

# YOGA SUTRA

A Monthly Journal of SVYASA (Deemed to be University)



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# योगसंज्ञितम्

Vol.XL No.4 April, 2024

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Printer  
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Printed by Chandrashekar V and published by Mahadevappa B on behalf of Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA), No. 19, Gavipuram Circle, Kempe Gowda Nagar, Bangalore - 560 019 and printed at Sharadh Enterprises, No. 51, Car Street, Halasuru, Bangalore - 560 008 and published at SVYASA, No. 19, Gavipuram, KG Nagar, Bangalore - 560 019. Editor Dr. H R Nagendra

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# EDITORIAL

## Enriching the Educational Journey: Integrating Yoga with Creative Elements for Four-Fold Personality and Consciousness Development

*My dear Brothers and Sisters,*

As we step into Summer, the anticipation for our Prashanti Kutiram Residential Courses (PDCs) continues to grow, drawing in a diverse array of students eager for transformative experiences. We extend a heartfelt invitation to all parents to enrol their sons and daughters in these captivating ten-day programs, designed to ignite the spirit and foster holistic development.

In alignment with the vision of Swami Vivekananda, who believed that education is the manifestation of perfection already within us, our educational approach transcends conventional boundaries, integrating the ancient wisdom of Yoga with creative elements to nurture well-rounded individuals poised to make meaningful contributions to society.

At the heart of our curriculum lies the practice of Yoga, revered not merely as a physical exercise but as a comprehensive system for harmonizing mind, body, emotions and intellect with a spiritual basis. However, we understand that true enrichment comes from a multifaceted approach. Hence, we have woven elements of creativity, play, and expression into our program to make it truly enchanting and attractive.

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- **Eye Sight Improvement:** Through specialized Yoga techniques and eye exercises, students embark on a journey towards enhanced visual acuity, promoting eye health and clarity of vision.
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- **Memory Development:** Yogic techniques for memory retention, equipping students with invaluable tools for academic and

personal success.

- **Ego Management:** Through introspective practices like self-reflection and mindfulness, students learn to cultivate humility, compassion, and emotional resilience, transcending egoic limitations and fostering harmonious relationships.
- **Stress Management:** Calmness-based stress reduction techniques and relaxation practices empower students to navigate life's challenges with equanimity, promoting emotional well-being and inner peace.

### **Intellectual Development:**

Yoga practices such as meditation, visualization, and deep breathing stimulate neural pathways, enhancing cognitive function, and fostering mental clarity, creativity, and problem-solving skills. Concentration and mental clarity are introduced to enhance cognitive functions and intelligence

### **Four-fold Consciousness Development:**

- **Civic Sense:** Engaging in community service projects and ethical discussions fosters a sense of civic responsibility, instilling in



students a deep appreciation for social justice and community welfare.

- **Service Urge:** Through acts of selfless service and volunteerism, students cultivate empathy, compassion, and a genuine desire to make a positive impact on the world around them.
- **National Awareness:** Cultural immersion activities and discussions on history and heritage nurture a sense of pride and belonging, fostering a deep-rooted connection to one's cultural identity and national heritage.
- **Spiritual Quest:** Through guided meditation, philosophical inquiry, and spiritual discourse, students embark on a profound inner journey of self-discovery, exploring the depths of consciousness and the timeless wisdom of the soul.

Through this holistic approach to education, we strive to create an immersive and transformative experience that captivates the hearts and minds of our students, inspiring them to embark on a journey of self-discovery, growth, and empowerment. As they immerse themselves in the rich tapestry of Yoga, stories, songs, creativity programs, and competitions, they emerge as confident, compassionate, and resilient individuals ready to embrace the challenges and opportunities that lie ahead.

In essence, our curriculum represents a harmonious fusion of tradition and innovation, ancient wisdom and modern creativity, offering students a truly enchanting and transformative educational journey that leaves an indelible mark on their hearts and minds for years to come. We invite all parents to join us in this remarkable adventure as we nurture the leaders, innovators, and change-makers of tomorrow.

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

Being 'Bharatiya' means being inclusive, sustainable, and compassionate towards all. We need to restore the comprehensive knowledge system of our cultural heritage and exhibit the unique 'Bharatiyatha' in our speech and action. To accomplish this, it is essential to train our generation next, who will serve as great ambassadors of *Sanathana Dharma*, demonstrating and embodying this exceptional "Bharatiya way of life".

The Indian Knowledge System (IKS), also referred to as the भारतीय ज्ञान प्रणाली (*bhāratīya jñāna praṇālī*) mainly encompasses Knowledge (Jnana), Science (Vijnana) and Philosophy (Darshana) which can be developed through experience, observation, experimentation, and thorough analysis. This system includes a wide array of disciplines such as mathematics, medicine, astrology, astronomy, arts, literature, philosophy, science and governance that have been nurtured and preserved in the Indian subcontinent over centuries.

Based on the principle of "Experience is the best teacher" the Gurukula System of Education was designed to shape individuals emphasizing an all-round personality development of the student at physical, mental, social and spiritual levels. This system ultimately guides them towards the realization of the ultimate goal of life which is self-realisation and spiritual evolution.

As Swami Vivekanand proclaimed, - "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधता" (*uttisṭhata jāgrata prāpya varānnibodhatā*) Which means, "Arise, awake

and realise the importance of your intrinsic potential in order to achieve the desired goal." While defining education, Swami ji said that "Education is the manifestation of perfection already there in an individual". The goal of every education institution is to facilitate this process of man making and nation building. The concept of "*Vasudhaiva Kutumbakam*" (considering the world as one family), is globally known today because of India's G20 presidency and it is going to create an eco-system which will take our understanding of living in harmony with nature to a greater height.

Hence, it is our responsibility to harness the wealth of wisdom and the rich heritage of knowledge inherited from our ancestors, to effectively address the current and emerging challenges encountered by India and the global community. The National Education Policy (NEP) of 2020 highlights the importance of fostering Indian languages, arts, culture, medicine and advocates for the integration of the Indian Knowledge System (IKS) into educational curriculums at all levels of education. By integrating ethical teachings into higher education, institutions can aid students in developing a sense of social accountability, compassion, and ethical decision-making. S-VYASA Deemed to be University feels proud to be part of this journey of nurturing the global citizens of next generation who will be deeply rooted in ancient wisdom and equally skilled and pragmatic in modern approaches to life.

With Pranams  
Dr. Manjunath N K  
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





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P A D M A S H R I  
**DR H R NAGENDRA**  
CHANCELLOR

Dr. H R Nagendra received his Bachelor Degree in Mechanical Engineering from Bangalore University in and PhD in Mechanical Engineering from Indian Institute of Science (IISc), Bangalore in 1968. Later served as faculty of IISc in Department of Mechanical Engineering. Served as Post-Doctoral Research Fellow in the University of British Columbia, Canada in 1969. In 1970 moved to NASA Marshall Space Flight Centre, USA as Post-Doctoral Research Associate. In 1972 Moved to Engineering Science Laboratory, Harvard University, USA as a Consultant and also a Visiting Staff at Imperial College of Science and Technology, London.

He has published 30 Research Papers in Engineering, 135 papers on Yoga and Published 28 books on Yoga.

Dr. H R Nagendra has guided 32 PhD students. He is the recipient of many honors and awards from various national and international institutes and organizations. He is mentor for many educational and other organization.



**DR. MANJUNATH N K**  
VICE-CHANCELLOR

Dr. Manjunath N K is the Vice-Chancellor at S-VYASA University. He has also been awarded the Doctor of Science (D.Sc.) (Honoris Causa) from S-VYASA University for his contributions to Yoga Research. He has 28 years of Academic, Research, and Administrative experience and has published 84 research papers in journals indexed in international bibliographic databases.

Dr. Manjunath has delivered lectures at prestigious institutions and Universities across the world including Harvard Medical School, USA, Monash University, Australia, Royal College of Medicine, London, Shanghai University of Sports, China, Pharma University, Italy, etc. He serves as a member of the Scientific Advisory Committee, Department of Science and Technology, Research advisory committee, Integrative Medicine initiative, Niti Aayog, Core committee, Yoga accreditation in higher education, NAAC, Govt. of India and Steering committee, Yoga programs and accreditation, Yunnan Minzu University, China, etc.



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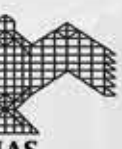
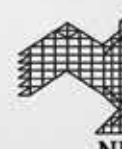
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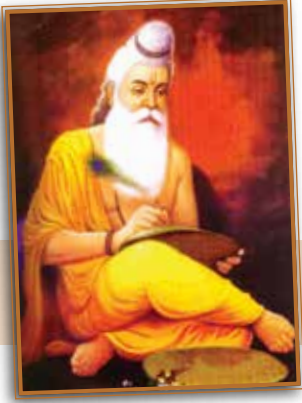
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## ब्रह्मसूत्रम् (Brahmasūtram)

■ Prof. Ramachandra G. Bhat  
Former Vice Chancellor  
S-VYASA Deemed to be University, Bengaluru



### यदेव विद्ययेति हि (ब्रह्मसूत्रम्-४-१-१८)

Yadeva vidyayeti hi (Brahmasūtram-4-1-18)

**Meaning:** Because the text "whatever one does with Knowledge" intimates this. Actions such as Yajna etc even if not combined with knowledge or meditation also help in the origination of knowledge.

Even for a realised person, Agnihotra etc. are Nitya Karmas which should be performed without fail. Purification of Manas, intellect is the consequence of Yajna-Karma. Here is a question. Many *Veda-Vakyas*, Vedic injunctions indicate the unavoidability of performing Karma with or without knowledge which needs to be performed. Sometimes it seems self-contradictive and the opposite. The following is the clarification.

Irrespective of orientation into Karma, Dhyana or Jnana while having a journey towards Moksha, the destination, Vidya (comprehension, insight, and understanding) is inevitable. Upanishads and Shastras bestow such Vidyas to enhance the quality of travel of a Sadhaka. *Jnatva karmāni kurvita'* – any performance of action requires knowledge, also known as Vidya.

With all those insightful performances for the Sadhakas available in Vedic traditions, ensuring the insights of a seeker remains challenging. Many Sadhakas perform Vedic duties mechanically, including Nitya and Naimittika Karmas. Upasana (reverential focus of Sadhana) may not be present for them being too mechanical, without understanding the purpose and the journey. One statement claims, '*Yasyai devatayai ... dhyayet vashatkarishyan'* – the Devata must be contemplated upon while offering Havis in Yajna, whether it is Indra or Agri, Varuna, Vayu, and all

33 Devatas. Sharpened and sublimated intellect and mind, properly cultured and nurtured with a trained Guru and Acharya may be eligible for the real Upasana and Sadhana. Sri Krishna proclaims the entire process as Buddhi Yoga in Bhagavad Gita.

