

Yogya Suddha

A Monthly Journal of SVYASA (Deemed to be University)



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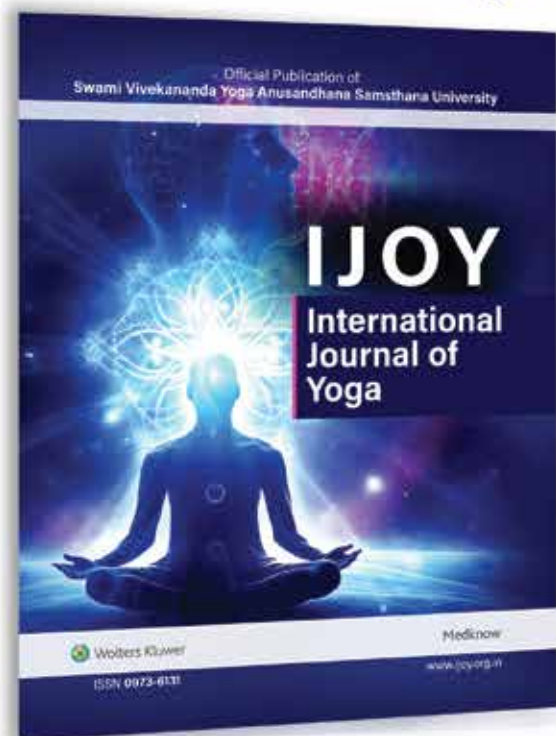
Independence Day celebration in Prashanti





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
www.medknow.com
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ The journal is registered with the following abstracting partners: Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TDNet, Wanfang Data
- ▶ The journal is indexed with, or included in, the following: DOAJ, Emerging Sources Citation Index, Index Copernicus, Indian Science Abstracts, PubMed Central



Subscription Rates:

- ▶ Print ₹ 3500 in India for Individual & Institute.
- ▶ USD \$ 400 for Overseas for Individual & Institute.
- ▶ Single Issue ₹ 1458 in India for Individual & Institute.
- ▶ Single Issue \$ 167 for Overseas for Individual & Institute.

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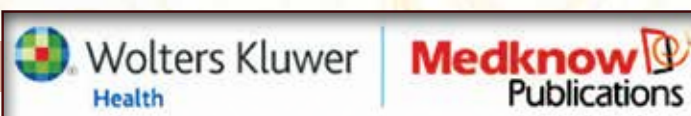
Editor In Chief

Prof. Nagendra H R
Chancellor, S-VYASA

Editorial Office

E-mail: editor@ijoy.org.in
Phone: +91-080-2263 9906

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योगसुखा सुपर्णा

Vol.XL No.9 September, 2024

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Editor
Dr. H R Nagendra
Chancellor, SVYASA
Bengaluru

Asst. Editor
Dr. Aarti Jagannathan

Publisher
Mahadevappa B

Printer
Chandrashekar V
Sharadh Enterprises
No. 51, Car Street, Halasuru
Bangalore - 560 008
ph: 080 - 2555 6015
sharadhenterprises
@gmail.com

SVYASA
Deemed to be
University
No. 19, Gavipuram Circle
Kempe Gowda Nagar
Bangalore - 560 019
ph: 080 - 2661 2669
telefax: 080 - 2660 8645
yogasudha@svyasa.edu.in
www.svyasa.edu.in

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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 A New Dimension of S-VYASA in the USA

My dear Brothers and Sisters,

The readers will be delighted to learn about a significant milestone in the journey of S-VYASA. A Memorandum of Understanding (MOU) has been signed between S-VYASA and Parker University in Dallas, USA. This partnership marks the beginning of a new dimension in the field of holistic health, bringing together the best of the East and the West.

At first glance, the similarities between these two esteemed institutions are striking. Both Parker University and S-VYASA are pioneers in their respective fields - Chiropractic care in the USA and Yoga therapy in India. Both institutions began their journeys in 1985, driven by a shared mission to heal and support those in need. Over time, they evolved into Universities, with Parker achieving this status in 2013 and S-VYASA following in 2002.

Both universities have built their foundations on rigorous research aimed at addressing specific health challenges. Parker University has made significant contributions in the treatment of musculoskeletal injuries, particularly among military personnel in the Army, Navy, and other sectors. Similarly, S-VYASA has focused on combating Non-Communicable Diseases (NCDs) through the power of Yoga. With their own campuses, these institutions have treated nearly 20,000 patients annually, showcasing the efficacy of their treatment modalities.

The educational reach of both universities is extensive, offering a range of programs from certificates and diplomas to undergraduate, postgraduate, and PhD degrees. The COVID-19 pandemic, while challenging, also opened new avenues for these institutions to extend their programs online, reaching thousands of students worldwide through hybrid modes of learning.

The MOU between Parker University and S-VYASA is a testament to the synergy between these two systems. It aims to combine the unique Chiropractic methods developed in Dallas with the wisdom of Yoga therapy rooted in Bengaluru. Chiropractic care, which originated in the latter half of the 19th century, and Yoga, which was brought to the global stage by Swami

Vivekananda in Chicago on September 11, 1893, both share a common goal - promoting health, harmony, and peace in the world.

In India, the name "Parker" has long been associated with excellence, symbolized by the iconic Parker pens. Parker University in Dallas is no different, known for its outstanding contributions to the health sector. In the service of those in need, both Parker University and S-VYASA have achieved great heights, making this collaboration all the more appropriate.

This MOU was made possible through the tireless efforts of Sri Satish Gupta and Sri Chat Ganesh over the past six months. Their dedication has culminated in a partnership that promises to bring new opportunities and advancements in holistic health. Dear Satyan as General Secretary of VYASA - USA, with its headquarters in Dallas, played a crucial role in making this happen.

The ten-day programs from August 18th to 29th was an exciting experience for everyone involved. It featured presentations, interactive sessions, and practical demonstrations, not only at Parker University but also at Baylor University, the Hindu Temple, and the Radhe Shyam Temple. The founders of these organizations were thrilled to learn about the holistic perspectives of Yoga therapy and Chiropractic care.

This collaboration represents a strategic move to synergize the effectiveness of both systems. There were even discussions about bringing Chiropractic care to India through S-VYASA, just as Yoga Therapy by its Integrated approach is being introduced to Dallas and USA through Parker University. This integration of the Best of the West and the wisdom of the East holds the promise of a brighter, healthier future for all.

In conclusion, the signing of this MOU marks a significant step forward in the global journey of holistic health. By joining hands, S-VYASA and Parker University are poised to create a powerful force for healing and well-being, benefiting countless individuals across the world.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

Independence, Freedom, Azadi! This concept is far more than a simple word; it encapsulates the celebrations of joy and victory after years of sacrifices, emotional turmoil, dreams, bloodshed, and pain and suffering of countless individuals throughout history.

Our ancestors fought courageously and tirelessly against foreign invaders, ultimately winning freedom for our homeland. The entire reason for their fight is "Freedom or Azadi". When we think of freedom, we often feel empowered, experience growth, and pure happiness.

But it's a kind of ironic how we live in a world that's all about being connected, yet we often feel more alone than ever. Many people spend countless hours glued to their screens, trying to engage with this "global village". But in the process, we sometimes forget the most vital relationship we should nurture, the one with ourselves. A lot of times, we don't listen to our inner voice that knows where happiness and peace are. Instead, we look for those feelings in the outside world.

Yoga serves as a pathway to reconnect with ourselves, merging our mind and body in harmony with something greater, allowing us to unite with the divine and ultimately makes us free from all bondages. Through this practice, we come to understand that we are enough just as we are (Sampoorna) and can also experience

the essence of "Pure Consciousness".

Now the question arises "Does practicing yoga truly offer freedom?" Yes, it does! Although yoga is not a miracle, its authentic practice can produce remarkable outcomes. It starts from the foundational level of self-evolution and helps us rise to greater heights. Basically, it works by controlling and calming the mind. This is primarily achieved through the systematic process of *Astanga Yoga* on one side and by incorporating the principles of *Bhakthi Yoga*, *Jnana Yoga* and *Karma Yoga* into our day-to-day life. Yoga not only facilitates *Citta Vritti Nirodha* but also ultimately frees us from the five Kleshas (*Avidya* - Ignorance, *Asmita* - Egoism, *Raga* - Attachment, *Dvesha* - Aversion and *Abhinivesha* - Fear of Death).

When we break free from fear, emotions, and attachments, and let go of 'I' ness, we can really connect with our inner self or consciousness. The journey will help to reach a higher level, where anyone can enjoy the real nectar of happiness and feel authentic independence.

Being selfless and sacrifices for the sake of the nation opens the door to freedom, similarly, our dedication to being healthy leads to a life full of happiness, peace and prosperity.

On this Independence Day, in the era of Viksita Bharata, let's promise to develop ourselves by discovering real freedom through Yoga.



With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru



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19th & 20th Oct 2024
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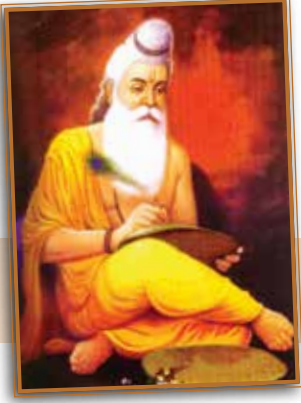
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ब्रह्मसूत्रम् (Brahmasūtram)

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



तदापीतेः संसारव्यपदेशात् (ब्रह्मसूत्रम्-४-२-८)

Tadāpīteḥ saṁsāravypadeśāt (Brahmasūtram-4-2-8)

Meaning: That (fine body lasts) up to the attainment of Brahman (through knowledge), because (the scriptures) declare the state of relative existence (till then).

Here it is that process of emerging in terms of going to its roots. While creating clay pots out of cultured mud mixed, there are admixtures of ingredients such as water, wheel etc. All those subordinate materials including the mud merge into their origin. Similarly, the departing Atma from the body undergoes the process of merging gross body and functionalities into subtle stages, '... parasyām devatāyām', thus the discussions of the previous Adhikarana. Earlier Adhikaranas narrated in parts – Manaḥ Prāne, Pranaḥ tejasi (Manas into Prana, Prana into Tejas). The question here is, when Mantra says “parasyam devatayam - fire into ultimate deity”, it does mean in real sense at every level; subtle and gross merges into Devata or something else? 'By the context and sequence, Mantras mean it to be final merger of fire into ultimate deity in their gross and subtle form of entity into its origin. Para devata, highest deity is Brahma only as mentioned in other vedic injunctions also, hence one has to say it's ultimate merger'. This is the stand of Purvapaksha.

