

APPENDICES

APPENDIX 1 Formation of 50 akṣaras from eight aspects of the primordial

Word AUM

Aspect

Class of akṣaras

Akṣaras

Akāra

Vowels

अ a आ ā

इ ई ऋ ॠ उ ऊ

ऋ ॠ ऌ ॡ

ए e ऐ ai ओ o

औ au अंam अःaḥ

Ukāra

Guttarals

क ka ख kha ग ga

घ gha ङ ṅa

Makāra

Palatals

च ca छ cha ज ja

झ jha ञ ṅa

Nāda

Cerebrals

ट ṭa ठ ṭha ड da ढ ḍa

ḍha ण ṇa

Bindu

Dentals

त ta थ tha द da

ध dha न na

Ghosha

Labials

प pa फ pha ब ba

भ bha म ma

Śānta

Semivowels

य ya र ra ल la

व va

Atiśānta

Sibilants

श śa ष ṣa स sa ह ha ळ ḷa

APPENDIX 2 Eight characteristics of samskrta aksharas (General)

Dhvani

Sthāna

Jati

Devatā

Prayatna

Mātra

Samjña

Karaṇa

For a description of the eight characteristics, reference may be made to Paniniya Siksha in Siddantakaumudi Choukamba, Varanasi 1985.

APPENDIX 3 Eight specific characteristics of Akāra, Ukāra and Makāra

Characteristic	Akāra	Ukāra	Makāra
Dhvani	Nāda	Nāda	Nāda
Sthāna	Hanu	Uttaroṣṭha	Uttaroṣṭha
Jati	Brāhmaṇa	Brāhmaṇa	Vaiśya
Devatā	Vāyu	Pṛthvī	Arka
Prayatna	Samvṛta	Vivṛta	Spṛṣṭa
Mātra	Ekamātrka	Ekamātrka	Ardhamātrka
Samjña	Hrasva	Hrasva	Uttamasparśa

Karaṇa	Bhūtoṣṭha	Adharoṣṭha	Adharoṣṭha
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APPENDIX 4 Excerpts from the speech of Dr Kortenhorst, a Sanskrit teacher at

the John Scotus School in Dublin about the importance of Sanskrit learning

Dr Kortenhorst spent a year in 'Aksharam' HQ of Sanskrit Bharati located at Bengaluru, Veda Vijnana Gurukulam, Channenahalli and Aurobindo Ashram in Pondicherry to learn Samskrtam and Vedanta. The excerpts:

Sanskrit stands out above all other languages for its beauty, precision in pronunciation and reliability as well as thoroughness in every aspect of its structure.

This is why it has never fundamentally changed unlike all other languages. It has had no need to change being the perfect language of Mankind.

Although India has been its custodian, Sanskrit has had universal appeal for centuries.

The wisdom carried by this language appeals to the west as we can see from Yoga and Ayurvedic medicine as well as meditation techniques and practical philosophies like Buddhism. It supports, expands and enlightens rather than conflicts with local traditions and religions. .

The precision of Sanskrit stems from the unparalleled detail on how the actual sounds of the alphabet are structured and defined. The sounds have a particular place in the mouth, nose and throat that can be defined and never change. That is why the Sanskrit letters are called indestructibles (aksharams) Sanskrit is the only language that has consciously laid out its words from first principles.

APPENDIX 5 TEN TYPES OF GAYATRĪ NYĀSA

Antarmāṭṛka nyāsa

Bahirmāṭṛka nyāsa

Pranāvādi nyāsa

Aṅguliparvagato Gāyatrīvarṇa nyāsa

Gāyatrīpādanyāsa

Gāyatrī akshara nyāsa

Vaiṣṇava tatvātma varṇa nyāsa

Śiva tatvātma varṇa nyāsa

Gāyatrī siro nyāsa

Caturtha pāda sahita Gāyatrī nyāsa

APPENDIX 6 ṢODAŚA NYĀSA

SI Number	Name of nyāsa	Number in category
1	Pranava	3
2	Vyāhṛti	3
3	Akṣara	50
4	Nakṣatra	27
5	Graha	11*
6	Kāla	28
7	Varṇa	4
8	Toya	5
9	Nigama (Veda and vedāṅga)	21
10	Devatā	29
11	Vairāja	11
12	Kratu	32
13	Guṇa	3
14	Mūrti	10
15	Śakti	8
16	Loka	14

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Dhruva and Saptarṣi are combined with nine Grahas.

