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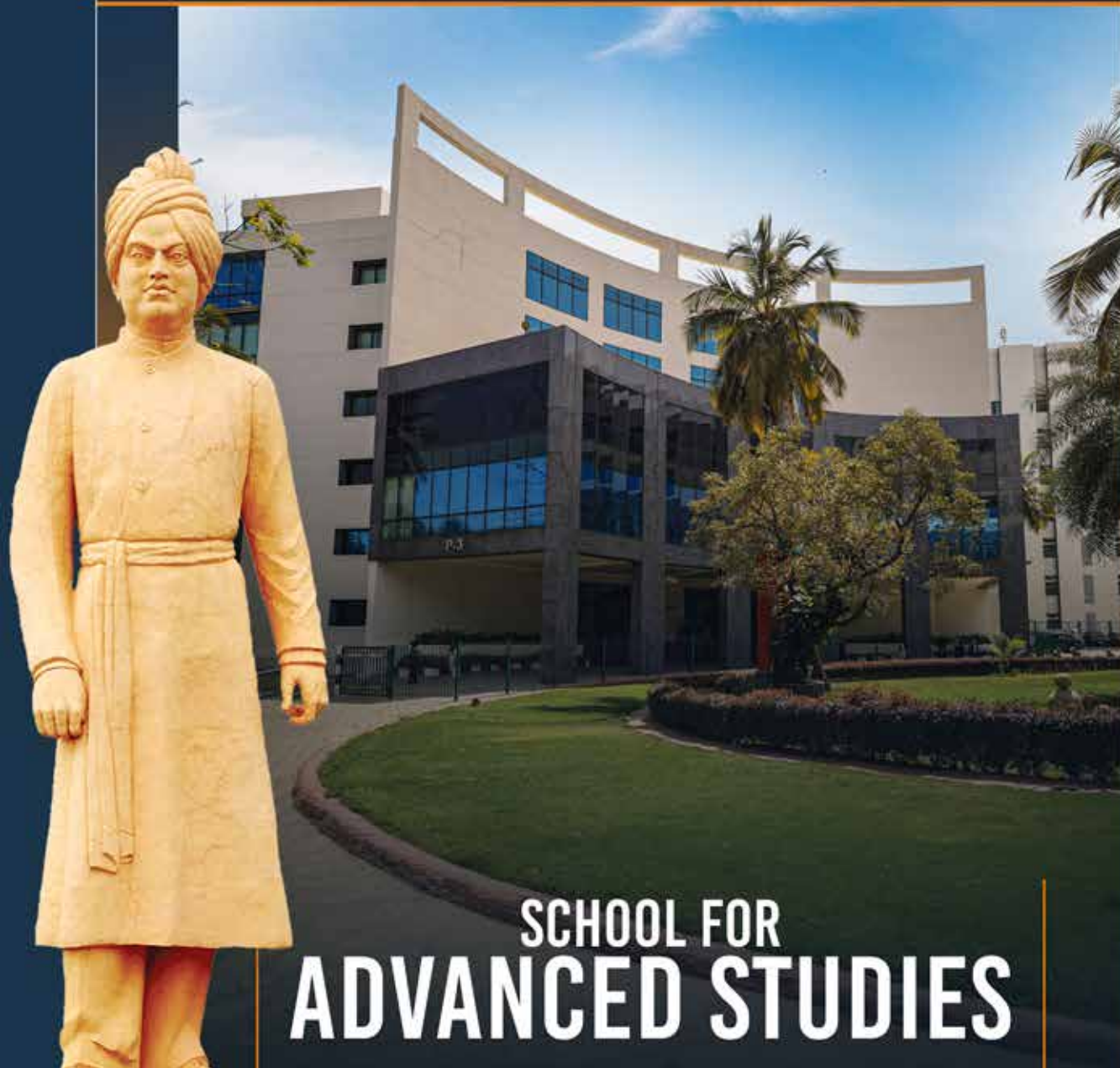
YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



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योगसंपत्तिका

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EDITORIAL

Look at the new dimensions of S-VYASA

My dear Brothers and Sisters,

In the contemporary landscape of education, where stress and burnout are pervasive, integrating yoga into curricula is not just beneficial but essential. In the Sattva Global Campus S-VYASA is pioneering this holistic approach by incorporating yoga into its engineering, management, IT, AI, and allied sciences programs.

Yoga offers a profound toolkit for students to navigate the challenges of their rigorous academic journeys. Its practice enhances focus, creativity, and problem-solving skills, crucial for disciplines where innovation is paramount. Moreover, in fields like AI and IT, where sedentary work is common, yoga promotes physical well-being, reducing the risk of ailments associated with prolonged sitting.

Beyond the physical realm, yoga fosters emotional intelligence and resilience, preparing future professionals to lead with clarity and compassion. By embracing yoga, Sattva Global Campus not only cultivates academic excellence but also nurtures individuals equipped to thrive in the dynamic and demanding landscapes of their chosen fields. This holistic approach sets a powerful precedent for education in the 21st century, prioritizing the well-being and success of students in equal measure.

S-VYASA in its new Sattva Global Campus in Bengaluru city pioneers a groundbreaking initiative, establishing



Schools of engineering, management, IT, AI, and health allied sciences within a bustling IT hub. With over 20 leading IT companies and approximately 1.4 lakh professionals, the campus provides a fertile ground for hands-on learning. Here, students have unparalleled access to real-world scenarios, collaborating directly with industry giants and experts. This symbiotic relationship bridges the gap between academia and industry, enriching education with practical insights and fostering a culture of innovation. Sattva Campus thus emerges as a beacon of experiential learning, empowering students to seamlessly transition into the professional world.

We invite young students aspiring to take up engineering, software and allied science are most welcome to apply for admission which is now open. Visit our website www.svyasa.edu.in

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

Challenges and tests are an inherent part of the human experience, shaping our lives in profound ways. The connection between life and stress is very strong, as stress is a common reaction to the difficulties and requirements we come across. Different problems, time limits and difficulties of modern life have made stress so common that it has become a part of life for many people. Stress refers to pressure or worries caused by the problems in a person's life. It is not possible to avoid or escape from it completely as eustress can prepare an individual for a demanding situation. The extent to which an individual can cope with stress comfortably is subjective and varies from person to person. This variability is determined by factors including personal health, levels of energy or fatigue, family circumstances, and age.

In the present era, students are exposed to a broader spectrum of knowledge, surpassing the traditional domains of reading, writing, and arithmetic. This multifaceted education empowers them with the necessary competencies to effectively function in society and accomplish their goals. Nevertheless, the increasing complexity of education today is widely regarded as a primary source of stress and anxiety among many students. Continuous stress can negatively impact an individual's health and wellbeing, leading to a reduction in the motivation to lead a fulfilling and balanced life. Under such circumstances, students may exhibit compulsive and obsessive tendencies, along with feelings of apprehension. Stressed individuals are inclined towards adopting detrimental habits such as procrastination, alcohol addiction, smoking, and substance misuse. This causes a lack of belief in oneself and a diminished sense of inner resilience and gives rise to various incapacitating mental attributes.



चिंता चिंता समाप्रोक्ता बिंदुमात्रं विशेषता ।

सजीवं दहते चिंता निर्जीवं दहते चिंता ॥

*citā cintā samāproktā bindumātraṁ viśeṣatā |
sajīvaṁ dahate cintā nirjīvaṁ dahate citā | |*

"Chita" and "Chinta" are said to be the same still there is a difference of a dot. Pyre (*Chita*) burns the dead while Worry (*Chinta*) burns the alive.

However, stress at a lower level helps people to perform well under pressure. It can inspire p6 ▶▶

With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





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While we have done our contributions for Yoga Therapy for over 30 years in the form of nearly a thousand Research Papers published in the Peer Reviewed Journals, we now are venturing into a new Project related to the Purva Mimamsa Shastra.

We are all aware of the three major contributions of Patanjali Maharshi known for Yoga, Grammar and Ayurveda.

Similarly, Varaha Mihira made three great contributions in Jyotisha: Phala Jyotisha, Ganita (Maths) and Khagola (Astronomy) Jyotisha.

Hence in his name we have now planned to open a new venture, 'Varaha Mihira Advanced Centre of Vedic Technology Research' (VMAC-VTR).

We seek your association and support for this New Research Dimension we have taken up in S-VYASA.

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ब्रह्मसूत्रम् (Brahmasūtram)

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



भोगेनत्वितरे क्षपयित्वा सम्पद्यते (ब्रह्मसूत्रम्-४-१-१९)

Bhogenatvitare kṣapayitvā sampadyate (Brahmasūtram-4-1-19)

Meaning: *But having exhausted by enjoyment the other two works (viz., good and evil works, that have begun to yield fruits), he becomes one with Brahman.*

This is the last and final Adhikarana, the subject domain of this Pada that is dedicated to the result of all spiritual Sadhana, especially related to *Prarabdha Karma*.

To summarise the previous chapters, the first one synthesises, the second does away with the contradictive arguments, and answers and addresses those opposing schools of thought and the third stands for Sadhana, practice and practice alone. And the fourth one is called *Phaladhyaya*.

