

# योगा सुद्धा

A Monthly Journal of SVYASA (Deemed to be University)



**Dr. Manjunath N K**

Pro-Vice-Chancellor and Director of Research  
at S-VYASA was honored with

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# EDITORIAL

*My dear Brothers and Sisters,*

Turning tides from mysticism and snake charmers India has grown up to get reverence from all countries. All are looking forward to get guidance from US on all fronts mainly for health challenges. Covid gave us incentives to start independent medical research to find Vaccines. AYUSH systems as life style interventions for strengthening immune system. Integrative medicine has started hitting headlines as the need of the hour. Yoga Research on the ascent getting accepted as an effective adjunct in all medical systems of Allopathy and AYUSH as it is non-pharmacological.

Some specialist doctor said that Allopathy is aggressive front liners to put the goal while AYUSH is back end supporters to protect the goal. Both are needed for winning a football match. So is the IM is needed to deal with NCDs.

Also to add subtle and causal dimensions to the physical to make it multi-dimensional and to meet the multi-dimensional challenges posed by NCDs.

It is heartening to know that the MOHFW has planned to open up AYUSH in all their AIIMS hospitals in the country.

And to emphasize prevention, 1.5 lakh Wellness Centers are getting opened.

What is needed is, doctors who understand Integrative Medicine (IM) principles and practices more and more



to bring the true benefits of IM.

S-VYASA in collaboration with NIMHANS completed the first 6 months Certificate Course, named CCIM and has launched the second one on Jan 12<sup>th</sup> and also doing it with AIIMS-Delhi and others.

We welcome renowned doctors of both systems to join the same. More details can be had from our website and one point contact Dr. Ankita of S-VYASA: [ankitamerry@svyasa.edu.in](mailto:ankitamerry@svyasa.edu.in)

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

In this Shishira Ruthu (Winter Season) there are incidents of rampant Adeno Viral infections all over affecting Respiratory system causing Gastrointestinal disturbances, Cold, Cough, Fever, Body ache, Throat irritation, and malaise.

This is attributed to decreased immunity on account of the natural decline of the strength of digestive and metabolic functions (Agnimaandya) due to the seasonal changes. During this period one has to be careful with food and drinks, rest and sleep. It is necessary to take hot and light food and warm water and beverages. Drink hot water frequently. A herbal decoction prepared out of Thulasi, Ginger, Black pepper and Thriphala can be taken two or three times a day which will be of proven useful for early recovery.

In addition, Breath regulation stretching exercises and Praanaayaamaas like Anuloma-Viloma, Ujjai, Bhramari, Sheethali, Sheethkari, Sadantha, Sectional breathing and Yogic breathing will also be of useful.

To prevent any of the Seasonal diseases occurring during the transitional period which happens in between the seasons the most important thing is to fallow the Life-styles specific to the seasons.

In this season one has to fallow the Life-styles specific to Kapha Dosha.

There is no any specific line of treatment



**Happy Yugaadi!**

protocol or preventive measures for this kind of Seasonal diseases except the strict fallow of Seasonal Regimens (Rithu Charya) along with Dinacharya, Rithu Charya, Sadvrutta and Sadaachaara.

The infection will resolve automatically also without any further treatment.

Finally, I advise all the students to remain calm, quiet and relaxed.

Wishing you all a very happy and prosperous advanced Yugaadi, the new year festival in the coming month.

*With Pranams*

**Vaidya Dr. B R Ramakrishna**

Vice Chancellor, S-VYASA Deemed to be University, Bengaluru  
Editor in Chief 'RAJAS' Journal of AYUSH, RGUHS, Bengaluru





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## ब्रह्मसूत्रम् (Brahmasūtram)

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



आत्मेति तूपगच्छन्ति ग्राहयन्ति च (ब्रह्मसूत्रम्-४-४-३)

Ātmeti tūpagacchanti grāhayanti ca (Brahmasūtram-4-4-3)

**Meaning:** *But (the Sruti texts) acknowledge (Brahman) as the Self (of the meditator) and also teach other (to realise It as such).*

The humanity is in a new dawn of Renaissance in which the powerplay between meditation and medication is given importance by all health workers. Meditation is defined as Contemplation. Medication on the other hand is an interventional practice. Meditation becomes closer to the heart as it doesn't intervene; on the other hand, it invokes the power within. Therefore, a group of medical practitioners putting their heads together makes spiritual teachings a viable and tangible section of philosophical lessons.

In global scenario, it is a revelation and realization that physical problems are not caused by mere physical phenomenon but deeper, psychological problems and beyond. Having realized that medicine alone cannot provide a comprehensive solution for serious health issues, is this not the right moment to shift the focus on spiritual aspect from an integrated well-being perspective? The spiritual health perspective, which is deep rooted in Rishi-Culture, is the topic of discussion in this Adhikarana. Repetition of mental modification given in Shastras is very important in concretizing the emotional constructs, which are a set of functions assigned to the right brain that connect directly to the spiritual growth. Relatively it is easier to influence the emotional

mind than the intellectual mind. Emotions, right brain, spirituality, inner journey are all connected very closely.

Rishis and great Sadhakas have invented the methodology to ease the process of spiritual development. This is one of the methods by making an object of meditation close to the heart, in principle, bonding with emotion. Lord Shiva's infant form, Vishnu's childhood, playful events in Krishna's lifestyle etc would attract the attention of a softened mind which emotionally gets connected. Therefore, getting proximity is easy for meditation. Equally, terrifying forms of Vishnu, such as Narasimha, of Parvati, such as Kali, are meant to discard opposing forces, Asuri Shakti. However, in the process of sublimation, culture, and nurture of the emotional faculty, tender and young forms will be more suitable than ferocious forms.

There is abundant literature to indicate an invocation of multiples of 33 Devas (positive energies) for divinising this body (for instance *Mahanyasa*; let Rudra be established in hands, Indra in shoulders, Agni in eyes etc.). Similarly, Adi Shankara's Shiva Manasa Puja (worship of Shiva by mind) makes it very clear that visualisation for eternal connection with divinity in different forms elevates the human life. Amongst three types of meditations (*Pratika* p21 ►►



## 'Yoga Forum Munchen Patanjali' IASTAM Award to Dr. Manjunath N.K.



S-VYASA feels proud to congratulate Dr. Manjunath N.K., the Pro-Vice-Chancellor of S-VYASA University for receiving the 'Yoga Forum Munchen Patanjali' IASTAM Award for Excellence in Interdisciplinary Development of Yoga. Yoga Forum Munchen dedicated this an Award in the memory of Patanjali, author of Yoga Sutra to encourage



interdisciplinary activities and research on Yoga as Prof Reinhard Bogle is closely associated with IASTAM activities and encouraged by its collaborators. This year this Award is conferred to Dr. Manjunath N.K., Pro-Vice-Chancellor, S-VYASA University, Bangalore.