To this, Siddhanti answers following: the merger that the Mantra is narrating indicates only a relative merger and not the ultimate merger. If the Mantra means the final merger, there is no need of any Vidhi Shastra and Jnana Shastra (scriptures of actions and knowledge) as everything will happen by default. Mere death and discordance is

sufficient to reach ultimate Devata. No Sadhana, no Nitya Karma, no Dhyana etc are required, because it happens without any voluntary effort. There will be no repetition of taking another body and gaining embodied condition, confinement and covering may never repeat and that will be the ultimate Mukti. The very death becomes ultimate solution. But in the world, on the other hand, death is not observed as ultimate merger. Death happens for the birth leading birth to the death again. Hence deeper probing will clarify this confusion. The following explanation clarifies the ambiguity. The merger of materials - Manas into Prana, Prana into Tejas, Tejas into Devata indicates only the gross stage of their existence, not their subtle reality. Merging happens in its material roots only, but not of spiritual root. The initial inquiry was that whether it goes back to its spiritual root or material root. Acharya Vyasa makes it very clear this is still that mortal condition continues not to be one with immortal spiritual Brahman almighty. Laya, immersion with Paradevata happens in only Bhuta Laya and this Laya cannot be called Mukti. All Vidhi Shastra and Vidya Shastra will be meaningful as they address the embodied having Karma Sesha (surplus Punya and Papa). Jivatma, with Ajnana must be pure to become one with Brahman by acquiring Jnana. There is still a differentiating layer of ignorance in the form of Antahkarnam; it still continues as long as he is p19 ►►



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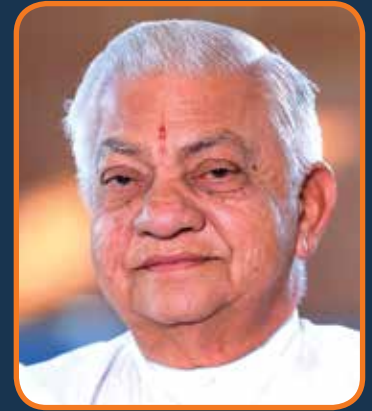
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Yogopanishad-sara – 3

Amrtabindu Upanishad

The Essence of Immortality

Introduction

The *Amrtabindu Upanishad*, a short yet deeply insightful text from the Krishna Yajurveda, presents an exploration of the mind, the nature of Brahman, and the unity of consciousness. With 22 mantras, this Upanishad offers profound guidance on the spiritual journey, emphasizing the purification of the mind, the realization of Brahman, and the methods of meditation. The text's simplicity and relatable metaphors make its teachings accessible and practical, guiding aspirants toward spiritual liberation.

Divisions of the Mind: The Foundation of Spiritual Practice (मन एव बन्धमोक्षयोः कारणम्)

Mantras 1 & 2: The *Amrtabindu Upanishad* begins by classifying the mind into two types: pure and impure. The pure mind, free from desires, leads to liberation, while the impure mind, attached to sensory objects, results in bondage. The Upanishad emphasizes the importance of cultivating a pure mind as the foundation for spiritual progress. It also introduces the concept that the mind, being



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



a product of Maya and Avidya (ignorance), is the tool through which one either remains bound or attains liberation.

Emptying the Mind: The Path to Realization (मनोनिरोधो मोक्षोपायः)

Mantras 3-5: The Upanishad stress the necessity of emptying the mind of sensory content to move toward spiritual realization. The text advises focusing the mind on Brahman, particularly in the heart, which leads to a state of *Amanibhava* - the cessation of mental activity and the disappearance of desires. This state is crucial for achieving Moksha, and the Upanishad highlights the importance of sustained effort in this direction.

Attaining Brahman: The Fourfold Approach (ब्रह्मज्ञानेन ब्रह्मभावप्राप्तिः)

Mantra 6: The Upanishad discusses the process of attainment of Brahman. It instructs that Brahman should not be conceived as separate from oneself, nor as possessing attributes, while also being ever-present as the substratum of all thought. The realization of Brahman is achieved when one transcends partiality and sees Brahman as the self, beyond all dualistic conceptions.

From Saguna to Nirguna: Meditating on Brahman (सविशेषब्रह्मानुसन्धानेन निर्विशेषब्रह्माधिगमः)

Mantras 7-10: Transition of the aspirant from meditating on Brahman with attributes (*Saguna Brahman*) to the realization of Brahman without attributes (*Nirguna Brahman*) is described here.



The Upanishad uses the concept of Omkara or Pranava as a bridge between these two states, illustrating that while the ultimate Brahman is beyond attributes, it is still accessible through meditative practices focused on Om.

Oneness of the Atman: Intrapersonal and Interpersonal Unity (आत्मन एकत्वम्)

Mantras 11-12: The Upanishad discusses the oneness of Atman within an individual across different states of consciousness - waking, dream, and deep sleep - and between individuals. This oneness is likened to the reflection of the same moon in different bodies of water, emphasizing that, despite external differences, the inner consciousness is singular and unified.

The Birthless and Deathless Nature of the Atman (आत्मनो जन्मनाशराहित्यम्)

Mantras 13-14: The eternal nature of the Atman is beautifully illustrated in these mantras through the metaphor of space within a pot. The Atman, like space, remains unaffected by the movements or destruction of the pot, symbolizing its birthlessness and deathlessness. This simple yet profound example highlights the indestructibility of consciousness.

Maya and the Illusion of Reality (निरुपाधिकात्म-दर्शनम्)

Mantra 15: This Mantra introduces the concept of Maya, the illusion that veils the true nature of the Atman. It compares a person deluded by Maya to someone lost in darkness, unable to reach their destination. Only when this darkness is dispelled does the true, undivided consciousness - the Atman - become evident.

Meditating on Shabda Brahman: The Journey to Parabrahman (शब्दब्रह्मध्यानेन परब्रह्माधिगमः)

Mantras 16-18: The Upanishad guides the aspirant in meditating on Shabda Brahman (the sound aspect of Brahman, particularly Om) to reach Parabrahman (the supreme consciousness). The text plays with the dual meaning of *Akshara* - as both 'letter' and 'imperishable' - to convey the process of transcending the external sound to internalize the eternal consciousness. The Upanishad advises that, once the essence of these teachings is understood, the scriptures themselves can be set aside, much like discarding straw after harvesting the grain. The traditional commentator Sage Upanishad Brahendra adds one more example as that of leaving behind the boat after crossing the river.

| # | Example | Concept | Mantra Reference |
|---|---|--|------------------|
| 1 | The mind attached to sense objects vs. mind free from desires | Bondage vs. Liberation | 1 |
| 2 | The same moon reflected in various water surfaces | The oneness of consciousness across all beings | 12 |
| 3 | Space within a pot vs. vast space after the pot is broken | The undivided nature of consciousness despite bodily limitations | 13-14 |
| 4 | Darkness obscuring the path vs. dispelling darkness to perceive Atman | The delusion of Maya vs. the clarity of realization | 15 |
| 5 | Crossing a river using a boat and then leaving the boat behind; A straw discarded after the grain is obtained | Transcending scriptures after attaining the essence | 18 |
| 6 | Milk from cows of various hues | The inner consciousness is uniform despite external differences | 19 |
| 7 | Churning milk to extract ghee | The need for sustained effort in realizing inner truth | 20 |
| 8 | Fire generated by churning wood for Vedic rituals | The process of meditation leading to realization | 21 |



Oneness of Indwelling Consciousness: The Universal Unity (सर्वभूतप्रत्यगात्मन एकत्वम्)

Mantras 19-20: These Mantras emphasize the oneness of consciousness in all beings using relatable metaphors, such as the uniform color of milk from cows of different hues and the churning of ghee which is hidden in the milk. These examples underscore the need for continuous meditation to reveal the inner truth, inspiring practitioners to realize the underlying unity of all life.

The Method of Dhyana: The Final Realization (साक्षात्कारसाधनं ध्यानम्)

Mantras 21-22: The final two Mantras focus on the practice of *Dhyana* (meditation) as the means to realize Brahman. The Upanishad instructs the seeker to meditate on the oneness of all existence, comparing this process to churning fire from wood for Vedic rituals. The concluding mantra identifies the self with Vasudeva, the all-pervading divine principle, and affirms the ultimate realization of the Upanishad.

Summary

The *Amṛtabindu Upanishad* effectively communicates deep spiritual truths through simple and relatable examples. These examples serve as powerful tools

for contemplation, making the abstract concepts of Vedanta accessible and practical.

Here is a tabulation of the key examples used in the Upanishad (and the commentary) and the concepts they illustrate:

Conclusion: The *Amṛtabindu Upanishad* offers a succinct yet profound guide to self-realization, illustrating the path to Brahman through vivid and relatable analogies. These examples not only simplify complex spiritual concepts but also provide a practical framework for daily reflection and meditation. The Upanishad's teachings, therefore, remain deeply relevant and accessible for spiritual seekers. Finally, "**Amṛtabindu Upanishad**" could be understood as "The Upanishad of the Drop of Immortal Nectar" or "The Teaching of the Essence of Immortality." The name suggests that this Upanishad contains profound teachings that distill the essence of eternal truth and immortality, focusing on the core principles that lead to liberation (Moksha). The text itself, through its simple yet profound examples, guides the seeker towards realizing the immortal, unchanging nature of the self (Atman), which is the essence of the ultimate reality (Brahman).

«p7 ब्रह्मसूत्रम् (Brahmasūtram)

with Antahkarna embodied by Antahkarna and Sukshma-shreera (subtle body with limbs). One goes and comes again, goes for coming, comes for again going back. This cyclical rotation, otherwise called Samsara eternally exists. The very next sutra focuses on how total freedom from the bodies is not possible, but only external body is taken away through Nadis (subtle channels), Nadi Shariram (body of subtle channels) in Pranamaya Kosha continues, so that he comes with another fresh body. Logically also, Ushna (heat and warmth) of the body is the penultimate indicator of life, when that also goes to cold blood condition, the person is declared dead. If the body is still heated it means one is still alive, still with that

body consciousness comes back slowly hopefully. Even ordinary villagers know that there is no hope of life when heat does not exist. We may observe that the Shastras refer common analogies of understanding people's understanding for presenting Vedaartha. Bhashyakara proves it that as long as it is Laya in Paradevata of Agni, Agni-devata keeps the Samsara continued for embodied till Karma Phala. The merging is in relative terms in external bodies, but not the ultimate spiritual merge.