APPENDIX 7 Graha in nyāsa (Item 5 in APPENDIX 6)

Name of Graha	Part of the body for nyāsa
Sūrya	Right eye
Candra	Left eye
Aṅgāraka	Thighs
Budha	Back of the head
Guru	Mouth
Śukra	11 Indriyas (Karmendriyas 5 Jñānendriyas 5 and manas)
Śani	Forehead
Rāhu	Legs
Ketu	Hair
Dhruva	Navel
Saptarṣi	Neck

For a detailed description of the sixteen nyasas given in Annexure 7 and Dhruva nyasa given in Annexure 8, reference may be made to Azhisur T Srinivasachariar's book titled 'Sri Padmatantra prayoga darsah', Chennai, 2006.

APPENDIX 8 Mahanyasa and Laghunyasa

Mahanyasa comprises eight sub-sets, viz., Pancanga rudra nyasa, Pancamukha nyasa, Kesadi padanta nyasa, Dasanga nyasa, Pancanga nyasa, Hamsa Gayatri nyasa and dik samputa nyasa. Interspersed are the Rudram (11 recitations), Camakam and Purusha suktam.

Mahanyasam is led by a priest and joined by large number of Vedic scholars. In terms of time, Mahanyasa takes over one hour. Mahanyasa is done before Ekadasa Rudra Abhishekam.

Laghunyasa consists of nyasa mantras from Yajur veda Taittiriya Aranyaka Kataka Prasna – Pratamanuvaka Pancati 16-22 and Prana pratishta with the three bijaksharas Aam, Hrim and Krom as the main components.

For a detailed description reference may be made to ‘Sri Mahanyasam’ (in Tamil) published by Giri Trading Agency, Chennai, 2006.

APPENDIX 9 Vedic Pramana for Nyasa

Purusha Suktam (Rk Veda 10.9) is the pramana for Nyasa in Veda. Purusha Suktam consists of 64 Rks. They are grouped in sixteen sets of four Rks each. Each set is assigned to one part of the body. Narayana is the Rsi, first 15 sets of mantras follow Anushtup chhandas, the last is in Trishtup Chhandas. Purusha is the Devata.

Rks	Part of the body
1 – 4	Left hand
5 – 8	Right hand
9 – 12	Left leg
13 – 16	Right leg
17 – 20	Left thigh
21 – 24	Right thigh
25 – 28	Left waist
29 – 32	Right waist
33 – 36	Navel
37 – 40	Heart
41 – 44	Neck
45 – 48	Left shoulder
49 – 52	Right shoulder
53 – 56	Mouth
57 – 60	Eyes
61 - 64	Head

The Section, 2.2.13 ‘Vedic pramana for nyasa’ in the text may be referred for a concise meaning of Purusha Suktam. We are only quoting the Rk numbers serially in this table against the body parts for nyasa. For a detailed description reference can be made to Vasudeva Sarma’s book Anhikachandrika, Mumbai, 1916.

APPENDIX 10 Nyasa practice in sandyopasana

Sandyopasana is a nityakarma (a daily duty) ordained in agama sastra. It is a non-iconic worship of the divinity in Surya, done at sunrise, noon and sunset. Nyasa is a part and parcel of sandyopasana. Kesavadinyasa and the nyasa for Gayatri mantrajapa are described in the text. In this Annexure, the nyasa procedure for other mantras used commonly in morning sandyopasana is described briefly.

