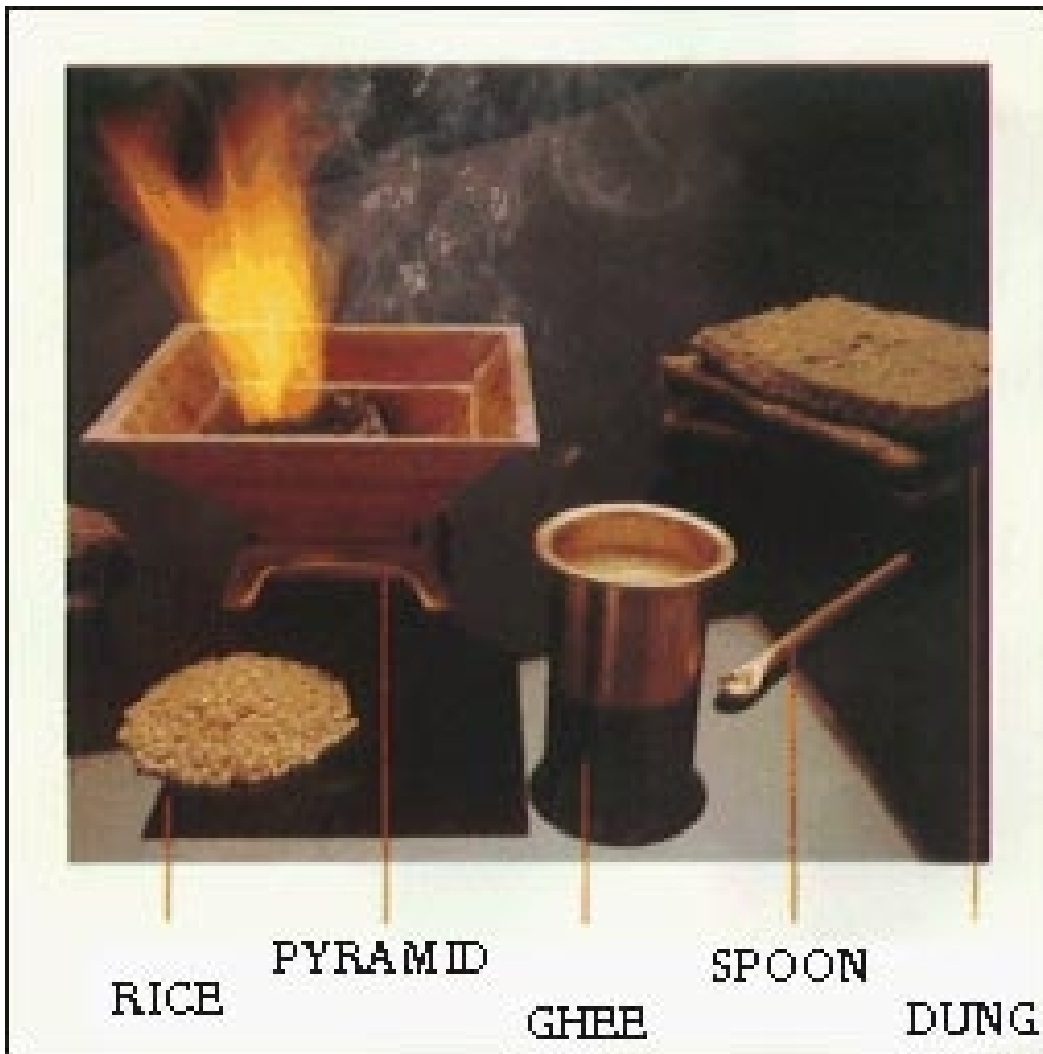


REG SET UP DURING THE MAITRI MILAN



PEOPLE ATTENDING MAITRI MILAN

4 AGNIHOTRA



5 APTHORYAMA YAJÑA



THE GARUDA CHAYANA OR EAGLE SHAPED FIRE ALTAR



PRAVARGYA DURING THE PROGRAM

6.NAVARĀTRI FESTIVAL



Picture of goddesses



During the homa of Astami day



During the Purna Ahuti of Navarātri