



ISSN: 2395-6429

ELECTRO-PHOTONIC IMAGING BASED STUDY OF AGNISTOMA SOMAYAGA

Divya B.R^{1*}, Sushrutha S², Shiva Kumar Kotikalapudi³ and Nagendra H.R⁴

¹Department of Yoga-Spirituality, SVYASA

²SVYASA Yoga University, Bengaluru

³Department of Bioenergy, SVYASA

⁴Chancellor, SVYASA Yoga University

ARTICLE INFO

Article History:

Received 20th June, 2017

Received in revised form 2nd

July, 2017

Accepted 27th August, 2017

Published online 28th September, 2017

Key words:

Agnistoma Somayaga, Bio well, electrophotonic imaging.

ABSTRACT

Background: The Electro Photonic Imaging (EPI) device has the capability to capture the energy changes in the individuals involved in the performance of the Agnistoma Somayaga. It is said that this yaga enables the mind of the participants to be one pointed with high energy reserves to perform any tasks.

Aim: This study aims at measuring changes in the Electro-photonic imaging (EPI) parameters in Agnistoma Somayaga performers specifically, the chakra energy.

Materials and Methods: To carry out this study, 18 subjects comprising 17 males and 1 females of age 18 years and above (mean age 31.65 ± 13.18) were recruited voluntarily with informed consent Performing Agnistoma Somayaga at Bhaktpur, Nepal. The design was a single group pre-post. The data was captured using an EPI device for 6 days before, during and after the practice of the Yaga Performance.

Results: Results indicated a significant time effect on EPI parameters measured before, during and after the performance of somayaga on the priests performing the yaga. Wilk's Lambda = 0.356, F (14,58) = 2.705 p = 0.004. Paired sampled t test showed a significant change in mean values of energy in all the chakras as an example Muladhara (p = 0.028) and Sahasrara (p = 0.004). The results of comparison of chakra energies in all chakras is given in the results section.

Conclusion: The study suggests that the Somayaga has a profound effect on the health of the individual performing the yaga, it alters psychophysiological status of performers of the spiritual practices.

Copyright © 2017 Divya B.R et al. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

Since time immemorial Yaga performances in India is known for its spiritual advancement and for the welfare of humanity (1). It has been proven to have a positive effect on the physiological, psychological and spiritual well-being of human and their environment(2). Authentic way of performing Yaga with right intonations of mantras has proved the participants of yaga with reduced levels of stress(3). Emissions due to yagas and homas has resulted in an economical means for environmental pollution(4).

The extraction utility and consumption of Soma herb which is representative of the mind altering powerful plants having nervine qualities in a yagai called a SomaYaga, Agnistoma Soma yaga is one of the seven Somayaga, being the first one is of prakrti in nature as described in the *KalpaS tras*(5). The Soma drink in the Ayurvedic field is known for its contribution in *Rasayanachikithsa* for the rejuvenation of the body, heart and the psychosomatic disorders. The consumption of Soma

detoxifies, reverses the metabolic activities of the body along with retaining the strength and virility(6). The culture of Soma has an influence on our day to day life with the chant "*OumSomapaahPitaraStrupyantaam*" (meaning: Let all the Soma drinkers' ancestors be contented) an offering, *Tarpana* to the *Pitru(Manis)*. The use of Soma with specific herbal mixtures acts medicinally on body, psychoactively on mind, affecting the ontological status of the person(7).

Rituals of Somayaga ensures the availability of food and thriving of animal and plant life, leading to human prosperity with timely and adequate rainfalls(8). These ritualistic practices have also reported a qualitative and quantitative improvement in the psyche as the atmosphere becomes medicinal, nutritious, and disease-free(9). Somayaga rituals enables the mind of the participants to bring about collapse of the randomness of the physical system(10,11).

EPI is based on quantum physics it investigates the human functional state and provides an indirect judgment about the

level of energy resources at the molecular level of functioning in structural-protein complexes(13). This process known as "photoelectron emission" is studied through physical electronic methods. EPI images captured individually from all 10 fingers gives a detailed information about the psychosomatic and physiological state of a person(14). As per acupressure meridian theory, images of the fingertips are analyzed into number of sectors. Investigation of the fingertip images reveals areas of energy congestion and overall health in the entire system. The parameters related here are influenced by the nervous-humoral status of all organs and system(15).

Electro Photonic imaging bio electrographic systems also known as EPI grams allows the identification of the functional state in an individual in real time (13,17).Medicine, Sports, testing liquids are some of the areas where practical applications and the research work of EPI can be found (16).

Though studies on Homas, Yaga, Mantra chanting have been done extensively, the subtle energy changes in the performers of the SomaYaga have not been investigated so far. The current study attempts to measure such changes due to Agnistoma Somayaga.