The final merging, Pralaya will be dealt with in the subsequent Adhikaranas.

to be continued...



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Flavors of Life: Integrating Taste, Health, and Holistic Wellness

Rasa Tanmatra: The Subtle Essence of Taste

Rasa Tanmatra is the subtle essence behind our sense of taste, linked to the water element. It represents the potential for tasting rather than taste itself. For us to experience taste, water must be present. The tongue, connected to the water element, relies on moisture - like saliva - to function. Without it, taste simply doesn't happen.

For instance, when you eat a dry cracker, the flavor is dull. But after a sip of water, the taste becomes more pronounced. This shows how vital the water element is in activating our taste buds. Taste deeply influences our emotions, and those with more water in their constitution often show traits like compassion and empathy. This connection underscores the importance of balance in the water element for both our senses and emotions.

Rasa Tanmatra in Sāṃkhya - Yoga Philosophy

In Sāṃkhya-Yoga philosophy, Rasa Tanmatra represents the subtle essence of taste, closely linked to the water element and our sensory perception. This concept is beautifully illustrated by the analogy: "Just as a drop of water contains the essence of an entire ocean, a single taste can encapsulate the entirety of our sensory experience." This comparison captures the profound nature of Rasa Tanmatra, highlighting its subtlety and its connection to the water element. It also reflects the holistic view of perception in Yoga philosophy, where each sensory experience is interconnected with the five elements and our overall being. The depth of this

■ *Dr. Divya Keshavamurthy*
Assistant Professor, Division of
Yoga-Spirituality, S-VYASA

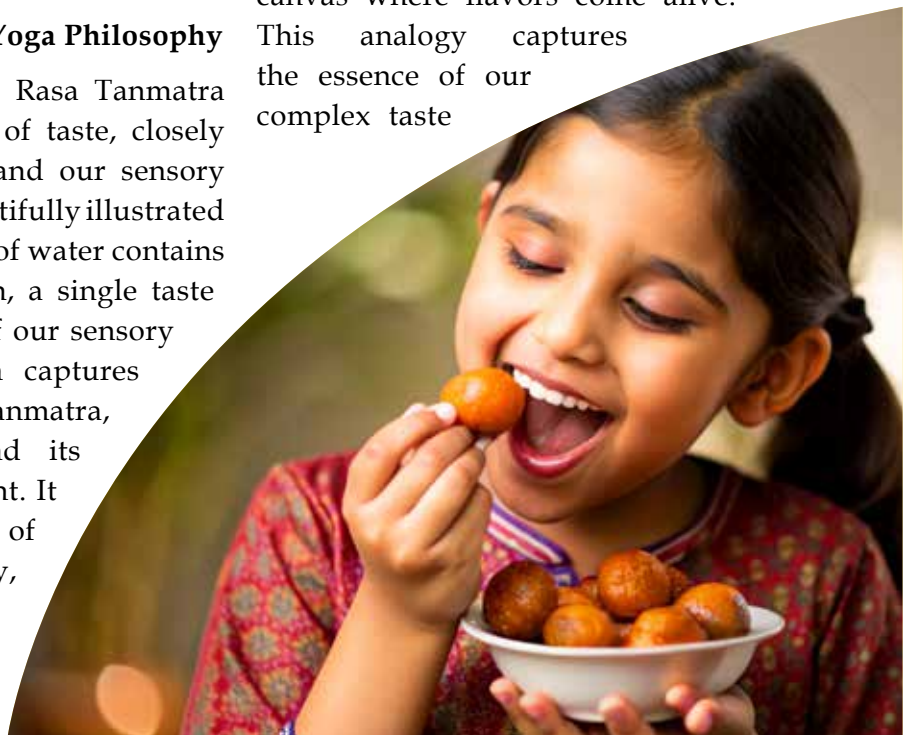


analogy hints at the spiritual implications of understanding Rasa Tanmatra, suggesting that by comprehending and balancing this subtle essence, we can achieve greater harmony in body and mind, enhance our well-being, and progress on our spiritual journey. This aligns with the Yogic and Ayurvedic practices that emphasize the importance of maintaining equilibrium in Rasa Tanmatra for both physical health and deeper spiritual awareness.

Taste Buds: The Sensory Structures of Taste

"The tongue is but a painter, and the brain is the canvas where flavors come alive."

This analogy captures the essence of our complex taste





perception. What we call "taste" is actually a combination of sensations, primarily involving taste and smell working together.

Taste buds, small sensory structures mainly found on the tongue, are key players in this process. Adults have 2,000 to 4,000 taste buds that renew weekly. Interestingly, these taste-detecting cells are not limited to the tongue. They're also present in the mouth, throat, epiglottis, nasal cavity, and upper esophagus. In babies and toddlers, they're even found on the roof of the mouth and inside the cheeks and lips.

Like a painter using various colors, our taste buds and smell receptors provide different sensory inputs. The brain, acting as the canvas, combines these inputs to create the full, rich experience of flavor we enjoy when eating. This intricate system allows us to appreciate the diverse world of tastes in our food.

How Taste Buds Function

Taste buds contain clusters of taste receptors that detect the five basic tastes: salty, sour, bitter, sweet, and umami. When food dissolves in saliva, it interacts with these receptors through tiny openings called taste pores, which is crucial for tasting. The signals from these receptors are then sent to the brain through cranial nerves, reaching both the conscious mind and areas responsible for survival. Here, taste and smell are integrated, allowing us to perceive the full flavor of food.

The Tongue's Dual Role

The tongue plays a central role in taste perception, but its functions extend beyond just detecting flavors. It has two main roles:

- **Motor Role:** Assisting in speaking and chewing.
- **Sensory Role:** Evaluating the safety and quality of what's in the mouth and sending this information to the brain.

In addition to these roles, the tongue also plays

a part in the body's immune system. Changes in taste can sometimes indicate an infection, as was commonly observed during the COVID-19 pandemic. So, our tongue isn't just about enjoying food - it's also a watchful protector of our health.

Nerve Connections and Taste Perception

The tongue is connected to three types of nerves that contribute to taste perception:

1. **Sensory Nerves:** Handle taste, touch, pain, and position awareness.
 - **Facial Nerve (CN VII):** Governs taste in the front of the tongue.
 - **Glossopharyngeal Nerve (CN IX):** Governs taste in the back of the tongue.
 - **Vagus Nerve (CN X):** Governs taste in the throat area.
2. **Motor Nerves:** Control tongue movements for chewing, swallowing, speaking, and breathing.
3. **Autonomic Nerves:** Regulate saliva production and blood flow to the tongue.

Taste information travels from the taste buds through these nerves, reaching the brainstem, then the thalamus, and finally the gustatory cortex, where the sensation of taste is fully processed.

Taste and Smell: A Close Connection

Taste and smell are closely linked, sharing a common chemical sensitivity. The trigeminal nerve carries signals from both the nose and mouth, so when the sense of smell is impaired, like during a cold, taste perception is often altered. The tongue, primarily responsible for taste, has taste buds with chemoreceptors that respond to substances dissolved in oral fluids.

Taste Perception Across Cultures: Ayurveda and Western Medicine

- **Ayurveda:** Recognizes six tastes (Shadrasas) – sweet, sour, salty, bitter, pungent, and astringent. These tastes are tied to the three doshas (Vata, Pitta, Kapha) and play a crucial



role in maintaining balance and harmony within the body.

- **Western Medicine:** Identifies five primary tastes – sweet, sour, salty, bitter, and umami. Each taste is associated with specific chemical compounds and is studied from a physiological perspective.

Health Impacts of Different Tastes

- **Sweet (Madhura):** Nourishing and calming in Ayurveda; linked to energy-providing carbohydrates in Western medicine.
- **Sour (Amla):** Stimulates digestion in Ayurveda; results from acids like lemon juice in Western medicine.
- **Salty (Lavana):** Balances bodily fluids in Ayurveda; essential for electrolyte balance in Western medicine.
- **Bitter (Tikta):** Detoxifying in Ayurveda; often signals potential toxins in Western medicine.
- **Pungent (Katu):** Stimulates digestion in Ayurveda; linked to spicy foods and pain receptors in Western medicine.
- **Astringent (Kashaya):** Reduces moisture in Ayurveda; causes a dry sensation in Western medicine.

Mechanism of Sensing Different Tastes

- **Ayurvedic Perspective:** Taste is linked to the five elements (earth, water, fire, air, and ether) and involves the digestive fire (Agni)

to process food.

- **Western Medicine Perspective:** Specific receptors on the taste buds detect different tastes, triggering signals to the brain's gustatory cortex.

Each taste is sensed by distinct mechanisms:

- Sweet receptors respond to sugars.
- Sour receptors detect acidity.
- Salty receptors are activated by sodium.
- Bitter receptors respond to various compounds.
- Umami receptors detect glutamates and amino acids.

By understanding the complex role of taste buds and the tongue, we can appreciate how these sensory structures not only enhance our eating experience but also contribute to our overall health and well-being, bridging ancient wisdom with modern science.

Doshas and Taste

In Ayurveda, taste has a direct effect on the three doshas:

- **Vata (Air + Ether):** Balanced by Sweet, Sour, and Salty; aggravated by Bitter, Pungent, and Astringent.
- **Pitta (Fire + Water):** Balanced by Sweet, Bitter, and Astringent; aggravated by Sour, Salty, and Pungent.



- **Kapha (Earth + Water):** Balanced by Bitter, Pungent, and Astringent; aggravated by Sweet, Sour, and Salty.

Tastes influence not only physical health but also emotional and mental states. For instance, sweet taste is calming and promotes contentment, while Pungent taste can stimulate mental alertness.

Taste and Prana

Taste in Ayurveda is also connected to Prana, the life force energy. Consuming a balanced diet with all six tastes ensures a balanced flow of Prana throughout the body, promoting overall health and vitality. Beyond the physical elements, tastes influence the subtle aspects of the mind and consciousness, aiding in spiritual and emotional well-being.