Karma, the assigned actions, become futile and inferior if performed without insight, says Sri Krishna in one of the Shlokas of Gita. Actions become worthless without knowledge. When Karma is mechanically performed, its intended fruit cannot be obtained. Yet another popular sentence in Vedanta claims that the seekers look up to the Yajnas to sharpen and sublimate the mind to qualify for gaining knowledge, Atmasakshatkarā. Therefore, to summarise, Vidya must be a supporting factor for enlightenment without which the purest for highest knowledge will not be achieved.

In the present Sutra, one of the statements of Chandogya Upanishad, "*yadeva vidyayaa ... viryavattaram bhavati*" – the action which is performed with insight, commitment and sincerity will result in success in the spiritual journey, is taken for analysis. Many Shastrakarās (scientists of different fields) opine that the distinguishing features of humans from animals and provide details of extra-meritorious nature for Sadhana. All animals do their duty with instincts, their main p16 ►►



## Yoga Bhāṣya Sampat Series

# Known Yogic Verse Lesser Known Traditional Insight! – 15

## Insights on the technique and Benefits of Trāṭaka!

In the previous installment of this series, we explored the intricate details outlined in the Jyotsnā Commentary regarding the Neti practice. Now, let's shift our focus to the Trāṭaka practice, its associated benefits, and the insights offered by the Jyotsnā Commentary. Trāṭaka, an eye cleansing technique, holds a significant place in traditional practices aimed at promoting holistic well-being. The technique and its benefits are present in verse 31& 32 of chapter 2 of Haṭhayogapradīpikā.

### The verses

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः ।

अश्रुसंपातपर्यन्तम् आचार्यैस्त्राटकं स्मृतम् ॥ ३१ ॥

मोचनं नेत्ररोगाणां तन्द्रादीनां कपाटकम् ।

यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् ॥ ३२ ॥

*nirīkṣenniścaladṛśā sūkṣmalakṣyaṁ samāhitaḥ ।*

*aśrusampātaparyantaṁ ācāryaistrāṭakāni  
smṛtaṁ ॥ 31 ॥*



■ Prof. M Jayaraman  
Dean, Division of  
Yoga - Spirituality, S-VYASA



*mocanāni netrarogāṇāni tandrādīnāni kapāṭakam ।  
yatnatastrāṭakāni gopyāni yathā  
hāṭakapēṭakam ॥ 32 ॥*

### Direct Translation<sup>1</sup>

Then Trāṭaka [is described]: Look with fixed eyes [without winking] at a minute object with concentration till tears are shed. This is called Trāṭaka by the teachers. 31

By Trāṭaka, all diseases of the eyes are removed and sloth, etc. are overcome. It should be carefully kept secret like a golden casket. 32

**Yoga Bhāṣya Sampat** (The Wealth of Yoga Commentary)

Let us now consider the insights offered by Jyotsnā Commentary on the technique of practice and its benefits.

### Insight 1 - समाहितः *samāhitaḥ* – Omission rectified

The term "samāhitaḥ" is used in verse 31, yet it has not been translated in the direct translation provided above. This omission is significant as it highlights the role of the mind in the

<sup>1</sup> Translation: Haṭhayogapradīpikā,  
Theosophical society, 1972, pg27,28)





practice, which is integral to Yoga. In the Jyotsnā commentary, "samāhitaḥ" is rendered as follows:

समाहितः एकाग्रचित्तः

*samāhitaḥ ekāgracittaḥ*

Being settled, with one pointed focus of the mind.

This is significant in elevating Trāṭaka from a mere superficial practice. Before engaging in the practice, it's essential to calm the mind as preparation. A calm mind is crucial for achieving one-pointed focus. The term "samāhitaḥ" highlights the necessity of preparing the mind beforehand, rather than abruptly starting to gaze at a minute object. The quality of practice is directly influenced by the state of the mind; if it wavers, so does the gaze. Recognizing this intricate connection between the mind and the gaze, the Jyotsnā commentary adds value to the practice of Trāṭaka by addressing this critical aspect.

**Insight 2 - अश्रुसंपातपर्यन्तम् |  
aśrusampātaparyantam – the implicit  
rendered explicit – in the interest of therapy and  
pedagogy**

While this compound expression is translated as "till tears are shed," the underlying reason for this

practice is implied but not evident from the direct translation. Jyotsnā provides further insight in this regard:

अनेन निरीक्षणस्य अवधिरुक्तः

*anena nirīkṣaṇasya avadhiruktaḥ*

by this the duration of gazing is stated

The reason behind this practice becomes evident from the commentary above. Every practice should have a specified duration, especially when it involves sensitive eyes. Hence it is crucial to explicitly clarify instructions. Such commentary indicates that the commentator possessed a profound sense of care as a therapist and mastery as an educator, knowing when to provide explicit guidance and when to imply instructions.

**Insight 3 - आचार्यैः | ācāryaiḥ –**

**Who are the ācāryas? For reverence and Focus**

In verse 31 itself we find the term आचार्यैः | ācāryaiḥ - which is duly translated as by the teachers. "By the teachers" the technique has been taught. Who the teachers are is specified by the Jyotsnā commentary as follows –

मत्स्येन्द्रादिभिः *matsyendrādibhiḥ*



### Beginning from Matsyendra

It's worth noting that in the initial verses of this text, immediately following śrīādinātha, Ācārya Matsyendra is mentioned (HYP 1.5). From Matsyendranātha onwards, nearly 33 ācāryas are referenced, all indicated by the Jyotsnā explanation - "beginning from Matsyendra." While this may seem simple, it holds profound implications, tracing the origins of the practice back to teachers beginning from Matsyendranātha. This deepens respect for the practice, emphasizing its significance and the need for serious and careful consideration. By linking this technique to the Guru paramparā, reverence and seriousness towards the practice are heightened, resulting in a more focused mind and enhanced quality of practice, ultimately leading to the desired results.

Verse 32, that describes the benefits of the Trāṭaka, does not have any significant insight from the Jyotsnā commentary.

### Summary:

In summary it can be stated that

1. Preparation of the mind through mental calmness before engaging in Trāṭaka enhances the quality of the practice by emphasizing the

need for one-pointed focus. (Insight 1)

2. Explicit clarification of practice duration in Trāṭaka demonstrates a caring and responsible approach towards practitioners, ensuring their understanding of the sensitivity of the practice involving the eyes. (Insight 2)
3. Tracing the lineage of Trāṭaka back to revered masters like Matsyendranātha instills reverence and seriousness towards the practice, deepening practitioners' commitment and respect. (Insight 3)

### Conclusion:

Studying commentaries like Jyotsnā on Haṭhayogapradīpikā provides practical insights into practices like Trāṭaka, elevating them beyond mere physical techniques to effective tools for mental focus and clarity. Understanding the importance of preparation, duration, and lineage not only enhances effectiveness but also ensures safety and authenticity in practice. Furthermore, such insights offer valuable guidance for scientific evaluation, elucidating the connections between physical techniques, mental states, and traditional knowledge, thus fostering a grounded approach to assessing the efficacy and impact of Haṭhayoga practices.

## «p13 ब्रह्मसूत्रम् (Brahmasūtram)

strength. Whenever even a human does something just by instinct, not with intellect, it is equivalent to animal functions. A lay person's normal behaviour of human life is driven by just biological existence. Biological inheritance continues even without application of mind. Actions done with a sense of commitment, having insight into the methodology, and ensuring the right direction towards reaffirmed goals may result in reaching the life's destination. Just mechanical repetitive actions lose both utility and beauty.

With all the above narration, one can ensure how

important Vidya is. Acharya Shankara emphasises the relevance and unavoidable practice of Vidya to be part of every action. Sometimes even just repetitive work also becomes more useful. It does not mean if one does not have Vidya, action should not be performed. In the beginning, one may not completely comprehend the Vidya, and may perform duties just as a repetitive work without understanding which too accomplishes the duty. As one gradually starts incorporating Vidya into every action, such actions fructify all the efforts.

*to be continued...*



# One World Infinite New Year Traditions

Different cultures celebrate the New Year uniquely, reflecting the universal desire to connect, start afresh, and foster unity - encapsulated in the concept of "Vasudaiva Kutumbakam" (the world is one family). Across Asia, the Lunar New Year is widely celebrated with family gatherings, home cleaning, decorations, special foods, and exchanging red envelopes. This notion of renewal transcends boundaries through grand festivities or quiet reflection, marking a time for retrospection, anticipation, and gratitude. As we bid farewell to the old and welcome the new, let's explore the diverse global traditions observed on New Year's Eve while embracing happiness, love, and peace.

## **Gregorian New Year (January 1st)**

We begin with the Gregorian New Year on



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January 1st, introduced by Pope Gregory XIII in 1582 to reform the Julian calendar established by Julius Caesar in 45 BCE. Roman king Numa Pompilius shifted the Roman calendar's start to January around 715-673 BCE to honor Janus, the god of beginnings. Despite global adoption, some nations celebrate New Year on different dates, like Ethiopia in September. "Globally celebrated New Year's customs include late-night parties, fireworks displays, countdowns, making resolutions for the upcoming year, and watching iconic events like the ball drop in Times Square." Symbolic foods are often part of the festivities. Many Europeans, for example, eat cabbage or other greens to ensure prosperity in the coming year, while people in the American South favour black-eyed peas for good luck.

## **Japan: Shōgatsu New Year (January 1st, according to the Gregorian calendar)**

Closely aligned with the Gregorian calendar is the Japanese Shōgatsu New Year, observed annually on January 1st since 1873. Before this, traditional festivities were based on the Tenpō calendar. Oshogatsu is a time for family reunions and shrine visits for blessings. The ringing of temple bells 108 times on New Year's Eve is called "Joya no Kane" and symbolizes the purification of human desires according to Buddhist beliefs. Shōgatsu, a public holiday from January 1st to 3rd (sometimes longer), starts with temple bell ringing and thorough



house cleaning, symbolizing a fresh start. People greet the first sunrise and visit temples for blessings and prosperity. Children receive otoshidama, and New Year's cards, nengajō, are exchanged. Food holds significance, with toshikoshi soba known as year-crossing noodles, eaten for longevity, mochi for luck, and osechi ryōri dishes representing wishes for the new year's fortune.