In the previous Adhikaranas of fourth chapter, we discussed how a seeker could be bondage-free and can enjoy freedom to progress towards the destination of the human journey. Upon analysis, it is understood that the main obstacle for any Sadhaka remains the *Kamyā Karma* (utilitarian-centric actions) having *Swarga* as the main goal which demands accumulation of *Punya* through *Yajna*, *Dana*, and *Tapas* etc. Even from the Vedic approach, desire for accumulation of *Punya* is a matter of bondage as it binds one to *Swarga* though it is desirable one. Further, while performing *Punya Karma* (good deeds) *Papa* (undesirable functions and results) gets associated by default. Hence even *Kamyā Karma* causes bondage ultimately indirectly. Bhagavan Krishna declares in Gita that however, the goodness of *Karma* would be,

but *Karma*'s nature is to bind the performer. To cease the bondage, a seeker must incorporate a set of qualities which may ease the journey.

All subordinating tools to start the real journey towards complete freedom, from the standpoint of Vedanta, are called *Sadhana Chatushtaya* (a set of prerequisite qualities) including; *Viveka* (discrimination), *Vairagya* (mastery over desires), *Sampatti* (*Shama*, *Dama*, *Uparati*, *Titiksha*, self-control, internal control, internal calmness, solace), and *Mumukshutva* (intense aspiration for liberation). In any case, the story of *Prarabdha Karma* remains the same. Until *Prarabdha Karma* fructifies, they do not stop; they are compared to an arrow released from the bow. That is the reason it is said that though one is the realized soul, one has to continue either to suffer or enjoy the experience of *Prarabdha* in the form of *Punya* or *Papa* without escape. One unique feature of a *Jivanmukta* (liberated while living) is that though *prarabdha karma* is resulting in good and difficult outcomes, one is not disturbed by this unlike a common man.

As soon as one is liberated, one becomes Brahman. As soon as one becomes Brahman, one will be liberated. Simultaneously both, liberation and becoming occur. That is the beauty of that ultimate *purushartha*, *moksha*, *sadhyo-mukti*.

The present Adhikarana emphasises Prarabdha karma as one continues to perform duties though liberated. These individuals are called jivanmuktas. All Vasishtha, Maharishis, all those great personalities projected in Yoga Vasishtha, Chodala, etc., many Rajarishis, Brahmarishis, all belong to this category.

Though they are with the body, but they are unattached so that their life will be very special, and they always think good of others, never suffer, and never have any greed. So, when that usage comes to an end, they will not be there with this mortal frame, the human body.

A mortal frame will not be there to bind, so immortality emerges so that knowing Brahman, 'brahmaavid, brahmaiva bhavati'- knower of Brahman becomes Brahman which is an integration of knowledge and experience.

Triputi (Enjoyer - Enjoyed - Enjoyment, experiencer - experienced - experience) would collapse and merge into one when Brahman is comprehended and experienced. Don't we observe even in educational settings that teacher-taught-teaching integration provides a better education when compared to maintaining distance mutually?

to be continued...

«p3 Message from the Vice Chancellor

them to do their best. But long-lasting stress disturbs every system in the human body. It can overpower the immune system, increase the risk of heart attack and stroke and speed up the ageing process.

So, it is very important to learn how to deal with stress.

There are many ways to deal with stress. But our rich culture gives us a very simple and cost-effective way! Our ancient texts, which date back more than five thousand years, such as the *Taittiriya Upanishad*, the *Bhagavad Gita*, and the *Yoga Vashista* view stress as the source of all the mental modifications resulting in health issues both at mental and physical levels. This knowledge base has helped them to deal with the challenges of their time by controlling the uncontrolled mind the Yoga way. Yoga is not merely used to flex the body, but also to lead a happy, healthier, stress-free and complete life.

Throughout these years, S-VYASA has formulated the SMET (Self-Management of Excessive Tension) program, which has been implemented since its launch in the early 90s. This technique has been proven to be advantageous

for various societal segments, encompassing corporate executives to housewives, as it equips individuals with the means to effectively cope with stress. By providing uncomplicated physical and mental relaxation methods, the SMET technique enables individuals to enhance their productivity, reduce stress levels, feel balanced and improve efficiency within a short span of a few days.

In a remarkable display of empathy and understanding, our esteemed Prime Minister, Shri Narendra Modiji, acknowledged the overwhelming stress, fear, and anxiety that outbreak students during exam periods. To address this issue, he introduced the Pariksha Pe Charcha program, wherein he interacted with a group of students and taught them how to become exam warriors, not "exam worriers".

To conquer this challenge, we can all engage in the regular practice of Yoga, an ancient discipline that teaches us how to control our minds. So that, we can become a better version of ourselves by solving all the problems and contributing our best to make our nation a better place. Jai Hind.



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P A D M A S H R I
DR H R NAGENDRA
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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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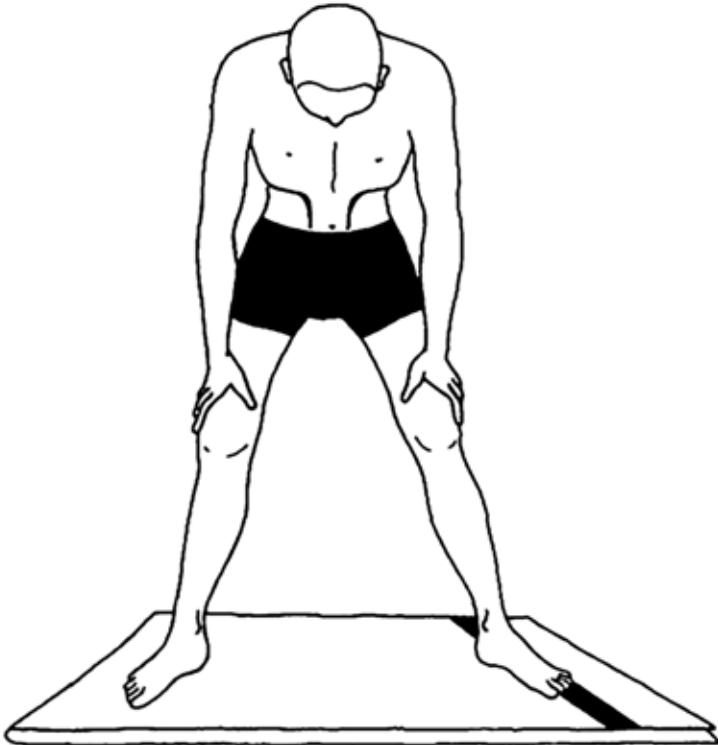
Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 16

Insights on the technique and Benefits of Naulī!

Introduction

In the previous installment of this series, we explored the intricate details outlined in the Jyotsnā Commentary regarding the Trāṭaka practice. Now, let's shift our focus to the Naulī practice, its associated benefits, and the insights offered by the Jyotsnā Commentary. Naulī, an abdomen cleansing technique, holds a significant place in traditional practices aimed at promoting holistic well-being. The technique and its benefits are present in verse 33 & 34 of chapter 2 of Haṭhayogapradīpikā.



■ Prof. M Jayaraman

Dean, Division of
Yoga - Spirituality, S-VYASA



The verses

अमन्दावतवेगेन तुन्दं सव्यापसव्यतः ।

नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रशस्यते ॥ ३३ ॥

amandāvartavegena tundam savyāpasavyataḥ |

natānsō bhrāmayeḍeṣā Naulīḥ siddhāiḥ

praśasyate || 33 ||

मन्दग्निसन्दीपनपाचनादिसन्धापिकानन्दकरी सदैव ।

अशेषदोषामयशोषिणी च हठक्रियामौलिरियं

च नौलिः ॥ ३४ ॥

mandagnisandīpanapācanādīsandhāpikānandakarī

sadaiḥva |

aśeṣadoṣāmayāśoṣiṇī ca haṭhakriyāmauliriyam

ca Naulīḥ || 34 ||

Direct Translation¹

Then Naulī is described: With the shoulders bent down, one should rotate to right and left the -stomach with the speed of a fast-circling eddy. This is called Naulī by the Siddha-s. 33

This Naulī, the crown of Hatha-yoga practice, stimulates the gastric fire if dull, increases the digestive power, produces happiness and destroys all diseases and disorders of the humours. 34

¹ Translation: Haṭhayogapradīpikā, Theosophical society, 1972, pg28)



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

Clarifying terminologies and case endings

a) Tundam

तुन्दमुदरम् । पिचण्डकुक्षी जठरोदरं तुन्दं ...इत्यमरः । २ । ६ । ७७

tundamudaram | picaṇḍakukṣī jaṭharodarani tundani ...ityamaraḥ (2 | 6 | 77)

The term "Tunda" is used in the text to denote the stomach or abdomen. While "Tunda" might not commonly appear across Sanskrit literature, the Jyotsnā commentary establishes that "Tunda" is a legitimate Sanskrit terminology to denote the stomach. The commentary provides the lexical entry for the word "Tunda," showing the expression "Tunda" and its synonyms: "picaṇḍa," "kukṣī," "jaṭhara," and "udara." This not only serves the dual purpose stated above but also enriches the reader with other synonyms that denote the stomach, providing the reader with more linguistic options.

b) savyāpasavyataḥ

सव्यापसव्ये दक्षिणवामभागौ तयोः सव्यापसव्यतः ।
सप्तम्यर्थे तसिः ।

*savyāpasavye dakṣiṇavāmabhāgau tayorḥ
savyāpasavyataḥ | saptamīyarthē tasiḥ |*

In this instance, the expressions "Savya" and "Apasavya" may be slightly uncommon. Hence, the popular expressions "dakṣiṇa" and "vāma" have been provided. The commentator refrains from quoting the lexicon, perhaps to evoke curiosity and prompt the reader to refer to the lexical resource, as it has been cited in the verse. Not everything needs to be spoon-fed. While commentary should open various venues and

resources for interpretation, it should maintain the balance of not stooping to the level of exam guide. This balance is achieved by Jyotsnā Commentary by refraining from quoting the lexicon once again in the same verse, albeit for a different term.