The IASTAM Award function was held on 21<sup>st</sup> January 2023 at Delhi Pharmaceutical Sciences and Research University (DPSRU), New Delhi. The award ceremony was part of the 'XIII IASTAM Oration & Awards Function 2023' and International Conclave on "Regulatory Aspects of AYUSH and Natural Products for Global Reach and Competitiveness".



Bengaluru, Feb 28: Chancellor of S-VYASA, **Dr. H R Nagendra** was honored with **TV9 Navanakshatra Award - 2022**. Award Ceremony was organised herein Manikya Hall of Palace Grounds and the Award was conferred by Dr. K Sudhakar, Hon'ble Minister of Medical Education and Health of Karnataka.



Bengaluru, Feb 26: Chancellor, **Dr. H R Nagendra** graced **11<sup>th</sup> Samagana Mathanga National Award Ceremony** organised herein Chowdaiah Memorial Hall. The Awards were conferred to **Vidushi Ranjani** and **Vidushi Gayatri**. Founder, Infosys Foundation & Chairperson, Murthy Foundation, Dr. Sudha Murthy; Dr. M P Shyam, President Rastreeya Sikshana Samithi, Bengaluru and many more dignitaries were present.



**A Delegation from S-VYASA, consisting of Dr. Manjunath N K, Pro-Vice-Chancellor, Dr. H R Dayananda Swamy, Director, Finance and Dr. Amit Singh, Medical Officer, Arogyadhama, recently met the Hon'ble Lt Governor of Jammu & Kashmir, Shri Manoj Sinha**



**Shri Sudhanshu ji Maharaj, Vishwa Jagrati Mission, Anand Dham Ashram, Delhi Magazine visited S-VYASA on 6<sup>th</sup> February.**





# Yoga Bhāṣya Sampat Series

## Known Yogic Verse Lesser Known Traditional Insight! – 3

There is a popular verse in Haṭhayogapradīpikā of Svātmārāma (15<sup>th</sup> Century) which gives the basic rules for breathing in the course of any technique of prāṇāyāma. It is as follows –

*Yuktam yuktam tyajedvāyum yuktam  
yuktañca pūrayet |*

*Yuktam yuktañca badhnīyādevam  
siddhimavāpnuyāt ||2.18||*

The general translation of the verse goes this way

– One should gradually exhale the breath and as gradually inhale it; one should also restrain it gradually. Thus is Siddhi attained.<sup>1</sup>

While it is true that the English

■ Prof. M Jayaraman  
Yoga & Spirituality  
S-VYASA School of Yoga



rendering is true to the source in translating *Yuktam* as “gradually” in inhalation, exhalation and holding the breath – still it is not insightful – as it does not give practical inputs with regard to the right way of inhalation, exhalation and holding the breath.

It is in such contexts, the Bhāṣya-sampat (wealth of commentary) of the Yoga Śāstra plays a crucial role in shedding light on Yogic intricacies.

Jyotsnā commentary on Haṭhayogapradīpikā written by Yogi Brahmānanda offers the following insights on the word *Yuktam* in this verse. The commentary reads –

*Prāṇāyāma (1)*  
*Yuktam*  
*Yuktam*  
*Yuktam*





# S-VYASA

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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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*Vāyurṃ prāṇam yuktam yuktam tyajed |  
Recanakāle śanaiḥ śanaiḥ eva recayet na  
vegataḥ ityārthaḥ |*

The Breath has to be exhaled in a gradual (Yuktam) manner. That is – during exhalation one has to exhale slowly and slowly and one not very fast.

**Practical insight:** It has to be noted that with the exception of Prāṇāyāma/ kriyā techniques where rapid exhalation is stated expressly (like in Bhastrika and Kapālabhāti) – in all other Prāṇāyāmas – to realize the prescribed benefit of the breathing technique – as a thumb rule - exhalation has to be slow. Be it Sūryabhedana, Ujjāyī, Sītākārī, Śītālī and so on.

This following is the meaning of the word *Yuktam* in inhalation presented in the Jyotsnā commentary -

*Yuktam yuktam ca na cālpaṃ  
nādhikam ca pūrayet |*

Gradually, neither more nor less should one inhale.

**Practical Insight:** While the pace of exhalation was important in the context of exhalation, *Yuktam* in the context of inhalation is the volume of breath. According to the capacity to inhale the practitioner has to inhale. Too less inhalation or too much inhalation – will not only be ineffective, it may also be harmful. On the other hand, right volume of inhalation will lead to Siddhi – the reaping of the benefit of the Prāṇāyāma. This principle of breathing again is true to every applicable technique of Prāṇāyāma.

The view of Jyotsnā commentary in the context of retention of breath -

*Yuktam yuktam ca  
jālandharabandhadiyuktam badhnīyāt  
kumbhayet | Evamabhyasyecet siddhiṃ  
haṭhasiddhimavāpnuyāt |*

Gradual/appropriate retention of the breath refers to holding the breath (within) with jālandhara and other Bandhas. If one practices this way, success in Haṭha will be attained.

**Practical Insight:** With regard to retention of the breath within, *Yuktam* points to holding the breath with the three Bandhas – Jālandhara, Mūla and Uḍyāna Bandhas. Merely holding the breath will not produce the desired result. While in the initial stages one can merely hold the breath, but the classical form of holding the breath is with the Bandhas.

Further, this comment beautifully integrates Prāṇāyāma with the practice of the Bandhas. The general perception is Prāṇāyāma is a different practice of Yoga and Bandhas are different practice. But this practical insight from the Jyotsnā commentary helps us understand the complementary nature and interconnectedness of the both these practices.

### Conclusion

As evident, the inputs from the commentary has brought out practical insights, which is generally hidden from superficial study of the text or its mere translation. This emphasizes the need to study and utilize the wisdom from the Yoga Bhāṣya Sampat (wealth of commentary literature) for better understanding of Yogic principles and practices for the desired impact in therapeutic, wellness and spiritual dimensions of Yoga.



**Prof. Nawal Prinja**, Technology Director, Jacobs (Nuclear) visited S-VYASA on 14<sup>th</sup> February and addressed the students & staff during Maitri Milan.



