



JIVANA VEDANTA SUTRA PARICHAYAM

FOUNDATION OF VEDANTIC LIVING

"Atha yoganushasanam"

Sanatana Dharma (absolute science) is the constitution of yoga. From prehistoric times until Takshashila University in the Himalayas, every citizen of India followed this path as the purpose of evolution to human life is to get enlightened.

"Etam Buddhanu Shasanam
Etam Dhammanu Shasanam
Etam Sanghanu Shasanam"

This the Vedic path of Sanathana Dharma or Yoga path

As a strong structure requires a strong foundation; so too spiritual growth requires discipline rooted in understanding. Through JIVANA VEDANTA SUTRA PARICHAYAM you are being given that real, stable, and enduring foundation.



Every country is founded upon a constitution that every citizen abide to follow. Participation in an authentic, traditional Online Ashram also can be compared to citizenship in a country. It is the beginning of self-governance.

Guru Shishya Parampara

This course transmits the sacred secrets of Yoga in their original, undiluted form, exactly as they have been passed down for thousands of years. Just as Krishnamacharya received these secrets from his Guru Rama Manohara Brahma Chari in the Himalayas near Manas Sarovar — the Moon Lake — so too these teachings are given now without dilution or modification.

*“sada siva samaramabham sankaracarya madhyamam..
asmadacarya paryantaṃ vande guru paramparam”*

The course is conducted in Purvasrama Sampradaya - Guru Shishya Parampara the unbroken chain of wisdom that began from Sadashiva himself, continued through Adi Shankaracharya, and flows through every Acharya and disciple who carried forward the light of self-realization. It is the lineage of truth, purity and wisdom where the sound vibrations of the Guru's words become the vehicle of transformation.

In the Sacred Himalayan Tradition, the teachings are received not from books, but from the sound transmitted directly from enlightened Guru. This is the Shrutha Sampradaya Tradition - the pure lineage of direct oral transmission given in the form of living sound.

An enlightened Guru is a super-conductor. Any positive conduct as a student under such a Guru is like planting a mango seed in fertile ground - it will bear hundreds of sweet fruits. However Any negative conduct is like planting a bitter seed in fertile ground that will bear hundreds of poisonous fruits.

This is why the Code of Discipline is strictly upheld: in any Ashram in which the technologies of enlightenment are being taught: for the protection of the student the protection of the community, and the protection of the Traditions themselves.



The Attitude of a True Shishya (student)

The path to enlightenment can only be taught by one who has achieved it. Entering into the gates of an Ashram and going to such a Guru one has to be ready to become an empty cup - leaving intellectual baggage and knowledge at the door, entering in humility regardless of qualification, experience, or status - being ready to be filled with purest teachings.

What is taught comes direct from the Pool of Consciousness exactly as it should be in order to break out of the bondages of our conditioning. In every traditional ashram in India, the student is at the lotus feet of the Guru in unquestioning devotion and surrender.

The Guru is a representative of the Pool of Consciousness and a conduit to Singularity/ Holy Spirit/ Parabrahma/Paramatma/ Allah/ Non-Entropy and the way to connect is through the grace of the Guru's teaching and voice. The only way to learn is unconditionally, non-judgmentally, and choicelessly - to learn from the heart not from the head, and to establish a sense of connectedness to the Guru so that what flows through him can flow through you.

[Link video cow bricks](#)

***"Kaka chesta baka dhyana svana nidra tathaivacha,
Alpahari Brahmachari vidyarthi pancha lakshanam"***

Bhartrhari emphasized that to attain Samadhi, one must preserve vital energies. A student should cultivate the alertness of a crow (Kaka chesta), staying vigilant, inquisitive, and well-informed, adapting quickly to changes in knowledge and learning. Like a crane (baka dhyana), in a paddy field, a student should develop deep concentration and precision, filtering distractions and absorbing only essential knowledge with Bhakdhyana, a state of intense focus and superior memory.

The light yet deep sleep of a dog (Svana nidra) is crucial for restorative alertness and energy conservation. Practicing Alpahari a student must consume only what is necessary, avoiding indulgences that weaken the body and mind. Finally, Brahmachari signifies self-control and mastery over desires, ensuring that energy is directed toward higher learning and self-realization.



Qualities of a student (Shadguna) as given by Adi Shankaracharya:

Damamu

Not becoming distracted,

Titiksha

The ability to avoid reacting,

Shamamu

The ability to focus,

Shraddha

Total surrender, self motivation,
devotion and interest.

Uparathi

The ability to sustain, concentration,

Samadhana

(or Gratitude) The development
of humility, selflessness.

Above all, **Mumuksha**: The burning desire to become enlightened. The realisation of Allah, the Holy Spirit, Paramatma, requires perseverance in spiritual progress.

Course Ethos

The course follows the strict ethos of the lineages and traditions of the noble ones, the Yogis. This is in order to uphold the sanctity, purity and undiluted teachings of those Yogis who selflessly sacrificed their sacred secrets of practice and path, in absolute trust, in order to benefit their devoted students.

