

योगा सुदीक्षा

A Monthly Journal of SVYASA (Deemed to be University)



Celebrating Unity through Yoga

2nd Edition of
the National Yoga Conclave

Art of Living
International Center, Bengaluru



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योगसंज्ञितम्

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EDITORIAL

Death, Rebirth and Re-incarnation

My dear Brothers and Sisters,

The concept of death has undergone a significant evolution throughout human history, with various criteria used to define it. Traditionally, the cessation of heartbeats was considered indicative of death. However, medical advancements have challenged this notion, as individuals have been known to survive even after their heart stops beating. Subsequently, the cessation of brain function became another criterion for death, often used as a legal definition.

Nevertheless, there are instances that challenge these conventional definitions. Some individuals, particularly those deeply engaged in meditation or spiritual practices, seem to transcend the boundaries of traditional death. In certain Himalayan Buddhist traditions, for example, practitioners enter a state known as *Tukdam*, where their bodies remain intact even after brain function ceases, suggesting a delay in the process of physical disintegration.

Rebirth and reincarnation are concepts deeply rooted in various spiritual and religious beliefs. Rebirth refers to the renewal or reincarnation of the soul into a new body or form of existence. In Buddhism, reincarnation is not seen as the transference of a soul, but rather the continuation of karmic energy from one life to another. The ultimate goal in Buddhism is Nirvana, liberation from



the cycle of birth and death.

In contrast, resurrection, a central tenet of Christianity, differs from reincarnation. Christians believe in one life, followed by a resurrection and judgment at the end of time. According to Christian doctrine, individuals will be resurrected in their bodies for eternal life or condemnation, as depicted in biblical texts such as the book of Daniel and Revelation.

These diverse perspectives on death, rebirth, reincarnation, and resurrection highlight the profound complexity of human beliefs about existence beyond the physical realm. While science may provide physiological explanations, the spiritual and philosophical dimensions continue to inspire contemplation and debate.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor



I am writing to express my gratitude for the trust Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) Deemed to be University, Bengaluru have bestowed upon me by appointing me as the Vice Chancellor. It is truly a privilege and a source of great pride to have the opportunity to contribute to our esteemed institution in this significant role.

Working together, we will strive to enhance the



academic experience of our students, strengthen our research and scholarly endeavours, and broaden our contributions to the community and society as a whole by spreading the ancient knowledge of Yoga with utmost sincerity.

I am profoundly dedicated to upholding the values and mission of our university, nurturing academic excellence, fostering innovation, and advancing inclusivity and diversity. I eagerly anticipate the opportunity to engage with each and every one of you, and to build upon the solid groundwork that has been established by my illustrious predecessors. I need your support and good wishes in every step we take. Together, we will all move towards a future that is full of progress and a strong dedication to being the best we can be.

Thank you once again for this incredible opportunity.

With Pranams
Dr. Manjunath N K
Vice Chancellor

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Celebrating Unity through Yoga

Dr. H R Nagendra Guruji and Dr. N K Manjunath Sharma
Grace the 2nd Edition of the National Yoga Conclave



All the Gurus, Gurudev Sri Sri Ravi Shankar (Founder, Art of living), Dr. H R Nagendra Guruji (S-VYASA), Smt. Hansaji Jayadeva Yogendra (The Yoga Institute), Dr. Ishwar V Basavaraddi (MDNIY), Dr. S P Mishra, Dr. Ananda Balayogi Bhavanani (ICYER), Smt. Kamalesh Barwal (AOL), Sri SubodhTiwari (KDHAM), Dr. N K Manjunath Sharma (S-VYASA)

Bengaluru, Feb 29: The serene ambience of the **Art of Living International Center** hosted the **2nd Edition of the National Yoga Conclave on February 24th and 25th, an event organized by the Indian Yoga Association (IYA)**. The conclave focused on Policies and Research, bringing together eminent personalities and scholars to delve into the profound aspects of yoga.

The distinguished presence of Dr. H R Nagendra Guruji, a renowned yoga exponent and spiritual guide, and Dr. N K Manjunath Sharma, the esteemed Vice-Chancellor, added an aura of wisdom and enlightenment to the event. Their

shared commitment to promoting the holistic benefits of yoga made them pivotal figures at the conclave.

Dr. H R Nagendra Guruji, a luminary in the world of yoga, is widely recognized for his pioneering work in integrating traditional yoga practices with modern scientific research. As the founder of S-VYASA (Swami Vivekananda Yoga Anusandhana Samsthana), he has been instrumental in bridging the gap between ancient wisdom and contemporary science. His presence at the conclave inspired practitioners and researchers alike, encouraging the



harmonious fusion of tradition and innovation in the pursuit of well-being.

Dr. N K Manjunath Sharma, Vice-Chancellor and a distinguished academician, brought a wealth of knowledge and experience to the conclave. His commitment to promoting yoga education and research aligns seamlessly with the mission of the National Yoga Conclave. Dr. Sharma's insights into the academic aspects of yoga and its role in shaping policies added a unique dimension to the discussions, fostering a comprehensive understanding of the subject.

The National Yoga Conclave, organized by the Indian Yoga Association, provided a platform for thought leaders, scholars, and enthusiasts to engage in meaningful discussions on the policies and research surrounding yoga. The event emphasized the need for a unified approach to harness the potential of yoga in promoting physical, mental, and spiritual well-being.

As Dr. H R Nagendra Guruji and Dr. N K Manjunath Sharma graced the 2nd Edition of the National Yoga Conclave, their presence underscored the importance of collaboration and shared knowledge in advancing the field of yoga. The event left an indelible mark on the collective consciousness, fostering a sense of unity and purpose in the pursuit of holistic well-being through the timeless practice of yoga.



Prashanti Kutiram,
Bengaluru, Feb 14:
**Felicitation to
Dr. B R Ramakrishna,**
the former Vice
Chancellor by revered
Guruji and others.



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

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

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

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



DR. MANJUNATH N K
VICE-CHANCELLOR

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

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

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ब्रह्मसूत्रम् (Brahmasūtram)

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



अग्निहोत्रदि तु तत्कार्यैव तद्दर्शनात् (ब्रह्मसूत्रम्-४-१-१६)

Agnihotradi tu tatkāryāyaiva taddarśanāt (Brahmasūtram-4-1-16)

Meaning: *But the Agnihotra and the like (tend) towards the same effect, knowledge (liberation), because that is seen from the scriptures.*

The reader may notice the important formula for harmony between the different paths, especially Karma and Jnana, to the same goal which is projected in this Sutra. In terms of structure, methods, utility, application, results etc., a common perception about Vedic application in the intellectual and academic fields has been very cacophonical. They seem to contradict each other mutually and directed towards different goals. Sometimes this poor perception and narration leads to a somewhat negative impression within Shastric heritage. However, Veda Vyasa harmonizes everything under one unified Brahma Vada.

Body, mind, and speech, Trikarana, trinity of functional means performs Nitya, Naimittika etc. Karma leading to the accumulation of Punya or Papa forms to experience pleasure and pain, in later stages of life after departure. There are also statements in Upanishads claiming that wise men perform Yajna, and Karma etc., to achieve absolute freedom either directly or indirectly otherwise called Moksha. With all that said earlier, one question remains regarding Karma, is that not contradicting the path of liberation, Jnana-marga when it accumulates the results, irrespective of who said in any context?

Duties or Kartavya or Karma in any way remains a bondage as long as it is an obligation.

For the one liberated any action or Karma is not an obligation but a choice. Also, when it is a choice for a person to perform actions, Jnanam (wisdom) plays a role of releaser, remover of bondages. Alongside, Upasana or contemplation bridges both Karma and Jnana. Hence, there is an absolute congenial switch between the paths in sequence – Karma, Dhyana and Jnana.

While Karma has its goal to amass Punya and Papa as mentioned in Shastras, Jnanam has its own objective of discarding ignorance. Finally combining both Karma and Jnana, earlier Karma eradicating the impurities of mind, Chitta-Shuddhi., leading to prerequisite for later one, namely Jnana. Anyhow, absolute compartmentalizing of actions, contemplation, and wisdom (karma, dhyana, and jnana) fails to experience the Vedic approach, intent, and the very goal of all the paths leading to the same. All merge into holistic entity while each practiced committedly.

Agnihotra, Sandhya etc. provide a pattern of habits which in tern prepares a seeker to be focused, achieve, and experience the ultimate reality. Cognitive clarity emerges out of Karma and Dhyana when combined with insight of Jnana. Two examples are quoted here; the snakes' poison works as a medicine processed with Mantra and curd works as a medicine p20 ►►



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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).