### **Spain New year as "Año Nuevo"** (January 1st, following the Gregorian calendar)

In Spain, New Year's Eve, known as "Nochevieja," is a vibrant celebration where people gather in town squares like Madrid's Puerta del Sol, to eat the "twelve grapes of luck" at midnight, a tradition dating back to the early 1900s and believed to bring prosperity for the new year. This tradition, dating back to the early 1900s, symbolizes the twelve months and is also believed to ward off evil. Spaniards celebrate with warmth and festivity, eating the grapes for prosperity, and dancing until morning. Transitioning to the Eastern hemisphere, the Lunar New Year is widely celebrated across Asia with family gatherings, home cleaning, decorations, and exchanging red envelopes. This notion of renewal transcends boundaries through grand festivities or quiet reflection.

### **Chinese New Year (varies between January 21st and February 20th): 10<sup>th</sup> Feb 2024**

Chinese New Year, often referred to as Lunar New Year, falls between January 21st and February 20th and is celebrated with great fervour in China, Taiwan, and across global Chinese communities. This year, the major Asian festival starts on Saturday, February 10. Festivities include family reunions, lively lion and dragon dances, fireworks, the tradition of exchanging red envelopes for luck, and thorough home cleaning. In 2024, Chinese New Year marks the onset of spring in the lunar calendar, culminating on the 15<sup>th</sup> day in the Lantern Festival on February 24th, adorned

with red lanterns symbolizing prosperity. It's the Year of the Dragon, signifying strength and good fortune. This festive period encourages participation in Chinese customs, enjoying delicious cuisine, and expressing hopes for a prosperous and joyful year ahead. Niangao or Rice Cakes consuming it is considered to bring good luck and prosperity. Tangyuan is a traditional Chinese dessert. dumplings are a lucky food for Chinese New Year is because they symbolize wealth. Foods such as fish, fruit, and dumplings carry symbolic significance representing luck and prosperity. Consuming them is believed to attract both blessings into your life in the upcoming days.

### **Korean New Year (late January and mid-February in the Gregorian calendar) - 10<sup>th</sup> Feb 2024**

Closely linked is the Korean Lunar New Year, Seollal, typically falling on the same date as the Chinese New Year, rooted in the lunar calendar. Traditional rituals like sebae occur, where younger individuals don Hanbok (traditional Korean clothing) and bow to elders, seeking blessings for the new year. The phrase "Sae hae mahnee badeuseyo" is commonly used during these bows. Elders may give "Seollal money" or "Sebaetdon" to younger family members as a symbol of good luck and prosperity, often placed in small pouches called "bok jumoni." Tteokguk, a rice cake soup, is a Seollal staple served alongside various festive foods on altar or family dinner tables.

### **Tet Nguyen Dan (Vietnamese New Year - between late January and mid-February in the Gregorian calendar) - 10<sup>th</sup> Feb 2024**

The Vietnamese Tet Nguyen Dan is of immense significance, marking the lunar New Year's start with a three-day celebration. Akin to Ugadi, it symbolizes new beginnings through gift-giving, traditional foods like Bánh chang, and family gatherings, embodying hope and prosperity. Tet traditions extend over a week, including visits to family and temples, paying homage to



ancestors with offerings, and honoring teachers. Vietnamese associate red and yellow with good fortune, refraining from sweeping or grooming during Tet for luck. Ong Tao, the Kitchen God, is revered, and special holiday foods like Bánh chưng and bánh tét are meticulously prepared, alongside candied fruits, Mứt, for guests.

### **Malaysia as "Tahun Baru Cina" - 10<sup>th</sup> Feb 2024**

Before the Lunar New Year Eve, Malaysian families conduct thorough house cleaning, symbolically sweeping away dirt and bad luck. They then adorn their homes with auspicious decorations like couplets, paper cuttings, and red lanterns. The New Year's Eve dinner holds great significance, featuring traditional dishes such as noodles, fish, chicken, duck, and the symbolic Yee Sang salad. Wearing new clothes, especially in red or bright colors, is customary for good luck. The second day sees married daughters visiting their own families, while parents take children to visit relatives and friends, exchanging greetings for prosperity and happiness. Throughout the celebration, Ang Pows (red envelopes with money) are given to children and unmarried relatives, symbolizing wishes for happiness and prosperity. Firecrackers and fireworks light up the sky to ward off evil spirits and welcome the New Year. The Lantern Festival marks the end of the festivities, with houses adorned with colorful lights and lanterns. In some regions, like Penang, Chap Go Mei involves single females throwing oranges into the sea to find a good husband. Malaysian Chinatowns, like Petaling Street in Kuala Lumpur and Jonker Street in Melaka, offer an authentic New Year experience with vibrant decorations and diverse vendors.

### **Singapore as Yuandan between late January and mid-February in the Gregorian calendar- 10<sup>th</sup> Feb 2024**

Similarly, in Singapore, the Yuandan (Chinese New Year) is widely celebrated among the Chinese in Singapore, that falls between January 21 and February 20, aligning with the

winter solstice (dongzhi) and the start of spring (lichun). Preparations start a month earlier with "xiaoguoan" (little new year) on the 24th day of the 12th lunar month. Offerings are made to the Hearth God or Kitchen God (zaojun or zaowang) for blessings from the Jade Emperor. Spring cleaning ensues, with auspicious decorations like red scrolls (chunlian) and new clothes adorning homes. The eve of Chinese New Year, marked by the family reunion dinner (chuxi), begins with ancestor worship. Abundant dishes like dried sea moss (facai) symbolize prosperity, with financial matters settled and children receiving red packets (hongbao). The first day (yuandan) is for family visits, with Mandarin oranges exchanged as symbols of luck and wealth. The 15-day celebration includes welcoming the God of Wealth, rest on the third day, and honoring the Jade Emperor on the ninth day. The festivities conclude on the 15th day with the Lantern Festival (chap goh mei), featuring a final reunion dinner, lantern lighting, and the tradition of single ladies tossing oranges into the Singapore River to seek husbands.

### **Islamic New Year (Muharram, the first month of the Islamic calendar): 7<sup>th</sup> - 8<sup>th</sup> July 2024**

Shifting to the Middle East, the Islamic New Year, or Hijri New Year, marks the start of a new lunar year on the first day of Muharram. The meaning of Muharram is forbidden, referring to the fact that it is one of the four sacred months in which warfare is forbidden. It commemorates the Hijrah, Prophet Muhammad's migration from Mecca to Medina in 622 CE, marking the beginning of the Islamic era. Islamic duties, like fasting during Ramadan and performing Hajj, follow the lunar calendar, determined by moon sightings or astronomical calculations. The Umm al-Qura calendar in Saudi Arabia was last updated in 1423 AH (March 15, 2002). During this time, Muslims engage in sadaqah Jariyah (charity), nafl prayers, fasting, and Qur'an recitation, promoting reflection and family unity. It's customary to reflect on past deeds,



seek forgiveness, and aim for spiritual growth. "May Allah accept our deeds" is a common prayer during religious events."

### **Jewish New Year (Rosh Hashanah, usually in September or October): 2<sup>nd</sup> Oct 2024**

In the Jewish faith, Rosh Hashanah, the civil New Year, initiates the High Holy Days, commencing with Yom Teruah. It's a two-day celebration in late summer or early autumn, initiating a season of penitence leading to Yom Kippur, Sukkot, and Shemini Atzeret. Rosh Hashanah falls on the first day of Tishrei, the seventh month in the Jewish calendar. Unlike Passover in Nisan, which commemorates Israel's Exodus from Egypt, Rosh Hashanah serves as the civil new year, emphasizing themes of renewal and reflection linked to Adam and Eve's creation. Traditions include sounding the shofar, synagogue attendance, and festive meals. Apples dipped in honey symbolize a sweet new year, a practice dating back to the Talmud. The term "Rosh Hashanah" in Hebrew signifies "head of the year," underscoring its role as the Jewish calendar's beginning and as a time for spiritual renewal and rejuvenation.

### **Persian New Year (Nowruz, usually around March 21st) - 20<sup>th</sup> Mar 2024**

Transitioning to ancient Persia, Nowruz, the Persian New Year, heralds spring's onset with joyous street celebrations and the Haft-Seen table's symbolic arrangement. Celebrated in Iran, Afghanistan, and Central Asia, Nowruz, meaning "new day" in Farsi, honors spring's first day on March 21, coinciding with the vernal equinox. This 13-day Zoroastrian-rooted festival offers time for reflection and setting intentions. The traditional New Year dinner features white fish with rice and herbs. Many give children an eidi (money gift) to mark the new year. Visiting others' homes with traditional gifts is customary. A special table features small dishes holding seven symbolic 's' initial foods and spices - sabze (wheat/bean sprouts), serke (vinegar), sib (apples), sir

(garlic), samanu (wheat pudding), sumac (red spice), senjed (wild olive). Other items include goldfish, painted eggs, candles, and a mirror. The 'seven s's' (haft-seen) table symbolizes life, love, health, and prosperity with its dishes - wheat for rebirth, vinegar for patience, apples for beauty, garlic for good health, pudding for fertility, sumac for sunrise, olive for love.

### **Hindu New Year as "Ugadi/ Yugadi" (late March or early April, also varies based on the Hindu calendar) - 9<sup>th</sup> Apr 2024**

Moving to South Asia, the Hindu Ugadi festival, celebrated in the Deccan region. Also known as Yugadi or Samvatsarādi, Ugadi marks the vibrant





Hindu New Year, celebrated enthusiastically in Andhra Pradesh, Telangana and Karnataka. While it's a significant occasion in the Deccan, covering these states, it's not widely observed in North India due to its association with the unique Hindu lunisolar calendar of the Deccan. The day commences with an early morning oil bath, symbolizing purification, followed by prayers. A significant tradition is the 'Panchanga Sravanam,' where the Hindu calendar is recited. In Tamil Nadu, the day starts with the auspicious "Viewing Kanni" ritual, believed to bring luck for the year ahead. The festivities conclude with a lavish New Year feast featuring the traditional "Mango Pachadi," representing life's diverse aspects. In Maharashtra, Gudi Padwa is celebrated by erecting a "Gudi," signifying prosperity and warding off negativity. The difference in Ugadi's prominence between regions stems from its close association with the Hindu lunisolar calendar of the Deccan.