MATERIALS AND METHODS

Subjects

To carry out this study, 18 volunteers who were the performers of the Yaga were recruited at Bhaktpur Nepal.

The 18 subjects comprising 17 males and 1 females, age 18 years and above (mean age 31.65 ± 13.18) were included for this study. They performed Agnistoma Somayaga for 6 days. The inclusion criteria were as follows: Performers of the Yaga. Exclusion criteria consist of non-performers of Somayaga. Informed consent was obtained from all participants. Demographic information was collected to know their self-reported health status, age, and earlier experience in spiritual practice. Data was collected using the Full Scan feature in the device which measures collective electrophotonic discharge at a given point in time for pre during post performance of the Yaga by placing all 10 fingertips of both the hands which was used for obtaining the data from the EPI instrument. The calibration process of the Bio well instrument was carried out. To clean the dielectric plate, small cotton cloth and an alcoholic solution were used. The Bio-well device was used for the measurements throughout the study. These devices were developed by an international team led by Dr. Konstantin Korotkov.

Data Extraction and Analysis

All the EPI parameters included in the study were directly extracted to the excel sheet from an inbuilt software of Bio-well called EPI diagram program. SPSS statistical package was used for data analysis.

RESULTS

The results shown below in Table 1 &2 indicate the changes in

Table 1 Chakras Energies Before, During and Post Yaga

Chakra Name	1=Before yaga, 2=During Yaga 3= After Yaga	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Muladhara	1	6.432	.212	5.985	6.878
	2	5.713	.213	5.264	6.163
	3	8.687	.993	6.592	10.782
Svadhastana	1	6.309	.196	5.896	6.722
	2	5.309	.188	4.913	5.705
	3	8.125	.852	6.327	9.923
Manipura	1	6.234	.181	5.852	6.616
	2	5.487	.205	5.054	5.919
	3	8.345	.836	6.581	10.109
Anahata	1	6.417	.217	5.960	6.875
	2	5.556	.193	5.148	5.964
	3	9.170	.915	7.239	11.101
Vishudha	1	6.179	.268	5.613	6.745
	2	5.867	.267	5.303	6.431
	3	8.482	1.002	6.368	10.595
Ajna	1	5.232	.165	4.884	5.579
	2	4.991	.097	4.787	5.195
	3	7.713	.736	6.161	9.266
Sahasrara	1	5.707	.137	5.418	5.996
	2	5.304	.098	5.097	5.512
	3	8.268	.783	6.616	9.921

Table 2 Comparisons of Chakras energy before and after the Yaga

		Paired Samples Test					t	df	Sig. (2-tailed)
		Paired Differences							
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pre_Mula_Energy - Post_Muladhar_Energy	-2.25556	3.97760	.93753	-4.23357	-.27754	-2.406	17	.028
Pair 2	Pre_Svadhhi_Energy - Post_Svadhist_Energy	-1.81611	3.47481	.81902	-3.54409	-.08813	-2.217	17	.041
Pair 3	Pre_Mani_Energy - Post_Manipur_Energy	-2.11111	3.44036	.81090	-3.82196	-.40026	-2.603	17	.019
Pair 4	Pre_Anahat_Energy - Post_Anahat_Energy	-2.75278	3.88722	.91623	-4.68584	-.81971	-3.004	17	.008
Pair 5	Pre_Vishuda_Energy - Post_vishudh_Energy	-2.30278	4.11746	.97049	-4.35034	-.25521	-2.373	17	.030
Pair 6	Pre_Ajna_Energy - Post_Ajna_Energy	-2.48167	3.02602	.71324	-3.98647	-.97686	-3.479	17	.003
Pair 7	Pre_Sahas_Energy - Post_Sahasrar_Energy	-2.56167	3.29694	.77710	-4.20120	-.92214	-3.296	17	.004

performance of the yaga. To capture the overall effect of the yaga paired sampled t test was done between the pre and post EPI parameters and the time effect was captured using repeated measures ANOVA.

The results indicate that there is a statistically significant difference in the EPI parameters in various chakras before and after the yaga.

Table 1: Gives the details of the mean values of chakra energies before, during and after performance of the Yaga. It is observed that the mean value of the energy in the chakra after the Yaga is more than that of it before the yaga.

Table 2: Indicates that the energy in all the chakras after the yaga is more and is statistically significant (i.e. the values shown are the differences of pre -post which are negative)

Table 3 Repeated Measures ANOVA

Within Subjects Effect	Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power ^c
Wilks' Lambda	.356	2.705 ^c	14.000	56.000	.004	.403	37.865	.975

Table 3 has the Wilks Lambda =.356 with a significance .004. $F(14,56) = 2.75$ indicating a significant time effect. This means that there is a significant change in EPI values measured before, during and after the Yaga.

