

## **Anganyasam and Karanyasam - A note**

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I was assigned the above topic for research in yoga for Ph.D. in Swami Vivekananda Yoga Anusandhana Samsthana, Bengaluru in 2006. I took the assignment as Malolan's samkalpam since I had not mentioned any interest in particular to my guide. My guide happened to know my modest anushtanam, having some background in science and engineering.

During the startup I sought the advice of our acharyas (Srimad prakrtam Azhakiasinger, Srimad Srimushnam peria Andavan, Srimad Rangapriyaswami and Srimad Tridandi Chinnajeer) and scholars (Sri Dinakara Sarma, Sri Azhisur Srinivasachariar, Sri U Ve Perukkarana Swami, Sri U Ve Lakshmithathachar, and Sri U Ve Sogathur swami). All acharyas and scholars stressed the importance of doing Anganyasam and Karanyasam for all mantrams used in japam. I had many extensive consultations with Sri Sogathur Swami on subtle details of the subject. Swami referred to vedic pramana for the mandatory procedure in Rk veda (Purushasuktam with 64 rks for nyasam on 16 parts of sariram), Kataka prasnam (Anuvakam1, pancati 8-3 to 8-10) and Yajur veda Samhita. Swami also cited with authority that nyasam for any mantram is to be done only once irrespective of any number of japamala.

In simple terms nyasam is to place parts of mantram (to be recited) on different parts of sariram of upasaka as per a designated sequence. All agama sastras are replete with nyasakrama in Aradhana of vigrahamurthis and Salagramamurthis in temples or homes and daily anushtanam like sandyopasanam. Nyasam is thus an integral part of any worship. It is said, 'Nyasahine haredayuh, dhyana hine tu nishphalam'. Many types of nyasam are in vogue, for example mantranyasam, shodasanyasam, ekadasarudramahanyasam, bijaksharanyasam. In sandyopasana particularly four types are used. Kesavadinyasam, Gayatrimantranyasam, Pranayamamantranyasam (Vyapaka) and Deva Rsi Chhandas nyasam. Perukkarana Swami said, '(Yoga) Asanam itself is an example of nyasam though we do not cognize as such.'

SVYASA in principle follows the rule for any sastra practice, the researcher should try to find scientific evidence so that the people will accept sastra dictum with full faith. Obviously, it is not possible to do this for all sastra since the effects of nyasam are subtle beyond the reach of best instruments. The supreme nyasam viz., Bharanyasam is excluded from the purview of this study. Our modest study on Nyasam was published in four papers detailed below.

1) Kesavadinyasa - concept and practice by S Bashyam, Dr Ramachandra Bhat and Dr P Ramanujan in "Sevadiah" Half yearly research journal (Jan 2013-June 2014 consolidated volume) Sri Venkateswara Vedic University, Trupati A P (ISSN 2229-4031)

2) Vyahrtinyasa - concept and practice by S Bashyam and Dr Ramachandra Bhat in Visvabharathi P 131-138 Vol III November 2017, Department of Sanskrit,

Pondicherry University (ISSN 2277-2065)

3) Nyasa-a scientific study by S Bashyam, Dr TM Srinivasan and Dr HR Nagendra in Yogamimamsa 2015 46 pp 15-21 (ISSN 0044-0507)

4) Nyasa-a metaphysical bridge between macrocosm and microcosm International research Journal of India Volume II Issue IX May 2017 (ISSN 2454-5707).

*Sri Dr. Sarangapani Bashyam retired from Department of Atomic Energy, Govt. of India. He further pursued Ph.D. from S-VYASA university as a student of Dr. Nagendra, Chancellor. He was getting guidance from Dr. P. Ramanujan for his research topic Anganyasam and Karanyasam and to study their neurological effects.*