A unique practice called 'Bevu Bella' involves eating neem and jaggery together, representing the acceptance of life's diverse flavours – sweet and bitter. The celebrations are marked by the preparation of traditional dishes that hold cultural significance. In Karnataka, delicacies like 'Bele Obbatu' (flat beans and jaggery neebles),

'Holige' (fried sweet flatbreads), and 'Chitranna' (lemon rice) are prepared. Andhra Pradesh is known for the 'Ugadi Pachadi,' a special dish containing ingredients representing sweetness, sourness, bitterness, hotness, saltiness, and tanginess, symbolizing the varied experiences of life. In Tamil Nadu, the 'Mango Pachadi,' made of jaggery, neem flowers, and raw mango, is a traditional offering. These Ugadi traditional dishes, symbolize life's diverse flavours and is packed with antioxidants from neem flowers, tamarind, and raw mangoes, providing vitamins A, C, E, and essential minerals like iron, calcium, potassium, and magnesium. The dish delivers dietary fiber for digestion while jaggery lends natural sweetness and energy presenting a balanced nutritional profile. Ugadi as a festival reminds us to accept all parts of life – good/bad, happy/sad experiences with grace. Ugadi tells us to embrace this diversity of experiences. It encourages us to acknowledge the multifaceted nature of our journeys, where moments of sweetness intertwine with those of bitterness, sourness, and challenges.

### **Thai New Year (Songkran, usually around April 13<sup>th</sup> - 15<sup>th</sup>)**

In Thailand, Songkran, the Buddhist New Year, is celebrated with spirited water festivals,



symbolizing cleansing and renewal. Celebrated for three days from April 13th to 15th, it extends into a week of lively festivities, including dancing and drenching with hoses, water guns, and buckets. Originating from Sanskrit, "Songkran" means "astrological passage," marking the start of a new solar year as the sun enters Aries in April. Thai people offer food to monks as an homage to ancestors, while some release fish, birds, and larger animals like cows and buffalo, symbolizing compassion and the liberation of living beings. Families gather for rituals like Rod Nam Dum Hua, where youngsters pour scented water over elders to seek blessings and express gratitude. Chiang Mai celebrates with a week-long festival, fostering community unity, joy, and the purging of past troubles, similar to Ugadi.

### **Sri Lanka: Sinhalese New Year (mid-April) - 13<sup>th</sup> Apr 2024**

Similarly, the Sinhalese and Tamil communities in Sri Lanka celebrate their traditional Aluth Avurudda and Puththandu, respectively, on April 13th or 14th, aligning with festivities in South and Southeast Asia. The day begins with the Netumāgē (lighting of the hearth), symbolizing prosperity, followed by a feast featuring Kiribath (milk rice), kokis, kavum, and sweets. Families then exchange tokens of gratitude and engage in the Kiri Ita (anointing with oil) for blessings. Similar celebrations occur among the Tamil community, known as Puththandu, featuring traditional sweets like Konda Kewum and games like Rabana and Olinda Keliya.

### **Russia as "Novy God" (Twice: on Jan 1 and Jan 14 (Old New Year))**

Crossing to Europe, the Russian Novy God ("New Year") is akin to a secular Christmas, includes celebrations on New Year's Eve and Day in post-Soviet states and among Russians worldwide. It involves gift-giving, decorated New Year trees (yolka), and the figure of Ded Moroz (Old Man Frost), who, alongside

his granddaughter, Snegurochka (the Snow Maiden), delivers gifts to children. Traditionally, the President's New Year's address is televised shortly before midnight in each time zone, reflecting on the previous year. In Moscow's Red Square, crowds gather under the Kremlin Clock, whose chimes at midnight are followed by the Russian national anthem and a fireworks display. This tradition originated in 1941 during World War II, eventually evolving into a focus on family values and holiday cheer. Families come together for lavish meals, gift exchanges, and customs symbolizing luck and prosperity. Fireworks illuminate the sky while streets and homes are adorned with colorful decorations, including New Year trees. The rejuvenating Banya experience, a communal cleansing ritual deeply ingrained in Russian culture, is also an essential part of preparing for the New Year.

### **Summary and Conclusion:**

The article takes us on a global journey through diverse New Year traditions, from Asia's Lunar New Year to Islamic New Year and Rosh Hashanah. These celebrations, like Yugadi, signify renewal and community, echoing humanity's shared longing for connection. Despite varying customs, joy and gratitude unite these festivals, emphasizing life's cyclical nature and family bonds. They invite reflection and embrace of new beginnings through rituals, sharing of symbolic foods and offering of blessings. In a world often divided, these festivals and traditions remind us of our common humanity and unity. As we embrace the new year, let's celebrate our shared heritage with grace and resilience. The article beautifully reflects the concept of "Vasudaiva Kutumbakam," highlighting our universal pursuit of happiness and renewal amidst cultural diversity. It reminds us that while our traditions may differ, we are all part of one global family, bound by our shared aspirations for joy and connection.





# KARMA - As I Perceive

People said, 'Karma Follows and it follows everywhere and all the time.' It is not that I did not believe it. I never understood it clearly. For very many years, I grappled with it. In the course of time, I accumulated Karma; some good and some bad; I reaped some benefits and I paid for the bad ones. It took nearly 25 years to understand what exactly Karma is; It became much clearer while I was reading Maha Bharatha.

Parikshit Maharaja and Shanthanu, both from the Kuru dynasty were born at the juncture of the 'vamsha' becoming almost extinct.

Parikshit was cursed by Shringi for being insensitive and impatient with his father, Shameeka. Parikshit was killed by the snake, Takshaka in a strange way. Despite taking care to alleviate the effects of curse, **Karma followed**. Parikshit had put a dead snake around neck of Shringi's father, while he was meditating in extremely deep silence. It was a dead snake. It did not harm the muni. It did, however, harm Parikshit, in the least expected manner, by getting inside a fruit, though he was given all kinds of protection. Karma did catch up!

What a marvelous way of understanding this theory called 'Karma'.



Shanthanu had eight sons but none of them survived except Devavrata, later came to be known as Bhishma. He was, in a way, happy that he had an heir to the throne. In the

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course of time, he married Satyavathi, daughter of Dasharaja, the chief of boatmen. Dasharaja strongly desired that the sons born to Satyavathi be given the power to ascend the throne and not Devavrata. This young man's grit and sensitivity is something to marvel at. He gave up his birth right for the sake of his father and he was a young man. He was made of sterner qualities. The Bhishma Prathigna - a vow that he took 'never to marry' in his life time wowed everyone. His father, instead of being a witness to the grand ceremony of marriage of his son, groomed himself to marry yet again, all in front of a young man who deserved everything good. Most of us feel for the plight of Bhishma but Bhishma was undeterred and unshakeable in all his thoughts, words and deeds. What an inspiring example for us to emulate!

Dasharaja, like all fathers, anticipated the best of things for his daughter. This is a normal thing as bringing up a progeny is a pleasure in itself. Wishing all good things to happen to our children adds glitter to the pleasure that we all, as parents, go through.

Dasharaja should have stopped at this point. He could have at least resorted to a formula of compromise. He was bestowed with a son-in-law, no less than Shatanu. Dasharaja pushed the case further for the sake of his daughter.

He should have allowed the things to take its own course. He chose the interests of his daughter like any normal father. He went one step ahead and stopped Bhishma from ascending the throne.



Bhishma was denied the right to marry, right to rule the kingdom and always sidelined for several reasons. Bhishma accepted it as he trained himself to be the personification of humility.

Satyavati bore two sons in course of time. The first son, Chitrangada, was once engaged in a fight and was killed by a Gandarva. **Karma had raised its neck!** His brother Vichitra veerya, though ascended the throne, the kingdom was ruled with the assistance of Bhishma as Vichitra Veerya needed advice on every issue. He whiled away his time in pursuit of pleasures. He had two wives Ambike and Ambalike. Life seemed to be good so far. In the course of time, Vichitra veerya became a victim of some strange disease and died eventually despite getting the best of treatments. The dynasty was caught in a 'back to square one' situation. The vamsha had to continue but there was no heir. Satyavati was inconsolable and her grief was beyond words. **If this is not Karma, what is?** We cannot reap the benefit of something if we have not sowed or worked hard for it. We cannot touch something that does not belong to us. If we break this rule, we end up paying a price. The throne belonged to Bhishma in every way and he was the son of a virtuous woman - Ganga Devi - whose purpose of Earth was to relieve the men from the curse and washing their sins away! That was exactly what she did to the Vasus born before Bhishma. She drowned them in the water to escape from the curse of Sage Vashishta. He had cursed them for they had stolen the celestial cow, Kamadhenu. Even today, Ganga River washes all our sins with just a dip in the water. Unfortunately, the Ganga River has become polluted washing all the horrible sins that we commit. It is time for us to preserve her to preserve our own self and fortunately the cleansing is taking place in phases.

The Kuru dynasty was in catch-22 situation now with no apparent heir to the throne. That is when Satyavati thought of Veda Vyasa, the son she bore while she was young. Veda Vyasa was born

to Satyavati by the grace of Sage Parashara. He came to the rescue of Satyavati. What a situation and this is the height of Purusha Prayatna. By hook or by crook the dynasty had to continue and by denying a gigantic personality, Bhishma, all his rights which he richly deserved. With the grace of Veda Vyasa, Satyavati's daughters in law, Ambike and Ambalike gave birth to Dhritarashtra and Pandu. One was born blind and the other Pale and dull all the time. **One is given to think - 'Had Karma raised its neck one more time?'**

A child was born to a maid by the grace of Sage Veda Vyasa. He was Vidura. He was a son of a maid. Later, we grew up to be and righteous and became famous for Vidura Neeti. All the while the kingdom was managed by Bhishma except that he did not sit on the Royal Seat. The rest is history. Dhritarashtra's sons did rule the kingdom but how! It was just greediness, jealousy and resorting to bad ways unspeakable all the way. Was there anyone who was happy for them? Even a Great Personality who we all admire, KARNA, joined hands with Kouravas. Karna gives us lessons on loyalty, generosity, steadfastness, patience and his life is indeed inspirational. Pandavas went through all kinds of challenges and emerged stronger in some way, though they met their individual destinies. Only Yudhishtira, also called 'Dharma Raya' almost attained moksha. Satyam Vadha, Dharmam Chara. The warring dynasties met their end proving everyone that Karma catches up eventually!! And HOW!!! The lessons are **many**; but the question is How **many** are ready to learn from them?

When the student is ready, the teacher appears. Let us seek the teacher who can open our eyes to the reality.

अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया ।  
चक्षुरुन्मीतं येन तस्मै श्रीगुरवे नमः ॥

*ajñāna timirāndhasya jñānāñjana śalākayā ।  
cakṣurunnītaṁ yena tasmai śrīgurave namaḥ । ।*



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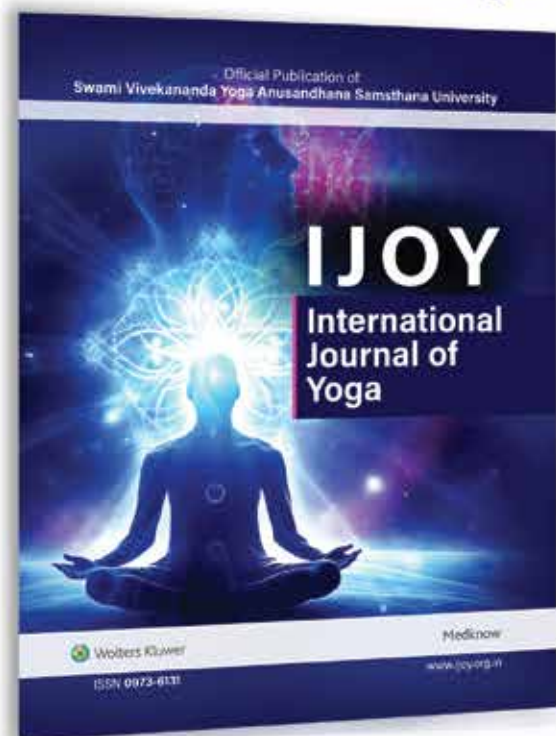
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Impact Factor  
for 2022: **1.6**

# IJOY International Journal of Yoga



- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:**  
Wolters Kluwer Health  
Medknow Publications  
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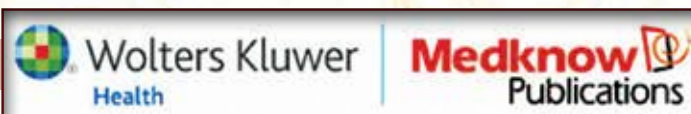
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# Unveiling the Depths of the Mind: Exploring Ancient Indian Perspectives

## Abstract:

Ancient Indian philosophical and spiritual traditions offer profound insights into the nature of the mind, consciousness, and cognitive processes. This article delves into various facets of the mind as elucidated in historical Indian scriptures, philosophical texts, and classical literature. Through a comprehensive exploration of these rich traditions, we aim to uncover the timeless wisdom they offer and their relevance to contemporary studies in psychology and cognitive science.

## Introduction:

The concept of the mind in ancient Indian thought is deeply intertwined with philosophical inquiries into the nature of reality, consciousness, and the self. Drawing from a diverse array of textual sources, ranging from the Vedas and Upanishads to classical literature and philosophical treatises, ancient Indian perspectives provide profound insights into the workings of the human psyche. This article embarks on a journey through these intellectual traditions, aiming to shed light on the intricate understanding of the mind that has been passed down through millennia.

## Exploring the Concept of Mind in Ancient Indian Philosophy:

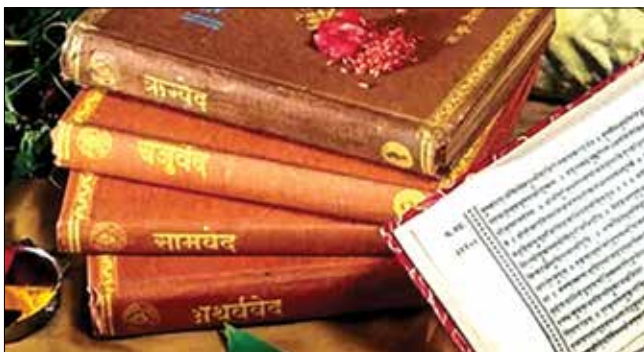


Figure 1<sup>[19]</sup>

■ Dr. Sridevi K J, PhD

Senior Research Fellow, Anvesana  
Research Laboratories, S-VYASA



In ancient Indian philosophy, the mind occupies a central position in understanding human existence and the nature of reality. The Upanishads, for instance, delve into the concept of “Manas” or the mind as a crucial instrument for perception and cognition<sup>[1]</sup>. According to Advaita Vedanta, the mind plays a pivotal role in obscuring the true nature of the self, leading to the illusion of individuality and separation from the ultimate reality<sup>[2]</sup>.

## Understanding Consciousness in Indian Philosophical Thought:

Consciousness, often referred to as “Chitta” or “Purusha” in Indian philosophy, is intricately linked to the mind and its various functions. The Samkhya school of thought distinguishes between the individual mind (Manas) and the universal consciousness (Purusha), elucidating the interplay between these two aspects in the process of perception and cognition<sup>[3]</sup>. Similarly, the concept of “Buddhi” in Yoga philosophy represents higher intellect and discriminative awareness, which enables the mind to discern truth from illusion<sup>[4]</sup>.

## The Role of Mind in Ancient Indian Metaphysics:

Metaphysical inquiries in ancient Indian thought often revolve around the relationship between the mind, consciousness, and the material world. In the Nyaya-Vaisheshika tradition, the mind (Manas) is considered a subtle form of matter<sup>[5]</sup>. This materialistic perspective contrasts with the idealistic notions of the mind as



Figure 2 <sup>[19]</sup>

presented in Advaita Vedanta, where the mind is seen as a projection of consciousness onto the phenomenal world <sup>[6]</sup>.

### **Cognitive Processes as Described in Early Indian Texts:**

Early Indian texts offer profound insights into the cognitive processes underlying perception, memory, and reasoning. The Nyaya school, for instance, provides a detailed analysis of inference (Anumana) as a valid means of knowledge acquisition, elucidating the role of the mind in logical reasoning <sup>[7]</sup>. Similarly, the concept of “Sankalpa-Vikalpa” in Yoga philosophy highlights the role of mental fluctuations in shaping human experience and behavior <sup>[8]</sup>.

### **Interplay of Mind and Matter in Classical Indian Theories:**

Classical Indian theories delve into the intricate relationship between mind and matter, positing various frameworks to explain their interaction. The Charvaka school, known for its materialistic outlook, emphasizes the primacy of sensory perception and rejects the existence of any non-material entities such as the mind or consciousness <sup>[9]</sup>. In contrast, the Vedanta tradition offers a holistic perspective, viewing

the mind as an instrument through which consciousness interacts with the material world <sup>[10]</sup>.

### **Comparative Analysis of Mind in Various Indian Philosophical Schools:**

A comparative analysis of Indian philosophical schools reveals diverse perspectives on the nature and function of the mind. While the Samkhya-Yoga tradition emphasizes the purification and control of the mind as a means to attain liberation <sup>[11]</sup>, the Mimamsa school focuses on the ethical implications of mental actions and their role in shaping one's destiny <sup>[12]</sup>. Such variations reflect the richness and complexity of ancient Indian thought in addressing fundamental questions about human existence and consciousness.

### **Mind and Liberation:**

#### **Goals of Indian Spiritual Practices:**

Central to many Indian spiritual traditions is the quest for liberation (Moksha) from the cycle of birth and death, which is intricately linked to the mastery of the mind. Practices such as meditation, self-inquiry, and devotion are prescribed as means to transcend the limitations of the conditioned mind and realize one's true nature <sup>[13]</sup>. The Bhagavad Gita, for instance,



Figure 3 <sup>[19]</sup>



expounds on the importance of equanimity and detachment in attaining mental serenity amidst the flux of life <sup>[14]</sup>.

### **Evolution of the Concept of Mind from Vedic to Classical Periods:**

The evolution of the concept of mind in ancient Indian thought reflects a gradual refinement of philosophical ideas and spiritual practices. In the Vedic period, hymns and rituals were aimed at appeasing gods and securing worldly desires, with little emphasis on introspection or self-realization <sup>[15]</sup>. However, with the advent of Upanishadic thought, there emerged a shift towards inner exploration and the quest for ultimate truth, laying the groundwork for later philosophical developments <sup>[16]</sup>.

### **Ancient Indian Insights on the Nature of Mental Phenomena:**

Ancient Indian texts offer profound insights into the nature of mental phenomena, elucidating the mechanisms underlying perception, emotion, and consciousness. The concept of "Vrittis" in Yoga philosophy, for instance, refers to the various modifications of the mind that shape our subjective experience of reality <sup>[17]</sup>. Similarly, the doctrine of "Karma" in Hindu philosophy posits that mental intentions and volitions accumulate as *samskaras*, shaping future actions and experiences <sup>[18]</sup>.

### **Conclusion:**

The exploration of ancient Indian perspectives on the mind reveals a rich tapestry of philosophical insights, spiritual practices, and psychological wisdom. From the Upanishadic inquiries into the nature of consciousness to the Yogic techniques for mastering the fluctuations of the mind, these traditions offer valuable lessons for understanding the human psyche and its relation to the wider cosmos. By delving into these timeless teachings, we can glean profound insights that resonate with contemporary studies in psychology, neuroscience, and cognitive science, bridging the gap between

ancient wisdom and modern understanding.

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✉ arogyadhama@gmail.com  
🌐 www.svyasa.edu.in





# SMET Programs for ONGC Officials



Prashanti Kutiram: In the month of March, two batches of the 5-days Self-Management of Excessive Tension (SMET) Program was held on 4<sup>th</sup> - 8<sup>th</sup> & 18<sup>th</sup> - 22<sup>nd</sup> with total 50 ONGCians along with 16 Spouses, total 66. All of them participated each and every session very actively. Ms. Gangotri Panda coordinated the entire program under the guidance of beloved Guruji, Dr. H R Nagendra, Chancellor of S-VYASA Deemed to be University.



The Chancellor of S-VYASA, Dr. H R Nagendra ji & the Advisor to the Chancellor, Prof. K Subramanyam ji inaugurated the Program. This was followed by a series of lectures from the Professors and the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. One to one Doctor Consultation was done by the MD students. The Cyclic Meditation, Pranayama, MSRT, Trataka, Chair Yoga, Section wise Special Techniques, Kriya, Krida Yoga & Happy Assembly sessions were conducted.





## SMET for KWA Officials



Bengaluru, Prashanti Kutiram, Mar 15: A group with 35 numbers from Kerala Water Authority who are having the service in the field of the Technical, Finance & Admin department and having 15-25 years of experience working as Finance Managers, Deputy Chief Engineers, Superintendent Engineers, Divisional Account Officers and Senior Superintendents attended one day Wellness Program as a part of SMET in our S-VYASA University. This Program Coordinated by Ms. Gangotri Panda, Asst. Professor of S-VYASA under the guidance of Chancellor, Dr. H R Nagendra Ji (Guruji).