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Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 14

Insights on the Technique and Benefits of Neti!

Introduction

In the previous installment of this series, we explored the intricate details outlined in the Jyotsnā Commentary regarding the Jala Vasti practice. Now, let's shift our focus to the Neti practice, its associated benefits, and the insights offered by the Jyotsnā Commentary. Neti, a nasal cleansing technique, holds a significant place in traditional practices aimed at promoting holistic well-being. The technique and its benefits are present in verse 29 & 30 of chapter 2 of Hathayogapradeepika.

The verses

सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् ।
मुखान्निर्गमयेच्चैषा नेतिः सिद्धैः निगद्यते ॥ २९ ॥



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



कपालशोधिनी चैव दिव्यदृष्टिप्रदायिनी ।

जत्रूर्ध्वजातरोघौघं नेतिराशु निहन्ति च ॥ ३० ॥

sūtraṇi vitasti susnigdhanī nāsānāle praveśayet ।

mukhānirgamayecchaiṣā netiḥ

siddhaiḥ nigadyate ॥ 29 ॥

kapāśodhinī caiva divyadr̥ṣṭipradāyinī ।

jatruṛdhvajātaroghaughāṇi netirāśu

nihanti ca ॥ 30 ॥

Direct Translation¹

Then Neti [is described]: Insert through a nasal passage a smooth thread of the length of a handspan [about nine inches] and draw it out through the mouth. This is called Neti by the Siddha-s. 29

This purifies the [region of the] skull and makes the sight capable of perceiving subtle things. Also, Neti soon removes all diseases of the body above the shoulders. 30

Yoga Bhāṣya Sampat (The Wealth of Yoga Commentary)

Let us now consider the insights offered by Jyotsnā

¹ Translation: Haṭhayogapradīpikā, Theosophical society, 1972, pg27)



Commentary on the technique of practice and its benefits.

Insight 1 - On the length of the thread to use for Neti

On the length of the thread to use for Neti, Jyotsnā Commentary states -

वितस्ति वितस्तिमितं वितस्तिरित्युपलक्षणम्
अधिकस्यापि ।

यावता सूत्रेण सम्यक् नेतिकर्मभवेत् तावद् ग्राह्यम्

*vitasti vitastimitam vitastirityupalakṣaṇam
adhikasyāpi ।*

*yāvata sūtreṇa samyak netikarmabhavet tāvad
grāhyam*

"Vitasti," is (the length of one handspan or nine inches) serves as a reference for the Neti practice. However, it is merely an indication. Longer thread as long as it allows for comfortable execution of the Neti technique practitioners may also be opt for.

This clarification holds paramount importance and practical relevance. It emphasizes that practitioners should not interpret the text too literally and rigidly adhere to the specified Vistasti measure. The commentator acknowledges that, in certain situations, surpassing the prescribed length may be necessary for a comfortable execution of the Neti practice. This insight suggests that the commentator likely had practical experience as a practitioner, demonstrating an understanding of the nuanced variations that may arise.

Furthermore, the text serves as a valuable lesson in exercising caution when interpreting and applying yogic teachings. It underscores the significance of approaching the text with a discerning mindset, recognizing that individual variations and circumstances may require adaptations to the prescribed guidelines. This cautious approach is explicitly articulated within the text, highlighting the need for careful textual study, including the exploration of commentary literature. The acknowledgement of potential

variations in practice adds a layer of realism to the guidance, reinforcing the idea that the teachings are not rigid doctrines but adaptable principles meant to be applied judiciously in the pursuit of yoga.

Insight 2 - On the exact step by step process of practicing Neti

Let us consider the views presented in Jyotsnā in this regard -

सूत्रप्रान्तं नासानाले प्रवेश्य इतरनासापुटमङ्गुल्या निरुध्य पूरकं कुर्यात् । पुनश्च मुखेन रेचयेत् । पुनः पुनः एवं कुर्वतः मुखे सूत्रप्रान्तमायाति । तत्सूत्रप्रान्तं नासाबहिस्थसूत्रप्रान्तं च गृहीत्वा शनैः चालयेदिति

*sūtraprāntam nāsānāle praveśya
itaranāsāpuṭamaṅgulyā nirudhya pūrakam kuryāt
| punaśca mukhena recayet | punaḥ punaḥ evam
kurvataḥ mukhe sūtraprāntamāyāti | tatsūtraprāntam
nāsābahisthasūtraprāntam ca gṛhītvā śanaḥ cālayediti*

The practice involves introducing one end of the thread through one nostril. While inhaling through the same nostril, the other nostril is closed with a finger. Exhalation is then performed through the mouth. With repeated practice, the end of the thread initially inserted into the nostril will emerge from the mouth. The practitioner should hold both ends of the thread - one from the mouth and the other from outside the nostril through which the thread was introduced. Slow, gentle back-and-forth movements of the thread are then recommended.

The practice description is clear and presented in a step-by-step manner. It is interesting to note that the commentary adds clarity to aspects not explicitly mentioned in the source text. For instance, while the source text mentions the insertion of the thread through the nostril and drawing it out through the mouth, the specifics of this process, such as the incorporation of repeated inhalation and exhalation, are elucidated in the commentary.

Furthermore, it is only the commentary that



reveals that the slow back-and-forth movement of the introduced thread is essential for the cleansing process. Practitioners understand that it is through this deliberate movement of the thread that the act of cleansing takes place.

Insight 3 - Is there another method of doing Neti?

Let us look at the commentary for inputs in this regard –

चकारदेकस्मिन् नासानाले प्रवेश्य इतरस्मिन् निर्गमयेदित्युक्तम् ।
तत्प्रकारस्तु एकस्मिन् नासानाले सूत्रप्रान्तं प्रवेश्य इतरनासापुटमङ्गुल्या
निरुध्य पूरकं कुर्यात् पश्चादितरनासानालेन रेचयेत् । पुनः पुनरेवं कु
र्वतः इतरनासानाले सूत्रप्रान्तमायाति तस्य पूर्ववच्चालनं कुर्यादिति ।
अयं प्रकारस्तु बहुवारं कुर्वतः कदाचित् भवति ।

*cakāradekasmin nāsānāle praveśya itarasmin
nirgamayedityuktam | tatprakārastu ekasmin nāsānāle
sūtraprāntāni praveśya itaranāsāpuṭamaṅgulyā
nirudhya pūrakam kuryāt paścāditaranāsānālena
recayet | punaḥ punarevaṁ kurvataḥ itaranāsānāle
sūtraprāntamāyāti tasya pūrvavaccālanam kuryāditi |
ayanī prakārastu bahuvāraṁ kurvataḥ kadācit bhavati |*

The use of the conjunction "Cha" (also) implies that it is possible to insert the thread through one nostril and taking it out of another nostril. The method of the practice is as follows: One end of the thread has to be introduced through one nostril, and inhalation (through the same nostril) should be done while closing the other nostril with a finger. Exhalation has to be done through the other nostril. Upon repeated practice, the end of the thread that was introduced into the nostril will emerge (through other nostril). The thread has to be moved back and forth gently, as stated earlier. This type of neti is achieved only after consistent and repeated practice.

The conjunction 'ca' (also) used in the source text, indicating the possibility of drawing the thread out of the mouth, prompts the commentator to shed light on the alternative of drawing the thread out of the other nostril. These subtle hints and intricacies within the practices are presented in the source text and elucidated by the commentary.

The source text leaves these subtle cues about the nuances in the techniques of practice to be deciphered and explained by an observant commentator. This dynamic interplay between the author of the source text and the commentator is intriguing. Oversight of a single word like 'cha - only' could easily occur, but it would result in a loss of subtle insights and potential benefits from the alternative approach presented therein.

Insight 4 - On the benefits – does it cleanse on the skull region

Let us consider the commentary in this regard -

कपालं शोधयति शुद्धं मलरहितं करोतीति कपालशोधिनी ।
चकारान्नासानालादीनामपि

*kapālam śodhayati śuddham malarahitam karotīti
kapālaśodhinī | cakārānnāsānālādīnāmapi*

The skull region is cleansed, and it is made free from impurities. The use of the conjunction 'ca' (also) indicates that the nasal region is also cleansed.

While in a general translation, one might overlook the conjunction, a diligent commentator and practitioner realize the significance of the conjunction, extending the cleansing effect of Neti even to the nostril.

Insight 5 - What is divine vision?