Mantra	Purpose	Rṣi(s)	Chandas	Devatā(s)
Prokṣaṇa	External purification	Sindhudvīpa	Anuṣṭup	Āpo
Praśna	Internal purification	Sūrya	Anuṣṭup	Agni
Punar prokṣaṇa	External purification	Vāmadeva	Anuṣṭup	Dadhikrava
Arghyapradhāna	Offering oblation to Sūrya	Viśvāmitra	Devīgāyatrī	Gāyatrī
Āsana mantra	Sitting posture for japam	Ṙṥthivyameruprṣṭa	Sutālam	Kūrmō
Prāṇāyāma *	Regulating breathing	Atri Bhṛgu Kutsa Vaśiṣṭha Gautama Kaśyapa Aṅgīrasa	Gāyatrī Uṣṇik Anuṣṭup Bṛhati Paṅkti Triṣṭup Jagati	Agni Vāyu Arka Vāgiśa Varuṇa Indra Viśvedevaḥ
Gāyatrīāvāhana	Invoking Gāyatrī	Vāmadeva	Anuṣṭup	Gāyatrī
Gāyatrī upasthāna	Bidding adieu	Viśvāmitra	Bhirud Gāyatrī	Mitra

- **Seven Rsis, seven chhandas and seven devatas are associated with seven vyahrtis (upper worlds) Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah and Satyam**
- Prasana mantra and Upasthana mantra are different for noon and evening sandyopasana.**

APPENDIX 11 Keśavādinyāsa

Mantra	Finger(s)	Point of touch
Aum Keśavāya namaḥ	Right thumb	Right cheek
Aum Nārāyaṇāya namaḥ	Right thumb	Left cheek
Aum Mādhavāya namaḥ	Right ring finger	Right eye

Aum Govindāya namaḥ	Right ring finger	Left eye
Aum Viṣṇave namaḥ	Right forefinger	Right nostril
Aum Madhusūdanāya namaḥ	Right forefinger	Left nostril
Aum Trivikramāya namaḥ	Right little finger	Right ear
Aum Vāmanāya namaḥ	Right little finger	Left ear
Aum Śrīdharāya namaḥ	Right middle finger	Right shoulder
Aum Hṛṣīkeśaya namaḥ	Right middle finger	Left shoulder
Aum Padmanābhāya namaḥ	Right hand four fingers	Naval
Aum Damodarāya namaḥ	Right hand four fingers	Forehead

Note: Only the tip of the finger is to be used.

APPENDIX 12 Nyāsa for three Vyāhṛtis Bhūḥ, Bhuvah and Suvaḥ

Mantra	Variant 1	Variant 2
Aum Bhūḥ	Pādayoḥ	Pādayoḥ
	Taking the hands near the feet (Not touching)	
Aum Bhuvah	Dakṣiṇa bāhou	Hṛdhaye
	Touching right shoulder with right hand four fingers	Touching the heart with right hand four fingers
Aum Suvaḥ	Vāma bahou	Mastake
	Touching left shoulder with right hand four fingers	Touching the forehead with right hand four fingers

APPENDIX 13 GĀYATRĪĀKṢARA, NYĀSA AND MUDRA

GĀYATRĪĀKṢARA	NYĀSA*	MUDRA
Tat	Pādāṅguliparvabhyo namaḥ	Sumukham
Sa	Pādāṅgulibhyo namaḥ	Samputam
Vi	Jaṅghābhyām namaḥ	Vitatam
Tuh	Jānubhyām namaḥ	Vistṛtam
Va	Ūrubhyām namaḥ	Dvimukham
Re	Śiṣṇāya namaḥ	Trimukham
Ni	Vṛṣaṅbhyām namaḥ	Caturmukham
Yam	Kaṭyai namaḥ	Pañcamukham
Bhar	Nābhyai namaḥ	Ṣanmukham
Go	Udarāya namaḥ	Adhomukham
De	Stanāya namaḥ	Vyāpakāñjalim
Va	Urase namaḥ	Śakaṭam
Sya	Kaṅthāya namaḥ	Yamapāsam
Dhī	Dantebhyo namaḥ	Granthitam
Ma	Tālave namaḥ	Unmukhonmukham
Hi	Nāsikāyai namaḥ	Pralambam
Dhi	Netrābhyām namaḥ	Muṣṭikam
Yo	Bhrūbhyām namaḥ	Matsyam
Yo	Lalātāya namaḥ	Kūrmam
Na	Pūrvamukhāyai namaḥ	Varāhakam
Pra	Dakṣiṇa mukhāyai namaḥ	Simhākrāntam
Co	Paścima mukhāyai namaḥ	Mahakrāntam
Da	Uttara mukhāyai namaḥ	Mudgaram
Yāt	Mūrdhnyai namaḥ	Pallavam

- **The body part on which the matra is to be repositied.**

Note: Mudras are shown first and then the nyasa mantra is recited.

