

The genesis of most agama sastras indicate the concern the seers had for the welfare of the mankind to implore the Gods/Goddesses for steps to mitigate the sufferings of mankind, animal kingdom and ecology. In fact agamas are one step ahead of vedas since the latter is restricted to three varnas and males whereas agamas can be practiced by one and all. Nyasa is an anchor for effective application of agama sastra worship.

3.0 REVIEW OF SCIENTIFIC LITERATURE ON NYASA

Since this study is the first of its kind in the efforts of SVYASA to find a useful link between science and sastra, no scientific literature is available as a guide or a roadmap.

4.0 AIMS AND OBJECTIVES

4.1 AIMS OF THE STUDY

- To understand the basic concept of Nyasa practice in agama worship of the divine
- To collate the varied nyasa practices in saiva, sakta and vaishnava agama worships
- To explore the possibility of adapting nyasa in yoga therapy

4.2 OBJECTIVES OF THE STUDY

- To study the effect of practice of nyasa prior to mantrajapa on BMI of the sadhaka
- To measure changes if any, in chosen subtle energy parameters of the sadhaka

4.3 JUSTIFICATION FOR THE STUDY

All scientific endeavours attempt and succeed in expanding the horizons of knowledge by encouraging man's effort to explore nature both externally and internally. The outcome of such explorations leads to the progress of mankind in physical, phenomenological and philosophical worlds we inherit. This study is a miniscule part of man's inward journey in the grand scenario of the progress of mankind.

Scientific study - The rationale

Science and sastras have 'search for truth' as their primary purpose. While the purpose is same, the methodology is different. Science by and large draws the inferences and conclusions from controlled experiments which are verifiable, objective and falsifiable. Sastras are largely based on experience of people in their interactions with animate and inanimate world and more profoundly by revelations of direct truth by seers (Rsis). These findings are subjective in a scientific sense but are upheld as correct. Another basic difference between science and sastras is the former is considered as value free. The focus of sastras is on values considered essential for a sane, ethical coexistence of all components of society. Some values are held as eternal while some others may change from time to time and specific to subcultures. With these basic differences in mind we proceed with the objective of the research on Nyasa.

The rationale for undertaking a scientific study of benefits of nyasa practice stems from two angles. First, it is for people to understand and realize the beneficial aspect in modern day living of stresses and strains. Scientific evidence will be more convincing to modern generation than simple faith or belief. Second is to advance the borders of science in understanding nature and probably lead to paradigm shifts.

4.4 HYPOTHESES

1. Practice of nyasa before Gayatri mantrajapa does not lead to reduction in 'Integral Entropy' of human subjects
- 2 Practice of nyasa before Gayatri mantrajapa does not lead to increase in 'Integral Area' of human subjects
3. Practice of nyasa before Gayatri mantrajapa does not lead to increase of 'Spatial fractality' of human subject

5.0 METHODS

5.1 PARTICIPANTS

5.1.1 Sample size