ZERO EXPECTATION - NISHKAMA KARMA YOGA

The fundamental yogic principle to stay happy is to have zero expectation, so that anything given brings complete satisfaction, happiness, and gratitude. Do not come with preconceived notions of what 'should' be taught. If what you expect is already known to you, why is a Guru or Tradition required? Dr. Vrushakapi will teach what is needed for you to become a Yogi as per the traditions – not what you think you need or want. A Karma Yogi appreciates everything received and accepts challenges with a smile. There is no published curriculum, no modules, no electives.

LIVE IN THE PRESENT

Accept each moment of teaching as it comes. A Guru is a clean water pipe through which the water of the teachings flows. Do not look for a set package or timetable – just drink the water and trust that it will nourish and purify you. Yoga is to live in this moment, accept and adapt. This moment is not created by you or for you alone – it is given for everyone. What matters above all is the right intention, the right attitude, and the right devotion.

SURRENDER TO THE GURU - BHAKTI YOGA

Surrender is your strength and protection on the path to enlightenment. Do not question or argue with the Guru mentally. Whatever is not understood, leave it be – do not react. Learn to listen without the filter of subjective interpretation based on past conditioning. In order to learn we must unlearn and relearn. As Śaṅkarācārya says: once you have used right discernment to choose an enlightened teacher, what the Guru teaches should not be questioned. The student is at the lotus feet of the Guru. If you trust your own perception more than the Guru's teaching, why go to a teacher in the first place?