Jyostna Commentary states the following in this regard -

दिव्यां सूक्ष्मपदार्थग्राहिणीं दृष्टिं प्रकर्षेण दातुं शीलमस्याः इति
दिव्यदृष्टिप्रदायिनी

*divyāni sūkṣmapadārthagrahīṇīni dṛṣṭiṇi prakarṣeṇa
dātūni śīlamasyāḥ iti divyadrṣṭipradāyīni*

"Divine" means the ability to clearly grasp subtle objects.

The term "Divya" is commonly translated as divine, reflecting its dictionary definition. However, the divinity in vision resulting from Neti is not something magical or heavenly; rather,



it is the ability to perceive subtle things. The contextual meaning of the word "Divya" becomes apparent only through the insights provided in the commentary.

Summary:

The passages delve into the meticulous details of the Neti practice, drawing from the wisdom encapsulated in the Jyotsnā Commentary. While the prescribed thread length (Vitasti) provides a reference, the commentary underscores the practitioner's flexibility to use a longer thread for comfort. The step-by-step guide includes thread insertion, coupled with inhalation, exhalation, and gentle movements, with the commentary elucidating the unmentioned intricacies.

The conjunction "ca" in the source text prompts the commentator to explore alternative approaches, extending the cleansing effect not just to the skull region but also to the nostrils. Furthermore, the

passages discuss the concept of "Divya" vision resulting from Neti, defined as the ability to perceive subtle things. This nuanced meaning emerges exclusively from the insights presented in the commentary.

Conclusion:

This article in the Yoga-bhāṣya-sampat series once again underscores the dynamic interaction between the source text and the commentary, revealing deeper layers of understanding in the practice of Neti. The commentary's role becomes evident in decoding subtle hints and providing insights not explicitly outlined in the original text, fostering a comprehensive and adaptable approach to the practice. The patient study of interplay between the source text and commentary enhances the practitioner's grasp of the practice, encouraging a mindful and personalized engagement with the transformative Yogic technique of Neti.



Prashanti Kutiram,
Bengaluru, Feb 23:
Prof. M K Sridhar
appointed as
Pro Vice Chancellor
of S-VYASA by the
Chancellor,
Dr. H R Nagendra

«p15 ब्रह्मसूत्रम् (Brahmasūtram)

when mixed with sugar. Without the addition of the latter, both are very dangerous taken directly. Similarly, Karma and Upasana will be a panacea to the bondages only when performed with the support and help to reach Moksha. Karma has both properties; to bind and liberate.

There are other opinions about the same also that Nitya, Naimittika Karma performed without any desire for results, they purify the mind encouraging stability from within.

to be continued...



Embodiments of Virtue: Symbolic Animals in Buddhist Jataka Literature

Embark on a captivating journey through the rich blend of Buddhist Jataka tales, where the Buddha's past lives come to life through profound stories. These narratives, meaning "Birth Stories," hold timeless wisdom and are portrayed on stupas' railings and torans. Rooted in Buddhist traditions, Jātakas vividly illustrate diverse lives, actions, and spiritual practices crucial for the path to Buddhahood.

As Mahayana author Asanga emphasizes in Shravakabhumi, Jatakas narrate the Blessed One's austere practices and bodhisattva activities in various past lives, aiming to exemplify the bodhisattva path. This ancient concept of Jatakas demonstrating the bodhisattva path is ingrained in texts like the Mahavastu, underscoring the teachings by skilled Buddhas on the practice course of a bodhisattva.

Delve into the world of Jatakas with diverse narratives following a threefold plot structure - present, past, and link. These tales were originally conveyed in Prakrit languages and various forms of Sanskrit, later translated into Central Asian languages and further translated into Chinese and Tibetan for Buddhist canons.

Explore different collections of Jatakas among Indian Buddhist schools, with the Theravada school boasting the largest known collection, the Jatakathavaṇṇana. In

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Assistant Professor, Division of
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Theravada Buddhism, Jatakas constitute a textual division of the Pali Canon, emphasizing the tales' significance.

Sasajataka - Selfless Sacrifice

The Sasajataka unfolds the selfless sacrifice of a rabbit, immortalized in the "Rabbit in the Moon" motif across cultures.

The storyline unfolds with the rabbit encountering three creatures - a monkey, otter, and jackal - all in search of sustenance. In a compassionate trial, the rabbit willingly offers itself for sacrifice by leaping into a fire. However, the fire turns out to be an illusion. Regardless, the gods are deeply moved by the rabbit's genuine intent of self-sacrifice.





In recognition of this virtuous act, the gods immortalize the rabbit by placing its image on the moon, giving rise to the well-known "Rabbit in the Moon" motif observed across various cultures. This enduring symbol, originating from the Jataka tale, serves to illustrate the rewards of selflessness and aims to inspire similar acts of compassion in others. The rabbit's self-sacrifice, undertaken to assist others, leaves an indelible legacy still visible from Earth today, serving as a timeless reminder of this profound virtue.

Chaddanta Jataka (White Elephant): Embodying kindness, righteousness, and wisdom.)

In this past life story, the Buddha-to-be takes birth as Chaddanta, a majestic white elephant endowed with six extraordinary tusks. These six shining tusks symbolize the virtues that Chaddanta embodies - kindness, righteousness, patience, diligence, concentration, and wisdom. As a noble leader, Chaddanta lives by these virtues, bringing prosperity and peace to his elephant kingdom through his just and compassionate reign.

However, his virtue faces a great test when his chief queen is falsely accused. Keeping truth and justice as his guiding principles, Chaddanta vows to uncover the truth, enduring immense hardships in his quest exemplified by his plunge into the vast ocean. Through his unflinching commitment to truth and righteousness, he exonerates the queen.

Chaddanta's shining tusks serve as an enduring reminder to stay steadfast on the path of virtue despite adversity. Just as he emerged from the ocean with the light of truth, we too can navigate ethical challenges by living by his exemplified principles of kindness, justice, patience, hard work, focus and wisdom.

The Chaddanta Jataka thus imparts profound lessons on moral conduct - that living virtuously bears worthy rewards, however trying the circumstances. Chaddanta's noble sacrifice and virtue reveal the transformative power of ethics.

His legacy continues to inspire individuals undertaking their own spiritual journey to enlightenment.

Mahakapi Jataka: Wisdom, Selflessness and Compassion

This prominent tale centers on the Bodhisattva embodied as Mahakapi, the virtuous and wise monkey king who leads his simian community. When a crocodile hatching wicked plans to feast on the monkey king's heart approaches Mahakapi under false pretenses of friendship, the discerning monkey sees through the deception.

Recognizing the crocodile's unavoidable intentions if left unchecked, Mahakapi hatches a selfless plan - to offer himself as a sacrifice to sate the crocodile's hunger and cure his wife's illness. With compassion even for the conniving crocodile, Mahakapi willingly jumps into its jaws to give his own heart. This act of profound self-sacrifice touches the crocodile, flooding him with remorse and prompting a confession.

Before succumbing, Mahakapi imparts a moral lesson on the ruinous consequences of deceit versus the redeeming potential of integrity, honesty and righteousness. This transforms the crocodile, leading him to seek forgiveness and chart a new virtuous path.

Thus, Mahakapi's compassion and wisdom, foresight and selflessness avert more loss of life while still eliciting the crocodile's redemption. His profound sacrifice also upholds virtues like discernment of truth and non-violence even in the face of adversity. Therein lies the deeper message - the courage to uphold righteousness and dharma for the greater good, and the power this ethical courage has in awakening conscience and inspiring righteous living.

Vishvantara Jataka: Generosity, Resilience and Moral Courage

The Vishvantara Jataka tells the story of the Buddha-to-be, incarnated as the generous and noble Prince Vishvantara. His profound compassion compels him to give away even



his most precious possession - a magical white elephant symbolizing the kingdom's prosperity. Though some citizens worry over how this selfless act may impact their wealth, the prince prioritizes generosity.

However, this virtue costs him his kingdom - Prince Vishvantara and his family are banished to endure hardships in the forest. Despite adversity, the prince responds with resilience and unwavering commitment to compassion. His journey spotlights the patience and moral courage needed to uphold virtues against all odds.

The pinnacle of his sacrifice comes when a wicked Brahmin demands the prince give up his children. Though devastating, the prince again exemplifies selfless giving by agreeing, honoring his commitment to boundless generosity. This final act of nobility prompts divine intervention, leading to the restoration of his family and return to the kingdom.

Prince Vishvantara's tale provides illuminating lessons on the profound power of living by moral principles, no matter the personal sacrifices entailed. His ability to sustain generosity and compassion amidst escalating challenges underscores that virtue at its purest form rests not in comfort but in an unflinching moral courage during adversity.

