



E-Divine Souls®

Journey to Eternal Happiness

Integrated Therapeutic Life Balancing Research Gurukulam

VIJÑĀNAMAYA KÒŚĀ OPERATIONS



Dr. Minal Bharatiya (Jain)

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**DR. MINAL
BHARATIYA (JAIN)**

INTEGRATED HEALTH SCIENCES CONSULTING

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Address:

Head Office:

The ONE, B-Block 104-105, 1st Floor, RNT Marg, Opp. DAVV, Indore -
452001 (M.P.) BHARAT

Ph.: +91-9522921531 | +91-9301490259

edivinesouls@gmail.com | www.edivinesouls.com

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*Our Obeisance to
eternal Divine Souls*

*Let's pray for Mother Earth and all her beings,
for showers of
Divine
Infinite bliss of
Vitality.*

*Let **Innovative** Ideas come to
Nurture
Enlightened
Serenity*

*We bow our
Obeisance to the
Union of all the
Liberated
Souls, by total
extinction of all our flaws.*

About Us

eDivineSouls, Integrated Life Balancing Research Gurukulam, central BHARAT's 1st of its kind centre. The centre works an ICMR approved research based Integrated Therapeutic Health Sciences Model suiting current and future problems with patient centric approach. Our online Gurukulam has an amalgamation of ancient foundation, sharing wealth of knowledge Ganges, rich healthy living Life style management with lead by example and mentoring to living a life of significance. We deliver knowledge on best food for body, mind and soul as per basic constitution for each individual for fostering a balanced approach to holistic health care.

The institution's commitment to enhancing well-being extends to various programs, courses and consultation services. In essence, eDivineSouls stands as a sanctuary for comprehensive well-being by applying Sages of SIVANAS wisdom and practices with learning varied skills, tech-know-how, psychology, neuro and allied sciences, impact of social media & gadgets on future of human race – an inside out journey. This infusion creates a unique blend of science and spirituality.

Extends our services to address the intricacies of modern life, offering solutions for Work-Life and Parenting issues overcoming emotional, mental and psychological health challenges. Self Help Portfolio for Life (SHPLife) based on her learnings and experiences from world class organizations and an outcome of Dr. Jain doctorate degree. This is a framework solution for all four stages (as ashrams) of personal and professional well-being.

About Founder, CEO



Dr Minal Bhartiya (Jain)

A daughter of Bharat, she embodies cultural and ethical values, a doctorate in Work-Life Balance. Pursued her career in varied Health Sciences. Realized the integral relationship among them.

She blends best of ancient healing health systems wisdom with modern relevance. Continual research on Integrated Therapeutic Life Balancing Solutions.

Since 2011, she has been on a transformative journey shaped by unwavering faith and the metaphysics of Scientific Spirituality, which she continues to explore through a 12-year degree program. Rooted in true scriptural knowledge and ascetic practices, her path reflects a deep connection to divine wisdom and an enduring commitment to holistic well-being.

Her empathetic nature and love for Mother Earth have driven her to explore diverse healing modalities and advocate for sustainable, sattvic living. With studies in Astrology, Occult Sciences, and Vastu, she addresses life and health challenges at their roots. Her professional journey includes roles as a visiting faculty at Devi Ahilya University and World class IT corporations as TCS, IBM and Ericsson, showcasing her versatile expertise and dedication to empowering others.

We are now at the breeding ground of the PSDs.

This is the kōśa where the first stabilization of arousal occurs.

If the arousal in this kōśa is diffused, it naturally produces great healing effects in the subsequent layers of prānā and anna.

MANOMAY Kosa main Operations:

- **Meditation techniques**
- **Culturing of emotions**

MEDITATION TECHNIQUES

Stimulation-Relaxation cycle at the mental plane is important not only for therapy, but for one's spiritual evolution as well. Living Being's Core nature – to be conscious, not compulsive.

Truly conscious being responds flexibly after evaluating the situation as required. > conscious = > comprehensive evaluation and not become rigid as per the set patterns within (as robots).

E.g.