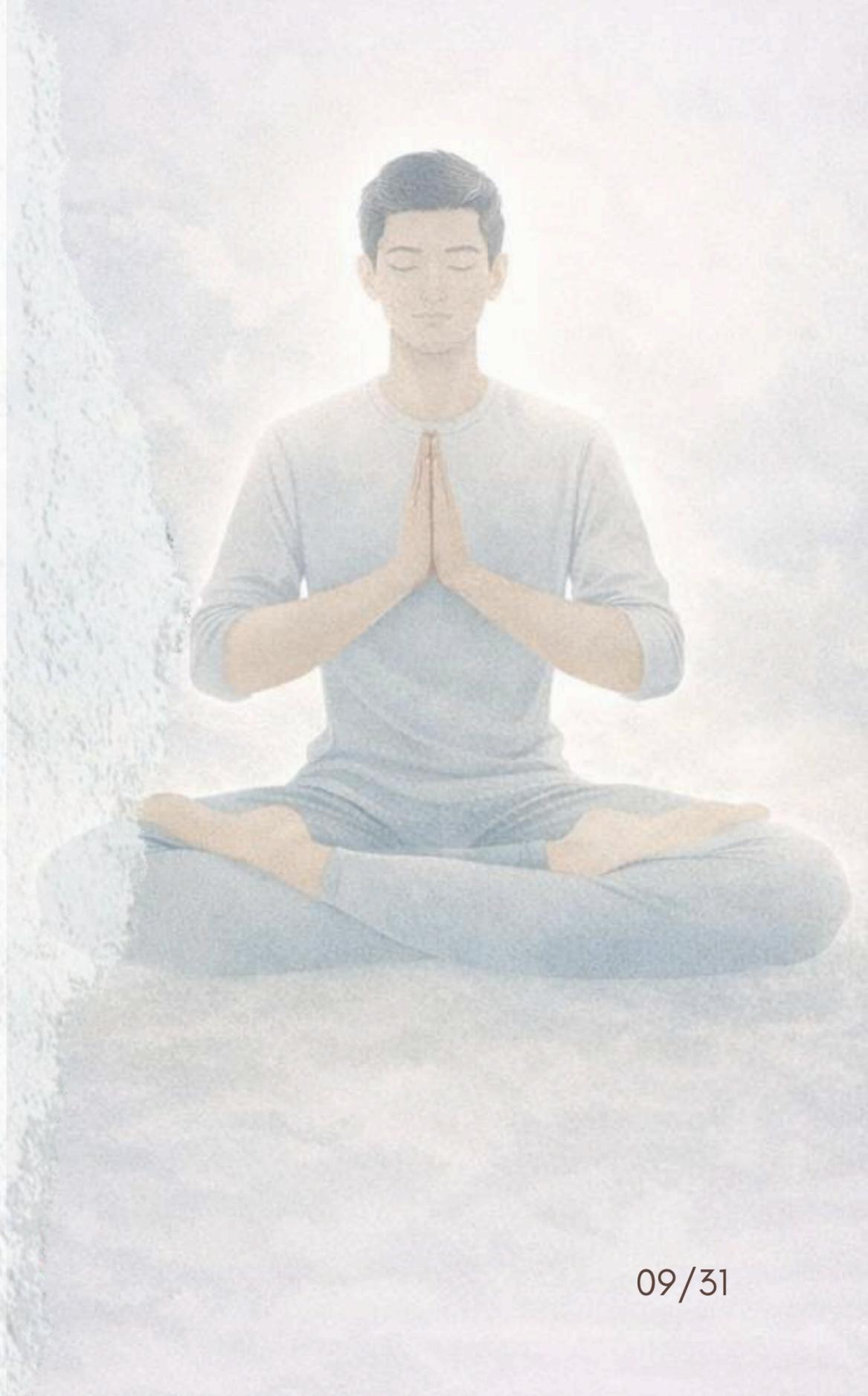
Course Ethos

WELCOME DISCOMFORT — TARKA/VITARKA

A true Guru is not a pleaser. He is prepared to shake us out of our conditioning even though it is very difficult. A Guru shouts and admonishes to bring deep change and clear our karma — this is sometimes called 'tough love.' If something triggers a strong emotion, that is an opportunity: observe the reaction and learn about your own unconscious habit patterns. If something challenges your prior learning or values, simply think: 'I do not yet understand this.' Stay open. A Yogi has a 360-degree perspective and sees subtleties of reality that we miss. If a lesson is being taught, it has a purpose and a context — it is our job to understand that purpose.

BE PATIENT — SAHANA AND SAMYAMA

Learning deeply is like slow cooking — the results are nutritious and tasty. Do not look for fast food. If you have specific theoretical questions, try to wait. They may be answered in another class, or you may find they are no longer necessary. Stay calm and quiet and reflect on whether it is a worthwhile practical question or just a conceptual one. If it is valid, ask a course volunteer.



Course Ethos

HAVE HUMILITY — AHAM
BRAHMĀSMI

This teaching is given freely and generously by Dr. Vrushakapi, supported by volunteers, and what is being given is immeasurable. Do not ask for more than what is freely given. Value the time of the volunteers. Remember: you are a student, not a customer. Bear with any technical glitches with grace — everyone is working very hard and this can never be 100% guaranteed.

PRACTICE WITH AWARENESS —
SĀDHANA/ABHYĀSA

Approach your practice with awareness of your individual physical limits and go at a pace appropriate for you. Practice meditation as per the course guidelines. If you need help, reach a volunteer through the communication channels clarified at the start of the course. If you experience any insomnia during the course, inform a volunteer immediately — this affects meditation practice and must be corrected without delay.



Five Yamas

During Vedic times, ten Yamas and Niyamas existed. Saint Yajnavalkya made his wife Maitreyi vouch for the same to initiate her into Dharma or Yoga. The ten Yamas were the criteria for a student to begin the path, ensuring no new impurity was added to the soul. When one stops adding impurity by following Yama and Niyama, the process of cleansing becomes easy. Later, the rules were simplified into five rules for householders, as given by Saint Patanjali.

In the Himalayan tradition, the first three years of a seeker's journey are devoted exclusively to Sutra — discipline. Sutra gives direction, path, formula and discipline. Only when discipline is lived, embodied, and stabilized does the student become eligible for the higher limbs of Yoga. Yama Niyama or Vinaya is called Sutra.

The first step of Patanjali's Noble Eightfold Path is Yama - the resolution to give up any action that causes harm to others or ourselves by body, speech or mind. It is the foundation that enables progress in the soul journey. Not only the action but also the quality of mind, volition and thought behind the action are important.



Five Yamas

1. Ahimsa - non-violence

Recognizing that our existence is indebted to every being in this universe and resolving not to harm any being or ourselves. We are indebted for all our inputs food, breath, water, light, earth, shelter, clothing - directly, indirectly all beings involved. What we eat, what we wear, what we use, whoever made this is supporting us in reality - it is only false pride (matsara) or ego that makes us think we are solely responsible for everything. Recognizing this indebtedness will ensure remove all hatred from within toward any being and lead to developing unconditional love and compassion for all.

2. Asteya - non-stealing

it is deeper than simply avoiding theft. It is about avoiding the very desire to possess anything. It teaches us to cultivate contentedness from within with what one already has, rather than seeking external possessions. Asteya means "I am no longer interested in seeking outside'. By cultivating disinterest, we can break free from the cycle of desire and dissatisfaction that fuels greed.

Five Yamas

3. Satya - truthfulness

Right speech and abstaining from gossip/ backbiting to remove fear from the mind and uphold righteousness and wellbeing of self and others. It encourages us to use the right speech or to remain silent when words cause harm therefore, upholding Dharma. One has to use wisdom to know what to say and what not to say. In Bhagavad Gita, Krishna tells Arjuna that the first and foremost intention of speech is to uphold the path of Dharma.