Also in the expression savyāpasavyataḥ, care has been taken to clarify the meaning of the last component "taḥ". While the suffix taḥ is governed by the conventional rule

सार्वविभक्तिकः तसिः

sārvavibhaktikaḥ tasiḥ (Ref:)

tasi (taḥ) can be attached a noun to denote any case (depending on the context)

The commentator is careful enough to clarify that in the current context, it is the seventh case – which could then be translated as "on" the left side and "on" the right side. This case-ending clarification facilitates the correct understanding of the expression.

Insight 2

What is Pācana and Pacanādi in this context?

पाचनं च भुक्तान्नपरिपाकश्च

pācanam ca bhuktānnaparipākaśca

The term Pācana is part of the expression Pacanādi in verse 34, which presents the benefit of the practice of Naulī. While the general meaning of Pācana is cooking, it is essential to ensure that this meaning is not confused with the contextual sense. To avoid any confusion, the commentator states "bhuktānnaparipāka" – the digestion of the food that has been consumed. Although the meaning becomes evident upon reading the verse with the awareness of the context, the commentator, in this case, does not take any chances and ensures explicit clarification of the meaning.

आदिशब्देन मलशुद्ध्यादि

ādīśabdēna malaśudhyādi

Continuing with the same expression, the constituent term of Pacanādi - that is "ādi" - is



also explained. The expression means beginning with Pacana, other benefits will also come. What does that "ādi" denote? The commentator says: "malaśudhyādi" – cleansing of the impurities, etc. Just like the digestion of food consumed, impurities from the system will also be cleansed. This explanation is not possible unless the commentator himself has knowledge that goes beyond mere textual understanding of the practice. In all likelihood, he himself has practiced and experienced it.

Insight 3

How is Naulī head among all the cleansing kriyā-s?

The epithet "Haṭhakriyāmauli," the head among the Kriyās of Hatha, is bestowed on the practice of Naulī by the author of Hathayogapradeepika. Is this merely praise, or does it have any substantiation? Indeed, it does have substantiation, which becomes evident only upon perusing the Jyotsnā commentary. In this regard, the commentary is as follows:

हठस्य क्रियायां धौत्यादीनां मौलिः मौलिरिवोत्तमा । धौतिवस्त्योः
नौलिसापेक्षत्वात्

*haṭhasya kriyāyāni dhautyādīnāni mauliḥ
maulirivottamā | dhautivastyoḥ Naulīsāpekṣatvāt*

Among the Kriyās of Hatha like the head, Naulī is the best. It is so because, dhauti and Vasti practices are dependent on Naulī.

In previous sections of Yoga Bhashya Sampat, it was observed how, in dhauti, Naulī has to be done with the cloth within for actual cleansing to occur, and in Vasti, how the water taken in through the anus has to be rotated in the lower abdominal region with the practice of Naulī to achieve cleansing. Thus, without Naulī, the cleansing objectives of Dhauti and Vasti could not be achieved. Hence, being a critical component in two other Hatha Kriyās, Naulī is undoubtedly the best among the Kriyās. Thus Jyotsnā appropriately justifies the spotlight bestowed on Naulī and also

underlines the need to master Naulī to succeed in other techniques of cleansing

Summary:

- In the context of the practice of Naulī and its benefits, the Jyotsnā commentary:
- Clarifies uncommon terms.
- Ensures the correct interpretation and understanding of suffixes.
- Offers a contextual understanding of the benefit Pacana.
- Adds additional benefits of Naulī practice not found in the source text.
- Identifies the central practice among the six Kriyās, aiding practitioners in mastering that practice.

Conclusion:

In exploring the sixth cleansing practice, Naulī, Jyotsnā commentary once again proves to be invaluable, enriching our understanding towards enhancing the quality of the practice. This emphasizes the need for dedicated textual study to get clarified about the techniques and benefits of various yoga practices with therapeutic implications. Sanskrit is the language of Yoga, and it's essential to learn it to access these insights.

While there is a tendency to dismiss Sanskrit and textual study as theoretical, diving into practice without adequate understanding of the technique textually may not help maintain the practice's quality or adaptability.

Hence, at the postgraduate level, if not at the beginning, equal, if not more, emphasis should be placed on textual studies. Furthermore, in experimental research studies, compliance with and incorporation of textual insights must be set as qualifying criteria to enhance quality and authenticity.



Touch as a Universal Language of Healing

Introduction:

Touch therapy, also called tactile healing or bodywork, has been around since ancient times. People from different cultures have always known that touch can help make us feel better. Ancient healing systems like Ayurveda, Traditional Chinese Medicine (TCM), and Indigenous practices used touch to treat physical, emotional, and spiritual problems. Today, as more people become interested in alternative medicine, touch therapy is still important. It combines traditional healing methods with modern medicine to help people feel better. This article will explore touch therapy, from its history to how it's used today, showing how it can make a big difference in our health and well-being.

Touch (Sparsha) in ancient Indian philosophy and Ayurvedic texts:

As we explore the ancient origins of touch therapy within Indian philosophy and

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Ayurvedic texts, it becomes clear how deeply rooted this practice is in cultural and spiritual traditions. The concept of Sparsha Tanmatra, representing the essence of touch, is intricately connected to the perception of tactile sensations such as hot, cold, soft, and hard. It goes beyond mere physical contact, encompassing emotional and energetic exchanges within traditional healing methods.

In Ayurvedic philosophy, the emergence of Vayu Mahabhuta from Akasha Mahabhuta involves the merging of sound (Shabda) and touch (Sparsha). Ayurvedic therapies like massage and marma are aimed at restoring balance to Sparsha Tanmatra by manipulating energy points on the body governed by Vayu Mahabhuta. An understanding of Vayu Mahabhuta is essential for diagnosing and treating abnormalities related to touch sensation, highlighting Ayurveda's holistic approach to health and well-being. These foundational principles offer valuable insights into the diverse applications of touch therapy across various cultures and civilizations.

Overview of Touch Therapy across different regions and civilizations:

As we journey through the historical development of touch therapy across diverse regions and civilizations, it becomes evident that its impact goes





beyond geographical borders and cultural distinctions. From ancient Egypt to India, China, and Japan, each culture has brought forth distinct techniques and philosophies to this age-old healing practice, thereby enriching its worldwide landscape and showcasing its timeless significance in fostering holistic well-being.

Egyptian Touch Therapy: Egyptian touch therapy, originating millennia ago, induces relaxation and enhances well-being through gentle techniques like stroking and kneading. This ancient practice emphasizes energy flow and reflexology, targeting specific points for healing. Essential oils, herbs, or hot stones may enhance therapeutic effects, combining physical manipulation with spiritual principles for holistic healing and relaxation.

Chinese Touch Therapy: In Traditional Chinese Medicine (TCM), touch therapy like Tuina aims to restore Qi flow by addressing energetic blockages. Through techniques like massage and acupressure, practitioners seek to promote relaxation, healing, and overall well-being. TCM also utilizes acupuncture, cupping, and other modalities to stimulate specific points and activate self-healing mechanisms.

Indian Touch Therapy system: Indian touch therapy, rooted in Ayurveda and Yoga, emphasizes holistic well-being through tactile stimulation. Techniques like Abhyanga use herbal oils and rhythmic strokes to balance energies and release tension. Marma therapy targets energy centers for healing, while Yoga therapy promotes alignment and relaxation. Ayurvedic reflexology and Panchakarma therapy further enhance vitality and detoxification through touch-based treatments. With ancient wisdom as its foundation, Indian touch therapy aims to harmonize the body, mind, and spirit.

Japanese Touch Therapy: Japanese touch therapy, or "Shiatsu," deeply rooted in Japanese culture and influenced by Traditional Chinese Medicine (TCM), uses finger pressure

to induce relaxation and restore balance. Practitioners target meridians and acupoints to stimulate healing and improve well-being. Shiatsu sessions may include stretches and joint mobilization techniques, promoting flexibility and relaxation. This holistic approach emphasizes the interconnectedness of body, mind, and spirit, aiming for overall health and wellness.

Mythological connections with Touch based therapies in Spiritual Traditions:

Examining the mythological ties between touch-based therapies and spiritual traditions reveals profound insights into the cultural significance and enduring impact of tactile healing methods across various belief systems.

In Hindu traditions, these connections are vividly illustrated in mythological narratives found in texts like the Mahabharata and the Ramayana. Hindu deities, depicted with multiple arms, symbolize omnipotence and the ability to perform multiple tasks simultaneously. Lord Krishna's "pranachikitsa" and Lord Rama's "agnipariksha" exemplify emotional rejuvenation through touch. Deities like Shiva, Lakshmi, and Dhanvantari are revered for their healing touch, inspiring Ayurvedic practices. Hindu rituals incorporate touch for divine blessings and purification, while Tantric practices use touch for spiritual transformation, aligning with the belief in prana as the life force. Hanuman's touch signifies strength and protection, believed to alleviate suffering, while Vishnu's touch symbolizes divine preservation. Goddess Lakshmi's touch is associated with blessings for prosperity and fulfillment in life.

In Christianity, Jesus Christ's touch embodies divine healing, compassion, and restoration, as documented in the New Testament miracles curing ailments and restoring wholeness. It acts as a channel through which divine intervention and compassion flow. The laying on of hands, regarded as a sacred ritual, channels divine



grace and healing within Christian tradition. Usually conducted by clergy members or spiritual leaders during ceremonies such as the anointing of the sick or blessing rituals.