If action X is good in situation A, it doesn't implies it would be good for B; X should not be our compulsive reaction just because it was appropriate earlier. But layers after layers of such conditioning build up within the mind and make one compulsive in their thoughts, speech and actions. This bondage we try to overcome, yet comes unconsciously'.

These layers of rigid patterns – vāsanā (residua) / sarñskāra (impressions).

modern psychology refers – subconscious and unconscious mind.

Yoga's Goal --> is to dissolve all such patterns, and be a truly conscious (enlightened) being, unidentified with anything around.

From Therapy's Perspective -

Stabilized arousal in the manömaya kōśa implies excessive speed (véga) of thought as general internal conditioning; mind continues to be fast even when not needed. This conditioned speed has two interrelated qualities:

- unconsciousness,
- rigidity.

This takes on several specific form—s irritability to begin with and deeper blocks as restlessness, obsessions, phobias etc.

How to let go of something that we hold unconsciously?

This naturally require 2 steps:

- Turn the unconscious-hold into a conscious-hold,
- Once we hold something consciously, we can consciously let it go.

As the principle of stimulation-relaxation.

BRIEF RETROSPECTION

Participants carry unnecessary tensions in their muscles.

The stabilized arousal pervades even the voluntary muscles (eyebrows, fingers etc.), and they are subject to unconscious stiffening throughout the day'.

How to make them loosen these muscles?

In some cases they may be able to let it go when we point it out; but very often we see (especially during DRT) that even when we point it out, they are unable to let it loose; because the tightening is unconscious and is not in their control.

Therefore, the way to diffuse this tension is twofold.

1st, ask them to create a conscious moderate/high tightening in that part; the mild unconscious tension which was in that part now becomes immersed in the higher conscious tension created there. Then, ask them to consciously relax and let go the tension; the previous hidden tension also diffuses during this relaxation. The same process occurs with the inner organs, and the excessive unconscious energy in any organ is diffused through stimulation and relaxation.

An additional factor that comes into play, *manōmaya kōśa*. It is not transforming an unconscious-hold of a mental content into a conscious-hold (of the same content), but rather

Two contradicting statements have become fashionable in our times: "I want to evolve and grow" and "This is how / am, why should I change?". It is amusing how we can evolve to higher possibilities without letting go of the intense obsession with our present condition and identifications!

'This causes fatigue in the muscles which is a contributory factor to back-pain. transferring the force [utilized for holding] from the unconscious plane (one content) to the conscious plane (another content). Before explaining this aspect, let us see look at PYS.

'Conscious hold", when applied to the mind, correlates to dhāraṇā (sixth limb of Patañjali's Aṣṭāṅga yōga). The term dhāraṇā itself means "to hold".

This is the sūtra by Patañjali:

Deśa baridha cittasya dhāraṇa J f3.1J

"Meaning: Binding the citta in a particular space is dhāraṇa In normal terms, this is "focus". It is characterized by effort.

In most of the minds, the situation is like this the conscious part of the mind is in scattered condition, and the unconscious mind is strongly holding onto certain patterns.

When someone focuses the conscious part of the mind on a particular mental content, and when this effortful focusing is gradually strengthened, then whatever he is holding onto at the unconscious layer needs to be released l'.

That is, instead of letting the mind unconsciously hold onto a hundred different things in its depths, we consciously, effortfully and intensely hold onto one thing.

As a result, one has to automatically let go of all the mental content/patterns that he was unconsciously holding onto. Thus, the second phase, viz. "letting go", happens simultaneously along with the conscious hold. Such mental contents emerge to the surface as dirt surfaces on the lake when stimulated.

This was indicated through the term "kaṣāya" in the verse from Māṇḍūkya kārikā. Apart from regulated stimulation and deeper relaxation at the physical level, there are other dimensions to the practice of CM.

It has been observed that after regular practice of Cyclic meditation, the deep rooted mental blocks such as obsessions, phobias, strong likes-dislikes which were operating from the hidden depths of one's mind, surface and the individual becomes conscious of them. When repeatedly surfaced and made conscious, they dissolve.

These are deeper effects of prolonged practice of CM. There is a preliminary phase before this can happen.

In the beginning of the practice, one first develops an overall awareness of the unconscious and uncontrolled speed of his thoughts. Usually people hide the excessive restlessness of their mind by being fast outside^o.