Taste Perception and Digestion (Agni)

Taste perception begins with the interaction of food with Agni, the digestive fire in Ayurveda. Each taste has a specific impact on Agni:

- **Sweet, Sour, and Salty tastes** are generally nourishing and enhance the digestive fire.
- **Bitter, Pungent, and Astringent tastes** are more cleansing and can weaken the digestive fire if consumed in excess.

The tongue is viewed as a reflection of the body's internal organs in Ayurveda, with different areas of the tongue corresponding to different organs. The tastes sensed by these areas influence specific organ systems.

Integration with Other Senses

Taste is not experienced in isolation; it is integrated with other sensory experiences like smell and sight, which further influence digestion and health. The synergy between taste and other senses ensures comprehensive perception of food, aiding in proper digestion and assimilation.

Personality Traits and Taste:

How Flavors Influence Mind and Body

In Ayurveda, each taste is believed to evoke certain emotional responses or mental states, influencing both physical health and personality traits. The following table summarizes the characteristics, benefits, potential imbalances, and examples of foods associated with each taste:

Connecting Taste to Personality Traits

In Ayurvedic tradition, taste not only affects the physical body but also has a direct impact on the mind. For example:

- **Sweet taste** is often linked to feelings of comfort, love, and satisfaction, making it helpful for calming nerves and promoting a sense of stability.
- **Sour taste** can energize and stimulate the mind, making it suitable for those who need a mental boost or wish to sharpen their focus.
- **Salty taste** is grounding and can help reduce stress, but overconsumption may lead to lethargy or irritation.
- **Bitter taste** is associated with detoxification, not just physically but mentally, helping to clear away negative thoughts and emotions.
- **Pungent taste** has a stimulating effect, encouraging mental sharpness and alertness, though it can also increase irritability if overused.
- **Astringent taste** has a cooling and calming effect, promoting mental clarity and focus, but excessive intake may lead to withdrawal or detachment.

Understanding how different tastes influence both body and mind can help in making dietary choices that support overall well-being, aligning with both physiological needs and emotional states. This holistic approach emphasizes the interconnectedness of taste, health, and personality, offering a nuanced perspective on the role of flavor in daily life.



| Taste (Rasa) | Characteristics | Mental & Physical Benefits | Potential Imbalances | Examples of Foods |
|-----------------------------|---|---|---|---|
| Sweet (Madhura) | Nourishing, cooling, stabilizes Agni | Enhances vitality, soothes senses, supports health | Increases Kapha, causing obesity, lethargy, and digestive issues | Ghee, jaggery, banana, coconut, walnuts. Exceptions: Old rice, barley, honey (beneficial) |
| Sour (Amla) | Stimulates digestion, increases enzymes | Improves appetite, swallowing | Increases Pitta, leading to hyperacidity, skin issues, and weakness | Amla, tamarind, lemon, pomegranate. Exceptions: Pomegranate, Amla (non-harmful) |
| Salty (Lavana) | Moistens, aids digestion, balances other tastes | Reduces stiffness, sharpens digestion, helps fat removal | Causes thirst, skin issues, oral problems, and energy loss | Rock salt, sea salt, Krishna salt |
| Bitter (Tikta) | Cleansing, detoxifying, stimulates liver | Detoxifies, kills germs, relieves skin issues, aids digestion | Weakens Agni, causes dryness, dizziness, weakness | Neem, bitter gourd, sandalwood, Giloy |
| Pungent (Katu) | Heating, stimulates metabolism | Clears excess Kapha, increases appetite, aids absorption | Increases Vata, causes overheating, dizziness, and weakness | Asafoetida, Maricha, dry ginger, pippali, garlic |
| Astringent (Kashaya) | Drying, cooling, absorbs moisture | Heals wounds, reduces Pitta, calms, aids bone integrity | Aggravates Vata, leads to dryness, fatigue, and paralysis | Harad, Bahera, lotus, cucumber |

Yogic Practices to Support Well-being Through Rasa Tanmatra

- **Mindful Eating (Ahara):** Eating mindfully means being fully present with each bite, which helps you connect with the taste (Rasa) of the food. This practice enhances digestion and nutrient absorption.
- **Balancing the Doshas:** Including all six tastes - sweet, sour, salty, bitter, pungent, and astringent—in your diet helps maintain doshic balance, which is crucial for good health.
- **Pranayama (Breath Control):** Nadi Shodhana (Alternate Nostril Breathing) technique balances the flow of Prana (life force), enhances the subtle perception of taste, and promotes mental clarity and emotional stability. Sheetali Pranayama, the cooling breath practice soothes excess heat (Pitta dosha) and supports the assimilation of

cooling tastes like sweet and astringent.

Asana Practice: Asanas such as Setu Bandhasana (Bridge Pose) stimulates the thyroid, balances fluids, and improves metabolism. Viparita Karani (Legs - Up - The - Wall Pose) reduces water retention, promotes lymphatic drainage, and enhances circulation.

Shatkarma (Cleansing Techniques):

- **Vamana Dhauti (Therapeutic Vomiting):** Clears excess mucus and toxins from the digestive tract, which helps manage water retention and balance doshas. It can also enhance taste clarity by removing impurities.
- **Tongue-Cleansing Practices (Jihva Mula Dhauti):** Keeps the sense of taste clear and sharpens the ability to perceive the subtle qualities of food.
- **Kunjil Kriya (Salt Water Flush):** Drinking saline water and inducing vomiting cleanses



the stomach, giving a clearer taste and improved digestion.

- **Jala Neti (Nasal Irrigation):** Clears nasal passages, which enhances taste perception since taste and smell are closely linked.
- **Nasya (Nasal Administration of Oils):** Keeps nasal passages clear, which supports the interplay between taste and smell.

Meditation and Visualization:

- **Bija Mantra for Water Element:** "Vam" Chanting "Vam" helps balance water-related imbalances in the body, promoting fluidity and improving taste perception.
- **Mantra for Sensory Clarity:** "Om" Chanting harmonizes the body, mind, and spirit, enhancing sensory perception and taste awareness.
- **Meditation on the Water Element:** Visualize and connect with the water element within your body to balance bodily fluids and improve taste perception.
- **Taste Awareness Meditation:** Focus on each bite during meals, noting flavors and textures. Reflect on how tastes affect your physical and emotional state to enhance sensory experience and mindful eating.

Integration with Daily Life:

- **Sensory Awareness:** Developing a heightened sense of taste through mindful eating and sensory awareness supports better food and lifestyle choices, promoting physical health and emotional balance.
- **Holistic Approach:** Integrating the understanding of Rasa Tanmatra with yoga practices helps align sensory experiences with spiritual and physical goals, fostering a deeper connection to overall well-being.

In summary, Yoga philosophy emphasizes the importance of taste as a gateway to understanding the subtle energies that influence both body and mind. You can achieve a balanced state that supports overall well-being through

mindful practices and a holistic approach.

Key Takeaways:

1. **Taste and Rasa Tanmatra:** Rasa Tanmatra is the subtle energy of taste, linked to the water element, which influences how we perceive flavors and our emotional balance.
2. **How Taste Buds Work:** Taste buds on the tongue and mouth detect five basic tastes—salty, sour, bitter, sweet, and umami—working with smell to create the full flavor experience.
3. **Ayurveda vs. Western View:** Ayurveda recognizes six tastes, each affecting our health differently, while Western science focuses on five. Both agree that taste plays a key role in well-being.
4. **Health and Emotions:** Different tastes impact our health, mood, and personality, helping us make better dietary choices.
5. **Yoga and Taste:** Yoga practices like mindful eating, breathing exercises, and meditation can enhance taste perception and support overall health.

Conclusion:

This article highlights the deep connection between taste and overall well-being, drawing on the wisdom of Ayurveda and Yoga. Taste is more than just a sensory experience; it influences our health, emotions, and even personality. By understanding the subtle energy of taste, Rasa Tanmatra, and how it relates to the elements, we can make more mindful dietary choices that nurture both body and mind. Integrating Yoga practices, such as mindful eating and meditation, further enhances our ability to perceive and balance these tastes, leading to a more harmonious and healthy life. Embracing this holistic approach allows us to align our senses with our well-being, creating a deeper connection to ourselves and the world around us.



Role of Yoga on Women Empowerment: An Integrated Approach

- *Dr. Reshma P. Jogdand*, BNYS, Msc (YT), PhD scholar (Yoga and Gynecology)
Asst. Professor, SVYASA University, Bengaluru
- *Dr. Anuradha B.S*, MBBS, HOD of Obstetrics and Gynecology Department,
Narayana Healthcare, Bengaluru

Women play diverse and essential roles in society across various spheres, contributing significantly to its development and well-being. Women often serve as primary caregivers within families, nurturing and supporting children, elders, and other family members. They play a crucial role in shaping the emotional, social, and cognitive development of individuals. Women are teachers, mentors, and educators in schools, universities, and communities. They impart knowledge, skills, and values, shaping the next generation and promoting lifelong learning. Women lead in various fields, including politics, business, science, and the arts. They bring diverse perspectives, empathy, and collaborative approaches to leadership roles, driving innovation and positive change. Women are entrepreneurs, innovators, and business owners, contributing to economic growth and job creation. Women play key roles in building communities, fostering social connections, and promoting solidarity. Women dominate in caregiving professions such as nursing, social work, and healthcare. They provide essential services, support the well-being of individuals and communities, and contribute to the healthcare system. Women excel in the arts, literature, music, and media, shaping culture, creativity, and expression. Women drive social change, challenge stereotypes, and break barriers in pursuit of gender equality, diversity, and inclusion.

Overall, women's roles in society are diverse, impactful, and indispensable. By leveraging their strengths, talents, and voices, women contribute to building a more just, inclusive, and sustainable world for present and future generations.

Throughout history, women have made significant contributions in various fields, shaping cultures, societies, and the course of human progress. e.g. Savitribai Phule was a prominent social reformer, educationist, and poet from India who played a crucial role in promoting women's rights and education during the 19th century. Rani Lakshmi Bai of Jhansi, also known as the Rani of Jhansi, was a prominent figure in India's struggle for independence against British colonial rule during the Indian Rebellion of 1857.

As of last update in September 2021, yoga has been traditionally practiced by both men and women, but there has been a higher prevalence of female practitioners globally. However, the exact statistics may vary by region and over time.