The resonance of Prince Vishvantara's sacrifice across generations and cultures highlights that steadfast commitment to compassion and integrity carries the seed of redemption - the promise that walking the path of virtue bears worthy rewards, both for one's spiritual growth and for the collective harmony of society. His story stands as an enduring embodiment of morality perfected through tribulation.

Ruru Jataka: Selfless, Empathy and Commitment to Truth

This prominent birth story from Buddhist literature unfolds with the compassionate bodhisattva incarnating as Ruru, a golden

deer. When Ruru discovers a pregnant doe threatened by the arrow of King Brahmadata, he is compelled to action by empathy. Offering his own life as a substitute, Ruru makes the ultimate sacrifice to save the innocent doe and her unborn fawn, powerfully demonstrating the depths of compassion.

Through his selfless act, Ruru embodies profound teachings - on embracing personal sacrifice for the greater good, extending empathy to all beings regardless of species, and fearlessly pursuing truth and justice against injustice. As Ruru confronts the king in his final moments, the truth he reveals triggers remorse and moral awakening in Brahmadata, ushering an era of compassionate rule.

Thus, in both life and death, Ruru's compassion and commitment to truth leave an enduring mark. His sacrifice transformed a kingdom; his pursuit of justice overcame injustice. As a timeless testament, this captivating tale amplifies that living compassionately bears worthy rewards - inspiring empathy in even the hardest hearts, and bringing redemption through the courage to sacrifice for righteousness.

Resonating across generations, the Ruru Jataka serves as a guiding beacon - encouraging individuals to extend compassion to all beings, make sacrifices for the greater good, seek truth over deception, and rely on moral courage to transform even the most challenging circumstances into catalysts for positive change. By such compassion and virtue, we uplift both self and society.

Mahajanaka Jataka: Perseverance, Inner Resolve and Resilience

The Mahajanaka Jataka chronicles the extraordinary journey of Prince Mahajanaka, illuminating the Buddha-to-be's past life. Through a series of life-threatening shipwrecks and relentless trials of survival lost at sea, Mahajanaka embodies the pinnacle of perseverance, resilience and inner resolve.



Despite enduring tragic loss of family and kingdom, Mahajanaka persists unwaveringly through immense adversity. His acceptance of personal misfortunes and reliance on his own wisdom and discernment to navigate formidable challenges is a testament to strength of character. Much like a bodhisattva fixed on the shore of enlightenment, the prince remains undeterred through stormy seas, finally emerging from the watery chaos to find his redemption.

Mahajanaka's tale of unrelenting perseverance through tumultuous tribulations, immense personal losses and isolation serves as a powerful allegory. His extraordinary survival highlights that the human spirit can overcome formidable adversity through discernment, mental composure and singular focus. Just as the prince persisted through pain and peril, so too must aspirants on the Bodhisattva path maintain resilience through obstacles, worldly distractions and inner demons to attain final liberation.

The Mahajanaka Jataka thus chronicles a quintessential lesson in inner resolve, in detached equanimity amidst inexplicable suffering, and in the quiet self-reliance that sustains us through the stormy seas of worldly existence. His legacy aptly mirrors the eternal beat of inner wisdom and perseverance that accompanies an awakening being through the ultimately redemptive journey.

Hamsa Jataka: Spiritual purity, Discernment and Equanimity

The prominent Hamsa Jataka centers on a bodhisattva manifested as a hamsa, or swan, elegantly gliding through the currents of worldly existence with wisdom and grace. As a potent symbol of spiritual purity, discernment and equanimity, the hamsa protagonist alludes to the cultivation of these virtues to steer clear of unethical waters.

When faced with moral dilemmas, the judicious hamsa unravels ethical complexities by wisdom and proper discernment between righteousness and iniquity. Through the currents of lies, greed

and injustice runs the undercurrent of truth - which the hamsa alone can discriminate. This emphasizes the significance of insight, justice and integrity in crossing life's treacherous waters to reach the tranquil shores beyond.

The majestic hamsa, fluidly navigating challenges through compassion and lucidity, serves as an inspiring embodiment of the bodhisattva ideal. The tale reminds seekers the path to enlightenment rests on cultivating wisdom, while wading through murky waters of ethical ambiguity with unwavering commitment to righteousness, truth and non-violence.

Like the hamsa with feathers unsoiled by the impurities it transcends, the bodhisattva journey requires gliding with skillful means across the swamp of worldliness without losing sight of the distant liberating shore. Wielding the wings of virtue and thorns of discernment, the hamsa-bodhisattva then awakens beings from ignorant slumber through messages left in tracks across time.

Symbolic representation of Animals in Buddhism

- Lion - Embodies strength, courage and supremacy of Buddha's teachings. Roar signifies powerful, truthful speech.
- Elephant - Represents mental fortitude and stability to tread the path. Memory and mindfulness parallel discipline needed to train the mind.
- Horse - Symbolizes energetic diligence in spiritual practice. Swiftens of horses highlights potential to steer minds.
- Peacock - Denotes wisdom arising from transmutation of negative into positive. Ability to consume poison shows transforming desires into liberation.
- Garuda - Divine protector of Buddhist doctrine. Battling snakes depicts conquering deceptive aspects of mind. Majestic form signifies freedom from cycles of rebirth.



Across Jataka tales, animals serve as profound symbols - representing virtuous qualities to inspire the spiritual journey. Swans denote discernment, elephants' nobility, monkeys' integrity. Their fictional lives model the ethical conduct essential to enlightenment. Thus, Jatakas emphasize core Buddhist ideals like compassion towards all beings and unity of life.

Some key points regarding animals and Jataka tales include:

Anthropomorphism of Animals: Animals play central roles in Jataka tales, often with human-like attributes and personalities. This anthropomorphism serves to highlight certain human virtues and flaws reflected by the animals.

Animal Symbolism: Certain animals like deer, elephants, horses, and swans tend to repeatedly appear across Jataka tales, each symbolizing key virtues. For example, swans represent spiritual purity and discernment; elephants signify nobility, strength, and dignity.

Bodhisattvas Embodied as Animals: The bodhisattva characters in many Jataka tales manifest as animals. This device perhaps makes it easier for readers/listeners to appreciate the bodhisattvas' key virtues.

Emphasis on Compassion for Animals: By showing animals as central to these stories, Jatakas emphasize compassion towards all life forms representing key Buddhist ideals of non-violence and interconnectedness of all beings.

Lessons Via Animal Behavior: The fables use animal behaviors and qualities to highlight moral teachings with life lessons. The loyalty of dogs, wisdom of elephants, single-mindedness of spiders all hold insights.

Interplay with Environment: The interactions between animals and their environments in Jatakas (forests, oceans, mountains) highlight virtues like resilience, patience, and resourcefulness furthering Buddhist ethical ideals.

Pancha Shila, or the Five Precepts in relation to animals in Theravada Buddhism

- **Avoiding Harm to Living Beings (Panatipata Veramani):** This precept underscores the importance of compassion and non-violence toward animals. Animals are considered sentient beings with the capacity to experience suffering and pleasure. Buddhists are urged to avoid actions that cause harm to animals, promoting a harmonious coexistence.
- **Avoiding Taking What Is Not Given (Adinnadana Veramani):** This precept emphasizes refraining from stealing or exploiting animals for personal gain. It encourages a sense of respect for the lives and possessions of animals.
- **Avoiding Sexual Misconduct (Kamesu Micchacara Veramani):** This precept emphasizes to avoid actions that contribute to the exploitation or harm of animals through inappropriate breeding practices.
- **Avoiding False Speech (Musavada Veramani):** This precept emphasizes refraining from deceptive practices related to the treatment, trade, or conservation of animals.
- **Avoiding Intoxication (Suramerayamajja Pamadatthana Veramani):** This precept advises against intoxication that can contribute to irresponsible behaviour, including cruelty or neglect towards animals.

In summary, animal forms hold profound symbolic significance in Jataka tales, making the tales engaging while conveying important Buddhist teachings about compassion, virtue, unity of life, and the path to enlightenment. Embodying virtues, overcoming tribulations, the animal characters spotlight the interconnectedness of all life. Mirroring this unity, Pancha Shila commands reverence for creatures sharing the earth through mindful, non-violent conduct and encourages a mindful and ethical approach. Therein lies the sublime significance of animals in Buddhism - guiding spiritual wayfarers through tempestuous seas to the shores of awakening.