The teachings of Prophet Muhammad in Islam include healing touch practices like "ruqyah" or "Islamic spiritual healing," which emphasize divine blessings for restoration. This involves gentle touching or blowing on individuals while invoking divine blessings for healing, a practice known as "ruqyah." Additionally, the Unani system of medicine, rooted in Greek and Islamic principles, incorporates touch-based therapies like massage and cupping (dalak and hijama) to balance bodily humors and vital energies. This reflects Islamic beliefs in holistic well-being and the interconnectedness of physical, emotional, and spiritual aspects. Therefore, touch is revered as a sacred means for holistic healing and well-being within Islamic tradition and medicine.



Touch-based Healing Energy Fields:

Touch-based therapies such as Reiki, Healing Touch, and Therapeutic Touch offer profound relief from conditions like pain, anxiety, and stress by tapping into the body's inherent healing mechanisms. These therapies address not only physical ailments but also the intricate interplay of mind, emotions, and spirit, shaping one's sense of self. Practitioners facilitate deep changes at biochemical and physiological levels, leveraging the body's natural healing energies to promote well-being.

Human touch emits vital frequencies, known as the "growth ray," essential for vitality and growth. Practitioners channel these frequencies through their palms, transmitting beneficial energies to recipients, perceived as comforting warmth. These frequencies trigger biochemical and physiological responses, promoting overall health and vitality.

Physical contact, from hugs to therapeutic touch, has demonstrated lifelong positive effects on emotional states, fostering tranquillity, openness, and security. It counteracts negative emotions, nurturing feelings of peace, joy, and love crucial for combating diseases and psychosomatic disorders.

Touch-based therapies primarily operate on the psychic level, leveraging the placebo effect to induce neurovegetative changes and release endorphins and hormones, thus alleviating pain and enhancing well-being. Moreover, the combination of faith, belief, and the placebo effect underscores their impact on spiritual well-being, fostering inner peace, harmony, and a deeper connection with the sacred, all contributing to healing and overall health.

Role of Hands in Touch Therapy:

Hands and tactile exploration form the cornerstone of our perception and interaction with the world. The complexity of our hands, paired with the abundance of sensory receptors in our skin, provides us with a rich tactile



experience and enables us to actively engage with objects in our environment. With bones, muscles, tendons, ligaments, and nerves, the human hand facilitates a broad range of precise movements and dexterity, notably aided by the opposable thumb for grasping and manipulating objects.

Various types of tactile receptors in our hands detect pressure, vibration, temperature, and pain. The fingertips, in particular, house numerous tactile receptors such as Meissner's corpuscles, Pacinian corpuscles, Merkel's discs, and free nerve endings. This high concentration of receptors contributes to exceptional tactile sensitivity and discrimination, especially in discerning light touch, pressure, texture, and painful stimuli. Such sensory integration plays a crucial role in emotional regulation, attention, and self-regulation, evident in touch-based practices that influence brain regions linked with emotional processing and potentially yield therapeutic benefits. Practitioners of touch-based healing universally acknowledge the potency of their hands across diverse modalities.

Through rigorous training combining theoretical knowledge and practical experience, they hone their skills to develop a refined sense of touch. This enables them to perceive subtle imbalances, release tension, and channel energy with precision and sensitivity. Furthermore, these practitioners delve into the mind-body connection, acknowledging the profound impact of emotional and energetic states on physical well-being. Their holistic approach addresses the intricate interplay between the physical, emotional, and spiritual realms, reflecting a comprehensive understanding of human health and healing.

Definition:

Defining touch is crucial as it lays the groundwork for understanding its profound importance in touch therapy, where it acts as the foundation for healing and well-being. Touch, a fundamental sense, allows us to perceive stimuli

on the skin, interact with objects, and develop a sense of self. It manifests in various dynamic forms, including continuous movements like stroking and simple interactions such as brief intentional contact during social encounters. Simple touch has been shown to induce altruistic behavior, making it valuable for building rapport in clinical settings, regardless of age or verbal communication abilities.

Touch Neurophysiology: Now that we grasp touch's fundamental role in therapy, let's explore touch neurophysiology to understand how our bodies process tactile sensations.

The Somatosensory Cortex: The somatosensory cortex processes tactile and somatic sensations, crucial for traditional healing modalities involving touch and energy manipulation like massage or acupuncture. It integrates signals from various receptors and relays them to higher brain regions involved in perception and emotion regulation. Neuroimaging studies show that these therapies affect activity in multiple brain regions like the insular cortex, anterior cingulate cortex, prefrontal cortex, leading to benefits such as pain relief and relaxation. Mechanisms include sensory stimulation, placebo responses, neurotransmitter release, and modulation of the autonomic nervous system. Specialized receptors in the skin, like Meissner's and Pacinian corpuscles, transmit sensory signals to the somatosensory cortex via peripheral nerves.

The Peripheral Nervous System (PNS): These consists of sensory receptors that detect mechanical stimuli like pressure, vibration, and texture. These receptors, known as mechanoreceptors, include Meissner's corpuscles (for light touch and vibration), Merkel cells (for sustained pressure and texture), Pacinian corpuscles (for deep pressure and vibration), and Ruffini endings (for skin stretch). Sensory neurons transmit tactile information from these receptors to the spinal cord through peripheral nerves. These neurons



are classified into A β , A δ , and C fibers based on their size, myelination, and conduction speed.

In the Central Nervous System (CNS): In CNS, the tactile information travels through the spinal cord to the brainstem and higher brain regions. In the spinal cord, interneurons process and modulate tactile signals before relaying them to the brain. Further processing and integration of tactile information occur in the brainstem. The primary somatosensory cortex, situated in the parietal lobe, is pivotal in tactile perception. It maps different areas of the body, with distinct regions processing information from specific body parts. This organization forms a somatotopic map, facilitating the brain's interpretation of tactile stimuli.

Integration and Perception: Tactile information combines with proprioception and nociception to form a complete sensory experience. The brain processes tactile stimuli by considering factors like intensity, location, duration, and texture, allowing for perception of objects and surroundings. Additionally, emotional and cognitive factors play a role in shaping individual experiences of touch.

The Role of Touch in Manual Therapy:

Touch is essential in manual therapy, influencing pain perception and building trust in physiotherapy. It activates the somatosensory map and synergizes with positive verbal cues to stimulate brain regions linked to placebo effects and pleasure. This therapy releases hormones that temporarily ease chronic pain and alleviate stress, anxiety, and depression symptoms. In contrast, Therapeutic Touch focuses on manipulating the subtle energy field to foster calmness and healing, emphasizing subjective human experiences. Emerging fields like mind/body medicine explore how emotions, thoughts, and bodily functions interact, addressing criticisms of overlooking holistic health factors.

Moreover, touch can reduce stress hormones like cortisol and increase dopamine, serotonin, and

oxytocin levels, enhancing mood and countering everyday stressors. It aids in infant growth, eases chronic pain, and reduces cardiovascular disease risk in adults. Severe touch deprivation leads to abnormal social behaviour, attachment issues, and emotion regulation difficulties. Affectionate touch enhances language processing, learning, and problem-solving skills, underscoring its significance in non-verbal communication.

The Psychology of Touch: Psychological theories underscore touch as a potent tool for fostering genuineness and openness in therapeutic relationships, with approaches like Gestalt therapy leveraging touch to enhance self-esteem and overall psychological well-being. Touch acts as a mediator of social communication, enhancing liking towards individuals or places and fostering trust in social interactions. Empathy is closely intertwined with touch, as witnessing another's pain can evoke distress in the observer. Touch profoundly impacts relationships, with anxious individuals seeking secure bonds for alleviating anxiety. Essentially, touch facilitates a body/mind integrative process, informed by research on neurochemical pathways of body/mind interactions. Neurons in the brainstem are sensitive to tactile stimuli, potentially leading to relaxation or heightened awareness. Clients become aware of sensations and feelings not accessible in ordinary consciousness, and touch can elicit body memories, representing the authentic voice of feeling. Touch influences both health and mental state, serving as a bridge between physiological awareness and feelings, allowing clients to attend to their body sensations and psychological state. It forms a boundary around overwhelming emotions and provides a non-verbal form of safety. Some individuals experience a stronger connection with themselves through touch, allowing inner sensations and internal movement. Touching has significant positive effects on children's growth, development, and emotional well-being, aiding both mental and physical recovery. It also holds



social, educational, cultural, and humanitarian significance.

Practical Applications of Touch Therapy in various settings:

Touch therapy is integrated into healthcare settings such as hospitals, clinics, and rehabilitation centres to provide holistic care for patients across different stages of illness. In palliative care units, therapies like massage and Reiki alleviate pain and anxiety. In ICUs, hand massage offers emotional support and relaxation. Oncology departments use reflexology and aromatherapy to manage symptoms and support emotional well-being. Maternity wards employ prenatal massage to reduce pain and anxiety during labor. Integrative medicine clinics offer acupuncture and craniosacral therapy for chronic pain and stress. Mental health clinics utilize therapeutic touch to reduce symptoms of anxiety and depression. Physical rehabilitation centers use manual therapy to enhance mobility and expedite recovery. Substance abuse facilities employ yoga therapy to manage cravings and promote relaxation. Stroke rehabilitation centers utilize interventions to improve sensorimotor function. Through these applications, touch therapy enhances physical, emotional, and psychological well-being in healthcare settings.