# S-VYASA

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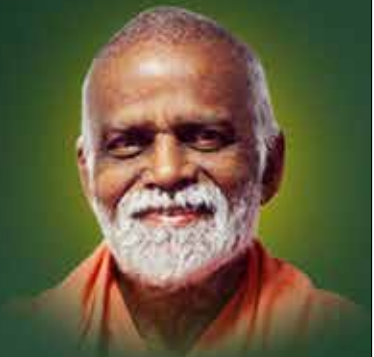


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# Pyramids and Temples

The pyramids are tall, flat, and mountain-like structures which sometimes has a triangular or concave shape. The Pyramid type of construction as temples and tombs can be observed in all human civilizations especially from Egypt, Mesopotamia, Iran, Central Asia, the Incas, and the Khmer.

The word pyramid is derived from the Latin, which is composed of two Greek words of "pira", meaning fire, and "mid" meaning middle. Among the five elements, pyramid is represented by the "fire" element. This is because the fire, represents the energy in the cosmological system and serves as the primary building block for both creation and life. It is believed that inside the pyramid at a height of one-third of the base, is where all waves carrying energy concentrate.

As pyramids are to Egypt, similarly Ziggurats (means "raised area") are for Mesopotamia. These are considered more as temples, a stepped building to home either their patron God or Goddess of the city. These were built using sun dried mud-bricks, for the religious dedication and fervor. Broad at the base, these pyramid shaped structures has a shrine on the top, where only priests go.

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



Unlike the Pyramid, the "Temple" too is a Latin word, derived from the "templum" meaning a large open space with a peripheral view. Temple considered synonymous with a shrine, also means the realm of the sky, a place of divine presence or for a ritual observation. It is considered the seat of divinity, a sacred institution where one can find mental solace.

Pyramids, as a royal tomb was constructed with the belief that placing the bodies inside the pyramids reaches eternal life. Both Pyramids and temples are usually constructed with a pointed mountain due to the belief that earthy spirits reach the sky through these pointed structures.

In India, whose land is rich and diverse in both art and culture, we basically have 3 types of temple architecture.

They are Nagara of North, Dravida of South and Vesara style which is a fusion of both Nagara and Dravidian Architecture.

The Hindu temple architecture represents a beautiful amalgamation of the entire cosmos.

It represents prithvi (earth), akasha, svarga (the astral world) and the patala (world below). The temples depict not only the major and minor deities, but also depicts flora, fauna and aquatic life on its structures.

The basic nature and form of the Hindu temple consist of the following.

**Garbha Griha:** It is an inner cave like sanctum. Situated under the lower





portion inside the Vimana. This is the place where the primary deity is housed and is the focus of much ritual attention.

**Mandapa:** Seen as an entrance/ pavilion to the temples, this can either be enclosed or open roofed. It acts as large spaces to incorporate a large number of worshippers. There is a Nandi mandapa for Lord Shiva temple and Garuda mantapa for Lord Vishnu temples and some temples have multiple mandapas in different sizes like Ardhamandapa, and Mahamandapa. Ardhamantapa is also known as "sukanas" which is the narrow pavilion connecting Garbha-griha and the Navaranga. There is another type of mandapa called Nrta mandapa which serves as a big hall for congregational services like singing, dancing, recitation of mythological texts and religious discourses. The Sanapana mantapa is a hall used for ceremonial purposes and this leads to Mukha mantapa the opening pavilion. In Nagara architecture one can see the mandapa, the sanctum and the tower predominantly in *Chaturasra* (square) whereas in Dravidian architecture it is same plus has prana vikara.

**Shikhara or Vimana:** This is the mountain like spire which an important feature of the temple. This comes above the sanctum and is called "Shikhara" in the North Indian temples and "Vimana" (ship/ boat) in the South Indian temples. This tower/ spire, as the pyramidal portion of the temple represents the mythological 'Meru' or the highest mountain peak. The size and shape of this can vary from region to region. Shikara is represented by a Curvilinear centred over the sanctum and Vimana by a Straight-edged pyramidal structure having a number of storeys. And the height of each storey diminishes in arithmetical progression. The Shikhara can also be hexagonal and also in octagonal. It is believed that these Shikaharas



forming a step shaped pyramid helps in reducing mass and weight and keeps the temple roof in position. The shikharas also help in drawing the celestial power and gives the deity placed underneath the needed effulgence and metaphysical power. The interesting factor here is Shikaras and Egyptian Pyramids are similar in their preservatory property. The pyramids drew cosmic energy to preserve the bodies of the Pharaohs as they considered their Kings to be divine, and many experimental studies have proven their effect in preserving foodstuff fresh, for the meditators to experience an alpha effect. Similarly the devotees in temples connecting themselves with devotion to garbhagriha are found to experience a mental solace. It is also interesting to note that prasadam, offerings found in the Garbhagriha is found to be fresh for a long time.

**Amalaka:** This name comes the Indian gooseberry fruit. It is the stone disk, a perforated ring stone forming a step pyramid. It is the representation of lotus and is considered a symbolic seat of the primary/ main deity below. It is considered the base for the Kalasha, the finial. It is also symbolically considered the gateway to Heaven.

**Kalasha:** It is a metal (steel, iron, aluminium or bronze) or stone spire (found in ancient temples) placed on the domes of the Hindu temple. There



are different types of Kalasha. A kalasha in the shape of a bull's horn is called "Singh Kalasha" found in Siddhivinayaka temple in Mumbai. A group of three kalasha (Tri Kalasha) which is used on Gopurams and Main gates is found in Badrinath temples. A pot/ pitcher shaped kalasha called as "Matka Kalasha" can be found in Mumba devi temple. A round shaped with a fine tip on top kalasha known as "Gol-Kalasha" can be found in Jagannath temple in Puri. These kalashas are filled with grains which is an age old tradition and replaced every 12 years during the festivals.

**Antarala:** As the name itself suggests it means an "inner chamber"/ "interior space". It is considered as an intermediate space or foyer, commonly seen in North Indian style temples. Antarala are commonly seen in Chalukyan Style temples in which the 'Vimana' and the 'Mandapa' are connected through the 'Antarala'.

**Jagati:** It is a raised platform which lies on a base called "adhithana" which adds to its height. But not all adhithana leads to jagati platform and jagati is usually not seen in temples enclosed by walls. Jagati in both Hinduism and Buddhism allows for a ritual circumambulation

**Vahana:** Vah in Sanskrit means "to carry". It is the animal vehicle and is considered as the emblematic of Deity. The Deity is usually seen sitting or riding on this vahana. Vahana is also seen as a divine attribute. Positively it symbolizes as doubling the function of the deity's powers. Example Lord Ganesha's vahana is mouse (Mushika/ Dinka), Lord Kartikeya has peacock, Lord Shani has Crow within whom he represses thieving tendencies.