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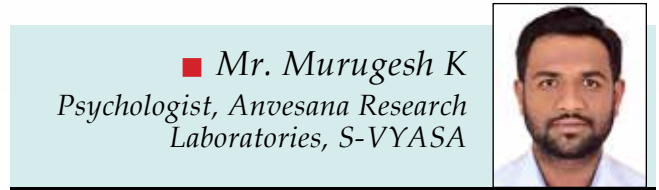


Role of Yoga in Delayed Gratification

Introduction:

Delayed gratification is the ability to resist the temptation of an immediate reward in favor of a more substantial and Permanent reward. In simple words it's a Navigating force to the power of patience and persistence. A growing body of literature has linked the ability to delay gratification to a host of other positive outcomes, including academic success, physical health, psychological health, and social competence. A person's ability to delay gratification relates to other similar skills, such as patience, impulse control, self-control, and willpower, all of which are involved in self-regulation. This principle has been a subject of interest for psychologists, educators, and researchers across various disciplines.

Delayed gratification can manifest in various aspects of life, showcasing the ability to resist immediate rewards for the sake of more significant, long-term benefits. Here are some examples across different domains:



Examples such as

- Resisting unhealthy treats in favor of something healthier if you want to lose weight
- Studying for an exam instead of watching TV the night before.

Additionally, studies have linked the inability to delay gratification with future: Drug abuse behavioral problems Obesity.

Marshmallow test:

The Stanford marshmallow experiment, conducted in 1972 by psychologist Walter Mischel, was a study on delayed gratification. In this experiment, a child was presented with a choice: they could either have one small but

immediate reward (like a marshmallow), or if they waited for a period, they would receive two small rewards. The child was left alone in a room with the option to eat the marshmallow immediately or wait for a more significant reward.

The results of the study revealed that children who demonstrated the ability to delay





gratification and wait for the larger reward tended to exhibit better life outcomes in follow-up studies. These outcomes included greater educational attainment, healthier body mass index (BMI), and various positive life measures

Why is it Important?

Delayed gratification is immensely important as it underpins various facets of personal development and well-being. This practice involves resisting immediate rewards for the sake of long-term goals, fostering patience, and perseverance. The ability to delay gratification enhances decision-making by prompting individuals to consider consequences and make thoughtful choices. It strengthens self-control, contributing to stable and disciplined behavior. Financially, it encourages responsible spending and savings habits. Emotionally, it correlates with greater well-being, reducing impulsive actions that lead to regret. In academic and professional realms, it is associated with success, as it promotes focus, skill development, and resilience. Moreover, delayed gratification cultivates a mindset that prioritizes long-term health, builds resilience, nurtures relationships, and fosters continuous personal growth. Ultimately, this ability is foundational to a purposeful and fulfilling life, shaping individuals who can navigate challenges with a focus on sustained success and well-being.

Role of Yoga in Delayed Gratification:

Yoga, originating from India, which aims at one thing to alleviate suffering and promote optimal physical and mental health through physical postures, breath control, meditation, and ethical principles. While the primary goal of yoga is to achieve a harmonious union of mind, body, and spirit. Research suggesting the beneficial effects of yoga on psychological health in recent years and literature suggests that yoga can improve symptoms of depression anxiety

stress post-traumatic stress disorder and other psychological problems as well as promote well-being including life satisfaction and happiness.

Delayed gratification is often considered as one of the major components of self-regulation and yoga gives a holistic approach to understand the various dimensions such as physical, mental and emotional life of human being.

Self-regulation, encompassing the management of thoughts, emotions, and behaviors for long-term goal achievement, is closely linked to the concept of delayed gratification. The ability to delay gratification involves resisting immediate rewards in favor of more significant, delayed benefits, representing a specific instance of self-control within the broader framework of self-regulation. Both concepts share a common foundation in impulse control, cognitive processes, and goal-oriented behavior. Effective self-regulation empowers individuals to make choices aligned with their long-term objectives, and the capacity to delay gratification serves as a tangible manifestation of this overarching self-regulatory process.

Here's how yoga can play a role in fostering delayed gratification:

Mindfulness and Awareness:

Yoga encourages mindfulness, which involves paying attention to the present moment without judgment. Practicing mindfulness through yoga can increase awareness of thoughts, emotions, and impulses, allowing individuals to make more conscious choices and resist impulsive behaviors associated with immediate gratification.

Stress Reduction:

Regular yoga practice has been shown to reduce stress levels. Chronic stress is often linked to impulsive behaviors and seeking immediate relief. By managing stress through yoga, individuals may find it easier to delay



gratification and make more thoughtful decisions.

Emotional Regulation:

Yoga promotes emotional regulation by encouraging practitioners to observe and accept their emotions without reacting impulsively. This emotional awareness can contribute to the development of better self-control and the ability to delay immediate rewards in favor of long-term goals.

Improved Self-Control:

The discipline required in yoga practice, including holding challenging postures and maintaining focused breathing, can translate into improved self-control. Learning to control the body and mind on the yoga mat may extend to better self-control in daily life, reducing the tendency for instant gratification.

Enhanced Cognitive Function:

Yoga has been associated with improvements in cognitive functions, including attention, memory, and executive functions. Strengthening these cognitive abilities can contribute to better decision-making and the ability to resist impulsive choices.

Cultivation of Patience:

Yoga often involves holding postures for

extended periods, which requires patience and perseverance. The practice of patience on the mat can extend to other aspects of life, promoting the ability to delay gratification for more significant rewards.

Connection to Values and Goals:

Yoga encourages individuals to reflect on their values and intentions. By aligning yoga practice with personal values and long-term goals, practitioners may develop a stronger sense of purpose, making it easier to resist immediate temptations that conflict with those values.

Mind-Body Connection

Yoga emphasizes the mind-body connection, fostering an awareness of how physical sensations, emotions, and thoughts are interconnected. This heightened awareness can contribute to better decision-making and the ability to consider long-term consequences.

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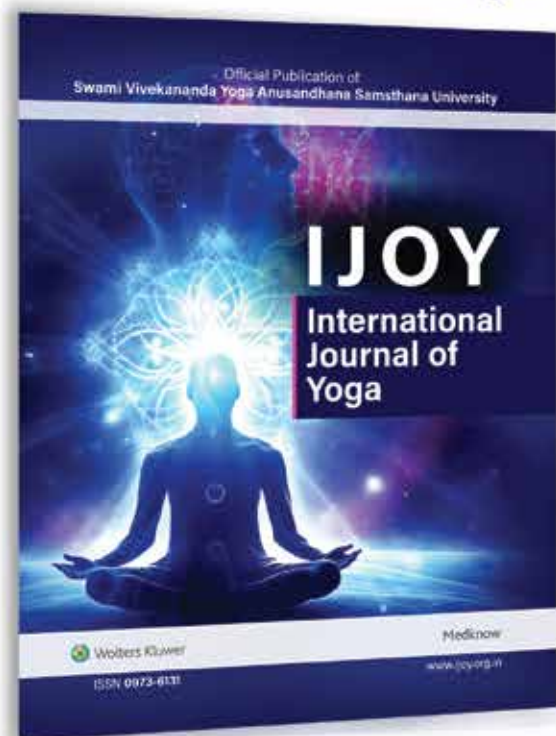


Prashanti Kutiram, Bengaluru, Feb 14: Faculty and Staff Members of S-VYASA with reverend Gururji, during HOLYSM Workshop.



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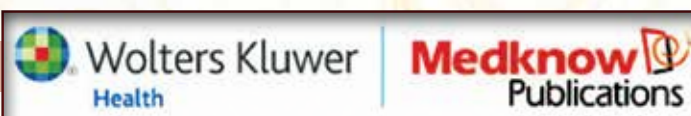
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Arogyadhama - Success Story

Dwell in the Ocean of Blissfulness



I am Anuradha (51) from Adilabad, Telengana. I am suffering from Chronic Lower Back Pain (CLBP) for a longer period and difficulty in performing my day-to-day activities.

I cannot stand and sit properly and disturbed sleep due to pain. I have visited many doctors for treatment but in no vein. One fine morning I came to know about Prashanti Kutiram, S-VYASA through a famous regional Newspaper called EENADU which generate a ray of hope and confidence in my mind. Therefore, I visited this place to get a suitable treatment. Doctors here, examined me and prescribed Integrated Treatment and explained about the regimen.

They provided me a decent accommodation along with Time table and diet chart. I was kept in section 'E', which deals with spinal disorders and back pain. I resided in this serene campus for a period of 14 days for Integrated Yoga therapy. I was totally engaged the whole day with different schedules of Therapy, right from 5 am to sleep time i.e. 9 pm. The day schedule starts with OM Meditation and ends with Happy Assembly, wherein really, I dwell in the ocean of blissfulness. In spite of this hectic activity I never felt tiredness except one/ two initial days. These schedules contain Physiotherapy, Loosening practices, Pranayama, Breating practices and Asanas, combined with Naturopathy and specific diet plan.