## Youth Empowerment Program

"When two great minds come together, sheer magic happens." This is what exactly is happening at S-VYASA Yoga University, Jigani, Bengaluru. Essae Foundation, Bengaluru joined hands with S-VYASA Yoga University with an aim to empower the youth. This Program Coordinated by Ms. Gangotri Panda, Asst. Professor of S-VYASA under the guidance of the Chancellor, Dr. H R Nagendra ji (Guruji).

In March, 3 batches of Essae Youth Empowerment Program (EYE-P), dated 1<sup>st</sup> - 3<sup>rd</sup>, 8<sup>th</sup> - 10<sup>th</sup> & 13<sup>th</sup> - 15<sup>th</sup> was conducted. Inhibition to Initiative which is the title of this workshop was conducted by Essae Institute Professors. The certificates were distributed to all students by the Ms. Gangotri Panda & Sri Ravi ji from Essae Chandran Institute.

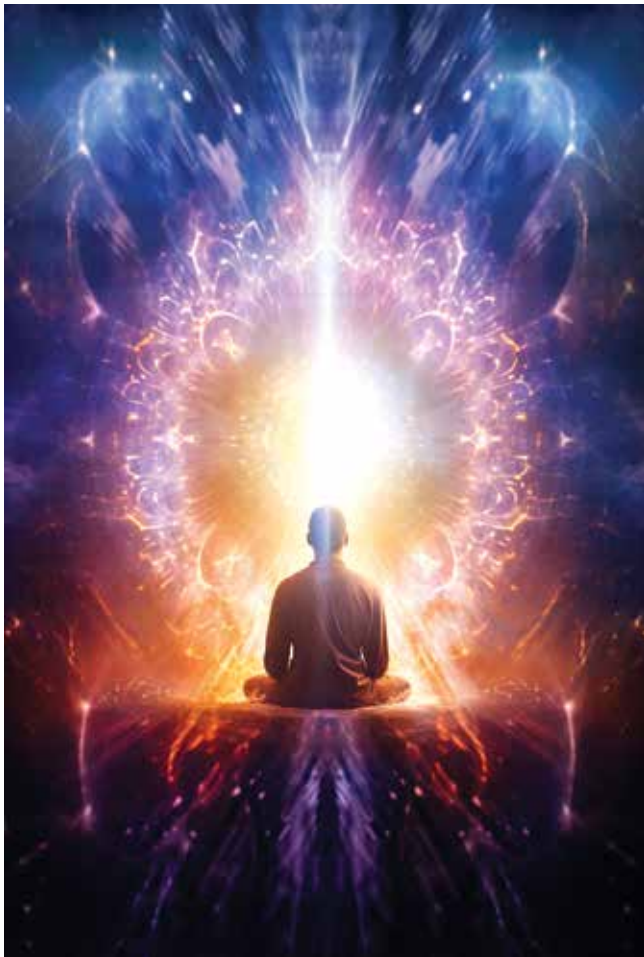




# Yogi Vivekananda - 33

Yoga is to go beyond nature, which consists of Trigunas: Tamas, Rajas, and Sattva. There are many ways to go beyond them and be established in absolute awareness or pure consciousness.

The first and foremost way is to erase the Ego. When the ego is removed, all colors and qualities will disappear; ego lessness is bliss. The ego is like a prism or a drop of rain through which, if the pure light of the sun passes, there will be seven colors. The sun is bright, brilliant, and self-luminous, inseparable from its light, and the rays are always in a straight line. They penetrate through transparent objects such as a prism or clear raindrops. When the sun's rays pass, there will be refraction and reflection, forming a rainbow. But if the prism is removed



■ *Dr. K Subrahmanyam*  
*Advisor to Chancellor*  
*S-VYASA*



or the raindrop is removed, there will be no colors. Then, colorless pure light shines.

Similarly, when yogis remove or erase the ego, they go beyond all colors or qualities and reach a state of no likes and dislikes. In other words, they are free from Raga (likes) and Dwesha (dislikes) because of ego lessness. This is a deliberate and tough sadhana for an aspirant to achieve the highest state of pure consciousness.

The second way is to go beyond the polarities using trial and error method. The raindrop from the heavens above is colorless, odourless, and tasteless. It is pure, clean, clear, and uncontaminated, but the same raindrop, when it comes in contact with the earth, gets polluted and contaminated. To regain its purity, it has to be boiled. The heat and hardships of the world boil the water. The impurities are all precipitated and filtered, making the water again pure. Some Yogis pass through the hard ways of self-mortification, suffering, hardships, and difficulties to purify themselves and regain their purity. This is a complex way. Either by erasing the ego through self-examination or by passing through the turmoils and tortures of the self-imposed purificatory process, sadhakas regain the grandeur of spiritual splendour.

The third method is invoking the blessings of Gurus, Gods, and Goddesses. Swami Vivekananda found this way to be easy and quickly workable. He proceeded to Maa Bhavatharini under the guidance of his master, Sri Ramakrishna Paramahansa and got the



Tamas removed from him by the grace of Maa. Next, he proceeded to Maa Kanyakumari for the proper and righteous direction to his Rajasik dynamism and Sathvik sadhana. Maa Kanyakumari directed him to be lovingly useful and usefully loving to the entire world. He, under the guidance of Maa, proceeded to the West, awakened mankind, and showed the noble path for self-realisation through the service of mankind. Finally, in the temple of Maa Ksheerbhavani, his Rajas came to the surface and declared to the mother, "Maa, had I been imprisoned at the time of vandalism ruining your temple, I would have saved you." Then the mother appreciated him and exhorted him, saying, "My boy, do you save me or do I save you?" The Rajasik nature is completely burnt; only Sathvik serenity remains in him.

On the 4th of July, when Swamiji was in deep meditation enjoying the tranquillity of transcendental peace, Maa Vishwamatha, or cosmic mother, by her affectionate hand and glance, removed that last transparent Sathvik nature, taking him to eternity in which the individual soul merges with the cosmic soul.



YIC (Yoga Instructor's Course) **Batch - 249**, March, 2024



Abhisheka Pooja to  
Yoga Dakshina Murthy  
on the occasion of  
**Mahashivaratri** on 9<sup>th</sup> March.



# Seminar on Vedic Therapy: Integrating Yajna & Jyotisha in Health & Wellness

■ *Dr. Manjunath Gururaj, Associate Professor  
Yoga - Spirituality Division & Co-ordinator, VMAC-VTR, S-VYASA University*



A 2 days Seminar on Integrating Yajna & Jyotisha in Health & Wellness was held at Shruti Mandira VMAC-VTR (Varahamihira Advanced Centre for Vedic Technology & Research) on 15<sup>th</sup> & 16<sup>th</sup> of March 2024.

Inauguration was done by vedic chantings from gurukula students followed by welcome address & a talk on scientific views on yajna & jyotisha integrating health from the Hon. Vice-chancellor, Dr. N K Manjunath Sharma. Hon. Chancellor, Dr. HRNagendra (Guruji) delivered the keynote address and gave an explorative talk on our ancient knowledge system in health & wellness. He called for many such research



papers from young research scholars connected to yoga-spirituality division.

Director of VMAC-VTR, Achharya Prof.



Ramachandra Bhat ji began with the sessions by introducing “Yajno hi shreshtanam karma”... “Aharaha sandhyam upaseeta” where sandhyavandana kriyas were explored beginning with desha kaala smarana followed by jalabhimantrana & paapa purusha visarjana. His approach of pranayama 5 times during sandhyavandana is good enough to maintain health throughout is the highlight of his talk.

Swami Jagadatmananda ji gave the introductory session to how jyotisha informations can affect the living entities on earth especially human beings based on their birth charts. He stressed the concept of 6<sup>th</sup> house affecting the roga nirnaya sthana in a birth chart. Further swamiji enlightened various aspects of a horoscope which indicates health & wellness.

Sri Mohan Acharya enlightened the subject yajna as a healing tool as per ashwalayana & shounaka prayoga. Shounaka being the kulapathi of all the shishyas who took care of all by giving shelter & food along with knowledge to all. Soura sukta giving us heart health should be performed. Prasada ajya need to be consumed. Even ayushya sukta which prolongs life should be performed. Many of the rigveda & yajurveda mantras were used for relieving illness. Rakshoghna sukta, shamvati sukta, munchamitva suktam are very powerful in alleviating disorders.

Sri Nagesha Bhatta of Sri Matha Samskruta College, Sirsi gave the enlightenment on devata graha rupene suchayanti shubha ashubham. He highlighted the nature of different planets and its effects on vata, pitta and kapha in the body.

Various signs & symptoms of weak positions of planets leading to illness were told.

Sri Mahabaleshwara Bhat from Veda Vijnana Gurukula gave the shastra pramana for yajna practices in healing techniques. How japa, homa and puja with all the shraddha will reduce the ill effects of diseases were explained by him with his own experiences. How adhi, vyadhi are tackled by sundarakanda paarayana, durga saptashati, bhagavata parayana are going to reduce the disease effects were told.

Sri Anantha Krishna Bhat Ghanapati enlightened the students with how the yajnas & homas are practiced as therapy in traditional families. Chanting of rudra suktam, chamakam, gowri mimaya salilani... Mantra were explained. Sayana acharyas interpretations were explained for many rigveda & yajurveda mantras.

Sri Ramesh Rao, an Alumni of S-VYASA PhD gave a scientific talk on how yajna & jyotisha help us in health & wellbeing. Atoms, molecules which are always time and space related where jyotisha comes into picture. He explained how yajna & homa are going to help the individual to draw higher prana into the body. Science fails to understand this process as it is still in the primitive level. In silence, the ritual becomes spiritual if practiced very seriously. He proved with research papers how agnihotra saved a family in Bhopal gas tragedy.

The seminar was concluded with a panel discussion & valedictory by Pro Vice Chancellor of S-VYASA, Prof. M K Sridhar.



# Utthana Essay Competition 1<sup>st</sup> Prize to Kavya Jogi, TSYNM



We are delighted to share that Kavya Jogi, 4th-year BNYS student from The School of Yoga and Naturopathic Medicine,

S-VYASA University, has secured first place in the recent essay competition organized by Utthana Magazine and was awarded a generous cash prize of Rs. 10,000. Her thought-provoking essay on "Is Cricket the Sole Sport? Exploring India's Disinterest in Other Sports and Solutions for Improvement" impressed the judges with its insightful analysis and innovative ideas. This accomplishment reflects S-VYASA University's commitment to nurturing critical thinking and academic excellence.

ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ  
ವಾರ್ಷಿಕ 'ಲತ್ಫಾನ' ಪ್ರಬಂಧಸ್ಪರ್ಧೆ 2023  
ವಿಷಯ: ಕ್ರೀಡೆಯೆಂದರೆ ಕ್ರಿಕೆಟ್ ಮಾತ್ರವೇ? ಉಳಿದ ಕ್ರೀಡೆಗಳ ಬಗೆಗೆ ಭಾರತೀಯರಿಗೆ ಏಕೆ ನಿರಾಸಕ್ತಿ?

**ಫಲಶಾಂತಿ**

1<sup>ನೇ</sup> ಬಹುಮಾನದ ವಿಜೇತೆ: **ಕಾವ್ಯ ಜೋಗಿ** (ಪ್ರಶಸ್ತಿ: ರೂ. 10,000)  
2<sup>ನೇ</sup> ಬಹುಮಾನದ ವಿಜೇತ: **ಪ್ರಜ್ವಲಾ ಎಸ್. ಎಂ.** (ಪ್ರಶಸ್ತಿ: ರೂ. 5,000)  
3<sup>ನೇ</sup> ಬಹುಮಾನದ ವಿಜೇತ: **ಪ್ರಜ್ವಲಾ ಎಸ್. ಎಂ.** (ಪ್ರಶಸ್ತಿ: ರೂ. 5,000)

10 ಮೆಟ್ಟಿಗೆ ಬಹುಮಾನಗಳು - ಒಟ್ಟು ರೂ. 2,000

ಉತ್ತಮ: ಡಾ. ಸುಜಾತಾ ಎಸ್. ಎಂ. (ಪ್ರಶಸ್ತಿ: ರೂ. 2,000)

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Bengaluru, Mar 31:  
**KRS Yoga Academy inaugurated**  
by the Chancellor, Dr. H R Nagendra  
herein Whitefield.





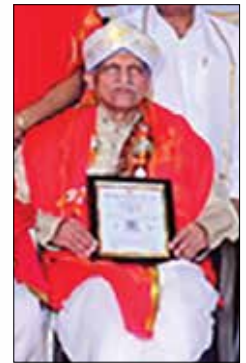
# State Award, 'Shastra Vidya Nidhi' to Prof. Sridhar M K & Prof. G N Bhat



Mysore, Mar 10: Veda - Shastra Poshini Sabha (R), Mysore, established in 1921, honored Prof. Sridhar M K, Hon. Pro-Vice Chancellor of S-VYASA, Deemed to be University, Bangalore, with a state award titled, 'Shastra Vidya Nidhi' for having recognized his lifetime service to Sanskrit Language and Literature at a function held in Mysore.

Former Dean of Yoga - Spirituality of S-VYASA, Prof. G N Bhat was also honoured with the same title.

The ceremony was presided over by Prof. P N Shastry, Former Vice Chancellor, Central Sanskrit University, New Delhi, along with other office bearers of VSPS.



**Dr. Prahlada Ramarao**, the Director of Centre for Energy Research at S-VYASA, graced **International Women's Day** celebration in IISc, Bengaluru.





A Team consisting of the Director General (DG) & other officials of **Central Council for Research in Homeopathy (CCRA)**, Delhi, came to S-VYASA Prashanti Kutiram campus to discuss about the possible research collaboration with S-VYASA on 10th & 11th March. The team was led by the Industrialist, Mr. Sajjan Bhajanka & DG of CCRH, Dr. Subhash Kaushik and others.



**Dr. Mamata Rani Agarwal**, Advisor 1, AICTE, New Delhi, visited S-VYASA on 11<sup>th</sup> & 12<sup>th</sup> March to discuss about SWAYAM Courses. She gave a lecture on the salient features of NEP - 2020 to all students and staffs of S-VYASA.





**MoU signing ceremony between S-VYASA Society & Gupta Agarwal Charitable Trust (GAF) Dallas, USA.** Impressed by Yeoman Service done by S-VYASA, the GAF has promised to promote through funding various noble activities taken up by S-VYASA in Spreading Yoga & positive health in the Society (both in India & Abroad). The CFO of GAF, Mr. Chat Ganesh, the President of VYASA, Prof. Ramachandra Bhat, Guruji and the Finance Director, Dr. Dayananda Swamy were present.



Guruji released the **22 Books** written by **Prof. K Subrahmanyam**, Advisor to the Chancellor, S-VYASA



Bhopal, Feb 28 & 29: Prof. M Jayaraman, Dean, Division of Yoga Spirituality, was invited as a resource person for 6-Days face-to-face Masters' Training Programme in Indian Knowledge Systems organized by UGC in collaboration with IKS Division of Ministry of Education at Central Sanskrit University, Bhopal Campus (M.P.). Prof. Jayaraman spoke on **Tantrayukti: Thesis Construction Methodology of Indian Knowledge Systems**. More than 100 faculty from Higher Education Institutions from North India participated.



**Valedictory Program of 24<sup>th</sup> Batch  
ITEC-YIC: 31 Students form 16  
Countries were sent by Ministry  
of External Affairs (MEA) to  
S-VYASA for this training.**



**Mar 21: Inauguration of Microbiology/ Pathology  
and Biochemistry Laboratories**  
in the School of Yoga & Naturopathy Medicine (TSYNM).



# Dāna

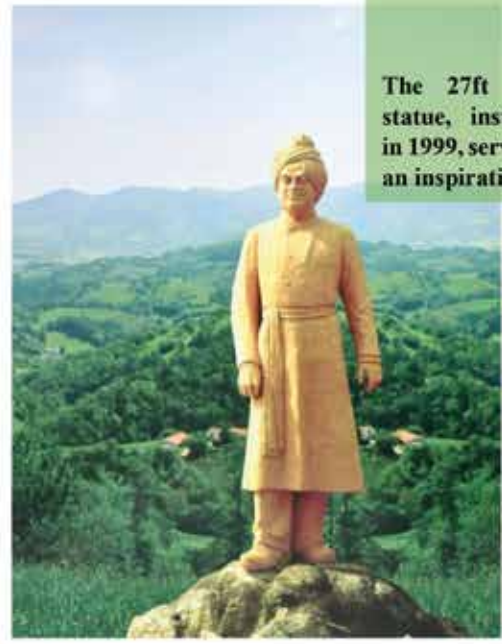
## “Generosity and Giving”

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**Swami Vivekananda  
Yoga Anusandhāna  
Samsthana  
(S-VYASA)**



The 27ft high statue, installed in 1999, serves as an inspiration.

‘Prashanti Kutiram’, located 35 Kms away from the center of Bengaluru, is the Abode of Peace-nestled in the lap of nature amidst greenery and sprawling. The residential campus is situated over 100 acres, about 14 Kms from the bountiful Bannerghatta National Park. It is the residential campus of Swami Vivekananda Yoga Anusandhāna Samsthana (S-VYASA), a full-fledged lone and unique Deemed University of Yoga recognized by University Grant Commission (UGC) U/s 3 of UGC Act, 1956

S-VYASA is a seat of learning, the most comprehensive repository of Yoga and spiritual wisdom combined with modern knowledge of science and technology. Based in the teachings of Swami Vivekananda, in line with the guidelines of UGC, S-VYASA pioneers its uniqueness of man-making dimension in the realm of education with a concrete focus on total personality development using modern tools, which are incorporate into the teaching and evaluation process.



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

**A**rogyadhama is an integrated medical hospital with a 700-bed inpatient treatment facility. We integrate Allopathy, Yoga, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy including Diet and nutrition. This primarily aims at preventing and treating Non-Communicable Diseases, providing long-term rehabilitation, and promoting Positive Health for the past 40 years. We have treated nearly 300,000 patients and provide a mantra for healthy and stress-free living.

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VYASA is the parent organization of Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), registered as a Charitable Society in 1986.

S-VYASA, in collaboration with VYASA, has been organizing Yoga Therapy camps for Diabetes control all over the country. After the first International Day of Yoga in 2015, where 2.5 lakh individuals were screened throughout India, 56,000 diabetic patients were treated in 7,500 week-long camps. Based on this experience, we are confident in playing a leadership role in the National Committee formed by the Ministry of AYUSH and MOHFW in collaboration with AIIMS to control Diabetes, especially Non-Communicable Diseases (NCDs), throughout the country.

**S-VYASA Mission:**  
**'Combine the best of the East  
 with that of the West'**

**S-VYASA Vision:**  
**"BE and MAKE"**

### Accomplishments:

- **Center of Excellence** in Yoga from Ministry of AYUSH, Govt. of India.
- **Recognized as Scientific and Industrial Research Organization** by the Department of Science and Technology, Govt. Of India.
- Formerly the **recognized as ICMR Center for Advanced Research** in Yoga and Neurophysiology.
- **Recognized as Center of excellence** in Yoga research through a developmental Grant from Govt. of Karnataka.
- **Recognized by WHO** for developing Benchmark document on Yoga training.
- Research & Training Funded by Ministry of Science and Technology, Ministry of AYUSH, Ministry of Health and Family Welfare, Ministry of Tribal Affairs, Ministry of External Affairs, Government of India.
- National Institute of Health, US Government, Medical Research Council, UK, Welcome trust, UK etc.
- MHRD category I University
- NAAC A+ Accredited in the 3rd Cycle
- ISO 9001-2008 recognized
- Star Category University by Karnataka Universities Ranking.



**A**nvesana, the state-of-the-art research facility at Prashanti Kutiram, stands as a significant contribution to the field of health sciences. It seamlessly merges modern technology with Yoga on both National and International fronts. Within its walls, it hosts a range of cutting-edge laboratories, including \*Molecular Bioscience Laboratory \* Psychophysiology Laboratory \* Cognitive Neuroscience Laboratory \* Psychology \* Laboratory \* Bio Energy Laboratory. These laboratories serve as incubators for pioneering research and advancements at the crossroads of health sciences and Yoga. Furthermore, the research laboratory 'Anvesana' boasts certifications from numerous National and peer bodies. The primary certifications include:

- ✦ ICMR Centre for Advanced Research in Yoga & Neurophysiology
- ✦ Centre for Excellence in Yoga by Dept. of AYUSH, GoI
- ✦ SIRO (Scientific and Industrial Research Organization) recognition
- ✦ ISO certification as a pioneer Yoga Deemed University

ANVESANA is the research wing of S-VYASA, with tis set up in Prashanti Kutiram campus. It has high-end unique laboratories to conduct high end research related to psychology, psychophysiology, cognitive neuroscience, bio-energy and molecular biology. Based on the Holistic Vision of Human systems and the understanding of the root cause of all modern NCDs, the laboratories measure various dimensions for In-depth understanding of mind-body systems. Research interests of Anvesana range from studying efficacy of alternative systems in different ailments to understand the molecular, neurological and psychological basis for explaining mechanism of action of such systems.