DISCUSSION

The Yaga involves a transformation of physical energy into a subtle energy. The idea of measuring the subtle energy using EPI device is not new but ascertaining that this yaga causes a subtle change on the subject performing the yaga is a significant observation.

This paper does not talk about the subtle changes in the environment though we have measured and observed the environmental changes as well during the course of this work. We will be discussing this in subsequent papers.

The results of the repeated measures anova indicate that the duration or the repetition of the yaga could result in additional changes in EPI parameters based on the fact that the results showed a significant time effect.

The most important point to be noted is that the Yaga results in an overall change in all the chakras resulting in a complete development of the individual instead of just a few chakras or organs and organ systems.

Finally, this Yaga performed for a period of 6 days has resulted in significant changes of energy patterns on all subjects. In this study we have not studied the effect of the mere presence of the subjects during the yaga without any involvement.

The limitations of the study were unequal numbers of males and females. We suggest that for future studies, to create 3 groups by which the effect of the Yaga can be studied in depth, one group which represents the performers of the Yaga, one group who assist this process, the other group who only are the spectators.

CONCLUSION

Yagas have an effect on EPI parameters of the subjects involved in the performance of the Yaga.

Acknowledgment

The authors would like to express their sincere thanks to Mr. Keshavamurthy for his consistent support in data acquisition.

Financial support and sponsorship

Nil.

Conflicts of interest

There are no conflicts of interest.

References

1. S.Gyanashruti and SS. Yaga-A Comprehensive Survey. 1st ed. Munger, Bihar: Yoga Publications Trust; 2006. 18-20 p.
2. Sushrutha.S, Madappa K, Nagendra HR. Effect of Bhaishajya Maha Yaga on Human Energy Field and Environment. *Int J Innov Res Sci Eng.* 2014;2(9):687-94.
3. Sushrutha S, Hegde M, Nagendra HR, Srinivasan TM. Comparative study of Influence of Yajña and Yog sana on stress level as Measured by Electron Photonic Imaging (EPI) Technique. 2014;3(8):1402-6.
4. Rao.M N, Duvvuri S, Naik, Hari Ram Kiran.M G, Srivatsav.G M. Environmental Impacts of Homam- a Case Study (a t Sridevi Veda Vidyalayamu, Srisailam). In: International Conference on Environmental Science and Technology IPCBEE. Singapore: IACSI T Press; 2012. p. 83–6.
5. Prasoon (Prof.) Shrikant. Indian Scriptures. Pustak Mahal;
6. Sudha karayil, MalliKarjun Rao.Y, K. Veeraiah KRSSR. SOMALATA - A Pioneer Herb in the entire Plant Kingdom Ethnopharmacological Perspective Through Vedic Literature. *Int J Res Pharm Biomed Sci* [Internet]. [cited 2015 Nov 11];2(3):977-81. Available from: <http://www.ijrbsonline.com/files/RW16.pdf>
7. Spess DL. Soma: The Divine Hallucinogen. United States: Park Street Press; 2000. 208 p.
8. Ramanathan A.S. Contribution to Weather Science in Ancient India- I-The Yaga Concept of Aryans. *Indian J Hist Sci.* 1986;21(1):7-14.
9. <http://sodayag.org/sodayag-highlights> [Internet]. [cited 2016 Jan 21]. Available from: <http://sodayag.org/sodayag-highlights>
10. Divya Bangalore Raghavendra Prasad, Nagendra RHongasandra AR. Investigation of random event generator changes in Agnistoma Somayaga rituals: An exploratory study. *J Heal Res Rev.* 2016;3(1):15–9.
11. Ghanashyam Singh Thakur, Nagendra H R NR. REG investigation of the consciousness field: Effects of an

- Aphoryama yaga. *Indian J Tradit Knowl.* 2012;11(2):362-8.
12. Korotkov KG, Matravers P, Orlov DV WB. Application of electrophoton capture (EPC) analysis based on gas discharge visualization (GDV) technique in medicine: A systematic review. *J Altern Complement Med.* 2010;16(1):13-25.
 13. Korotkov K, Williams B. WLA. Assessing biophysical energy transfer mechanisms in living systems: the basis of life processes. *J Altern Complement Med.* 2004;10(1):49-57.
 14. Korotkov KG. Human Energy Field: Study with GDV Bioelectrography. Fair Lawn, NJ: Backbone Publishing Co; 2002.
 15. Korotkov K. The Principles of GDV Analysis. M P, editor. Embourg, Belgium: Amazon.com Publishing; 2009.