I have undergone Physiotherapy treatments like ix.IFT and x.Ultrasound with 5 minute duration, once a day for one week.

Loosening practices like Ankle movement, Butterfly, Leg raising, Shoulder rotation, Neck movement, Vertical stretch of knee, Sideward bending, Hip stretch etc; (each one 10 counts) two times a day for two weeks.

Two weeks practice of Pranayama and Deep Relaxation Techniques include Nadishuddhi (27

rounds, 4 times a day), Brahmari (9 rounds, 2 times a day) and Naadaanusandhna (5 rounds, 2 times a day) followed by DRT for 15 minutes.

Breathing practices include Hand Stretch, Hands in and Out, Ankle stretch and Tiger breathing with 2 minutes duration, 2 times a day for 2 weeks.

Practice of Yoga Asanas include Sasankasana, Naukasana, Pavanmuktasana kriya, Bhujanagasana, Salabhasana etc; with 2 minutes duration, 2 times a day for 2 weeks.

When coming to Naturopathy treatment it includes Mud pack, Hot fomentation and vibro massage (each 15 minutes), Mustard pack (30 minutes) and Salt water batch (45 minutes) each for One week, One time per day.

As a part of Specific Diet plan, Doctors prescribed Naturopathic diet for my Lunch (boiled diet) and Dinner (Raw diet). Lunch includes 1 chapati, 1 cup dal, 1 cup rice, butter milk and 100 gam of boiled vegetables (six varieties). Similarly, Dinner includes 2-3 slices of fruits like papaya, watermelon, pomegranate, plus Vegetable salad containing cucumber, pomegranate, beetroot and carrot, followed by Butter milk. With this **balanced diet of one week, I started to feel very light** and happy both at physical as well as mental level as if some unwanted stuff taken out from me.

Apart from this they made me to attend and practice Meditation, Relaxation Techniques and Spiritual sessions.

At the end of successful treatment there were marked positive changes in all my vitals including Blood pressure, Respiratory rate and there was significant improvement in symptoms score and good number of reduction. Now i am able to stand and sit comfortably. Also able to do my daily chores with ease. My CLBP and disturbed sleep due to pain reduced remarkably.

At the time of discharge, they advised me to continue all activities that I have learned here and handed over a sheet of Weekly Diet Plan. The last point but not the least is that during my stay here thought of my house never entered into my Mind.



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Center for Energy Research

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Dr Prahlada Ramarao

Padma Shri - 2015

DIRECTOR
CENTRE FOR ENERGY RESEARCH

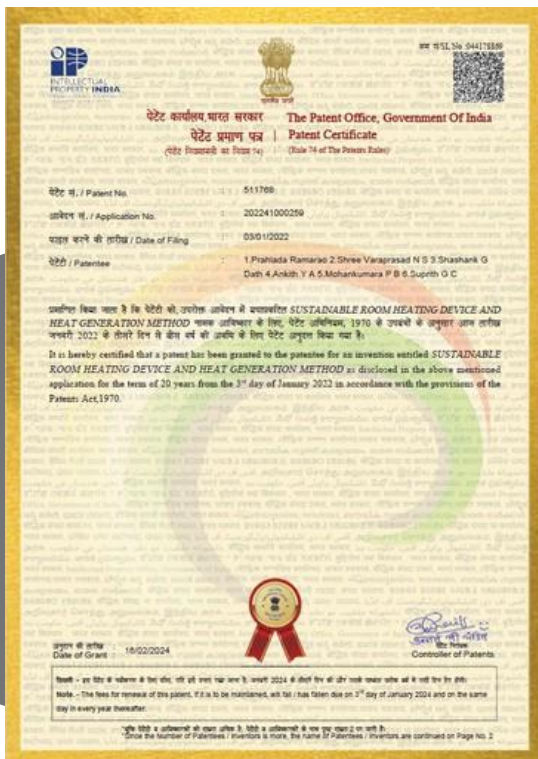
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New developments at Centre for Energy Research

The research team at Centre for Energy Research, S- VYASA Deemed-to-be University continued the research with the target to increase the efficiency and to make a product for heating processes for industry and also room heater to army bunkers and homes in northern region of India. The device functions silently and is green, clean, sustainable, portable and expandable. Further it is at affordable cost.

The research team is happy announce some of the developments that took place recently, which has boosted the confidence in the product and its applications.



Intellectual Property of INDIA

Grant of Patent – The team submitted the application to Intellectual Property India during January 2022 for the invention- Sustainable Room Heating Device and heat Generation Method. After series of securitization, clarifications; the Patent Office, Government of India proudly granted the Process patent in February 2024

J Condensed Matter Nucl. Sci., 38 (2024) 1-6

One of the papers submitted to the peer reviewed Journal of Condensed Matter Nuclear Science; titled Validation of Excess Energy in the H₂ Loaded Palladium System got accepted to get published in its 38th volume

The International Conference on Condensed Matter Nuclear Science

Has a long history dating back to 1990. The first meeting was held in Salt Lake City, USA. Since then, the location has rotated between Asia, Europe and North America. The most recent ICCF conferences were conducted in Assisi, Italy (2019) ICCF-22, Xiamen, China (2021) ICCF-23 and Mountain View, USA (2022) ICCF-24. The 25th International Conference on Condensed Matter Nuclear Science (ICCF-25) held at Szczecin, Poland during August 27-31, 2023. Dr Prahlada Ramarao attended the conference and presented the paper titled Exploring the Potential of Low Energy Nuclear Reactions (LENR). The participants who attended the conference appreciated the thought of converting the research product to commercial product.



Collaboration for better FUTURE

At the moment, the device developed at CER is capable of generating heat with the Coefficient of Performance (COP) 1.5. i.e., the device generates excess energy by 50%. But the limitation at this moment is that the device needs continuous power supply. The CER research team was in search of some solution to use the device as it is in remote locations and found a firm in Hyderabad; Windstream. WindStream Energy Technologies is a technology company, which has developed a hybrid energy generation (Wind + Solar). CER has entered into an MOU to work jointly for both R & D and marketable product. Hence, the device can be jointly deployed at inaccessible regions, where grid power is not available.



Formation of a Private Limited Company



With the confidence and support given by R & D and Industry partners, the CER team is planning to start a Private Limited Company; where research will continue to increase the COP to 3 and above also the team will develop a marketable product related to energy in our country, Bharath.

Invitation to the Ventures

Invitation is open for dynamic venture capitalists to take this game changing research into productization and harnessing in multiple domains both for Bharath and the World



5 Days SMET for ONGC Officials



Jigani, Bengaluru: The Five Days Self-Management of Excessive Tension (SMET) Program was held herein S-VYASA Campus during Feb 19th-23rd for 27 ONGC Officials.

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

Youth Empowerment Program



"When two great minds come together, sheer magic happens." This is what exactly is happening at S VYASA Yoga University, Jigani Bengaluru. To strengthen the Heroes of Tomorrow, Essae Foundation, Bengaluru in collaboration of S VYASA Yoga

University organizes Youth Empowerment Program in Prashanti Kutiram.

In the month of February, Youth Empowerment Program was conducted in three batches, Feb 9th-11th, 16th-18th & 23rd-25th.

General Yoga, Pranayama, DRT, Krida Yoga, Cyclic Meditation classes were conducted by Mr. Shivam Singh (MSc YT), Mr. Sonu (BSc YT) and Mr. Raj K (BSc YT). Inhibition to Initiative which is the title of this workshop was conducted by Essae Institutes Professors. The certificate was distributed to all students by the Registrar of S-VYASA, Prof. S Siva Sankar Sai, Program Director, Sri T K Ramesh and Coordinator, Sri. Ravi from Essae Chandran Institute.



Yogi Vivekananda - 32

Swami Vivekananda is a Yogi. A Karma Yogi. Karma is action. Everybody is always engaged in action. Some activity or another is being performed by everybody and by everything in this universe all the time. While most people do the work or activity for selfish purposes, a rare few work always for the wellbeing of others. Any work performed selflessly, lovingly, intelligently, usefully and skillfully is Karma Yoga. Karma Yoga is skillfulness in action. It is always righteous and resourceful.