It is only when they are compelled to be slow with their body, as in CM, that they realize how much restlessness lies within. This difference in the speed of the body and the mind makes one aware of the speed within.

The unconscious speed is thus made conscious and consequently channelized

- If you are unconsciously holding onto something with both your hands, and if I ask you to catch hold of another item, you will have to let go of what you are carrying now.
- Relativity! Two objects moving fast in the same direction appear static relative to each other to focusing on the bodily sensations (slight pain, nerve impulses, heat etc.) during the practice. Subsequently one automatically lets go of the unconsciously held patterns as discussed above.

Now that stagnated speed in the unconscious mind has been released, what to do of the one thought that is being consciously and effortfully held?

CM employs the following methods:

- i. Move from effortful attention to effortless awareness
- ii. Move from focusing, to defocusing—expansion of awareness
- iii. Consciously let go

First two in this list can be considered as the aspects of dhyāna (seventh limb of Aṣṭāṅga yōga). M * 113.7 11 Tatra pratyayaikafānatā dhyānam 3.2

Meaning: There (in dhāraṇa) uninterrupted flow of the same mental content is dhyāna

From the sūtra on āsana, we know that prayatnaśaithilya or effortlessness is the key to achieve steadiness. Taking a cue from there, we can say that for the hold/dhāraṇa to become continuous and steady, it should become effortless.

Thus we move from unconscious holding (tamas) to conscious effortful holding (rajas), and then to conscious effortless holding (sattva).

It is harmful if we get stuck at the phase of dhārana. Prolonged effortful focusing eventually produces fatigue, and may have adverse effects on our health. One should move to the phase of dhyāna as quickly as possible".

Another aspect of dhārana—constriction—is also diffused step by step in CM. CM is designed to induce an "expansion of awareness". It takes the participant from pointed awareness to linear awareness, to surface awareness, to 3D awareness, to group awareness and to dissolving into the endless sky. This culminates in a total "let go"

The same principles of dhārana and dhyāna are at play in Om meditation and trāṭaka as well. Speeding up of Om japa, contracting the mental image of Om, effortful gazing at the candle flame etc. constitute the dhārana phase; slowing down of Om japa, expanding the image of Om, effortless gazing at the flame etc. constitute the dhyāna phase..

There has been such a case in Arogyadhama. A housewife who was engaged in many types of practices at home (japa, pooja etc) developed headache problems.

After spending a couple of days in Arogyadhama she told Dr. Nagaratna didi that she is already doing many of such yogic practice at home, and it has not helped her; so what is the point of doing the same here? After speaking with her for a while didi realized that she had gotten stuck at the phase of dhāraṇa in all her practices; everything was being done with an "effortful hold".

When this was brought to her notice, she tried to diffuse this element of effort in her practices, and then reaped good results from IAYT.

SAMADHI

When dhyāna is prolonged, samādhi results. Samādhi is absorption into the object of meditation. We will not go into the technical details of samādhi here, but note one incident that occurred in Arogyadhama. On a particular day it was noticed by a therapist that a participant who had severe hypertension (B.P of around 170/90 was recorded daily since the day he was admitted) suddenly showed a reading of 110/80. The therapist remembered that such sudden drop in pressure could be a precursor to a heart attack.

He hurried and called Dr. Nagaratna didi. She tested the participant and saw that his ECG was normal. Then she talked to him to understand if anything specific had happened on that day because of which his hypertension had vanished into thin air.

The participant submitted to her that he had an extraordinary experience that day morning during Om meditation.

He said "When I opened my eyes the hall was empty; I did not even realize that the session was over ten minutes ago". Didi doubted if he had merely slipped to sleep. Immediately he denied it saying "No, madam. I was fully awake; I had become Om,- since then I am in bliss no matter what I am doing; could this be the reason for the drop in my B.P". Surprised and delighted, Didi nodded.

Based on this description from this participant (who had no exposure to any scripture of yoga), what he experienced was samādhi. A mere touch of the tranquility within, and the disease vanished. The phrase "healer within" is therefore never cliché in Prashanti. This incident also gives us a lesson not to think of samādhi as some impossible achievement reserved for only a few individuals.