Conclusions:

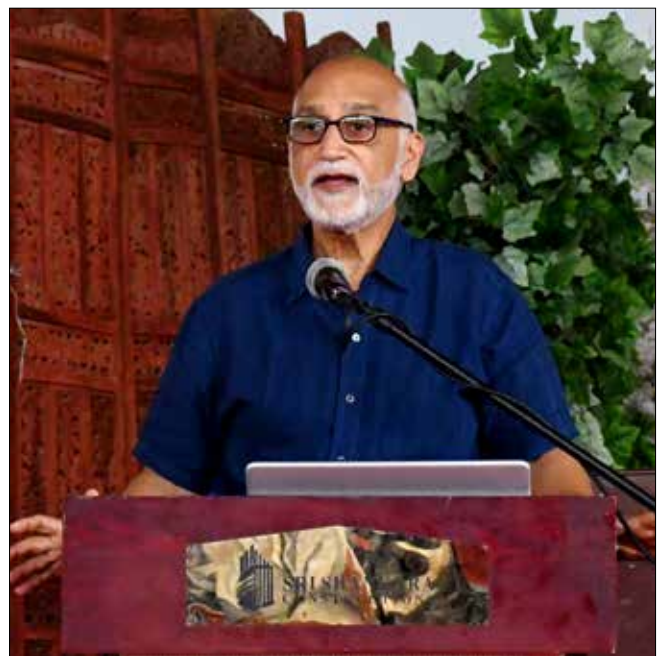
Upon reflection of the entire article, it becomes evident that touch therapy is an integral aspect of human existence, transcending cultural, historical, and scientific boundaries. From ancient philosophies to modern-day practices, touch serves as a cornerstone of healing, communication, and connection.

Throughout history, touch has been revered as a powerful tool for promoting holistic well-being. Ancient Indian philosophy, for instance, intricately links touch to both physical sensations and spiritual exchanges, while Ayurvedic therapies manipulate energy to restore balance and vitality. Neurophysiological research

underscores the tangible effects of touch on brain activity, validating its role in pain relief and relaxation.

Across diverse civilizations, touch therapy embodies a holistic approach to healing, integrating manual manipulation and energetic practices. Spiritual traditions recognize touch as a conduit for divine blessings, embedding it within rituals to invoke healing and restoration. In therapeutic settings, touch fosters trust, relaxation, and emotional well-being, highlighting its profound impact on psychological health.

In conclusion, touch emerges as a universal language, transcending barriers to facilitate healing, communication, and connection. Whether through ancient practices or modern therapies, the power of touch continues to shape human experience, fostering health, harmony, and holistic well-being.



Bengaluru, Apr 19: **Dr. Susheel K Sharma**, a renowned Cardiologist and Integrative Medicine Practitioner and also Program Director of Integrative Cardiologist Centre at Ram Krishna Sevashrama, Kankhal, Haridwar, visited Prashanti and delivered a **lecture on ABCDE of Heart Attack Prevention**.



The one and only journey that all of us undertake

An old man, who had lived a full/rich life – complete in every way – was on the death bed. He knew that his ‘end’ was near any time soon. He thought, ‘Why go alone... especially on my last journey? I need company. Oh! Yes, I will ask my most beautiful and the youngest of four wives to come with me. She will NOT refuse to come with me for she loves me the most. She will never say NO to me for what is there that I have not provided her with’ so thought the old man with confidence. So, thinking, he sends word for her.

OLD MAN:” My dear, I am on my death bed. I do not wish to go alone. Please come with me. Let us be together in death as in life”

YOUNGEST WIFE: “Dear husband, there is absolutely no doubt... I truly love you. But I am sorry I cannot be with you at this time of your life. Please excuse me for heaven’s sake.

So, saying, the fourth and the youngest wife vanishes with several excuses. The old man was



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aghast with disbelief. In a state of shock, the old man turns towards the third wife and beseeches her company on his last journey.

But the wife says that she is too young for such a big sacrifice. She even reveals her plans of remarriage after the old man’s death. “I am waiting for your death. I am waiting to get a better suitor. I have not lived my life fully.” So, saying, she takes a walk. Hearing this, the man is in a state of rude shock and disbelief. He tries to find reasons for marrying such an unfaithful woman, but in vain. He begins to wonder, “What did I see in her that I made her my partner?”

With these thoughts in mind, he still dares to find soothing words from his second wife. He reasons, “My second wife may not be young or beautiful but she is definitely faithful and trust worthy. She is not a brute.” The second wife arrives. She listens to the old man with patience and with a good measure of lip sympathy thrown in between the conversation. ‘ths ths che che ths ths... what a pity!]

Finally, she speaks her mind. “Yes, I understand. In fact, it is my bounden duty to accompany you for I am indebted to you. I have been the recipient of all good things you have provided me. You have made my life. As I have been immensely benefitted by you, I will surely come with you; but I am sorry, there is a small hitch.

The old man was feeling elated at the prospect of getting the company began to feel anxious. He



says, "Yes, tell me - what is it? Let me help you. Let's get over the hitch and start our journey together."

The second Wife: "No, no - it is not easy. I will any way come with you but only up to the funeral pyre. Not any more - beyond that you must go alone. I promise to carry your body carefully with the utmost respect it deserves.

The old man was flabbergasted. He was speechless; he was angry and disgusted with the ungrateful people whom he had loved and cared for so much and for so long.

He locks himself up for some time to get over several shocks. Very soon, there is a knock on the door. Moving slowly, he opens the door only to find his first wife. She is as old as him. She is ugly, weak and dishevelled. She comes in and says, "I will come with you. I will be your shadow wherever you are, however you are. I owe it to you. She places before him her unconditional love as a dutiful wife would.

Stunned, he gapes at her in total disbelief. He is

amazed at her kindness. He had not even asked her for her company not had he placed a formal requisition as he had done with his other wives. Yet, she is standing before him in all humility and calmness. He holds her hand lovingly and starts his final journey.

Friends, let me tell you the names of these wives of the old man.

The fourth and the most beautiful wife is - 'OUR BODY'

The third wife is - 'ALL YOUR RICES AND POSSESSIONS'

The second wife is - 'YOUR RELATIVES AND FRIENDS'

The first wife of course is our 'SOUL' and the old man is 'ME'

So now, what are we hankering for? Let us realize the meaning of our existence on this earth for we walk on this planet just once and let us make the most of it meaningfully.

...story heard from a noble soul.

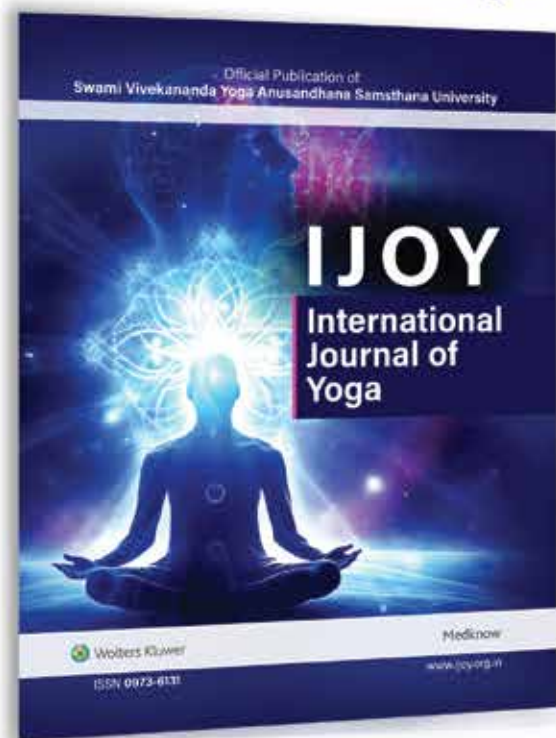


Prashanti, Apr 15:
Mera Pehla Vote Campaign by the students of BNYS.



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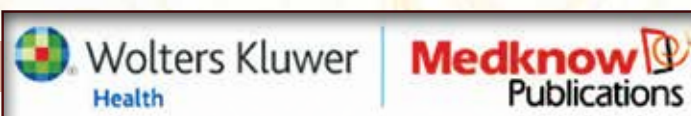
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The Miracle known as 'DRT'

A seemingly innocuous technique that participants learn at Arogyadhama is the Deep Relaxation Technique, or DRT. Done at the end of the Asana classes and as the last step of Cyclic Meditation, it seems just that – the last step or a rounding up; the purpose being to ease tension caused by physical exercise.