Both Shri Rama and Shri Krishna are great Karma Yogis. Hanuman ji in Ramayana and Bhishma in the Mahabharata also are great Karma Yogis. Swami Vivekananda wanted everybody to be a Karma Yogi. His famous sentence "They alone live for the welfare of the others, the others are more dead than alive" is only an exhortation to all to become Karma Yogis.

The quality of a Karma Yogi is seen right from childhood in Swami Vivekananda. As Narendranath, he was always kind and generous. Without hesitation he offered his all for the wellbeing of others. Food, clothes and

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



such other useful articles were very freely and generously given to the needy. One day, he was locked up in a room to prevent him from being overgenerous. Nothing would prevent his flow of compassion and charity. Through the window he used to give away the required articles to the needy people. Throughout his life Swami Vivekananda was known for his humanism and service activities. Every time he rendered the service activities with love and resourcefulness.

Shri Krishna, as Parthasarathi, was always generous and resourceful in protecting Pandavas. His actions were full of skillfulness. When Ashwatthama darted a powerful weapon aiming at the neck of Arjun on the battlefield, Shri Krishna as the charioteer suddenly pulled the reins to bring the horses to a halt with fall on their knees. The chariot came down to a lower level. The aim of Ashwatthama did not succeed.

Instead of the neck, the weapon pulled down the crown of Arjuna. Very intelligently and resourcefully, Shri Krishna saved Arjuna from the wrath of the enemies.

Similar deeds of resourceful service were rendered by Swami Vivekananda throughout his life. When Swami Vivekananda was a young boy in Calcutta,





a British warship came to the harbor. There was an invitation to the general public of Calcutta to go and see the special ship. Passes to see the ship were issued by a British officer on the first floor of a government building. Many people were in queue to receive the passes for the purpose. Swami Vivekananda and his friends wanted to see the ship. Swami Vivekananda as Narendranath was a born leader. He asked all his friends to stay at a distant place and he proceeded to the place of issue to get the passes but unfortunately, he was stopped by the watchman at the gate. Since he was a small boy he was not allowed to go to the British officer to apply for the passes. Also, Narendranath did not have enough English to communicate the purpose. Dauntless, Vivekananda with perseverance went behind the building, climbed up holding onto a water pipe. He pushed himself to the forefront and stood before the British officer with his plea. The officer was pleased

with the young boy. Narendranath came to a attention position, saluted the officer and told in a broken English "Sir, I sir, boy sir, please sir, pass sir, give sir, friends sir, want sir, see sir, 20 boys sir, we see ship sir". When Narendranath was speaking in broken English, his request for the passes, the British officer was laughing with affection, heartily. Everybody there was an admirer of Narendranath. Officer immediately shook hands with Narendranath and gave him the pass. Victoriously Narendra, with pass in hand, climbed down from the front gate. The watchman, who earlier prevented Narendra, was surprised. He wanted to know how the boy could go up to meet the officer without his knowledge. Narendra replied with a smile "Hey man what do you think of me? I am a divine boy. I make miracles. I can appear and disappear. Don't underestimate me".

Mysterious, benevolent and resourceful are the activities of the Yogis for the welfare of others.



YIC (Yoga Instructor's Course) Batch - 248, February, 2024



Prashanti Kutiram, Bengaluru, Feb 16:
**Inaugural Pooja of Extension Room
for Deep Freezers at Anvesana Lab.**



Prashanti Kutiram, Bengaluru, Feb 16:
**108 Surya Namaskaras were performed
by Students on the occasion of
Ratha Saptami at Vivek Vihara.**



Feb 19: **MOM Signing of Madhu Sudhan Sai Medical Institution and S-VYASA**



75th Republic Day celebration

Bengaluru, Jan 26: 75th Republic Day was celebrated herein S-VYASA Campus, Jigani. Sri Pankaj M Shah, Chevron Energy Technology Company (ETC), Huston, Texas, USA and Ms. Kelly Heaton, Adjunct Professor of Electronic Art at the Tandon School of Engineering at New York University, graced the ceremony. Guruji, Vice Chancellor, Pro Vice Chancellor, Registrar and other seniors of the University were present.





Ratha Saptami 108 Surya Namaskara event at Vidhana Soudha



Bengaluru, Feb 18: Yoga Gangotri in association with the Department of AYUSH, Government of Karnataka organized 108 Surya Namaskara for 7th times on the grand steps of Vidhanasoudha and they have yoga performance as a part of Ratha Saptami.

This program turned out to be excellent. Hon'ble Minister of Health and Family Welfare, Sri Dinesh Gundurao attended and inaugurated the program and expressed his happiness.

In the same context, Dr. Aradhya Guruji, who is the head of Yoga Gangotri, opined that the benefit of Surya Namaskar is the social benefits

that come from it and because more people are promoting Surya Namaskar in the society, it is possible to build a healthy society. At the same time, he demands the Government to declare the day of Ratha Saptami as Surya Namaskara day. Through this, more awareness should be created in the society about Surya Namaskar and Yoga. Also, he demanded the Government to build a healthy society through that.

Later, Health Minister, Sri Dinesh Gundurao said that he will discuss about the request made by the head of Yoga Gangotri Shri Aradhya Guruji with Chief Minister and will take





action to celebrate Ratha Saptami day as Surya Namaskara day in the coming days. Thousands of yogis who had gathered were delighted by this.

MLC, Dr. T A Saravana attended the & urged people to practice yoga to maintain good health.

On this occasion, nearly 1500 participants performed 108 rounds of Surya Namaskara who came from different parts of Bengaluru from Electronic City, Yelahanka, Vidyaranyapura, Hoskote, Vijayanagar and also from different parts of of Karnataka like Ballary, Raichur, Tumkur, Vijayapura, Koppal, Belgaum, Ramanagara & Mysore.

Sri Srinivasalu, Commissioner of AYUSH Department was present and gave welcome speech and said that the Department is committed to the health of the society by giving more support and cooperation from the AYUSH Department regarding Yoga and Surya Namaskara.

Mrs. Mamata Devaraj, President of RV Devaraj Seva Pratishthana, Dr. Mohan Kishore from S-VYASA Deemed to be University, also, many Cine & Serial artists like Sri Pratap Reddy and Ms. Roopika were also present. National and international yoga champions performed Yogasana Pradarshana to the delight of the crowd.



ITEC - YIC Participants



Ratha Saptami celebration in Govt. Schools of Jigani by RDP S-VYASA



Surya Namaskar was performed 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 RDP S-VYASA Yoga

Students Participation in Surya Namaskar performance

Jigani, Bengaluru, Feb 16: Ratha Saptami is a highly auspicious day. It is an 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. We worship Lord Suryanarayana for better health and well-being.

The Team RDP S-VYASA, with volunteering by YIC Students Feb 2024 Batch, taking up the responsibilities towards the society and living true to its vision and mission, celebrated Ratha Saptami by teaming up with students of various schools run by the Government, in the vicinity. The celebration was carried out in fourteen schools.

SNo	School	Students Participated
1	GLPS Ramasandra	35
2	GHPS Harappanahalli	155
3	GLPS Bukkasagara	40
4	GLPS Matalimganapura	32
5	GHPS Ragihalli	33
6	GLPS Kadujakkanahalli	14
7	GLPS Giddenahalli	21
8	GHPS Indalavadi	141
9	GHS Indalavadi	173
10	GHPS Konasandra	100
11	GLPS Dyavasandra	35
12	GHPS Madapatna	321
13	GLPS Vadera Manchenalli	100
14	GHPS Kallubalu	177
Total Students Participated		1377



University, thus bringing out the science and wisdom behind the celebration. The initiative was much appreciated by everyone who witnessed the event.

The Team at RDP S-VYASA strongly believes in creating a healthy society and looks forward to many such occasions where they could involve the people in similar ways so that they adopt yogic practices to lead a healthy and happy lives.

RDP S-VYASA, housed at Prashanti Kutiram campus, in its zeal to heal the society, has plans of reaching out to every household with a aim that proclaims Yoga to Every Home.



Prashanti Kutiram, Bengaluru, Feb 1:
Mr. Prabhakar Shastri from Dallas ref by Sathish Guptha was honored by Guruji and Registrar.



Prashanti Kutiram, Bengaluru, Feb 6:
Sri Bhoom Raa, a renowned builder in Andhra Pradesh.



Successful Completion of YIC Weekend Course (Aug-Dec 2023)

Prashanti Kutiram, Bengaluru, Feb 21: "It was a wonderful event marking the successful completion of the YIC Weekend Course for the Aug-Dec 2023 batch. It must have been a memorable experience for the online YIC students to visit the campus and receive their certificates in person.