**S-VYASA has now published Around 1000 in reputed National and International Journals** contributing a major share of Global Yoga research over the last 4 decades. The key feature of Research is the interdisciplinary nature of research to develop and explore inventive, mechanistic and therapeutic insights of physiology underlying yoga related research.

### S-VYASA Management:

- **Dr. H R Nagendra**  
Chancellor
- **Dr. B R Ramakrishna**  
Pro-Chancellor
- **Dr. N K Manjunath**  
Vice-Chancellor
- **Prof. M K Sridhar**  
Pro-Vice-Chancellor
- **Dr. Dayananda Swamy H R**  
Director, Finance & Administration
- **Prof. Siva Sankara Sai**, Registrar



Tracking the Autonomic Functions



Brain Studies



Gene expressions Studies



Measuring Meditation

- ✦ Contribution to drafting a common Yoga Protocol of 30 minutes for International Yoga Day on June 21, 2015, organized by the Ministry of AYUSH. S-VYASA also played a supportive and leadership role in framing syllabuses for NCTE, NCERT, and UGC at the undergraduate and postgraduate levels, coordinating with major yoga institutional experts in the country.

## Divisions of S-VYASA:

### Programs by Division:

1. Yoga & Spirituality
  - BSc. Yoga and Vedic Therapy (YVT)
  - MSc. Yoga and Vedic Therapy (YVT)
  - Ph.D.
2. Yoga and Life Science
  - a. The School of Yoga and Naturopathic Medicine
    - BNYS
  - b. The School of Yogic Sciences
    - BSc. YT
    - MSc. YT
    - MD
    - Ph.D.
  - c. The School of Physiotherapy
    - BPT
3. Yoga and Physical Sciences
  - Ph.D.
4. Yoga and Management
  - MBA and Ph.D.
5. Yoga and Humanities
  - a. The School of Performing Arts
    - Certificate and Diploma Courses
    - Ph.D.



## Center for Open and Distance Education (CODE)

**C**ODE is the distance education wing (formerly known as ODL) of S-VYASA, established in 2007 with the vision of spreading Yoga through Education and the mission of bringing Yoga to Every Doorstep. S-VYASA is the only Yoga University offering programs in both residential and distance learning modes.

The International Conference on Frontiers in Yoga Research and its Applications (INCOFYRA) is a legacy of SVYASA Deemed to be University. The conference has been organized and hosted by Vivekananda Yoga Anusandhana Samsthana (V-YASA) since 1991, taking place every alternate year (<http://incofyra.com/>).

Driven by this legacy and expertise, INCOFYRA, as a recognized conference, continues to offer a significant opportunity for the advancement of research in the field of Yoga. It serves as a platform for interactive sessions led by key clinicians and scientists who have made substantial contributions to the success of "lifestyle interventions."

# Patron Schemes

जीवने यावदादानं स्यात् प्रदानं यत् ततोऽधिकम् |

"Give more than what you receive in Life"

śraddhayā deyam | aśraddhayā'deyam | śriyā deyam |  
hriyā deyam | bhīyā deyam | sarṁvidā deyam ||

-Taittiriya Upanishad

Give with faith and reverence. Do not give without faith. Give as much as you can according to your wealth. Give with modesty. Give with awe. Give with empathy.

Particulars	Description	Amount
<b>Sponsor a Chair</b>	"Enjoy complimentary accommodations (boarding and lodging, etc.) during retreats and be recognized as a sponsor."	₹ 2,00,00,000/- (INR Two Crores Only)
<b>Sponsor a Peetham</b>	"Complimentary accommodations (boarding and lodging, etc.) during retreats. Recognize as a sponsor."	₹ 1,00,00,000/- (INR One Crore Only)
<b>Diamond</b>	"Eight family members or relatives can utilize the facilities for four weeks each year for a duration of 20 years. Acknowledgment as a sponsor."	₹ 1,00,00,000/- (INR One Crore Only)
<b>Platinum</b>	"Four family members or relatives can make use of the facilities for four weeks per year over a span of 10 years. Recognize as a sponsor."	₹ 50,00,000/- (INR Fifty Lakhs Only)
<b>Gold</b>	"Two family members or relatives can access the facilities for four weeks per year, for a duration of 5 years. Honor as a sponsor."	₹ 25,00,000/- (INR Twenty-Five Lakhs Only)
<b>Silver</b>	"Two family members or relatives can enjoy the facilities for four weeks each year for a period of 3 years. Recognize as a sponsor."	₹ 10,00,000/- (INR Ten Lakhs Only)
<b>Life Patrons</b>	"Four representatives from the organizations can use the facilities for two weeks each year, for a duration of 5 years."	₹ 10,00,000/- (INR Ten Lakhs Only)
<b>Supporting Patrons</b>	"Two family members can access the facilities for two weeks each year for a duration of 5 years."	₹ 5,00,000/- (INR Five Lakhs Only)
<b>Patrons</b>	"Two family members can utilize the facilities for two weeks each year for a period of 3 years."	₹ 2,00,000/- (INR Two Lakhs Only)
<b>Supporting Life Donors</b>	"Two family members can use the facilities for two weeks for one year."	₹ 1,25,000/- (INR One Lakh Twenty-five Thousand Only)
<b>"Donors Well-wisher"</b>	"You can contribute as much as you wish!"	Any Amount

**50% tax exemption on taxable income under 80G**

**To:**

The Convener,  
Donation Committee,  
S-VYASA Deemed to be University,  
# 19, 'Eknath Bhavan', Gavipuram Circle,  
Kempe Gowda Nagar,  
Bengaluru - 560 019.

Account Holder Name: Swami  
Vivekananda Yoga Anusandhana  
Samsthana  
Bank Name: State Bank of India  
Branch: Jigani  
Account No.: 40495804678  
Type of Accounts: Savings  
MICR Code: 560002123  
IFS Code: SBIN0011355

I/We would like to become one of the Golden hand/s through offering my/our Contribution or Donation.

I/We enclose herewith Cash/Cheque/DD No. ....

Dated: .....For Rs. ....

Rupees in words: .....

towards.....

**From:**

Name: .....

Address: .....

Mobile: ..... Email: .....

**Thanking You,  
Yours Sincerely.**





## Anna Dāna

सर्वेषामेव दानानामन्नदानं विशिष्यते ।  
अत्रान्द्रवन्ति भूतानि अत्रेनैव च वर्द्धते ॥

sarveṣāmeva dānānamannadānaṁ viśiṣyate ॥  
annādbhavanti bhūtāni  
annenaiva ca varddhate ॥

*Among all charitable acts, providing food holds a special place. It is through food that all beings manifest and grow from food.*

Particulars	Description	Amount
<b>One Day Food</b>	One day, food served to 1200 residents at Prashanti Kutiram on any given day of the year (birthday).	₹ 7,00,000/- (INR Seven Lakhs Only)
<b>One Meal</b>	Lunch or Dinner served to 1200 residents at Prashanti Kutiram on any one day!	₹ 30,000/- (INR Thirty Thousand Only)
<b>One Breakfast/Snacks</b>	Breakfast / Snacks served to 1200 residents at Prashanti Kutiram on any one day!	₹15,000/- (INR Fifteen Only)
<b>Other</b>	<i>According to the donor's wishes.</i>	<i>As you wish</i>

## Swasthya Dāna

स्वास्थ्येन लभते कान्तिं दीर्घायुष्यं बलं सुखम् ।  
स्वास्थ्येन लोककल्याणं  
तस्मात् स्वास्थ्याय दीयताम् ॥  
svāsthyena labhate kāntiṁ  
dīrghāyusyaṁ balaṁ sukham  
svāsthyena lokalyāṇaṁ  
tasmāt svāsthyāya diyatām ॥

*"Good health bestows radiance, strength, and happiness. Health fosters well-being in society. Therefore, contribute to the cause of health."*



Particulars	Description	Amount
<b>One-Year Rehabilitation</b>	Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one year!	₹ 2,00,000/- (INR Two Lakhs Only)
<b>One-Month Rehabilitation</b>	Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one month!	₹ 20,000/- (INR Twenty Thousand Only)
<b>Other</b>	For a Specific purpose	As you desire

## Vidya Dāna

अन्नदानं महादानं विद्यादानं महत्तरम् ।  
अन्नेन क्षणिका तृप्तिर् यावज्जीवं तु विद्यया ॥

annadānaṃ mahādānaṃ  
vidyādānaṃ mahattaram ।  
annena kṣaṇikā tṛptir yāvajjīvaṃ tu vidyayā ॥

*Anna-dana is great. But Charity for education is greater. By charity for food temporary contentment is achieved. By charity for education contentment for a lifetime is achieved.*



Particulars	Description	Amount
<b>One-Year Rehabilitation</b>	Funds will be pooled and used for students who are needy and deserving	₹ 5,00,000/- (INR Five Lakhs Only)
<b>Other</b>	For enrichment of library, lab etc.	As you desire



## Gou Dāna

दातास्याः स्वर्गमाप्नोति वत्सरान् लोमसम्मतान् ।  
कपिला चेत्तारयिति भूयश्च सप्तमाकुलम् ॥

dātāsyāḥ svargamāpnoti  
vatsarān lomasammatān ।  
kapilā cettārayiti bhūyasca saptamākulam ॥

*By donating a cow, a person stays in heaven for the number of years equal to the hairs on the cow's body. If one were to give a Kapila cow in charity, it helps in conferring salvation on seven generations.*

Particulars	Description	Amount
<b>Cow</b>	Funds will be pooled and used to purchase of Indian Desi Cow	₹ 60,000/- (INR Sixty thousand Only)
<b>Calf</b>	Funds will be pooled and used to purchase of Indian Desi Calf	₹ 25,000/- (INR Twenty-five Thousand Only)
<b>Food for One Cow /Month</b>	Funds will be used for the feed of Indian Desi Cow	₹ 5,000/- (INR Five Thousand Only)
<b>Other</b>	For the enrichment of the library, lab etc.	As you desire

# Value Driven Leadership through

- Quality that is Infinite
- Service that Cares
- Hardwork that Endures



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the heart of a furniture weak.

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