In my third trip to Prashanti, I suddenly 'discovered' DRT. At the end of the 'Section Special Technique' class, when I felt the A-U-M resonate through the corresponding parts of the body, sweep the strain/ stress out and take me to a deeply-relaxed state, I knew this was going to be my favourite for a long time to come. The relaxation it provided was indescribable. I



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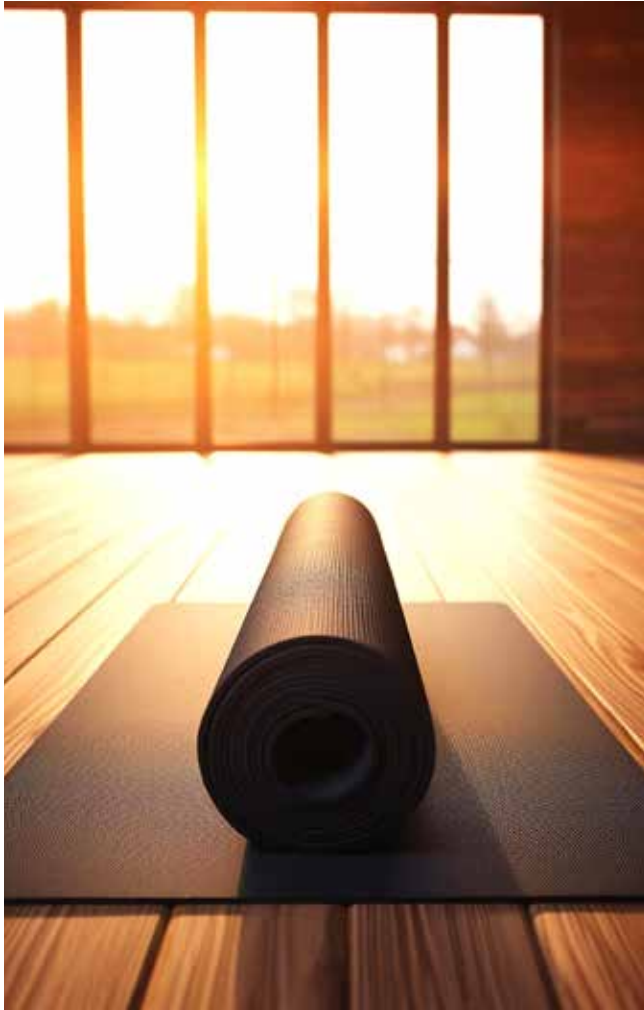


wondered why I hadn't noticed the technique in my earlier stays at Arogyadhama.

What clinched it for me was when the Section doctor and the seniormost doctor, Dr Nagarathna told me I could do DRT in reverse fashion to ease my migraines and to induce sleep. Now, I started to do DRT regularly before sleeping. I would do the A-U-M as mental chanting (*Anahata*) so that others wouldn't be disturbed by the sound.

One time, DRT even proved to be a real saviour: I was experiencing sharp ear pain, which extended to my cheek and jaws. The regular painkillers didn't work and since it was the Covid-Lockdown time, we couldn't consult doctors. The pain was stubborn and occasionally would turn into a severe attack. The only way I was able to sleep in the night was by doing DRT. Later, the pain was diagnosed as Trigeminal Neuralgia (TN), one of the most painful disorders known and called 'Suicide Disease' because it often results in depression or suicide. My doctor was surprised that a relaxation technique had helped ease a pain that is untreatable.

After two weeks of practising daily, the pain had eased substantially. I continued DRT practice three times a day and one day after about 18 months, I realised there had been no attack for months. I can only attribute this to practising DRT. Three years on, DRT is now a way of life for me. Here I share the whys and how of the practise that has been of such great value in my life.



Arogyadhama's unique Deep Relaxation Technique

The unique DRT devised at Arogyadhama, S-VYASA, uses progressive relaxation in Savasana, and the incorporation of Om (Aum) results in deep relaxation of all muscles, with the mind taken to silence.

Why DRT helps

This was explained by Dr. K S Nibedita, medical officer at Arogyadhama: "Pain is accumulated energy or Prana and that needs to be channelised. DRT, by focusing on an area and then defocussing, helps to dissipate excess Prana. By shifting awareness to the healthy area, we are helping Prana flow there from the painful area. The equal distribution leads to balance, harmony and *Samatvam*. *Swasthya*, health, is nothing but this state. In scientific

terms, what we have done is regulate the hypothalamus pituitary adrenal axis (HPA) through deep relaxation at the cellular level." Case studies at Arogyadhama show DRT helps in relieving pain, regulating cardiorespiratory centres, and improving insulin sensitivity in Type 2-Diabetes, other anxiety and insomnia.

AUM Resonates and Tensions are released

Sounds A, U, M and AUM produced loudly generate fine resonance throughout the body. The resonant sounds act as stimulations, and are followed by post-resonance silence; this able to release even very subtle tensions.

Resonance occurs when the frequency of the sound matches the natural frequency of the body. Studies have shown that A-kar creates resonance below the umbilicus; U-kar resonates at the visceral organs level, and M-kar creates resonance in the head region. We need to adjust the pitch for resonance: AAA in low pitch, UUU in loud pitch, MMM in low pitch, AUM in low pitch.

DRT goes sequentially through the a) toes to waist region, b) waist to neck region, c) head region, d) entire body, e) out-of-body awareness, and finally, f) to merge with bliss. (See Procedure below). In cases of anxiety and head-region pain, a 'Reverse DRT' is advised – i.e. starting with the head, relaxing progressively downwards, and chanting to be done in the order M-U-A.

Deep Relaxation Technique: Procedure

Lie down in Savasana, collapse your whole body on the floor and relax completely.

Relax the Lower Body

Bring your awareness to the tip of the toes, gently move them and relax. Sensitise the soles of your feet, loosen the ankle joints, relax the calf muscles, pull up the knee caps, release and relax them; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax the



lower part of your body. Chant 'AAA' while exhaling, and feel the vibrations in the lower part of the body.

Relax the Middle Body

Bring your awareness to the abdominal region and relax your abdominal muscles and chest muscles. Bring your awareness to the lower back and relax it. Loosen all the vertebrae joints one by one, and relax the muscles and nerves around it. Relax your middle back, shoulder blades, and upper back.

Shift your awareness to the tips of the fingers, move them a bit and relax. Relax your palms, loosen the wrist joints, relax the forearms, loosen the elbow joints, relax the triceps, biceps and shoulders. Shift your awareness to your neck, ensure it is comfortably placed, relax the muscles and nerves. Relax your middle part of the body. Chant 'UUU...' while exhaling, and feel the vibrations in the middle part of your body.

Relax the Upper Body

Bring your awareness to the head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth, the tongue. Relax your palate, throat and vocal cords. Relax your lower and upper lips. Shift your awareness to the nose and nostrils, feel the warm air as you exhale, the cool air as you inhale. Relax

your nostrils, the cheek muscles... smile! Relax your eyeball muscles, eyelids, eyebrows and the space between them. Relax your temple muscles, forehead, ears, the sides of the head, back of the head and crown of the head. Relax your head region. Chant 'MMM...' while exhaling and feel the vibrations in your head region.

The Whole Body

Observe your whole body from toes to head, make sure it is relaxed. Inhale, and while exhaling, chant 'AUM' in a single breath. Feel the resonance throughout the body.

Out of the Body

Slowly come out of your body consciousness and visualise your body collapsed on the ground.

The Vast Blue Sky - Ananta Samapati

Expand your awareness as vast as the blue sky, beautiful and limitless. Merge yourself into the blue sky. You are becoming the blue sky; enjoy the blissful state and the all-pervasive awareness.

Slowly come back to body awareness, inhale deeply and chant one round of AUM while exhaling, and feel the soothing effect. Feel how light and alert the body feels. Bring your legs together, hands by the sides of the body, and turn over to one side. Slowly come to sitting position when ready.



Prashanti Kutiram, Apr 5: To fulfil the requirements by NAAC, Academic Audit Committee led by Dr. Asha Rajiv, Director of IQAC of Jain University, during the **Academic Audit at S-VYASA**.

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Sri Yuktesvar's Yoga and Yoga Sutra: A Comparison

The Holy Science is an extraordinary treatise written by the venerable Indian monk and *yogi*, Swami Sri Yukteswar Giri, in 1894. This profoundly insightful work was published for the welfare of the world. Swami Sri Yukteswar quoted parallel teachings from the Bible and holy *Hindu* scriptures to reveal the essential unity underlying the world's major religions. *The Holy Science* is an exposition of ultimate truth that bridges the gap between all great faiths, uncovers the basic truth that there is but one Goal, and plays an important role in promoting harmonious exchange between East and West.



■ Xu Wen, PhD, S-VYASA
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This book is divided into four chapters according to different stages of knowledge: the fundamental truth of creation, the three main goals of human inner desires (Existence, Consciousness, and Bliss), methods to achieve these goals, and revelations realized by those who achieved self-realization. Swami Sri Yukteswar reanalyzed four-time cycles or *Yugas* (age) of *Vedic* astronomy in the introduction - *Kali*, *Dvapara*, *Treta*, and *Satya*. He explained the impact of each *Yuga* on humanity, stating that each specific *Yuga* brings about complete changes, whether in the external material world or internal intellect. The world is currently in the *Dwapara Age*, where knowledge in all fields of man is rapidly developing. The value of this book holds timeless significance and practical scientific wisdom.

Knowledge of Evolution, Life, and Involution

To attain the highest goal of religion - Self-knowledge - it is necessary for a person to understand knowledge of the external world. Swami Sri Yukteswar describes the universe using *Vedic* scriptures and explains its 24 basic principles of creation (I:12). These principles include *Manas* (mind); *Buddhi* (intelligence); *Chitta* (heart); *Ahamkara* (ego); the 5 *Jnanendriyas* (the organs of the senses: smell, taste, sight, touch, and hearing); the 5 *Karmendriyas* (the organs of action: excretion, generation, motion, manual skill, and speech); the 5 *Tanmatras* (objects of the



senses of smell, taste, sight, touch, and sound); and the 5 *Mahabhutas* (five forms of gross matter: solids, liquids, fire, gaseous substances, aether). Therefore, the first section of this book attempts to establish fundamental truths about creation and elucidate the process of evolution and involution of the world. Finally, it emphasizes the need for a *Sat-Guru* (the master or savior) who can awaken the heart's innate nature of love and perception of truth, enabling one to understand the ultimate reality beyond the external material world.