Marking the importance and contribution to society in all fields Government has Developed various schemes for women involving creating programs, policies, and initiatives that address the specific needs and challenges faced by women in various areas such as education, healthcare, employment, empowerment, and safety. various stages that are commonly recognized, both in their modified and unmodified forms. These stages reflect the physical, emotional, and social changes that women typically experience as they age.

Unmodified Stages in a Woman's Life:

Infancy and Childhood, Adolescence: Reproductive Years: This stage typically covers the period of a woman's life when she is capable of conceiving and bearing children. It includes aspects such as menstruation, pregnancy, childbirth, and child-rearing. Perimenopause: This stage refers to the transitional phase leading



to menopause, marked by hormonal fluctuations, irregular periods, and symptoms like hot flashes and mood changes, Menopause, Postmenopause.

Modified Stages in a Woman's Life:

Education and Career, Marriage and Family, Midlife Transitions: Women may experience significant life changes in midlife, such as career shifts, relationship changes, and caregiving responsibilities for aging parents or children. This stage often involves self-reflection and reevaluation of priorities. Retirement

These stages, both modified and unmodified, represent the diverse experiences and challenges that women encounter throughout their lives. Each stage presents unique opportunities for growth, self-discovery, and contribution to society, highlighting the resilience and strength of women across generations.

Modified and unmodified factors are influenced by a combination of internal and external factors that shape their experiences, opportunities, and challenges.

Internal Factors: Biological Factors, Psychological Factors, Personal Choices and Values, Education, Career Goals, Family Planning, External Factors, Social and Cultural Factors, Economic Factors, Political and Legal Factors, Environmental Factors, Safety and Security

By considering both internal and external factors, it becomes clear that women's experiences are multifaceted and influenced by a complex interplay of individual characteristics, societal structures, and systemic inequalities. Addressing these factors comprehensively is essential for promoting gender equality, empowering women, and creating a more inclusive and equitable society through Yoga by

providing good health on all levels.

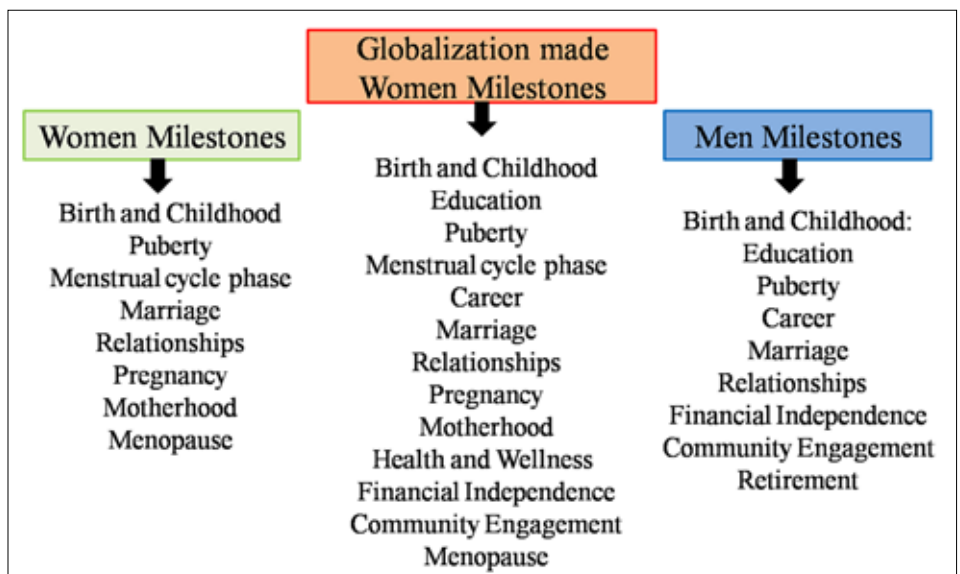
In many Western countries, yoga has gained popularity among women, with a significant majority of practitioners being female. This trend is often attributed to the positive impact of yoga on physical fitness, mental well-being, and stress management, which are areas of particular interest to many women.

Women empowerment is the process of uplifting and supporting women socially and economically. It involves creating an environment where women can make their own decisions, have access to equal rights and opportunities, and participate fully in society. Empowerment why not be involved on physical, mental, and spiritual levels? As we know women have several milestones in their life. Considering these changes in women's lives health is considered important in every phase. Yoga has numerous physical, mental, and emotional benefits that can contribute to women's empowerment in various ways:

Yoga can be a powerful tool in promoting women's empowerment through Health.

Yoga is often associated with empowerment for women due to its holistic approach to physical, mental, and spiritual well-being. Here's how yoga can contribute to women's empowerment:

Physical Strength and Flexibility: Practicing





yoga can help women build physical strength, improve flexibility, and enhance overall fitness. This physical empowerment can lead to increased confidence and a greater sense of control over one's body.

Mind-Body Connection: Yoga emphasizes the connection between the mind and body through breath awareness and mindfulness. By cultivating this mind-body connection, women can develop a deeper understanding of themselves and their emotions, leading to greater self-awareness and empowerment.

Stress Reduction: Yoga techniques such as deep breathing, meditation, and relaxation can help women manage stress and anxiety more effectively. By learning how to cope with stress healthily, women can feel more empowered to handle life's challenges.

Self-Confidence: Through regular practice, women can improve their self-confidence and self-esteem. Yoga encourages self-acceptance and self-love, fostering a positive self-image and a sense of empowerment from within.

Empowerment in Relationships: Yoga can help women establish healthy boundaries, cultivate compassion, and improve communication skills. These qualities can lead to more fulfilling and empowering relationships with others.

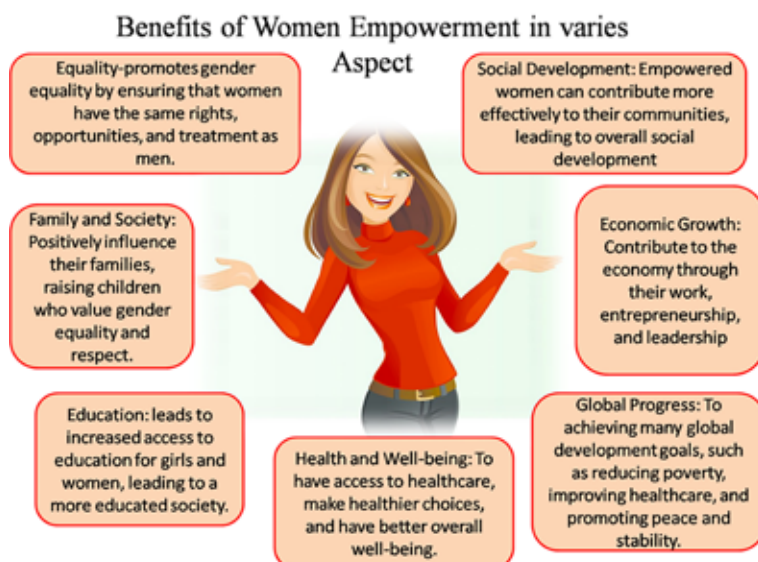
Emotional Healing: Yoga provides a safe space for women to explore and process their emotions. By releasing emotional tension and cultivating inner peace, women can experience emotional healing and empowerment.

Empowerment in Decision-Making: Yoga encourages mindfulness and presence in the moment, which can help women make clearer, more intentional decisions. By tuning into their inner wisdom, women can feel empowered to make choices that align with their values and goals.

Community and Support: Yoga communities often provide a supportive and inclusive environment where women can connect with like-minded individuals, share experiences, and find encouragement on their empowerment journey.

Overall, yoga offers a holistic approach to empowerment for women, supporting physical, mental, emotional, and spiritual well-being. By incorporating yoga into their lives, women can cultivate a strong sense of empowerment and resilience that positively impacts all areas of their lives.

Overall, women's empowerment is not just beneficial for women themselves but for society as a whole. Let's take one step towards Women's empowerment through Yoga and spread it all over the world to become a healthy and happy society.





SMET Programs Self-Management of Excessive Tension

For Indian Defense Account Service (IDAS)

Aug 27: A group with 16 numbers from IDAS officers who occupy senior leadership positions in Defense Accounts Department, Ministry of Defense and other Central Ministries. They work in different capacities and levels of responsibilities, are tasked with responsibility to render Financial Advice, conduct Internal Audit, Payment & Accounting of the Expenditures and Receipts of all wings of MOD. They have work experience of 7 - 9 years attended one day SMET Program 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).



An overview of SVYASA University, the objective of Arogyadhama, Anveshana lab and collaborating the Integrative approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc were informed to the participants by Mrs. Gangotri Panda, Asst. Professor. DRT, Kridayoga, Chair Yoga & Pranayama classes were conducted by Mrs. Gangotri Panda & Mr. Manoj, Prof. K Subrahmanyam ji, SVYASA delivered a talk in Emotional & Spiritual Wellness and Values & Ethics was delivered by Prof. N V Raghuram ji, S-VYASA.

The Program was highly appreciated by each and every participant.

In Symbiosis International University, Pune



Aug 23: A One-day SMET program was conducted for the Chancellor, Vice Chancellor, Registrar and all the Directors from different branch of Symbiosis International University (Pune). An overview of S-VYASA University, the objective of Arogyadhama, Anvesana lab and collaborating the Integrative approach to Yoga Therapy in treating patients and



the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc were informed to the participants by Mrs. Gangotri Panda, Asst. Professor. DRT, Kridayoga, Chair Yoga & Pranayama classes were conducted by Mrs. Gangotri Panda & Mr. Dharanesh and Introduction on SMET was delivered by Prof. N V Raghuram ji, S-VYASA.

3 Batches of 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.

In the month of August, conducted **3 batches of Essae Youth Empowerment Program (EYE-P)** to strengthen Heroes of Tomorrow.

An overview of SVYASA University, the objective of Arogyadhama, Anveshana lab and collaborating the

Integrative approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc were informed to the students, trainers was delivered by Mrs. Gangotri Panda, Asst. Professor. General Yoga, Pranayama, DRT, Kridayoga, Cyclic meditation & Role of Yoga on Youth Empowerment Classes were conducted by the Mrs. Gangotri Panda & the team. Inhibition to Initiative which is the title of this workshop was conducted by Essae Institutes Professors. The certificate was distributed to all students by Sri Ravi Chandran ji.