4. Brahmacharya - removing lust from the mind

Non sexual misconduct to remove lust from the mind, maintaining commitment and respect in physical relationships. Brahmacharya is practiced differently depending on one's life stage (Ashrama in Hinduism). For Sannyasin who have completely renounced worldly life, Brahmacharya is considered strict celibacy. For Gruhastas (householders) it is about judiciously engaging in sexual activity for germ immortality (Progeny) and conserve energy for the pursuit of eternal immortality (self-realization). Practicing Brahmacharya for anyone is not merely about disengaging from sexual activity. Sexual thought itself leads to the generation of free testosterone which takes away the focus and concentration of an aspirant. At the thought level itself, one must root out lust. To maintain health and preserve estrogen and testosterone, various yogic kriyas are allowed for servicing the genitals but not using them to satisfy lust

Five Yamas

5. Aparigraha - refraining from intoxicants and cravings

Non addiction to prevent slavery of the mind, refrain from intoxicants including alcohol and tobacco, refrain from cravings. Cravings and six negative emotions consume highest prana or oxygen. They dump cortisol and free radicals killing our own neurons and cells. Krishna says anger only removes memory, sharpness of mind, any hatred or disliking something, is nothing but harming oneself. Hence one needs to understand these emotions as way of mentally becoming weak and killing oneself., Wisdom is saving ourselves in reality thus changing our default behavioural patterns which instead make us feel bad, worried, once such an emotion is over.

Five Niyamas

1. Saucha - purification

Saucha means both internal and external purification. Just think about this... skin is a thin keratin layer of just 0.001% of the entire body. Once that minutest layer of keratin is removed, all of us appear the same – like the dreaded ghosts. If one spends all their time caring for 0.001%, the remaining 99.997% goes ignored.

Wisdom is to realize what is truth and reality of human existence, and to begin the process of internal cleanliness of the other 7 layers of 99.997% – Rasa (plasma), Rakta (blood), Mamsa (muscles), Meda (fat), Asthi (bone), Majja (marrow/nerves), and Shukra (reproductive tissue/sperm).

2. Santosha - contentment

Life driven not by taste but by standard.

Most unhappiness arises because the mind processes experience through personal taste rather than shared joy. Everyone has his own favorite foods, books, music, singers, sports. When asked about these, one immediately expresses excitement and attachment. If someone shares the same preferences, instant affection arises. If not, rejection appears. This is the root of self-centeredness. But when one begins to process life with awareness, every experience becomes an opportunity to evolve from personal taste to love everything and everyone.

Five Niyamas

3. Tapasya - removing heat

Tapasya the process of converting burning desire into strength, without being burnt and without being distressed. The effort is to be effortless, the desire is to be desireless.

Burning (Tapa) is the metabolic process, the life process (Jeevana Prakriya). It is the process by which life continues to exist and continues to burn again and again. It is the desire that is burning all the time; the moment a desire enters, burning and stress begins, burning the mind every day and every moment until it is owned.

4. Swadhyaya - self-observation

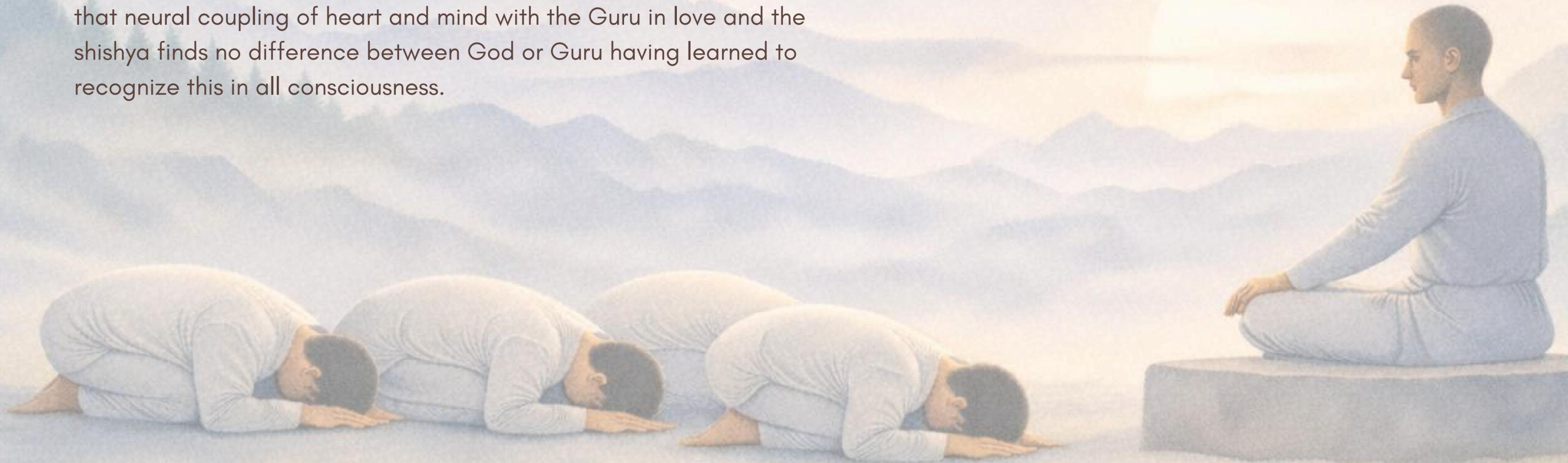
A person who has cultivated Swadhyaya - is a self observer. It is about developing awareness (Sati) at four levels - body, mind, cells and gene expression with practice. But even before that is the observation to remove unwholesome thoughts or obstacles in the path of practice using self observation. A life of suffering continues through excuses, through sorry and justification. Real life gives no place for excuses; in that life one cannot give scope for anyone to point out.