**Dhwajastambha:** This refers to the flagstaff, which is built within the temple walls. It is installed in front of the temple and is built using either stone or wood and covered by a metal (gold/ silver/ copper/ brass) called as kavacha. This is an important feature of Agama style especially in South Indian temples. It has branches (three) pointing towards the

sanctum which is a symbolic representation of righteousness, reputation and propriety of Trimurti (Vishnu, Brahma and Shiva).

### Golden Ratio and Fibonacci sequence: Pyramids and Temples

Most of the ancient sites in the world have monuments, temples, or spiritual sites that comply with this law of nature - Golden Ratio and Fibonacci sequence.

The Golden ratio is an irrational number and approximately equals to 1.618 which is represented by the Greek symbol known as phi ( $\phi$ ). The Pyramid of Gizah is known as Great Pyramid as it encodes an enormous amount of numerical relationships like - Pi, Phi, the dimensions and movement of our planet, axial tilt, precession and speed of light. This pyramid follows the principle of squaring the Circle. Its base to height ratio generates the Golden Ratio  $\Phi=1.618$ .





**Acharya Pingala:** An ancient Indian mathematician was the first inventor of the Binary number system and the Fibonacci sequence authorized in his book **Chandahsastra**. Fibonacci sequence, earlier called “Pingala number” are the mysterious collection of numbers found in many biological environments, like seeds and petals arrangement in flowers and branching proportions of the human body. These sequences of numbers are believed to be first discovered by Ancient Hindus and then by the Italian Mathematician Leonardo Pisano Bigollo also called Fibonacci (1170-1250). **Acharya Pingala**, referred this sequence of numbers as **Maathra Meru**. In his Chandahsastra sutra he describes Pascal’s triangle, Binomial expansion and Fibonacci sequence.

The Mount Meru, a pyramid of stacked numbers was known as “Yang Hui's triangle” by Chinese and “Tartaglia's Triangle,” by the Italians. In the Western European mathematical literature, it is called Pascal's triangle. Within this pyramid is the sequence of numbers that depicts the Fibonacci series. Pingala explains this as “mountain of cadence” where the diagonals ascend to Unity or the top of pyramid. And while spiraling downward as arithmetic proportions converges to golden mean of 1.618033.

Advanced concept of Fibonacci numbers and

value of Pi can also be found in Sri Krishna Stuthi.

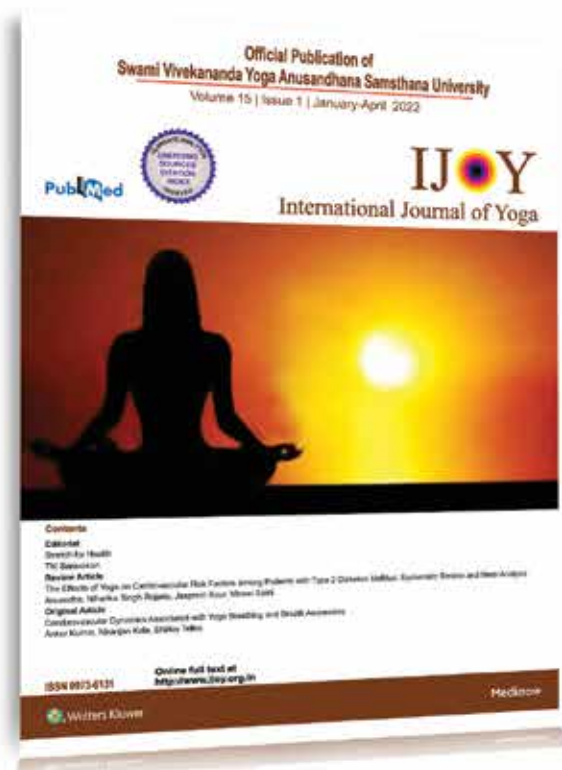
Many of the Hindu temples were constructed on the principles of astronomy and mathematics. And in relation to Hindu temples the Fibonacci pattern can be seen as a sequential spiral shapes of the **12 Jyothirlinga temples of Lord Shiva in India**. And they are located from areas of higher solar radiation to lower solar radiation indicating the law that “Energy balances itself” -High to Low in the Fibonacci Pattern/Pingala series. **These are shaped like the Conch Shell of Lord Shiva**. The conch shell (Sankha) meaning the “pacifier of negative energies” produces the sound of “OM” which is the sound of Nature, the Universe. Interestingly, the five holy Lord Shiva temples starting from Kedarnath to Rameshwaram are also built on the same longitude of **79° E 41’54”**. **Similarly, the existence of Golden ratio is proven in the famous Tanjavur Brihadeeshwarar temple prakaram.**

The five pointed star, the *Mrityunjaya* Yantra and the Sri Yantra (43 inner triangles by the interlocking of the 9 main triangles) follows the Fibonacci series and Golden Ratio from the Vedic mathematics. It exhibits the nature of not only creating life but also preserving it. Since the ancient Hindus were aware of the significance of golden ratio, they used these concepts to design fractals called Mandalas.



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**Dr. Ishwaria M Subbiah, USA**  
with the Chancellor,  
Dr. H R Nagendra

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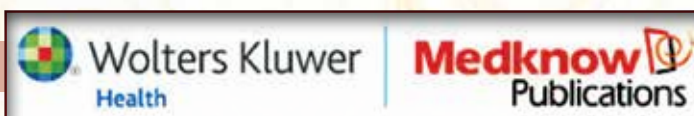
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# A COMPARISON OF YOGA AND DAOISM OUTLOOK ON YAMA AND NIYAMA

*Yama* and *Niyama* are two major ethical guidelines in the philosophies of *Yoga* and *Daoism* (or *Taoism*). They both provide a firm foundation for moral and spiritual growth and have a significant impact on the practices and beliefs of those who follow these principles. While there are similarities between the two traditions, their approaches to ethical living also have significant differences. This article aims to explore and compare the main differences and similarities between ethical disciplines in these two traditions. By examining the teachings and practices of these two ancient philosophical traditions, we can gain a deeper understanding of the significance of these principles in the practice and attainment of personal and spiritual growth.