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Yogi Vivekananda - 38

Separatism, segregation & sectarianism are unknown to Yogis. Body bound Worldly people alone observe them & practice them. Yogis unite, never separate. Yoga is unity, not division. The present need of hour is to unite all. Yoga integrates all, not bifurcates any. It isn't tolerance but it is assimilation that is the need of the hour. To accommodate the evil, to eliminate the evil are not the real solutions to any social problem. If only People are trained in the yogic way to assimilate the evil, there will be social harmony. It is only with absolute love that Yogis can unite all, integrate all, assimilate all & harmonise all. If Swami Vivekananda is a yogi, it is because of his love for all in the footprints of his master, Sri Ramakrishna Paramahansa.

The future Yogi is seen very clearly in the young Narendranath. When Swami Vivekananda was a boy as Narendranath, his powers of observation were accurate & his love was abundant. Vishwanath Dutta was Swami Vivekananda's father. He was a busy & popular lawyer. He had many clients. The clients belonged to various cultures, casts & religions. In the waiting hall of the clients, there was an arrangement for them in distinct places. Also, they were offered separate hookah pipes as we offer cups of coffee or tea to the visitors.

Swami Vivekananda once visited that waiting hall & observed the seating

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



arrangements & hookah pipes very keenly. All the Hookahs appeared to be similar. But they were from the same source. Similarly, the chairs were made of the same wood. When the source is same & when the smoke also is same in taste, smell & power, why should there be different pipes to different people? What would happen if the pipes were all interconnected? The oxygen we inhale is the same. The earth we live on is the same. The milk & food we take are from the same source. Then why should there be separatism?

The sun is the same, the air is same & the rivers are same to sustain life on earth. Then why should there be segregation & sectarianism? The physics we learn & the chemistry we teach are the same. Can there be difference between the physics taught by one religion & taught by another. Two multiplied by two is four in all the countries to all the people in all the religions. Can there be maths different from the maths of another religion? Thought after thought troubled Swami Vivekananda's intellect. He found all religions to be true. He discovered all religions to be leading to the same goal. He believed that all the divisions are





manmade out of short sights. Yogis are of broad vision, far sight & foresight. They are visionaries. They can't find anything to be negative or disadvantageous. They have a healthy, wholesome & a harmonious outlook.

Therefore, Swami Vivekananda as a boy wanted to see whether the heavens would fall if all the hookah pipes were connected. He did connect them without anybody's knowledge when his father wasn't present at home. Next day, many clients came. They took their allotted chairs & they started enjoying the same hookah from the pipe connected with the other pipes. Swami Vivekananda entered the hall, looked at all & clapped. Father Vishwanath Dutta was surprised & asked the boy for the reason & the young Vivekananda jumped up & said that he found out the great truth. The source is the same & the end too is the same. Every person born is sure to die. The sojourn of all on this earth is transient. Can't we enjoy this journey on earth happily living together? Why should we build barriers? Why should we have sectarianism? Let us try to live happily as brothers & sisters. This thought of universal brotherhood blossomed into a beautiful power at the parliament of religions on 11 of September, 1893. Swami Vivekananda has the seed of a yogi & has blossomed as a yogi.



YIC (Yoga Instructor's Course) Batch - 254, August, 2024



Aug 1: Srimad Bhagavad Gita recitation Exam Prize Winners with Hon'ble Guruji, Prof. Ramachandra G Bhat ji and Sri Karibasappa ji, Examiner.



78th Independence Day celebration in Prashanti Kutiram

Aug 15: During the 78th Independence Day celebrations, Vice-Chancellor of Maharishi Markandeshwar University, Dr. Satinder Singh Minhas from Solan Himachal Pradesh and Alumni of S-VYASA from Delhi, Sri Abodh Srivastav and Sri Kaushal.





Academic Activities of Prof. M K Sridhar Academic Dean and Pro Vice Chancellor, S-VYASA Deemed to be University during **Aug 2024**

1. Prof. M K Sridhar delivered a special lecture in Sanskrit titled "Science in Sanskrit" (*Samskrite Vijnanam*) on Tuesday 20th August, 2024 to University students as a part of Sanskrit Day Celebration organized by Division of Yoga - Spirituality of S-VYASA.
2. Prof. M K Sridhar attended Board of Studies meeting as external expert of Sanskrit Degree programs of National College, Basavangudi, Bangalore, on 29-30, August 2024.
3. Prof. M K Sridhar has been nominated as Advisor of 4th World Veda Vijnanam Conference to be held at Sastra Deemed University, Thanjavur, Tamilnadu during 23-25 December, 2024 organized by Vijnana Bharati, an NGO and supported by Ministry of Education, GoI.



Aug 7: VYASA signing MOU with Lotus Yoga and Singapore Yoga Alliance. With the presence of Hon'ble Guruji, Pro VC, Registrar, Deputy Registrar, representative, Ms. Corinna Tjia Swee Lin.



Aug 7: VYASA signing MOU with ATTA Consciousness Academy. The ATTA Conscious Academy was represented by Mrs. Luu Thi Quynh Nga from Vietnam.



Prof. Jayaraman's Engagements

Prof. Jayaraman Lecture at Research Colloquium, Satya Sai University

Aug 17: Prof. M Jayaraman, Dean Division of Yoga - Spirituality, delivered an online lecture titled "Indic Essentials for Thesis Construction" during the Research Colloquium organized by the Department of Sanskrit & Vedic Studies at Sri Sathya Sai University for Human Excellence.



The session, attended by PhD scholars and faculty members, was appreciated for its depth and relevance. Prof. Jayaraman's insights into traditional methodologies for constructing theses, particularly within the framework of Indic knowledge systems, sparked engaging discussions and lively interactions among the participants.



Prof. Jayaraman Lecture at S-VYASA Yoga Retreat for KLE Law College Students

Aug 17: During a Yoga retreat at S-VYASA, Prof. M Jayaraman addressed KLE Law College Students on "Spiritual Laws: A Mindful Orientation." He emphasized integrating spirituality into legal practice, citing examples like Justice Rama Jois and Justice KT Thomas, and highlighting the importance of *Daivee Sampat* from the Bhagavad Gita. He also

discussed Sri Nanaji Deshmukh's work towards a litigation-free society and encouraged students to explore traditional literature, including the new LLB program in Sanskrit at Central Sanskrit University. The talk was well received and inspired students to consider the role of Dharma in their future legal careers.



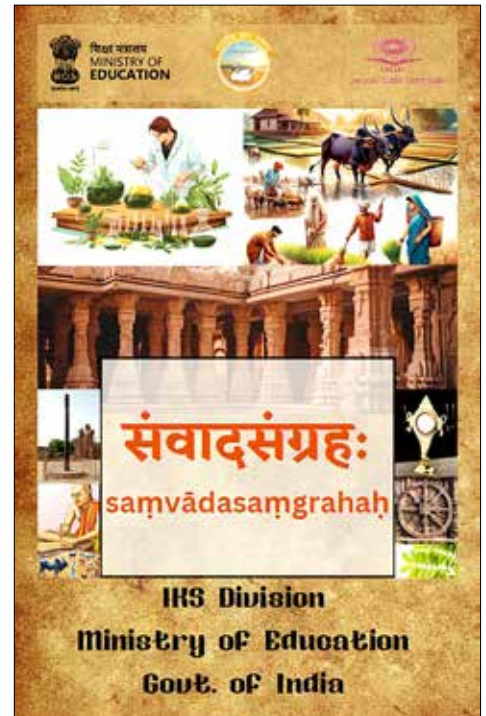
Prof. Jayaraman Lecture at S-VYASA Sikshaka Dakshata Program

Aug 8: Prof. M Jayaraman addressed newly inducted faculty at S-VYASA University during the Sikshaka Dakshata Program, an orientation session. His talk, titled "Roles and Responsibilities of Faculty at Higher Education Institutions as per the Indian System of Education," drew insights from the Upanishads and was well received by the participants.



Prof. Jayaraman's Lecture Notes on Traditional Thesis Methodology Published in IKS Book Samvada Sangraha

Jul 29: At the Akhil Bhartiya Shiksha Samagam (ABSS) 2024, the Indian Knowledge Systems (IKS) Division of the Ministry of Education launched several books and lecture notes. These materials aim to promote IKS among students and teachers. Prof. M Jayaraman's lecture notes on "Tantrayukti: Traditional Thesis Construction Methodology for Indian Knowledge Systems" have been published in the newly released book *Samvada Sangraha* by the Indian Knowledge Systems (IKS) Division, Ministry of Education, Government of India, during the occasion. The notes, featured on pages 138-151, are part of a nationwide initiative to train 1,000 faculty members in higher education institutions through the IKS Faculty Development Programs held last year. The book, carrying the ISBN 978-81-978115-4-8, reflects the growing recognition of integrating traditional Indian methodologies into modern academia. The eBook is accessible online at <https://iksindia.org/ebook.php>.



Aug 12: MOU between **School of Yogic Sciences, S-VYASA** and **Nav Bharat International, Kingdom of Bahrain** for the purpose of Education, Research and Clinical Services related to Yoga, Ayurveda, and Naturopathy and allied Sciences. The S-VYASA School of Yogic Science was represented by the Principal, Dr. Vikas Rawat and Nav Bharat was represented by Sri Pradeep Kumar, Hon. Patron of the organization. The ceremony was attended by Guruji, Vice Chancellor, Dr. Manjunath Sharma, and Deputy Registrar, Dr. Vasudeva Vaidya and Registrar, Dr. Siva Sankar Sai and others.



GCP Workshop in S-VYASA Campus



Aug 29: Anvesana Research Labs in association with ICMR RMRC, Bhubaneswar, jointly organized a workshop titled “Workshop on GCP Guidelines and Roles & Responsibilities of Ethics Committee”, as per ICMR Guidelines 2017 & New Drug Clinical Trial rules 2019, at Shrutimandir, S-VYASA campus. The recourse person for this workshop was Dr Sidhartha Giri, Scientist F, ICMR-Regional Medical Research Centre, Bhubaneswar, Department of Health Research. The workshop was from 10.30 am to 3.30 pm with one hour lunch break.

Broadly, the topics covered were:

- GCP (Good Clinical Practices) guidelines (WHO, 2005)
- National Ethical Guidelines for biomedical and health research involving human participants (ICMR, 2017)
- Ethics Committee Formation and responsibilities
- New Drugs & Clinical Trials Rules (NDCT Rules, 2019)

Almost 100 persons attended the workshop, which included faculties, researchers and students from both S-VYASA as well as Sushruta Ayurveda Medical College. Few, including Ethical Committee members of S-VYASA, joined in online mode too. The workshop was well received and appreciated by the participants and in the interactive sessions, the resource person addressed the queries and clarified the doubts of the participants. A certificate of participation will be distributed to all attendees of this workshop.