Performing swadhyaya is like a farmer deweeding his farm to allow the good crop to thrive. Inner and outer cultivation follow the same principles to remove obstacles in the path of the spiritual journey.

Five Niyamas

5. Eeswara Pranidhanat:

Complete surrender at the lotus feet of the Guru having realized Guru as God and the channel of Pool of Consciousness. This brings that neural coupling of heart and mind with the Guru in love and the shishya finds no difference between God or Guru having learned to recognize this in all consciousness.



Commitment Five Yamas

- *In this course student agrees to uphold the spirit of ahimsa by recognizing our deep indebtedness with all beings and practicing gratitude. Understanding that we live through the support, effort, and contributions of countless others, I commit to act with humility, gratitude, and compassion.*
- *Any personality displaying criticism, blame, negativity, egoistic behavior, stubbornness, insensitivity, or laziness causes harm to the community, to the tradition, and ultimately to oneself and such behavior will lead to removal from the course without notice.*

Asteya - non-stealing



In this course student honors the principle of Asteya - understanding that taking what is not rightfully given, including knowledge, is a form of theft. The knowledge transmitted here has been safeguarded for thousands of years – taking it without understanding, sharing it without permission, or reproducing it outside this sacred container is a form of theft from the tradition itself. Student agrees:

- *Not to record, download, or share videos or notes without permission – including YouTube links from any RYIT course.*
- *Not to share, circulate or publish notes / glimpses from the classes and use them for personal reference only (in digital or printed form)*
- *Not to watch live or recorded sessions with friends or family who are not registered students on the course without prior approval for each instance.*
- *Not to write blog posts, articles, or books based on course content without permission.*

Commitment Five Yamas

Brahmacharya



In this course, Brahmacharya is the principle of **exclusive commitment**. Consider yourself as living in an Ashram for the duration of this course. In an Ashram, you are exposed only to your Guru's teachings and wisdom. There is no opportunity to engage with other schools or practices — and in this spirit, we ask the same of you here.

Student agrees to honor the principle of exclusive commitment:

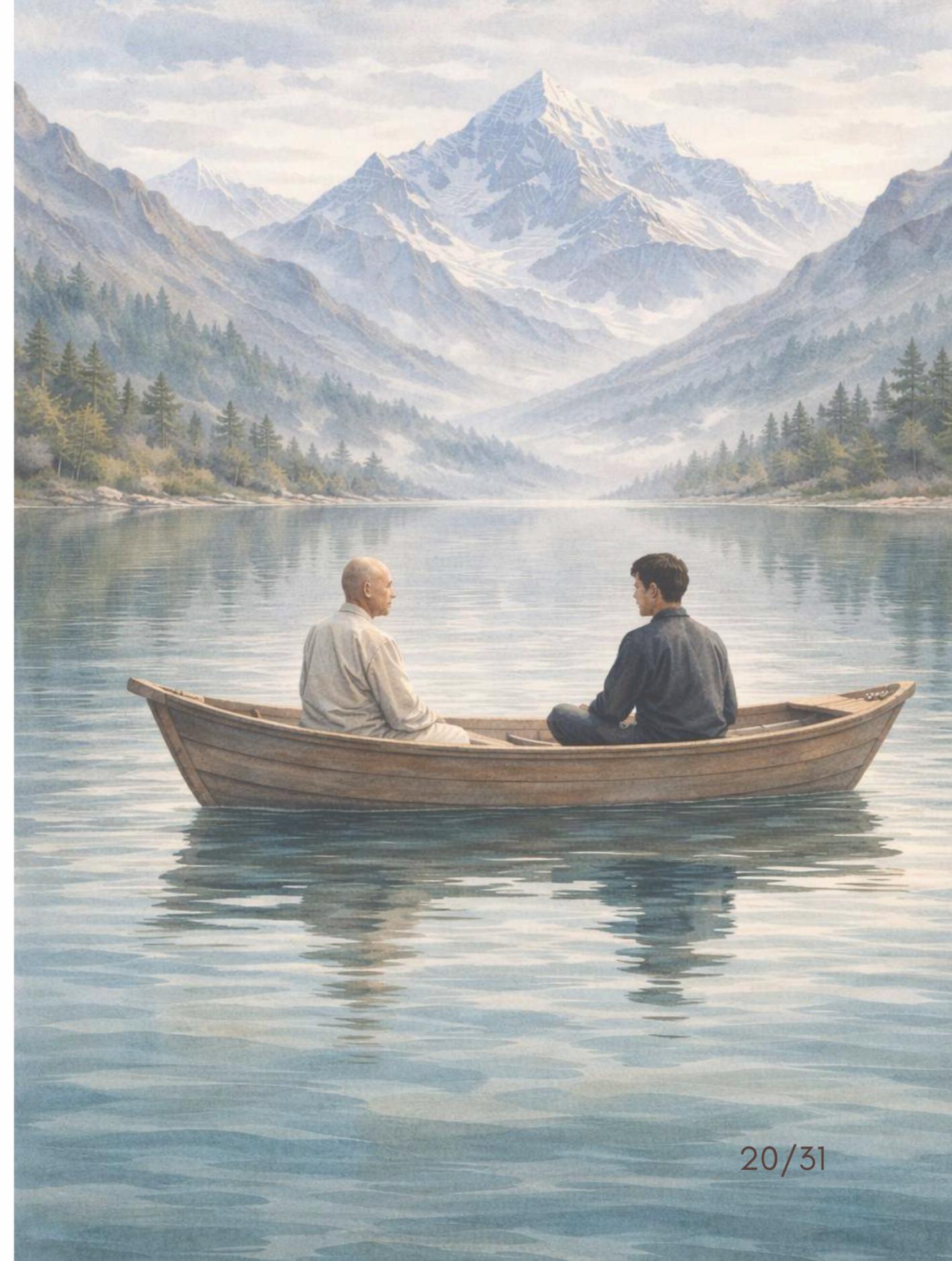
- Not attending any other parallel courses in yoga, meditation, or spirituality during this training program understanding that mixing of two traditions in parallel is dangerous; hence it is not allowed.*
- If being trained in a particular style of Yoga previously, the intent should be to assimilate, evolve and gradually change your practice and teaching in response to what is being taught.*
- Any social media post or status that promotes views, practices, or teachings contrary to or inconsistent with the teachings of this course will be considered parallel activity and may result in removal from the program.*