## Ethics in Yoga

*Yoga* is an ancient Indian tradition that is comprised of physical, mental,

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and spiritual practices aimed at achieving union with the divine. *Yama* and *Niyama* are the first two limbs of the eight-limbed path described in *Patanjali's Yoga Sutras*. [1] *Yama* encompasses five ethical principles: non-violence or harmlessness (*ahimsa*), truthfulness (*satya*), non-stealing (*asteya*), continence (*brahmacharya*) and non-covetousness (*aparigraha*). *Niyamas* consists of five other principles: purity of body and mind (*sauca*), contentment in all circumstances (*santosa*), austerity or self-discipline (*tapas*), introspective study of the scriptures (*svadhyaya*) and surrender to God (*Ishvarapranidhana*). *Yama* and *niyama* refer to the universal precepts of moral behavior. *Yamas* are those principles of wrong behavior which we should shun. *Niyamas* are those





principles of right behavior, which should be embraced.

### Ethics in *Daoism*

*Daoism* is a spiritual and philosophical tradition originating in ancient China. The concept of ethical principles is not directly addressed, but its foundational text, the *Dao De Jing* (also known as the *Tao Te Ching*, written by *Lao Tzu*), outlines the *Daoist* worldview and each chapter provides its own philosophical insight on ethical principles. The *Daoist* outlook on ethics emphasizes living in harmony with nature and following the natural flow of the *Dao* (or the Way). *Daoism* does not prescribe a specific set of ethical guidelines like in yoga. The concepts of *Yama* and *Niyama* are implicitly embodied in the concept of *De* (virtue), which is the Chinese term for ethics. On the other hand, *Dao De Jing* focuses on the concept of *wu-wei* (not violating the laws of nature), which encompasses the ethical guidelines of *Yama* and *Niyama*. The *Dao De Jing* proclaims various ethical principles,[2] such as non-violence, non-attachment, austerity, contemplation, non-covetousness, simplicity and self-cultivation in many aphorisms and the Three Treasures (Chapter 67) include the basic virtues of compassion (*ci*), moderation (*jian*) and humility (*bugan wei tianxia xian*).

### Comparison of *Yama* and *Niyama* in *Yoga* and *Daoism*

One of the main differences between the ethical discipline of *Yoga* and *Daoism* is the number of principles. *Yoga* addressed ten ethical principles (five *Yamas* and five *Niyamas*), while *Daoism* has a more general focus on ethical guidelines. Another difference is that *yoga* focused on specific behaviors, while *Daoism* embodies them in the concept of *De*. For example, in *Yoga*, the principle of *Ahimsa* (non-violence) is a specific ethical principle that is applied to all living beings, while in *Daoism*, the concept of *De* encompasses

the idea of non-violence and is embodied and surrendered to *Dao*. Chapter 21 of *Dao De Jing* mentions "For the countenance of great virtue, only the Way is to be followed." [3] Chapter 78 states: "Nothing in the world is more flexible and yielding than water. Yet when it attacks the firm and the strong, none can withstand it, because they have no way to change it." This highlights the concept of non-aggression and humility in *Daoism*. Additionally, *yoga* emphasizes the importance of following these principles as a way of achieving union with the divine, while *Daoism* emphasizes the importance of living in harmony with the *Dao*.

However, there are many similarities in the ethical guidelines of *Yoga* and *Daoism*, both traditions emphasize the importance of living a virtuous life and the practice of self-reflection. For example, Chapter 56 of *Dao De Jing* mentions "Those who know do not say, those who say do not know," which aligns with the *Yama* principle of *Satya* in *Yoga*. The concept of *Niyama* is also not explicitly addressed in *Daoism*, but the idea of living in harmony with nature and self-cultivation is emphasized in *Dao De Jing*, which aligns with the *Niyama* of *Saucha* and *Svadhyaya* in *Yoga*. Chapter 64 similarly emphasizes self-cultivation: "What is rooted is easy to nourish. What is recent is easy to correct." *Laozi* said that the Three Treasures are the basic ethical principles for practicing *Dao* in life: compassion (*ci*) was referred to additional terms such as gentleness, kindness, love and charity; moderation (*jian*) includes frugality, austerity or simplicity of living; humility is the quality for a successful life and adherence to the nature law of the *Dao*. [4]

### Summary

It is important to note that both *Yoga* and *Daoism* place a strong emphasis on ethical disciplines as a means for individuals to live a virtuous life, achieve inner peace and self-realization. There are some key differences between the ethical



disciplines in these two traditions. *Yoga* has a more prescriptive approach with ten specific ethical principles, while *Daoism* are not presented in a structured manner like the five *yamas* and five *niyamas* of *yoga*. However, the text contains a number of verses that touch upon ethical themes. Even though they were formulated under a specific social and historical background, they go beyond time, race and culture, that is valid for all. In a positive intent, they provide not only personal but also social guidelines for developing physical, mental and spiritual dimensions of well-being. This comparison highlights the complementary nature of these ethical systems. If our actions and ways of thinking engage us in universal ethics with increasing awareness, then it is possible to cultivate one's personality, creating pure altruism in the community and also harmony with nature. Further study of these ancient traditions can provide valuable insights into the development of ethical systems and their role in shaping human behavior and consciousness, and deepen their

understanding of the path to freedom.

### Acknowledgement

I would like to express my heartfelt gratitude to Prof. TM Srinivasan for taking the time to review and correct my paper. His insights and suggestions have been invaluable in improving the overall quality of my work. His expertise and guidance have helped me to clarify my thoughts and presented my ideas more effectively.

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## «p5 ब्रह्मसूत्रम् (Brahmasūtram)

*Upasana* - image worship, *Karmanga Upasana* - divinising the actions as in *Manasa Puja*, *Ahangraha Upasana* - self as an embodiment of *Atma*), *Ahangrahopasana* is known to be superior to others as it prerequisites much of intensive effort and being closest to the destination. Every single organ and faculty of body and mind become bricks and mortar of worship, which is known to be essentially spiritual in *Ahangrahopasana*. Shlokas such as '*Ahamasmi param brahma...*' (I'm that eternal *Brahma*, pure, unchanging), would guide a seeker to structure the method of contemplating oneself as *Brahma*.

The focus of this *Adhikarana* is when there are statements in *Upanishads* that *Aham Brahmasmi* (I'm that), *Tattoamasi* (You are that) etc.,

should a *Sadhaka* visualise the self as *Brahma* or a different one called *Jiva*? The opponent advocates that they are two different entities. *Jiva* (individual) is attached with pain, pleasure, sorrow and limiting factors. As response to what *Purvapakshi* says, *Siddhanti* presents that they are not different, both are essentially one. The pain, pleasure experiences are just for the sake of *Ahankara* (ego) and *Antahkarana* (internal organ). With *Ahangrahopasana*, physical, vital, psychological, intellectual, and spiritual selves become integrated for betterment and freedom. The *sutra* finally declares that in the grand tradition of *Veda* and *Yoga*, the realisers of truth, the *Rishis* just do not proclaim; instead they educate the other members and seekers with the same spiritual lessons.