The dimension of our life that is experienced more intensely (and more easily) by most people than any other dimension (body, energy and intellect). However, this intensity is mostly of *tamas* (fear, hatred, sadism etc.) and *rajas* (anger, lust, criticism etc.) types.

Transforming our emotions to sattvik type (compassion, reverence, gratitude, love, devotion and alike) is what is meant by "culturing" of emotions; this is the journey of Bhakti yoga.

Training our emotional side (right brain) is hardly done in our education system where only the logical side (left brain) is glorified. Therefore we have become a lopsided generation with one robust and another barely developed wing. Tamasik and rajasik emotions are rampantly taking a toll on our lives.

Refer to Bhakti yoga where emotion of love is explored from its gross form (kâma) to its sublime form (bhakti).

Emotions can be studied also from the angle of Yin and Yang from Chinese philosophy. In English they are usually translated as Feminine and Masculine respectively (not to be confused with female and male). These are the two complementary facets of existence, and not just of emotions.

Masculine aspects are needed for survival; they are necessities. Feminine aspects are needed to find fulfillment of life; they provide st (Science. However, there is a fundamental confusion in us, and we try to find fulfillment of life through the masculine part.

This only leads to an unending exaggeration of the masculine aspects, and contentment is never achieved. We eat more, dress more lavishly, glorify sex, have a bigger house etc. trying to find fulfillment through them.

This is like trying to measure the weight of an object using a meter-stiCk- a category error (recall that this WaS mentioned in block 2)- which will never work. One needs to become conscious of this blunder, and develop their feminine side also. An overall understanding of Yin- Yang2' is presented in figure 11.

The same category error has occurred with emotions also. Masculine emotions that play a role in our survival process are overdone in compulsiveness (along with the justification that this is the way to live).

Anger, criticism, competitiveness have been glorified 24 beyond limits and our personalities have become more and more masculine (i.e. rigid and plastic). In our times both males and females are becoming increasingly masculine and "tough".

Softer emotions are becoming rare sightings; they are usually brushed aside as weakness; since extremes look similar, feminine qualities are usually confused to be submissive and tamasik²⁵. But the fact is that feminine (sattvik) aspects need higher intelligence and more courage than the masculine aspects.

2' The student can refer to "The Turning Point" (especially pp. 17-22) by Capra for more details on the subject. This is optional and is only a suggestion for personal learning.

2° Even fear is glorified — we pay money, sit in a theatre to watch horror movies to feel fear!

2* Rajas, and some aspects of tamas, can be correlated to masculinity, and sattva to femininity. But this does not mean that all of tamas and rajas are necessities.

For e.g. anger may be necessary to manage the situations, but hatred is not necessary for survival. Also, even when necessary, masculine emotions like anger should not be allowed to affect our inner environment. Masculine part is employed only on the surface as needed in the drama of the world. But presently the situation is opposite. Masculine aspects have become the entirety of life for many.

For e.g. "criticism" is a necessary aspect born out of the intellect that needs to be used when needed to bring about improvement around us; but criticizing has become full time job for some!

Therefore, in IAYT, the participants are made to consciously awaken their softer side. This is done mainly with bhajan sessions where they are made to sing along with the group. Singing is a feminine activity that invokes softer emotions

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People with too much masculinity find resistance within them to open up and sing. However, when they are made to sing every day, the rigidity gradually dissolves, and some fluidity seeps into their personality. This dissolution of rigidity acts as an ice-breaker in therapy in many cases.

Bhajan sessions also follow the same stimulation-relaxation pattern. After the invocation chant, songs with a faster tempo (usually simple nāma sañkṛtana) are sung followed by slower ones; the session ends with the regal nirvāḡa ṣaṭka (composed by Ādi Śaṅkarācārya) inducing emotional serenity.

The qualities of tyāga (sacrifice) and sēvā (service) also invoke femininity in an individual. Voluntarily giving up personal preferences for the sake of someone else's wellbeing is an elevating happiness. And serving the needy allows one to experience "social health" and sense of connectedness with the whole, as opposed to deluding himself to be an isolated individual.



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