The Three Purposes of Human Existence

The second chapter outlines that attaining freedom from the bondage of *Maya* (cosmic illusion) is the ultimate aim of human existence. *Swami Sri Yukteswar* identifies *Avidya* (ignorance) as the root of all suffering, which binds the soul in the cycle of birth and death. When man understands through reasoning the true illusory nature of the material creation, a desire for liberation from the bondage of *Maya* naturally arises. He further explained the three prime modes of the human heart - *Sat* (existence), *Chit* (consciousness), and *Ananda* (bliss) - and how to attain them to achieve the highest goal of oneness with the Eternal Spirit. This state is salvation, known as *Kaivalya*, is described as the union of the individual Self with the Supreme Consciousness, leading to complete freedom from the bonds of *Avidya*. Achieving this state of salvation ends all the pain and troubles caused by ignorance, enabling the individual to satisfy all the wants of one's heart and gain happiness. Through the guidance of a *Sat-Guru*, one can comprehend these three purposes of life, thereby banishing ignorance and realizing one's unity with God. In essence, this chapter profoundly explains the path to self-realization and spiritual enlightenment as the ultimate goal of human existence.

The Procedure of Self-realization

Swami Sri Yukteswar elaborates on the spiritual practices and experiences at different stages on the path of *Kaivalya* in the third chapter. He offers his exposition of ethical foundations using the



famous terms in *Patanjali Yoga Sutra*. [1]

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहादयो यमः ॥१०॥

*ahimsāsatyāsteya brahmacaryāparigrahādāyō
yamaḥ* || 10 ||

शौचसन्तोषसद्गुरुपदेशपालनादयः नियमः ॥११॥

*śaucasantoṣasādgurūpadeśapalanādāyāḥ
niyamaḥ* || 11 ||

Yama comprises noninjury to others, truthfulness, non-stealing, continence, and non-covetousness. (III:10)

Niyama means purity of body and mind, contentment in all circumstances, and obedience (following the instructions of the guru). (III:11)

Swami Sri Yukteswar emphasizes the ethical principles of *Yama* (religious forbearances) and *Niyama* (religious observances) as crucial for enhancing *Virya* (moral courage). He indicates natural living depends upon food, dwelling, and company, which is helpful for the practice of *Yama* and *Niyama*. Regarding diet, *Sri Yukteswar* notes that the human body, in terms of anatomy and



physiology, is naturally adapted to a frugivorous diet consisting of fruits, vegetables, grains, and nuts. This is evidenced by the structure of our teeth, digestive system, and sensory organs, which contrast with the carnivorous or omnivorous nature of other animals. *Sri Yukteswar* believes that an unnatural, meat-based diet leads to the accumulation of 'foreign matters' that create physical and mental diseases, disrupt the natural balance of the body, and hinder spiritual advancement. Additionally, he recommends that our dwelling place should be in fresh, natural environments such as mountains, fields, and gardens. Furthermore, *Sri Yukteswar* advises seeking the company of a *Sat-Guru* to attain purity of mind and body and achieve perfect health.

When moral courage is attained, it removes the eight obstacles and leads to magnanimity of the heart. [1]

ततः पाशक्षयः ॥१२॥

tataḥ pāśakṣayaḥ || 12 ||

घृणालजाभयशोकगुरुप्साजातिकुलमानाः

पाशाष्टकम् ॥१३॥

ghṛṇālajābhayaśokagurupsājātikulamānāḥ

pāśāṣṭakam || 13 ||

तदा चित्तस्य महत्त्वं वीरत्वं वा ॥१४॥

tadā cittasya mahattvaṁ vīratvaṁ vā || 14 ||

गार्हस्थ्यश्रमोपयोग्यासनप्राणायामप्रत्याहारसाधनेषु

योग्यता च ॥१५॥

*gārhasthyāśramopayogyāsanaprāṇāyāma-
pratyāhārasādhanēṣu योग्यता च* || 15 ||

स्थिरसुखमासनम् ॥१६॥

sthīrasukhamāsanam || 16 ||

प्राणानां संयमः प्राणायामः ॥१७॥

prāṇānāṁ saṁyamāḥ prāṇāyāmāḥ || 17 ||

इन्द्रियाणामन्तर्मुखत्वं प्रत्याहारः ॥१८॥

indriyāṇāmantarṁukhatvaṁ pratyāhārah || 18 ||

Hence bondage disappears. (III:12)

The eight bondages or snares are hatred, shame, fear, grief, condemnation, race prejudice, pride of family, and smugness. (III:13)

(Removal of the eight bondages) leads to magnanimity of heart. (III:14)

Thus one becomes fit to practice *Asana*, *Pranayama*, and *Pratyahara*; and to enjoy the householder's life (by fulfilling all one's desires and so getting rid of them). (III:15)

Asana means a steady and pleasant posture of the body. (III:16)

Pranayama means control over prana, life force. (III:17)

Pratyahara means withdrawal of the senses from external objects. (III:18)

It is at this stage that a person is fit to practice *Asana* (stable and pleasant postures), *Pranayama* (control of life force), *Pratyahara* (withdrawal of the senses from external objects), along with other processes indicated by his *Sat-Guru* for final liberation.

The *Patanjali Yoga Sutra* is a foundational text on yoga philosophy, offering a comprehensive guide to both the theoretical aspects of yoga practice and a systematic path towards spiritual liberation. One of its most renowned and central teachings is the 'Eight Limbs of Yoga', which provides a structured approach to the practice of yoga and personal growth.[2]

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्ट
वंगानि ॥२९॥

*yamanīyamāsanaprāṇāyāmapratyāhāra-dhāraṇādhyān
asamādhayo'ṣṭavaṅgāni* || 29 ||

Yama, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, *Samadhi*, are the limbs of Yoga. (YS.II:29)

Patanjali believed that by following the eight systematic steps of practice, yoga practitioners could gradually cleanse their minds, transcend the limitations of the body and mind, and ultimately attain inner peace and spiritual liberation. Although *Sri Yukteswar* does not explicitly outline the eight-limbed framework, many of its key elements are reflected in his teachings. *Patanjali* also highlights the significance of *Yama* and *Niyama*:[2]



अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

*ahimsāsatyāsteyaḥbrahmacaryāparigrahā
yamāḥ* || 30 ||

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३१॥

*śaucasantoṣatapaḥsvādhyāyēśvarapraṇidhānāni
niyamāḥ* || 31 ||

Non-killing, truthfulness, non-stealing, continence, and non-receiving, are called *Yama*. (YS.II:30)

Internal and external purification, contentment, mortification, study, and worship of God, are the *Niyamas*. (YS.II:32)

It is clear that both *Sri Yukteswar* and *Patanjali* acknowledge ethical and moral foundations as essential for spiritual growth and yoga practice. *Sri Yukteswar* offers a more holistic description of yoga ethics, emphasizing natural living, purification of body and mind, contentment, and obedience to the *Guru's* instructions are highlighted as key practices. He considers these elements integral to his broader spiritual philosophy and places significant importance on the role of the *Guru* and the value of devotion. In contrast, *Patanjali's* *Yama* and *Niyama* are systematically defined as foundational stages in *Ashtanga Yoga*, with his approach placing a greater emphasis on individual effort and self-discipline.

Both *Sri Yukteswar* and the *Yoga Sutras* address the stages of spiritual evolution, yet their perspectives on these stages differ. *Sri Yukteswar* outlines five states of the human heart: dark, propelled, steady, devoted, and clean. In *The Holy Science*, the important concept of *Chitta*, is explained as the heart or power of feeling (I:6). These varying states classify individuals according to their evolutionary status and are associated with different classes within the traditional Indian social hierarchy – *Sudra* (servant), *Kshatriya* (military class), *Dviija* (twice-born), *Vipra* (nearly perfect), and *Brahmana* (the spiritual class). Passing beyond these stages, one completes the entire journey toward divinity.

In contrast, *Rishi Vyasa*, a commentator on the *Yoga Sutras*, describes five states of the mind relevant

to the practice of true yoga: *Kshipta* (restless), *Mudha* (dull), *Vikshipta* (distracted), *Ekagra* (one-pointed), and *Niruddha* (controlled). [3] According to *Patanjali*, the ultimate goal of yoga is to reach the state of *Niruddha*, where the mind is entirely controlled, and the practitioner experiences a cessation of the mind's fluctuations. This leads to the realization of one's true nature as pure consciousness.

The State of *Kaivalya*

At the more advanced stages of yoga practice, known as *Samyama*, *Patanjali* describes the progression from *Dharana* (concentration) to *Dhyana* (meditation) and finally to *Samadhi* (absorption, union with the Divine). This structured journey towards increasingly refined states of consciousness represents the ultimate aim of yoga.

Sri Yukteswar's perspective aligns with this concept, though he uses different terminology to describe *Samyama* (the concentration of the self). He discusses the practitioner cultivating *Smriti* (true conception), which is the ability to understand all of creation through the heart. This, in turn, leads to *Samadhi* (true concentration). The process of the spiritual path progresses through different stages from *Pravartaka* (beginner) to *Sadhaka* (disciple), then to *Siddha* (divine personage). When the seven *chakras* (compared to seven golden candlesticks) are awakened, one transcends the material realm (Word, Time, Space, and the Atom) and perceives the manifestation of Spirit.