*to be continued...*



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## Book Review:

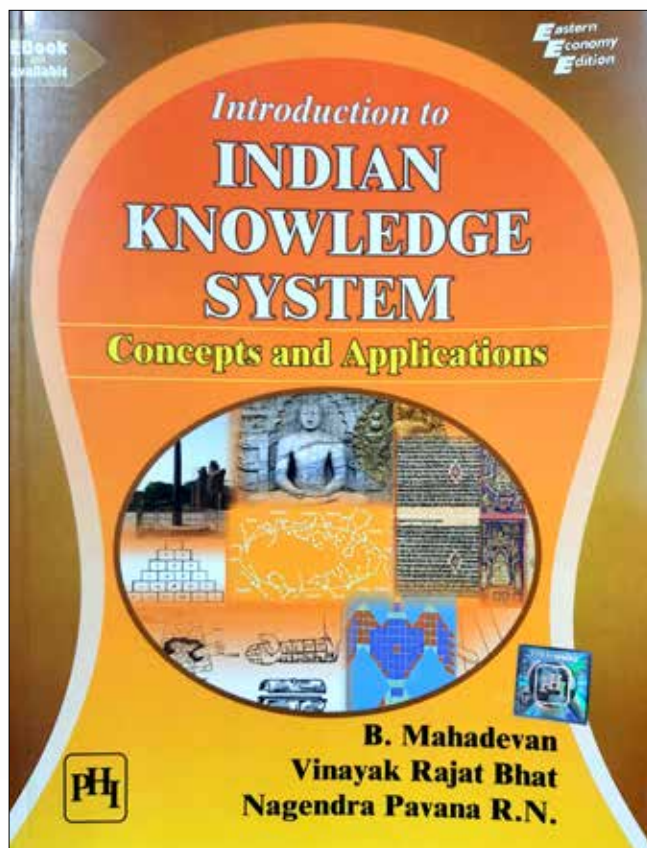
# Introduction to Indian Knowledge System Concepts and Applications

By **B Mahadevan, Vinayak Rajat Bhat**  
and **Nagendra Pavana R N**  
PHI Learning (P) Ltd, Delhi, 2022

This book with the above title is a valuable and timely addition to Indian Knowledge System (IKS). IKS is defined as all types of knowledge starting from formulation of Vedas to knowledge related to temple building, town planning, agriculture, metallurgy, number system, astronomy and many more. Thus, IKS encompasses any knowledge system used in the past (up to and until say, 200 years ago) in social, medical, metaphysical, philosophical and religious dimensions that provided support to Indian society. As the authors point out, IKS could be split into two major categories: literary and non-literary branches. The literary branch consists of classical texts (actually oral tradition) of Vedas, Puranas, Ithihasas, Dharma Sastra and the 6 systems of Indian philosophy. It also includes other dharmic systems such as Buddhist and Jain philosophies, as categorized by the authors. The non-literary knowledges are the ones such as art, dance, music, food and folklore [p. 11].

The chapters in the book are organized into four parts: Part I deals with Vedic concepts, darsanas, puranas and other ancient systems. Part II presents foundation concepts in IKS, namely, linguistics, number systems and classifications. Part III deals with science, engineering and technology in IKS. Part IV presents humanities and social science ideas in IKS, including health, wellness and psychology.

After introducing overview of IKS, the book starts



with an overall organization of Vedic corpus culminating in an introduction to Vedaangas. The text and accompanying tables provide a summary of the main contents of all four Vedas; the Upanishads are also introduced briefly along with Vedaangas, namely, Siksa, Vyakarana, Nirukta, Chandas, Kalpa and Jyotisa. Balanced living, sustainable practices and life guided by rta, satya and dharma are introduced to let the reader realize the importance of the seen and the unseen world that surrounds us; the duties of each individual in maintaining cosmic order is presented, though briefly.

We should realize that the philosophical systems of Jainism and Buddhism, while not



accepting Vedas as authoritative texts, have contributed to IKS and hence part of IKS. These are also presented briefly in the book. The next area taken for discussion is the puranas. In its grand introduction to these literatures, the book says “Maha-puranas the largest ever composed literature in the history of mankind is very extensive. There are 18 maha-puranas and they are estimated to contain... about 400,000 verses” [p. 84]. This astounding compilation covers a vast panorama starting from ideas in fetal development, health, medicines, astronomy, geography, iconology and iconography, temple worship details, the unseen worlds of devas, genealogy of kings etc. The wealth of information available in this is so vast that the Puranas are designated as the fifth Veda.

Part II of the book takes us to the concepts in linguistics, number system and a presentation of framework and classification of knowledge itself. The last mentioned is very important since this in its turn, defines the seeker of knowledge and the knowledge that is sought. The importance of this topic cannot be over emphasized since this ultimately defines the path and the goal to all human endeavors.

Part III deals with science, engineering and technology in IKS. Mathematics has always had an important role, whether designing and building a residential building, temple, a dam for water storage or simply designing the wheel of a cart. Invention of zero, numerals, the value of pi, algebra, trigonometry and even binary mathematics are presented in the book with adequate examples. One of the high points of Indian mathematics is its application to astronomy wherein meticulous calculation of astronomical events (such as eclipses) is carried out to this day. Indian metallurgy, dyes, painting technology, ship building and the 64 kalas are also introduced and exhaustive references provided. Town planning and architecture (including Vastu sastra) are of interest and finds a place in the book.

Part IV deals with humanities and social sciences in IKS. Health comprising of both physical and mental health, the theory of gunas and its relevance in understanding human personality and consciousness are introduced. Here we have much to contribute to modern medicine on one hand and modern physics on the other, both of which are struggling to come to terms with objective/ subjective and real/ non-real nature of the universe with many serious philosophical implications.

It is not possible to summarize a book of this magnitude which is brought out with thoroughness and completeness. There are no high-flying claims; the references are profuse to support the material presented. Each chapter has learning objectives, clear subtitles, dialog boxes to summarize the concepts presented, summary, review questions, a discover IKS section, suggested reading references and end notes. All these make the reading easy and students will find this extremely useful. The teachers will also be able to deal with topics in an organized way. This book is a treasure house of information on Indian Knowledge System. The presentation is well grounded and systematic without the usual hype, which unfortunately surrounds such presentations.

The authors should be thanked for an excellent presentation and well documented and carefully edited book. We hope this book becomes a benchmark in collection of such knowledge systems and one that is studied by all students at college level.