(The research scholar is indebted to Acarya Kesav Deo, New Delhi for introducing to the world of mudras for Gayatri mantra).

1.0 INFORMED CONSENT FORM: A SAMPLE COPY

S Bashyam

Research Scholar

SVYASA

29 July, 2012

Dear Vidyarthi

Veda Vijnana Gurukulam

Greetings to you for achieving high standards of excellence in your intellectual pursuits in Vedic studies.

I am doing research in Nyasa in SVYASA. This is a simple procedure as per agama sastras to be followed before every mantrajapam for example., Gayatri mantrajapam.

We will be doing experimental measurements to find out what happens when we do nyasa. We will explain the purpose, the methods and any adverse effect the procedure may have in detail before we begin the study. Acaryamahodaya Dr Ramachandra Bhat will give you the diksha for nyasamantra for Gayatri. Acarya sushrutha will help in setting up the measurement protocol.

I thank you for joining the measurement protocol. Your informed consent is needed before the measurement is done. Kindly sign the following letter for accepting to be a subject in the measurement protocol.

Yours sincerely

S Bashyam

I have been fully informed about the purpose and the method of measurement protocol and any adverse effect the procedure may have as a result of nyasa practice.

I am joining the study as a subject.

(ADITYAH SUTARAH)

2.0 INSTITUTIONAL ETHICAL COMMITTEE APPROVAL

**Dr H R Nagendra
Vice Chancellor
SVYASA**

20th July 2013

I hereby appoint a committee comprising the following officials of SVYASA to study the proposal of Sri Sarangapani Bashyam Ph D scholar to carry out measurements of the effect of doing the Nyasa procedure prior to Gayatri mantrajapa with the students of Veda Vijnana Gurukulam Channahalli as subjects, with the approval of Dr Ramachandra Bhat Director, from all aspects of experimental design including informed consent of subjects and submit the committee's approval by 25th July, 2013

S/Sri

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2

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(H R Nagendra)

The proposal submitted by Sri Sarangapani Bashyam Ph D scholar for the experimental study of the effect of Nyasa prior to Gayatrimantrajapa has been examined and approved.

S/d ()

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Dated: 25th July 2013

3.0 QUESTIONNAIRE(S).

No questionnaire was used in this study

4.0 LIST OF PUBLICATIONS FROM THIS DOCTORAL THESIS

1. 'Kesavadinyasa-Concept and practice' S Bashyam, Ramachandra Bhat and P Ramanujan 'Sevadih' Half yearly research Journal (Jan 2013-Jun 2014 consolidated volume) Sri Venkateswara Vedic University, Tirupati, A.P (ISSN 2229-4031)
2. 'Vyahrti nyasa-Concept and practice' S Bashyam and Ramachandra Bhat Accepted for publication in forthcoming issue of VISVABHARATHI Vol 111-(ISSN2277-2065) of Pondicherry University-Department of Sanskrit

3. 'Nyasa-scientific study' S Bashyam, T.M. Srinivasan and H. R. Nagendra –*Yoga Mimamsa* 2015, 46, pp 15-21

4. 'Nyasa – A Metaphysical Bridge between Macrocosm and Microcosm' S Bashyam, T M Srinivasan, GuruDeo and H R Nagendra in *International Research Journal of India* Vol II, Issue IX, May 2017 pp 1-7

LIST OF TABLES

All tables are placed in the text and referred there itself

LIST OF FIGURES

FIGURE NO	TITLE	PAGE NO
1	Nyasa-a metaphysical bridge between macrocosm and microcosm	39
2	EPI Process	69
3	Excitation of electrons and photons in EPI	70
4	Self as control with cross over design	72

LIST OF PLATES

No plates are included in thesis.