Inclinations shown towards other practices, rituals, Gurus, including status updates, the promotion of conflicting spiritual methods and external teachers are also considered parallel activity.

Exclusive commitment

Consider yourself as living in an Ashram for the duration of this course. In an Ashram, you are exposed only to your Guru's teachings and wisdom. There is no opportunity to engage with other schools or practices – and in this spirit, we ask the same of you here.

Any trips outside your city, town, or village of residence – for work, pilgrimage, entertainment, or otherwise – count as travelling outside the Ashram. You must communicate with your mentor and request permission to exit and re-enter, even while retaining online access to the course.



Compliance criteria

1. **Class Reflections - “Anumodana”.**

Students are encouraged to write positive reflections coming from their own experience, awareness, and inner realization of what they have learned from the class.

Frequency: after every class or at least once in a week.

Purpose: the tradition of expressing positivity (Modana) every moment by Anumodana (expressing appreciative joy in listening to Guru), help to cultivate positivity by body, mind and speech, irrespective of anything and everything in every aspect of life.

Note: The use of any form of Artificial Intelligence or external tools to generate or edit these is not permitted. Anything artificial is against the principle of Satya (Truthfulness) .

2. **Practicing the given techniques and submitting their practice demos** (through videos) for correction and compliance to correctio

3. **Weekend assignment**

Questions asked from the weekly classes.

Frequency: test is uploaded every Saturday night and available 48h for submissions

Purpose: It helps students to revised the concepts thought during the week and develop discriminatory knowledge - wisdom.

4. **Lifestyle compliance.** Follow suggested lifestyle modifications with respect to diet, nutrition, sleep, and day-to-day aspects of life.

5. **Responsiveness to mentors and volunteers.** Respond with gratitude and respect. Their service is given as pure charity in service to the tradition and to Yoga.

At certain points on the course, the Guru may request particular responses from all students. This will be an opportunity to respond spontaneously and all participants are expected to follow the guidance.

Communication Channels

1.The designated mentor: Each participant will be assigned a designated mentor, a TY volunteer, to support smooth communication and progress.

Please respect their time and contact your designated volunteer only when needed. If there is a change in the designated volunteer between courses or in the middle of a course, please do not reach out to your previous mentor/volunteer/ whose contact you may have retained.

Cross-communication with previous mentors, volunteers or other students without permission is strictly not allowed and may result in withdrawal of access to the course.

Please use the Ask Query form or the TY Central Communications Admin Number.

2.The TY Central Communications: The TY Central Communications admin will set up a **Whatsapp Broadcast list** to keep you informed of the course matters. You are expected to check these notifications daily. Course updates will also be available in the **“Course Info”** section of your student dashboard and students are encouraged to regularly check both channels to ensure no important information is missed. The Broadcast list is not an interactive group; any replies will only be visible to the respective volunteer.

Communication Channels

These two numbers has to be saved upon receipt to ensure you receive messages. *If for any reason you need to be contacted by email instead, or need to be offline for a while, please inform via the relevant communication channel.*

The channel of communication for the participant to contact may be through **Whatsapp or the Ask Query form on the website.**

If you feel you would benefit from a mentoring conversation with a volunteer at any point in the course please feel free to contact us via the relevant communication channel.