■ T. M. Srinivasan, PhD  
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# Yogi Vivekananda - 21

Swami Vivekananda is a spiritual Giant. He is a Yogi. Yoga which is practiced by Swami Vivekananda is more mind bound than body bound.

If the available definitions of yoga are carefully studied, we find that each definition deals more with the mind than with the body. Vasishtha Maharishi's definition is Manah prashamanopayah yoga ityabhidhiyate. Patanjali's definition is yogas chitta vritti nirodha. Sri Krishna's definition is Samatvam Yoga Uchyate. Almost all the definitions deal with the mind only.

The practice of yoga is more for self-realization than for body perfection. No doubt, physical health is essential but the goal of yoga is God's



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



realization or self-realization. For this, the mind is to be utilized. Unless the mind is controlled, regulated, purified, calmed down, and finally, annihilated self-realization is not possible. Therefore, Swami Vivekananda lays more stress on the mind than on the body.

So far, nobody has seen his/ her face directly without a mirror. Similarly, Atman or God cannot be seen or realized without the help of a mirror. There are a few steps for utilizing the mind to reach the goal. As the mirror is necessary to show the face. The face may be clean and bright. But, it may not be so, if the mirror is not clean. Similarly, God or Atman is always bright and present but if a mirror is not clean then cannot be well reflected. Sun is bright. But, he can be covered by a dark cloud the defect is not with God or Atman or Sun or Face. The defect is with the mind or cloud or mirror. Purification is therefore necessary. The cloud is to be removed, Mirror is to be cleaned and the mind is to be purified.

The second step is to keep the mind steady. If the mind is not steady, if the mirror is not steady, the reflection will not be proper. Therefore mind should be kept steady.

Swami Vivekananda, therefore, opts for purification of the mind and steadiness of the mind as compulsory steps for Yoga Sadhana. When one's face is seen, there will be no need for a mirror anymore. Similarly, when God is seen there is no need for the mind.

The goal of life is God's realization. For that mind is necessary. When one's God's realization



happens mind can be dropped. The absence of the mind is called the annihilation of the mind.

While Swami Vivekananda making a whirlwind tour in the west he propagated the four Yoga. They are Jnana Yoga, Raja Yoga, Bhakti Yoga, and Karma Yoga. In all these yogas his stress is on the mind only. In Jnana Yoga mind is trained to reach the highest truth which is Satya or absolute truth. In Raja yoga, he lays stress on concentration, meditation, and single-pointed focus of the mind. It helps strengthen one's willpower and determination. In Bhakti Yoga the mind is trained to channel one's emotions nobly and divinely. Devotion is noble emotion.

A noble emotion is a positive divine feeling such as pure love. This also is directly connected with the mind. In karma Yoga, he highlights the need for a noble attitude of the mind for properly performing an activity. No action is good or bad. It is the attitude that makes it fair or foul to develop the right attitude mind is to be properly trained.

Therefore in all four yogas, it is the training of the mind that is essential.

In short, Yoga is more a training of the mind for self-realization than a training of the body for sound health.





Chairman & Managing Director of ZeeTen Cybernetics Group & Lt. Col. **(Er) Sanjeev Kaul** visited S-VYASA on 16<sup>th</sup> February and met our Hon'ble Chancellor, Dr. H R Nagendra ji.

**Sri Deepak Rath**, Chief Editor of Uday India Magazine visited S-VYASA on 16<sup>th</sup> February and met our Hon'ble Chancellor, Dr. H R Nagendra ji.



**Inauguration of Recreation Centre at the Girl's Hostel Premises** dated on February 13<sup>th</sup>, Monday. The Recreation Centre inaugurated by Hon'ble Chancellor, Dr. Hr Nagendra Guruji. Pro-Vice Chancellor & Director-Research, Dr. Manjunath N K, Registrar, Prof. S Siva Sankara Sai, Deputy Registrar, Dr. Vasudeva Vaidya, Principal - School of Yogic Sciences. Dr. Vikas Rawat, Principal, Sushrutha Ayurvedic Medical College & Hospital, Dr. Sanghamitra Patnayak, Principal of TSYNM, Dr. Apar Saoaji, Sri Anish were present.



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# Ratha Saptami

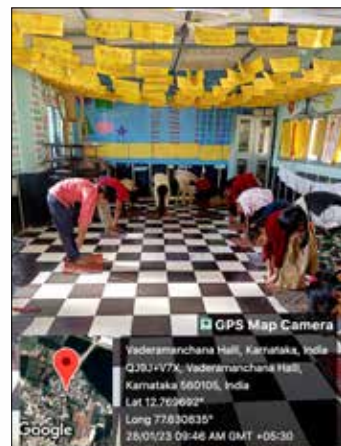
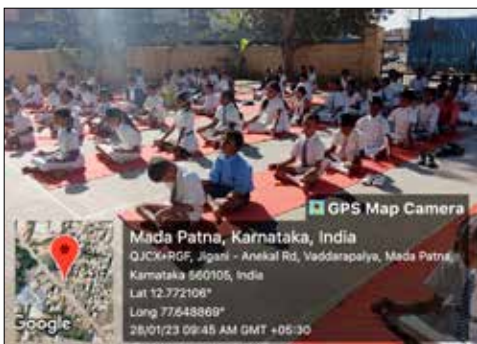
## A day out with The Sun!

Jigani, Bengaluru, Jan 28: Ratha Saptami is a highly auspicious festival celebrated by Hindus and it is dedicated to Lord Suryanarayana. It is during this time that the Sun changes his direction and moves from the Southeast to the Northeast.

The Team Arogyadhama understanding the responsibilities towards the society and living true to its vision and mission, celebrated Ratha Saptami by teaming up with 12 other schools run by the Government, in the vicinity.

Surya Namaskar was performed 108 times by the participants. It was an amalgamation of Science and wisdom including culture. While the participants soaked in the warmth of the early morning Sun, they could rejuvenate and energize themselves during the process. The importance of the festival was driven home by the coordinators of Arogyadhama, thus bringing out the Science and wisdom behind the celebration. The initiative was much appreciated by everyone who witnessed the feat!

Arogyadhama, housed at Prashanti Kutiram campus, has plans of reaching out to every household with a aim that proclaims Yoga to Every Home.





# S-VYASA made a Free Distribution of Study Materials to School Children

Recently, S-VYASA under its School Adoption Program made a free distribution of bags, notebooks and stationary among the students of nearby 13 schools.