Aug 7:
Felicitatlon of Shankarnarayan, an Industrialist from USA by Guruji H R Nagendra during Maitri Milan session in Shruthi Mandir

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Correspondence Address

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✉ arogyadhama@gmail.com
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School Bag Distribution by Nexteer & S-VYASA



We strongly believe in supporting a cause that truly matters. We are glad to have associated with Nexteer Automotive India Private Limited, Bengaluru, for both of us have joined hands in spreading kindness - one act at a time.

True education is ennobling! Nexteer Automotive India Private Limited has strengthened our hands and has been instrumental in donating notebooks, school bags, yoga mats, and yoga suits to students of 14 Government schools in the vicinity.



| School Bag Distribution in 2024-25 | | | |
|------------------------------------|------------------------|---------|-------------|
| SNo | School | Class | Students |
| 1 | Kadujakkanahalli | 1 To 5 | 16 |
| 2 | Indalavadi | 1 To7 | 147 |
| 3 | Indalavadi High School | 8 To 10 | 133 |
| 4 | Devasandra | 1 To 5 | 40 |
| 5 | Madapatna | 1 To7 | 275 |
| 6 | Harappanahalli | 1 To 8 | 142 |
| 7 | Bukkasagara | 1 To 5 | 45 |
| 8 | Kallabalu | 1 To 8 | 234 |
| 9 | Matalimganapura | 1 To 5 | 56 |
| 10 | Giddenahalli | 1 To 5 | 22 |
| 11 | V Manchenalli | 1 To 5 | 97 |
| 12 | Konasandra | 1 To7 | 104 |
| 13 | Ramasandra | 1 To 5 | 28 |
| 14 | Ragihalli | 1 To7 | 26 |
| Total | | | 1365 |

So far, we were able to give away school bags to Class-1 students as well as to new students; note books, yoga suits, and yoga mats for all the students. 1365 students, in all, the distribution of educational materials was arranged at an event.

Besides, S-VYASA Yoga University students,



trained yoga teachers, and coordinators have been imparting basic knowledge of yogasanas so that students practice discipline, which is the foundation of all learning. All the necessary details about these initiatives are given below.

We are grateful to the officials of Nexteer Automotive India Private Limited, for they have been instrumental in taking these initiatives to a higher level by playing a major role. We do look forward to many such initiatives for creating a community that is peaceful, progressive, healthy, and forward-looking in more ways than one.

School Programs:

- **July 31 - Kallubalu School Program.** Dignitaries Presence - Sri N Venkatesh, BEO, Anekal; Sri Naveenkumar, ECO, Nexteer Persons; Sri Prahlad B Majumdar, CFO; Sri Marulasidda, HR Director; and Sri NH Vinayak, HR; with Sri Basavaraju DM, S-VYASA and Smt. Amuda, Head Mistress, Kallubalu HPS and all teachers-students.
- **July 31 - Madapatna School Program.** Dignitaries Presence - Sri Prahlad B Majumdar, CFO; Sri Marulasidda, HR Director; and Sri NH Vinayak, HR; with Basavaraju DM, S-VYASA; Sri KS Nataraj, Ex President, Madapatna Grama Panchayat; Smt. Shilpa, Head Mistress; Sri Shankaranarayana and all teachers-students.
- **Aug 13 - Konasandra School Program.** Dignitaries Presence - Sri Shivankarara Sai, Registrar, S-VYASA; Dr. Vikas Ravat, Principal, School of Yoga; Dr. Apar Saoji, Principal, School of Naturopathy; Sri Basavaraju DM, S-VYASA; Nexteer Persons, Sri NH Vinayak, HR; Sri Pooja Hobalappa, Head Master, Konasandra; and all teachers-students.
- **Aug 28 - Indlavadi School Program.** Dignitaries Presence - Nexteer Persons - Sri Rajendraprasad KR, Sr. Manager HR; Sri IR Lingaraj Nayak, Health and Safety; Sri Vinayaka NH, HR; Sri Arun Kumar, SR-HR; Dr. Vasudev Vaidya, Deputy Register, S-VYASA; Sri Narendra Shetty, Campus Supervisor SVYASA; Sri Basavaraju DM, S-VYASA; Sri Natesh, Head Master, Indlavadi School and all teachers-students.
- In other 10 Schools also School Bag Distribution was conducted, totally in 14 Schools distributed.





Research Symposium titled *Sciencopanishad*



Aug 2: The Division of Yoga-Spirituality in collaboration with Anvesana, the Research Labs organized a research symposium titled Science-opanishad at the Anvesana Seminar Hall.

Sri. Rohith, an innovator and a start-up mentor, was the resource person for the program. The symposium started with a Vedic mantra. The symposium was presided over by the Hon'ble Vice-Chancellor of S-VYASA, Prof. N K Manjunath. Prof. Ramesh, Director, Anvesana and Prof. M Jayaraman, Dean, Division of Yoga-Spirituality, were the other dignitaries on the dais. The welcome address was delivered by Prof. M Jayaraman.

Sri. Rohith presented a systematic comparison between DNA & Atma substantiated by Upanisadic quotations, scientific inputs and personal experiences. The talk was an attempt to synthesize the science and Upanishad.

The audience, which had the faculty members and PhD Scholars of S-VYASA, was delighted by the presentation. The talk was followed by a Q&A Session.

Hon'ble Vice-Chancellor shared his observations about the talk and also encouraged the faculty members to imbibe the presentation skills of the speaker.

The vote of thanks was delivered by Dr. N Sridhar, Associate Professor, Division of Yoga-Spirituality. The program concluded with shanti mantra.





Sanskrita Vicara Sarit

स्वामि-विवेकानन्द-योग-अनुसन्धान-संस्थानम्
(संस्कृतविचारसरोवरम्)

योग-अध्यात्म-विभागः
प्रस्तोति

संस्कृत-विचार-सरित्
(STREAM OF SAMSKRITA THOUGHTS)

Talks on

- Samskritam for a Healthy and Happy Society
- Position of Samskritam at National & Global Level
- Science in Samskritam
- If not Samskritam...
- Benefits of Studying Samskritam (सिद्धोद्दाममस्तपसन्देशः)
- Samskritam and Spirituality

२०२४, अगस्त
१९-तः २४-पर्यन्तम्
प्रातः १०.०० वादने
स्थावम् - श्रुतिभवनम्



Aug 19-24: The World Samskrit Day is celebrated on Shraavnai Purnima every year world-wide. This year, the Shraavana Purnima was on 19th August 2024. To commemorate the World Samskrit Day, the Division of Yoga-Spirituality of S-VYASA has organized a week long talk series titled “संस्कृत विचार सरित्” (Stream of Samskrita Thoughts) at Shruti Bhawan during the Prarthana Milan.

The details of the talks delivered as follows:

Aug 19: Samskritam for a Happy and Healthy Society

Speaker: Prof. Ramachandra G Bhat

In this enlightening session, Prof. Ramachandra Bhat delved into the profound impact of Samskritam on societal and family well-being. He explored how the ancient language fosters happiness and health through its rich cultural and philosophical heritage. Attendees gained insights into the timeless wisdom embedded in Samskritam that promotes a balanced and harmonious life.

Video link: <https://www.youtube.com/watch?v=DgXa0srod1s>

Aug 20: Science in Samskritam

Speaker: Prof. M K Sridhar, Pro-VC & Dean, Academics, S-VYASA

Prof. M K Sridhar presented an intriguing talk in Samskritam on the scientific aspects of Samskritam. In the beginning, he explained the meaning of Vijnana. This session highlighted the contributions of Samskritam to various scientific fields. Participants discovered the scientific principles and innovations documented in ancient Samskritam texts.

Video Link: <https://www.youtube.com/watch?v=83xg0Q3xR4I>



Aug 21: Samskritam at National and Global Level

Speaker: Dr. N Sridhar, Associate Professor, Div. of Yoga-Spirituality, S-VYASA

Dr. N Sridhar discussed the status of Samskritam on both national and global stages. His talk included detailed data on Samskrita speakers and Samskrita villages within the nation. He provided an overview of Samskrita media, including films, documentaries, short films, and advertisements. Additionally, Dr. Sridhar highlighted the status of Samskritam in foreign lands and listed major foreign universities that offer Samskrita education. Attendees learned about the efforts to preserve and promote Samskritam in contemporary society.

Video Link: <https://www.youtube.com/watch?v=27p74sfNFNU>

Aug 22: If not Samskritam...

Speaker: Prof. M Jayaraman, Professor & Dean, Div. of Yoga-Spirituality, S-VYASA

In this thought-provoking session, Prof. M Jayaraman presented the pitfalls of learning the Samskrita texts through translations and the positive outcome of learning them through Samskritam. He also pointed out the misinterpretation of explaining Samskrita terminologies in the English translations and Samskrit - English dictionaries. He emphasized and advised the audience to study the Samskrita texts through Samskrita commentaries.

Video Link: <https://www.youtube.com/watch?v=bZsgSO3QU1k>

Aug 23: Five Benefits of Samskritam (रक्षोहागमलघ्वसंदेहाः)

Speaker: Dr. S Usharani, Asst Prof, Div. of Yoga-Spirituality, S-VYASA

Dr. S Usharani highlighted five key benefits of learning Samskritam, based on traditional teachings from the Mahābhāṣya: **Rakṣā**, **Ūha**, **Laghu**, **Āgama**, and **Asandeha**. The session also addressed the incorrect usage of Vibhaktis due to improper study of the language, and its subsequent impact.

Video Link: <https://www.youtube.com/watch?v=eqsrVBg8C2E>

Aug 24: Samskritam & Spirituality

Speaker: Sri Arun

Sri Arun concluded the series with a session on the spiritual dimensions of Samskritam. He explored how Samskritam serves as a medium for spiritual expression and growth. This talk highlighted the language's role in various spiritual practices and its ability to connect individuals with their Ātmā and the divine.

Video Link: <https://www.youtube.com/watch?v=MRImqmNqr8E>

These talks promise to offer a comprehensive understanding of Samskritam's enduring relevance and its contributions to various aspects of life. Whether you are a scholar, a student, or simply curious about Samskritam, this series will provide valuable insights and inspiration.