- *Participants are expected to respond when invited to an audio or video call – active engagement is required, not passive participation.*
- *Not acknowledging or responding to messages or calls within 24 hours is considered as being inactive on the course and could lead to withdrawal of your access to the course.*

Live Class timings

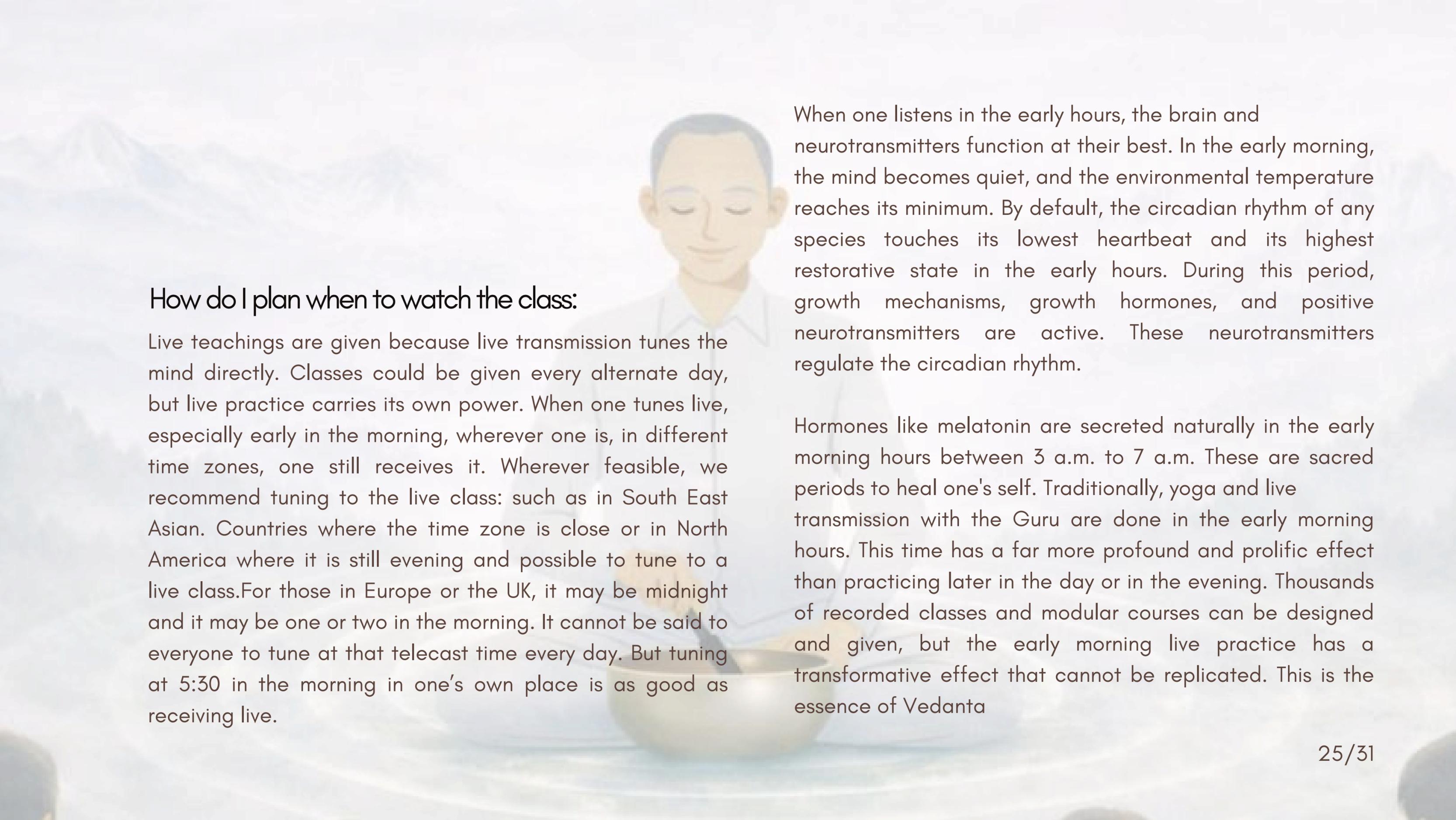
Live class is telecast on Monday, Wednesday and Friday: 5:30 am IST – 8:30 am IST.

Normally, online courses consist mostly of recorded versions. A Guru giving live teachings every day is rare and very expensive. At best, a Guru might give a small talk each day, but no Guru will give in-depth teachings every day live or even on alternate days

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When you are given a chance to watch a football match, a soccer match, a cricket match, a tennis match like the US Open, Wimbledon, the Australian Open, or the French Open what would you choose: . Watching it live in the stadium, watching it live on TV, or watching a recorded version? Everyone knows which is most exciting. There is a clear difference. The live experience always carries the highest impact and joy.