### Details of distribution

SNo	Schools	Students
1	Ramasandra	42
2	Harappanahalli	155
3	Bukkasagara	44
4	Matalimganapura	40
5	Ragihalli	44
6	Kadujakkanahalli	15
7	Giddenahalli	23
8	Indalavadi	140
9	Indalavadi High School	220
10	Konasandra	85
11	Devasandra	34
12	Madapatna	250
13	Vadera Manchenalli	97
<b>Total</b>		<b>1,189</b>





# MSc-PCP Program of CODE Centre for Open & Distance Education

Admited all the odds, after three years, we have successfully conducted our first offline personal contact program (PCP) for the Master's program students from 16<sup>th</sup> January to 22<sup>nd</sup> February with all caution and care. Students spent



First Semester from 16<sup>th</sup> – 23<sup>rd</sup> January 2023

a week in their classes experiencing the Gurukula way of education. Their day started in the morning at 5 am with an asana & pranayama session and followed by the concepts of traditional chanting, texts of Vedas and Upanishads, and combined with modern scientific knowledge. Students were committed and enjoyed every session in the serene atmosphere of Prashanti. Overall, it was really a scintillating experience for everyone.

Second Semester from 26<sup>th</sup> January - 2<sup>nd</sup> February 2023



Third Semester from 5<sup>th</sup> – 12<sup>th</sup> February 2023





Felicitating the Visiting Industry Experts & Venture Capitalists at Tarangini by Guruji on 8<sup>th</sup> February





# TCS Yoga Council @ S-VYASA



A team of TCS Yoga Council met on 9<sup>th</sup> February at Prashanthi Kutiram, addressing MSc Students who joined from Tata Consultancy Services. Hon'ble Chancellor, Dr. H R Nagendraji, Director of CODE, Dr. Natesh Babu, Deputy Director of ODL, Dr. Mohan Kishore, TCS Bengaluru Head, Mr. Sunil Deshpande, Yoga Council Head, Captain Girish and others were present.





# The Induction Program for New Recruits of C-DAC



The Induction Program for 2023, at S-VYASA new recruits of C-DAC was held at S-VYASA Campus on 3 & 4 February 2023, with 130 participants along with the Senior Officials & Managers around 20, total 150 of them actively participated in the event. The Co-ordinator for the entire Program was Dr. Devika Kaur and all the volunteers were from 4<sup>th</sup> Sem BSc carried on the assigned work under the guidance of our Registrar Dr. Siva Sankara Sai ji.

Guruji H R Nagendraji & Exec Director, Sri Sudarshan ji, C-DAC inaugurated the event. This was followed by a series of lectures from the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. The Yoga & Pranayama session was conducted by Sri Sachin Dhamdhare, Krida Yoga and Recreational activities were conducted by Sri Sailesh Pradhanji and team. The highlight of this event was the lecture by Guru Ji "Harnessing the left brain", which was highly appreciated.





## A Delegation from Christ Deemed University visited S-VYASA



Dr. Aiswarya V R, Asst. Professor & Dr. Nagalakshmi S, HOD of Christ Deemed University, Bangalore visited S-VYASA, Deemed to be University with ten students on 6<sup>th</sup> February. The primary purpose of the visit was to understand human resources, opportunities, and interaction with experts. Dr. M K Sridhar, Distinguished Professor, interacted with us in subjects such as consciousness, physiology and psychology.



The session started with a detailed history of yoga (specifically, the Patanjali-195 sutra) and research works. Dr. Deepeshwar Singh explained states of mind and evidence-based research on cognitive functioning changes due to yoga therapy. The team also gave information regarding significant role of non-invasive (EEG, fMRI, etc) techniques in identifying the physiological and cognitive changes among participants. They also discussed their various research projects and collaborations in India and abroad.



On Saturday 18<sup>th</sup> February **Mahashiavaratri** celebration happened in Sruti Mandir, Prashanti Kutiram, S-VYASA, Deemed to be University. 6:30 am Rudrabhishekham, Alankaram, Mangalarati to Shri Dakshinamurthy were performed. Evening 4:30 pm onwards 108 Rudrabhishekham to Shri Dakshinamurthy, simultaneously special arrangement is done for all devotees to do abhisekam to Shivalingam. All Prashanti Kutiram inmates availed this opportunity and immersed in the bhaktibhava. In the night many students performed classical and semi-classical dances depicting the importance of Shivaratri, Shiva Tandav Nruttyam and also some students lead Bhajans on Shiva and others gave instrumental music.



# The Inter-Institutional Volleyball Sports Competitions in Prashanti Campus



The Inter-Institutional Volleyball Sports competitions among the four institutions located in Prashanti Kutiram campus of S-VYASA, namely (1) School of Yogic Sciences (2) School of TSYNM (3) Sushrutha Ayurvedic Medical College & Hospital and (4) Sushrutha School of Nursing & College was held on Saturday, 4<sup>th</sup> February, 2023 in the Stadium near Lakshmi Amma Canteen, at 2:30 pm. Hon'ble Chancellor, Dr. H R Nagendra Guruji, Hon'ble Vice-Chancellor, Dr. B R Ramakrishna, Director Finance & Administration, Dr. H R Dayananda Swamy, Registrar, Prof. S Siva Sankara Sai, Deputy Registrar, Dr. Vasudeva Vaidya and other senior officers inaugurated the event.

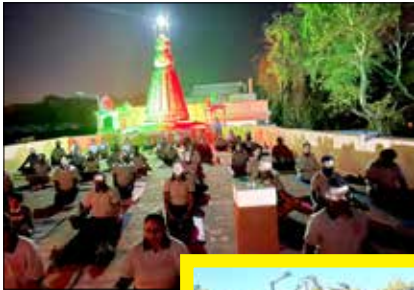


Winners	
Boys	Winners - Sushrutha Ayurvedic Medical College & Hospital
	Runners - School of Yogic Sciences
Girls	Winners - School of Yogic Sciences
	Runners - School of Naturopathy





# Ratha Saptami celebration by VYASA and S-VYASA Affiliates



In association with Rotary Club, Ratha Saptami was celebrated in Asha Yoga Centre with 108 Suryanamaskar offline and online and around 70 people participated.

Participants of Patanjali Yoga Training and Research Centre, Ernakulam, performed 108 Suryanamaskara early in the morning at Maharajas College Ground, Ernakulam.





Ratha Saptami celebration  
in the Campus of Vidhana Soudha, Bengaluru

With the guidance of Dr. D S Wodeyar Ratha Saptami was celebrated by **Samyama Yoga Mahavidyalaya** in Bengaluru. Around 140 Yoga Sadhaks took part in the event.



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