Dr. N Sridhar, Associate Professor, Div. of Yoga-Spirituality was the coordinator of this programme.



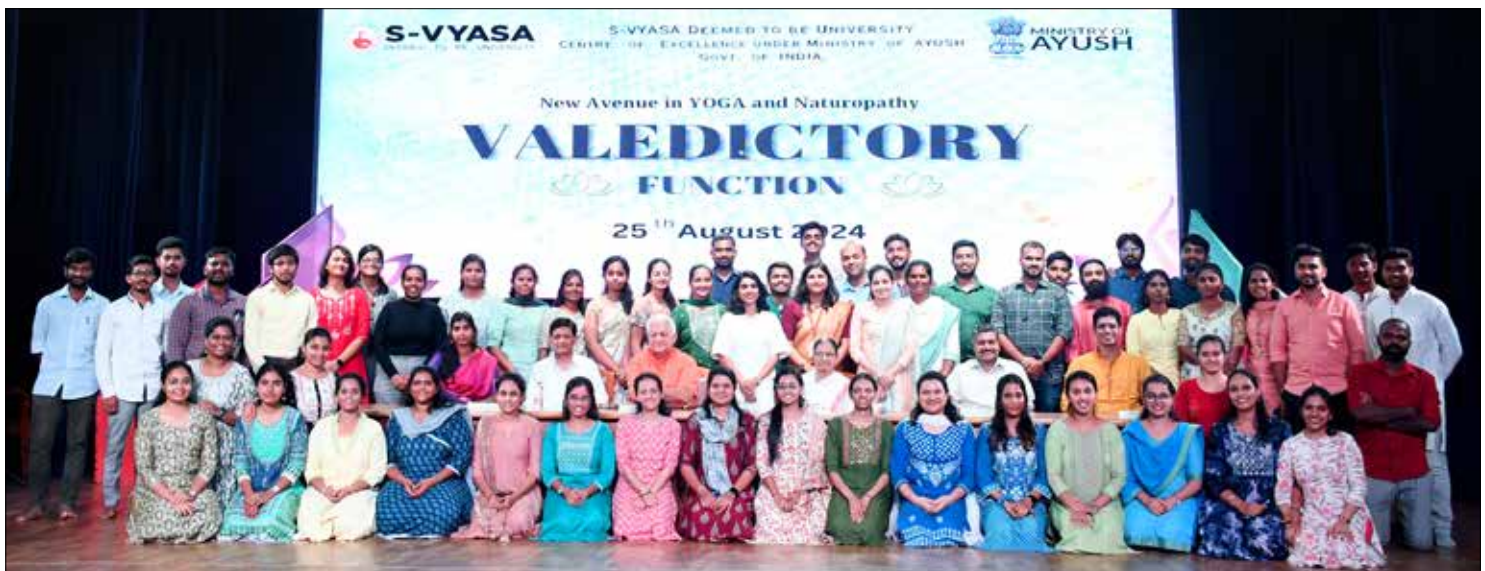
Aug 19: All students, including BNYS, SYS, SOP, SAMC and Sushrutha College of Nursing express their solidarity with the Kolkata rape victim through Skit and Mrutyunjaya Mantra.



Aug 22: **Winners of State-level Yoga Competition**, held in Kadur with elders and faculty at Shruti Mandir. The Yoga event was held on 17th and 18th August in Kadur, Chikkamagaluru.



Aug 23: **Inauguration of Continuing Medical Education (CME) and Alumni Meet.** The program continued with seminars for three days with different aspects of medical education. More than 10 scholars gave the talks.



Aug 25: **Valedictory Function of Continuing Medical Education (CME)** conducted by BNYS at Samskriti Bhavan, S-VYASA. The alumni of SVYASA participated in the program.



Aug 1: Surgeon from Sri Madhusudan Sai Institute of Medical Sciences and Research, Muddena Halli, came to Prasanti Kutarim to take up Collaborative Integrative Medical Projects. From left, Deputy Registrar, Dr. Vasudev Vaidya, **Cardiothoracic Surgeon, Dr. C S Hiremath; Principal Architect, Dr. Sujit**, A member of Board of Directors at Shri Satya Sai University for Human Excellence, Mr. Nathan and Industrialist, Sri Sridhar.

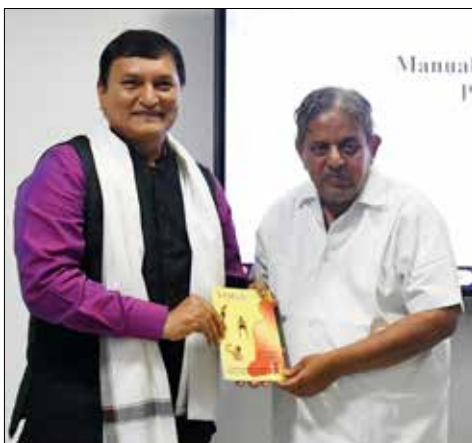


Aug 7: DST Project Review Meeting with DST Members, Head Technologist, Translation and Innovation Division, Sri Praveen Roy and Head, National Council for Science & Technology Communication (NCST) Division, Dr. Rashmi

Sharma on 7th and 8th August. The meeting was held at Tarangini with Guruji and other senior officers which included presentations and felicitation.



Aug 14: Members of Executive Council Meeting (ECM)



Aug 13: NAAC Director, Prof. Ganesan Kannabiran and the senior most Adviser in NAAC, Dr. M S Shyamasundar visited S-VYASA for discussion with S-VYASA and other faculty regarding Accreditation of New Yoga Programs.



S-VYASA

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ON

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DIRECTOR FACULTY OF ENGINEERING,
JAIN UNIVERSITY.

Aug 20: As a part of Faculty Development Program (FDP), IQAC - S-VYASA has conducted a **Workshop on Outcome Based Education Program (OBE)**. Jain Deemed to be University Faculty of Engineering and Technology Director, **Dr. Hari Prasad** delivered a talk during the Workshop.



Aug 20: Students of S-VYASA initiate **Cleaning Drive** as part of Swatch Campus Initiative.



Dāna

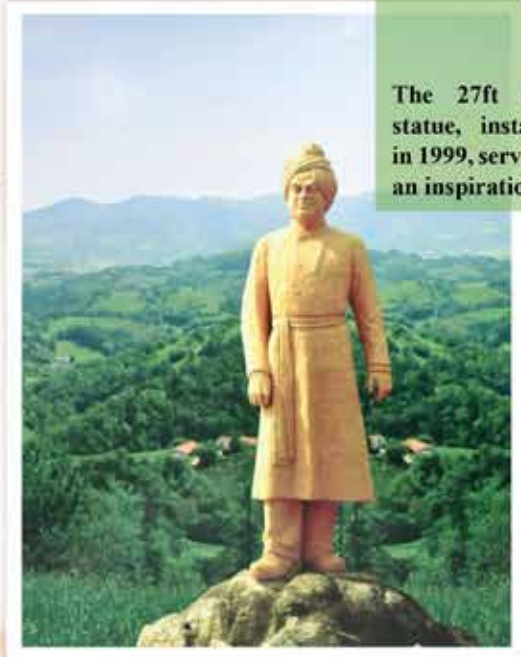
“Generosity and Giving”

We invite your contributions to support us in expanding our activities worldwide.



S-VYASA
Deemed to be University,
Bengaluru.

**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.

Arogyadhama 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.

Arogyadhama serves as a cradle for health and wellness in treating non-communicable diseases and promoting positive health. We offer Yoga and detoxification through Ayurveda and Naturopathy to normal individuals, helping them move towards higher abilities in physical, mental, intellectual, and spiritual rejuvenation. Our well-structured departments include Neurology, Oncology, Cardiology, Pulmonology, Psychiatry, Rheumatology, Spinal disorders, Metabolic disorder, Gastroenterology, and Endocrinology.

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.



Anvesana, 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.

School of Yoga:

YIC

Yoga Instructor's Course

BSc & MSc

(Yoga)

BSc & MSc YT

(Yoga Therapy)

BSc & MSc YVT

(Yoga Vedic Therapy)

BA & MA YEd

(Yoga Education)

BA & MA YISD

(Yoga for Integrated Sports Development)

BA & MA HY

(Hatha Yoga)

School of Physiotherapy:

BPT

Bachelor of Physiotherapy

School of Yoga & Naturopathic Medicine:

BNYS

Bachelor of Naturopathy and Yogic Sciences

MD

Yoga



Center for Open and Distance Education (CODE)

CODE 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 |
|------------------------|--|--|
| Sponsor a Chair | "Enjoy complimentary accommodations (boarding and lodging, etc.) during retreats and be recognized as a sponsor." | ₹ 2,00,00,000/- (INR Two Crores Only) |
| Sponsor a Peetham | "Complimentary accommodations (boarding and lodging, etc.) during retreats. Recognize as a sponsor." | ₹ 1,00,00,000/- (INR One Crore Only) |
| Diamond | "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) |
| Platinum | "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) |
| Gold | "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) |
| Silver | "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) |
| Life Patrons | "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) |
| Supporting Patrons | "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) |
| Patrons | "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) |
| Supporting Life Donors | "Two family members can use the facilities for two weeks for one year." | ₹ 1,25,000/- (INR One Lakh Twenty-five Thousand Only) |
| "Donors Well-wisher" | "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.

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towards.....

From:

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Mobile: Email:.....

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Yours Sincerely.



Journal of Applied Consciousness Studies (print ISSN # 2949-6993; online ISSN # 2949-7000), is an official publication of Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), deemed to be university, Bengaluru, India. It is a peer-reviewed journal, published semiannually in both print and online modes. Journal of Applied Consciousness Studies was earlier known as International Journal of Yoga - Philosophy, Psychology and Parapsychology (print ISSN # 2347-5633; online ISSN # 2348-5108). From January 2022 onwards this change of name of this journal is in effect. The journal's full text is available online at <https://www.jacsonline.in>. The journal allows free access (Open Access) to its contents and permits authors to self-archive final accepted version of the articles on any OAI-compliant institutional/ subject-based repository. The journal does not charge for submission, processing or publication.

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Editor in Chief

Prof. H R Nagendra

Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)

Bengaluru - 560105, India

Email: editor@jacsonline.in

www.jacsonline.in

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**Anya Dias,
Software Engineer**

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