The ultimate goal of both approaches and practices is to attain *Kaivalya*. *Patanjali* describes this state as the complete cessation of mental fluctuations, while *Sri Yukteswar* vividly expounds on spiritual transformation by drawing from both Eastern and Western mysticism, emphasizing on nurturing the heart's natural love and experiencing the divine sound.

Conclusion

The yoga perspectives of *Sri Yukteswar* and *Patanjali* have had a significant influence on



contemporary yoga practice and understanding. Despite differences in practical methods and teaching paths, we can see that they share common core concepts and ultimate goals regarding yoga. This reflects a profound commonality among different schools of yoga: that yoga is not just physical exercise but also a spiritual practice.

Sri Yukteswar's teachings focus on elevating individuals' spiritual and consciousness levels, emphasizing personalized practice and direct experience. He encourages readers to cultivate a deeper understanding of their place within the cosmos, invites aspirants to explore the depths of existence, and never forget the prime goal of life. Although the *Holy Science* was written more than a century ago, *Sri Yukteswar's* spiritual insights continue to have a great impact. He deftly bridges the gap between science and religion, demonstrating how ancient wisdom and modern science can complement and enrich each other. Patanjali's Eightfold Path of Yoga provides a clear and systematic roadmap for practice, including ethical guidelines, physical exercises, and mental concentration, aimed at achieving psychological and spiritual refinement through gradual training. In conclusion, these two yoga perspectives not only provide scholars and practitioners with rich theoretical and methodological resources but also

add diversity and depth to the modern practice of yoga, making it a comprehensive development path that can improve physical health as well as contribute to spiritual growth and self-realization. In our understanding and practice of contemporary yoga, we can draw inspiration from the flexibility and personalized experience of *Swami Sri Yukteswar*, and gain structure and discipline from the systematic approach of *Patanjali*. Ultimately, yoga is an inner journey where each person's path may be unique, but the goal remains the same - inner peace and awakening wisdom.

Acknowledgments

I would like to express my sincere gratitude to Professor Thaiyar Srinivasan for his invaluable feedback and guidance in reviewing and correcting this paper. His keen insights and expertise have greatly improved the quality and clarity of my work. I truly appreciate his time and effort in helping me bring this paper to its final form.

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Mar 29: **Prof. M Jayaraman**, Dean, Division of Yoga - Spirituality, S-VYASA, delivered an Invited Talk online in the International Conference on Yoga Pedagogy: Exploring Text and Traditions, organized by Krishnamacharya Yoga Mandiram, Chennai. The title of the talk: *Guru and Grantha: Two Enriching Dimensions of Yoga Parampara*. The talk was well received and appreciated by the academics and scholars assembled.



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Yogi Vivekananda - 34

Yogis are neither materialistic nor commercial. Selfishness and egoism are totally absent in them; they are always peaceful and useful to society. They are never caught in the clutches of temptations or threats. They are ever free, and nobody can imprison them.

In the Ramayana, there is a demon called Kabandha, characterised by materialism, selfishness, greediness, and narrow-mindedness. This demon has only a huge stomach and long hands, and he does only two things: extend his hands to catch feeding animals or food and eat it. No other work except eating is done by this demon. In the modern world, many people spend all their time and energy only to earn and eat for the pleasure of enjoying life. Today's urban life is almost like the life of Kabandha. This demon once tried to catch Rama and Lakshmana in the forest, pull them, kill them, and eat them, but Rama and Lakshmana rose to the occasion and cut off the demon's hands.

Unless we overcome this demonic habit of earning and eating, we cannot practise yogic culture and become yogis.

Swami Vivekananda was in Chicago in the first week of August 1893. Since he didn't know

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



anybody, he took a room in a lodging house. After refreshing himself, he went out and made inquiries about the Parliament of Religions. He learned that the Parliament was postponed to September 10th. He was also advised to leave Chicago and go to Boston, as it was not possible to meet high costs for his stay in the city. He would soon be looted and thrown out by the urban cost of life. Therefore, he decided to free himself from the clutches of Chicago's Kabandha Hasta, as he was accustomed to a simple and austere life in pursuit of spiritual goals. In India, when he was in Kolkata, he knew how urban life could be. In the cities, nothing but money is important to anybody. Morals and ethics are totally given up by modern society in preference for a money-making life; commercialism is the bane of society. Sri Ramakrishna Paramahansa lived a very simple life and attained spiritual heights. He was fond of Vivekananda because of his simplicity and austerity. Though born in wealthy families, Vivekananda did not aspire





for riches or retention of riches.

In other religions also, we find simplicity as a requirement for spiritual pursuits. If you want money, you will have to give up God; Satan and God cannot be together. Darkness and light cannot coexist; riches or wealth and yoga cannot be together. Bhoga and Yoga cannot be together; Kama and Rama cannot be together. Unfortunately, today, everything, including spirituality, is encashed for materialistic pleasures and sensual enjoyments; this is contrary to yogic principles.

Swami Vivekananda had a yogic temperament; he loved simplicity and meditation, spending long hours in meditation even during his early years. Therefore, he understood the need to

leave the clutches of the urban environment in Chicago. He wanted to alert everyone to the evils of a selfish life and the merits of simplicity. He prayed to God that he might be given an opportunity to awaken mankind to a true and simple life. We are born free, and we should die free. We are born with nothing and bring nothing when we are born, and we carry nothing with us when we die - a lesson Alexander the Great learned during his life.

Swami Vivekananda, a yogi of simple, prayerful, and spiritual life, practised what he preached; therefore, he was a successful monk. Let us, by the grace of the Lord Almighty, understand and practise what is needed for a yogic life and free ourselves from the Kabandhahasta of commercialism.



YIC (Yoga Instructor's Course) Batch - 250, April, 2024



Prashanti, Apr 17: Bhumi Pooja was performed by Guruji and other dignitaries for the **New Surabhi Ayurveda & Naturopathy Treatment Complex**.





Srimad Bhagavadgit Gita Competition by Lalitha Rama Lakshmi Trust



Prashanti Kutiram, Apr 1: Four participants successfully submitted Srimad Bhagavadgit Gita both in Anuloma Krama and Shalaka (digitally). The participants are

1. **Srividya Balakrishnan**, 5 yrs
2. **Shishir S Shanbhogue**, 12 yrs
3. **Saritha Kunjeti**
4. **Mamta Gupta**

In Shruti Mandir the competition was held and the Chancellor of S-VYASA, Dr. H R Nagendra ji, Prof. Ramachandra G Bhat and Sri Manjunath Sandilya and Smt, Parimala Sandilya were the examiners. The participants were awarded with Certificates.





Prashanti Kutiram, Apr 16: Dr. Sujitha Sukumaran, BAMS, MSc Yoga have by-hearted all the 700 shlokas of Srimad Bhagavadgita and successfully submitted on this day. In Tarangini an open competition by Lalitha Rama Lakshmi Trust was held and the Chancellor of S-VYASA, Dr. H R Nagendra ji, Prof. Ramachandra G Bhat and Sri Karibasappa ji were the examiners.



Prashanti, Apr 17:
Sri Ramanavami was celebrated.





Prashanti, Apr 23: Swami Vivekananda Yoga Anusandhana Samsthana in collaboration with Narayana Hrudayalaya Blood Centre, Bangalore had organized a **Voluntary Blood Donation Camp**. Students, teaching staff and non-teaching staff of S-VYASA, VYASA, Sushrutha Ayurvedic Medical College & Hospital and Sushrutha College of Nursing voluntarily donated the blood. The camp was successful with 150 donors by actively donating blood.



Dāna

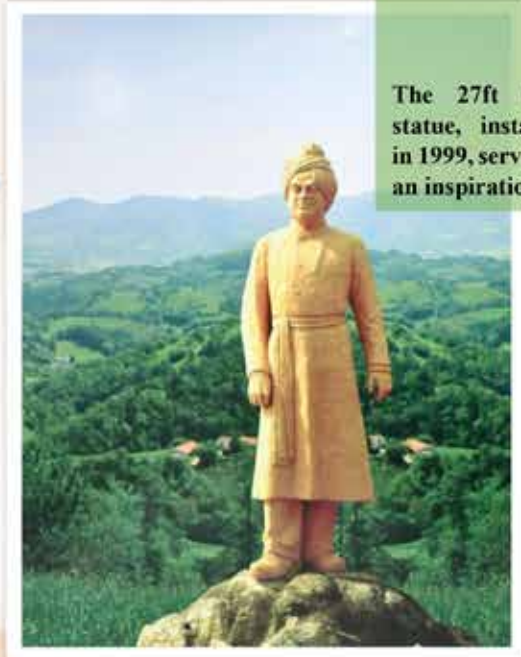
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Yoga Anusandhāna
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The 27ft high statue, installed in 1999, serves as an inspiration.

‘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



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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.

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- **Recognized as Center of excellence** in Yoga research through a developmental Grant from Govt. of Karnataka.
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- 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.

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)

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 | bhiyā 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.

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 ।
अत्राद्भवन्ति 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
One Day Food	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)
One Meal	Lunch or Dinner served to 1200 residents at Prashanti Kutiram on any one day!	₹ 30,000/- (INR Thirty Thousand Only)
One Breakfast/Snacks	Breakfast / Snacks served to 1200 residents at Prashanti Kutiram on any one day!	₹15,000/- (INR Fifteen Only)
Other	According to the donor's wishes.	As you wish

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
One-Year Rehabilitation	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)
One-Month Rehabilitation	Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one month!	₹ 20,000/- (INR Twenty Thousand Only)
Other	For a Specific purpose	As you desire

Value Driven Leadership through

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



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