Upanishad means “sitting near.” It means the Guru is sitting and teaching, and the disciples are sitting and listening directly. To end vedana, sudderings to connect soul the only method of Vedas as shrutha sampradaya is listening to the living guru directly if possible. All upanishads 108 which are highly adored are as listened in live recorded by shishyas – Keno panishad or katopanishad.

This is the traditional system of transformation. It does not happen by reading alone but it happens by listening. The one who sits around the Guru and listens directly couples with the Guru’s energy. Brain research shows that live communication simultaneously activates respective areas of brain or direct neural coupling. This live process brings change at the deepest level, even at the level of gene expression



How do I plan when to watch the class:

Live teachings are given because live transmission tunes the mind directly. Classes could be given every alternate day, but live practice carries its own power. When one tunes live, especially early in the morning, wherever one is, in different time zones, one still receives it. Wherever feasible, we recommend tuning to the live class: such as in South East Asian. Countries where the time zone is close or in North America where it is still evening and possible to tune to a live class. For those in Europe or the UK, it may be midnight and it may be one or two in the morning. It cannot be said to everyone to tune at that telecast time every day. But tuning at 5:30 in the morning in one's own place is as good as receiving live.

When one listens in the early hours, the brain and neurotransmitters function at their best. In the early morning, the mind becomes quiet, and the environmental temperature reaches its minimum. By default, the circadian rhythm of any species touches its lowest heartbeat and its highest restorative state in the early hours. During this period, growth mechanisms, growth hormones, and positive neurotransmitters are active. These neurotransmitters regulate the circadian rhythm.

Hormones like melatonin are secreted naturally in the early morning hours between 3 a.m. to 7 a.m. These are sacred periods to heal one's self. Traditionally, yoga and live transmission with the Guru are done in the early morning hours. This time has a far more profound and prolific effect than practicing later in the day or in the evening. Thousands of recorded classes and modular courses can be designed and given, but the early morning live practice has a transformative effect that cannot be replicated. This is the essence of Vedanta

Wherever possible, whenever possible, on special days or festival days at least one can tune live. In olden days, there was no time fixed for transmission of Guru. If it was in a small village, transmissions were given late in the evening, running into the early hours, considering all villagers returned from their fields.

- *The recorded class will continue to be available on the website for the duration of the course.*
- *If you miss occasional classes due to life contingencies don't worry, but if you are continuously struggling to keep up please reach out to a volunteer.*
- *Student logins are monitored automatically by the system, and enrollment will be automatically withdrawn if a student does not log in for 3 consecutive classes, unless prior permission has been obtained.*

Graduation

Mahanumodhana and Guru Dakshina

It is the magnanimity of the Guru to teach unconditionally without demanding a fee. Throughout the course any monetary contribution by the student will therefore earn them enormous positive merit as it is given without asking. Such a contribution is an act of spontaneous gratitude as well as charity by the student who understands the gift they receive and is interested to help sustain the tradition.

The course concludes with a Graduation Ceremony, which includes Mahanumodhana (the expression of gratitude through a written message) and Guru Dakshina. This practice has been followed from ancient times dating back as far as the Nalanda and Takshashila universities which charged a convocation fee and allowed parents to visit when children graduated. A student who has successfully completed the course criteria and remained in compliance throughout the course earns eligibility to submit a Mahanumodhana and Guru Dakshina as the final completion criteria for that course.



Graduation

Mahanumodhana and Guru Dakshina

The spiritual knowledge given is beyond any price, no amount of money can truly "pay" for it. Guru Dakshina is a traditional offering which is mandatorily made by the student at the end of a course to acknowledge this invaluable debt. Stories of Ekalavya and Angulimala stand testimony to how shishyas have honored the call to give Guru Dakshina requested by the Guru at any cost.

Guru Dakshina conveys gratitude to the Guru. It further voices that students are not just "takers of knowledge from a free course," but understand the priceless nature of teachings, are ready to support the tradition and share the blessing so that others may receive the teachings freely just as they have. It is a means to ensure that this light continues for future seekers. It marks the transition from a student into a carrier of the lineage.

(A minimum suggested donation is mentioned on the FAQ page)

Withdrawal process

If you decide to disengage from the course, please inform a volunteer through the relevant communication channel at the earliest opportunity. It is not appropriate to remain enrolled if it is no longer your intention to participate or watch on an ongoing basis. If multiple communication attempts fail and you are not watching classes, access to the course will be removed.



A Living Commitment

Although each course is finite in duration, the tradition of going to a Guru is to find a guide for a lifetime — because this journey is not easy or immediate. Deep transformation takes dedication, perseverance, and a burning desire to pursue the path. As long as Dr. Vrushakapi is willing to teach, students who uphold this Code of Discipline can continue their journey with him on an ongoing basis.

The criteria to join is not donation — it is suitability, based on the attributes of a student outlined by the great Indian Saints and Gurus of the Yoga Tradition.

By continuing forward, you accept this Foundation of Vedantic Living not as a set of restrictions imposed upon you, but as sacred ground — the very ground on which your own transformation will begin.