Prof. Siva Sankara Sai, the Registrar, must have instilled a sense of pride and encouragement in the students by personally distributing the certificates and offering blessings. Mr. Arun R S, as the YIC Course Coordinator, played a crucial role in organizing the certificate ceremony program, ensuring that everything ran smoothly.

His motivational speech would have surely inspired the students as they embark on their future journeys, especially those who are pursuing MSc and considering continuing their association with S-VYASA. The vote of thanks from Mr. Arun R S must have expressed gratitude to everyone involved in making the course a success, including Dr. Mohan Kishor, Mr. Sailesh Pradhan and other faculties, staff, and students.



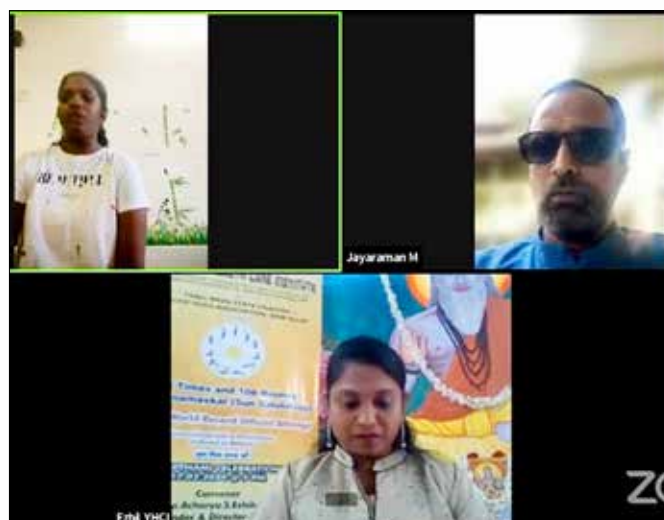
Prashanti Kutiram, Bengaluru, Feb 1: **Certificate distribution to AN TTC Students** (Batch 2022-2023). Totally, 10 students have successfully completed their curriculum for 1 ½ years. Working in different places as a Ayurveda and Naturopathy Therapist.



Engagements of Prof. M Jayaraman Dean, Division of Yoga Spirituality

Online Academic Interview with Harvard Academic

Feb 22: Prof. M Jayaraman, Dean, Division of Yoga Spirituality, was interviewed only by Dr. Tiona Zuzul, Assistant Professor, Harvard Business School. Prof Jayaraman's expert views were elicited on Traditional Texts on Yoga and also Lineages of Yoga in the contemporary scenario for a research work of the Harvard Academic.



Online Ratha Saptami Address, Yogalaya Healthcare & IYA Tamil Nadu, Chennai

Feb 17: Prof. M Jayaraman, Dean, Division of Yoga Spirituality, was the invited guest on the online Ratha Saptami event by Yogalaya Healthcare Institute, Chennai, led by Yogacharya Ezhilarasi, under the guidance of Prof. Elangovan Ramachandran, Secretary, State Chapter, Tamil Nadu, Indian Yoga Association. Prof. Jayaraman spoke on the significance of Ratha Saptami and the benefits of practice of Suryanamaskar. Hundreds of

participants, particularly children from various parts of the world participated and practiced 108 rounds of Suryanamaskar during the event.

Plenary Speaker at International Conference on Bharatiya Janna Parampara, Central University Gujarat, Gandhi Nagar

Feb 2: Prof. M Jayaraman, delivered a plenary address on "Analytical devices & text construction methodology for IKS: Tantrayukti in the International Conference on Bharatiya Knowledge Traditions - organized by Central University of Gujarat co-sponsored by ICHR, ICPR, ICSSR and Gujarat Tourism.





Lecture to Pre-PhD-Program Students, Philosophy Stream, Central Sanskrit University at Poorna Prajna Samshodhana Mandiram, Bengaluru

Feb 13: Prof. M Jayaraman gave a 90 min lecture to the Pre-PhD students of Central Sanskrit University, New Delhi - belonging to Darshana stream on **Yoga as a system of Philosophy and opportunities for research therein**. The Pre-PhD training program was being held at Poornaprajna Samshodhana Mandiram, Bengaluru. During the occasion Prof. Jayaraman interacted with Dr. Ahalya, Hon. Vice Chancellor of Karnataka Sanskrit University, Bengaluru, who was also a valuable resource person at the Pre-PhD training event.



Online Lecture on Research Methodology, Pre-PhD Programme, Central Sanskrit University, Prayagraj, UP



Feb 6: Prof. M Jayaraman, Dean, Division of Yoga Spirituality, delivered an Online Lecture on, **Tantrayukti: Indic Methodology of Thesis Construction** to the Phd Scholars undergoing Research Methodology Course being organized by Research and Development Cell of Central Sanskrit University, Gaganath Jha Campus, Prayagraj, UP.



Dr. Manjunath Gururaj @ Workshop in SDMCNYC, Ujire



Ujire, Feb 12 & 13: Dr. Manjunath Gururaj, Associate Professor at S-VYASA, participated as a Resource Person in a Two Days Workshop on Hathayoga, Human Anatomy, Bhagavadgita, Integrating Concepts of Health & Disease, by SDM College of Naturopathy and Yogic Sciences. The Workshop was attended by 2nd, 3rd & 4th yr BNYS and MD (Yoga) (Naturopathy) & (Clinical Nutrition) Students. Dharmadhikari of Shri Kshetra Dharmasthala, Dr. D Veerendra Heggade ji gave the blessings too.



Prashanti Kutiram, Bengaluru, Feb 8:
Inauguration of the New Hot Water Facility for the Boys Hostel.



Prashanti Kutiram, Bengaluru, Feb 28: **Mr. Ravindra Roongta** from Houston visited our S-VYASA campus

Prashanti Kutiram, Bengaluru, Feb 21: **Felicitation to Dr. Maiyya**, a renowned Physician by Guruji and Dr. Nagarathna, after a Guest Lecture by him on Doctor and Patient Relationship.



Prashanti Kutiram, Bengaluru, Feb 22: **Mr. Giuseppe Guida** who is Brazilian Professional who came with a vision to start a S-VYASA University in the city of Sao Paulo, Brazil.



Prashanti Kutiram, Bengaluru, Feb 23: Guruji and Others issuing rewards for the winners of **Logo Rachna Spardha Competition**.

Dāna

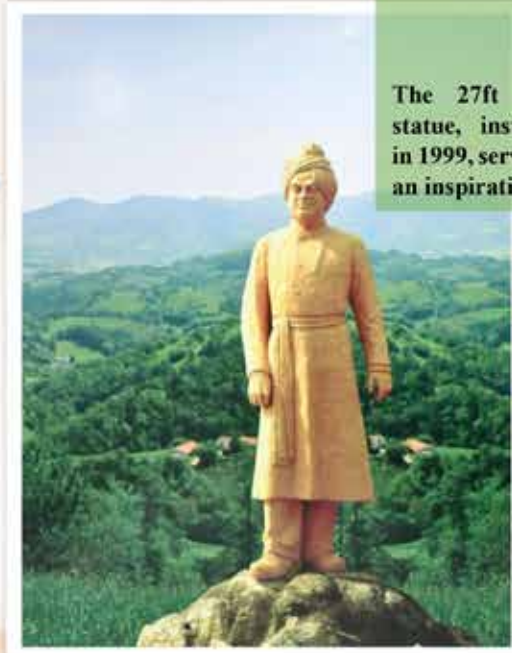
“Generosity and Giving”

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



S-VYASA
Deemed to be University,
Bengaluru.

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



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

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

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



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

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

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

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

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

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

S-VYASA Vision:
"BE and MAKE"

Accomplishments:

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



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

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

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

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

S-VYASA Management:

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



- ✦ 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 | bhīyā deyam | sarṁvidā deyam ||

-Taittiriya Upanishad

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

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

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 MICR Code: 560002123
 IFS Code: SBIN0011355

To:
 The Convener,
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 # 19, 'Eknath Bhavan', Gavipuram Circle,
 Kempe Gowda Nagar,
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towards.....

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Name:

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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	<i>According to the donor's wishes.</i>	<i>As you wish</i>

Swasthya Dāna

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

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



Particulars	Description	Amount
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

Vidya Dāna

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

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

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



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



Gou Dāna

दातास्याः स्वर्गमाप्नोति वत्सरान् लोमसम्मतान् ।
कपिला चेत्तारयिति भूयश्च सप्तमाकुलम् ॥

dātāsyāḥ svargamāpnoti
vatsarān lomasammatān ।
kapilā cettārayiti bhūyasca saptamākulam ॥

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

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

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**Anya Dias,
Software Engineer**

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