

YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



25th International Conference on Frontiers
in Yoga Research and Its Applications

25th INCOFYRA



2024 Jan

3rd to 6th

Bengaluru

India

www.incofyra.com



Integrative Sports Medicine and Rehabilitation

*Wish you a Happy & Prosperous New Year - 2024
and Hearty Welcome to Prashanti*





S-VYASA

Swami Vivekananda Yoga Anusandhana Samsthana
UGC Category I Deemed to be University
Bengaluru, India



Hearty Welcome
for the

21st Convocation

on 12th Jan 2024, Friday
at **University Campus**
'Prashanti Kutiram'
Jigani, Bengaluru - 560 105

www.svyasa.edu.in

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसंज्ञितम्

Vol.XL No.1 January, 2024

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Printed by Chandrashekar V and published by Mahadevappa B on behalf of Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA), No. 19, Gavipuram Circle, Kempe Gowda Nagar, Bangalore - 560 019 and printed at Sharadh Enterprises, No. 51, Car Street, Halasuru, Bangalore - 560 008 and published at SVYASA, No. 19, Gavipuram, KG Nagar, Bangalore - 560 019. Editor Dr. H R Nagendra

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EDITORIAL

My dear Brothers and Sisters,

Celebrating Knowledge and Spirituality: 25th INCOFYRA Pre-Conference Programs

In the realm where academia meets spirituality, the 25th INCOFYRA (International Conference on Frontiers in Yoga Research and its Applications) Pre-Conference Programs set the stage for an enriching amalgamation of intellect and inner awakening. Commencing on the 28th of Dec, this vibrant event unveiled a diverse array of sessions, resonating with wisdom and devotion.

The inaugural ceremony, graced by luminaries Dr. Vikrant Tomar, a distinguished management expert from Ujjain, and Dr. Krishna Rao, an esteemed Oncologist hailing from Ohio, marked a profound beginning. Their presence illuminated the importance of synergy between healthcare, management, and spiritual well-being.

The schedule encompassed a tapestry of enlightening sessions. Prof. Subrahmanyam's exploration of the Ramayana during the early morning hours set a contemplative tone, engaging participants in the timeless wisdom of this epic saga. Simultaneously, the Gana Homa at the temple from 6 to 8 am infused the surroundings with spiritual energy, fostering an ambiance conducive to inner reflection and tranquillity.

The day unfolded with Continuing Medical Education (CME) programs - CYE and CRE - offering attendees the opportunity to delve deeper into their professional domains while earning valuable credits. Such initiatives align with INCOFYRA's commitment to nurturing both the mind and professional

acumen of participants.

Dr. Ramachandra Bhat's Satsang on 'Shariramadyam Kahlu Dharma Sadhanam' at 5 pm struck a chord with those seeking spiritual guidance, offering insights into the connection between the body and the pursuit of righteousness. The Karnataka State Himalaya prize distribution, spearheaded by the diligent efforts of Sudarshan, the Karnataka State Coordinator, recognized and honoured exceptional achievements - a testament to the dedication and excellence within the community.

As the day drew to a close, the Great Satsang and uplifting Bhajans orchestrated by Swami Tadyuktananda of the RK Mission, accompanied by 20 vibrant young minds from the Ramakrishna Vidyarthi Mandiram in Bengaluru, elevated spirits and fostered a sense of unity and collective devotion.

The Pre-Conference Programs continue to weave a tapestry of knowledge and spiritual enrichment, promising a harmonious blend of wisdom and introspection. As we eagerly anticipate the Valedictory Program on January 2nd, let us cherish this remarkable journey, recognizing the invaluable contributions of both intellect and spirituality in our quest for holistic well-being.

The 25th INCOFYRA Pre-Conference Programs stand as a beacon, guiding us toward a balanced existence - one where the mind finds nourishment in knowledge, and the spirit thrives in the embrace of enlightenment.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

Wishing you all a very happy and prosperous holy Christmas, an advance Happy New year, Happy Pongal and Makara Sankranti.

Is Sanatana Dharma under stake?

It is a sorry state of affairs that the children and youth of our country have been taught a fabricated and flawed history by calling the foreign invaders as heroes and Moghuls as great warriors and many more.

It is really a heart burning and paining experience to see the traces of torture given to our freedom fighters at the Cellular prison at Port Blair in Andaman Nicobar Islands. We should compulsorily send all those politicians talking irrelevantly about the integrity, patriotism and Nationalism of Sri Damodar Veera Savarkar and many other heroes who were jailed in Cellular prison for the former to understand the true history and stop disrespecting those who sacrificed their whole life for getting the independence.

Our country accepted Sovereign Socialistic, Secular and Democratic system of government contrary to the Islamic government by Pakistan after the British divided the nation based purely on religion. It is most unfortunate that majority of the non-Islamic and in particular most of Hindus who were residents of the separated Pakistan either have been deported, converted forcefully to Islam or persecuted jointly by the people and the authorities of Pakistan.

When people of India started a retaliation at Chauri Chaura in Kolkata and other places,

the then two leaders spearheading the Indian National Movement chanted the slogan of Hindu-Muslim Bhai-bhai and poured cold water on the courage of our patriotic people which resulted in the complete collapse of the valour and guts of our patriots. Such unfortunate incidents have resulted in unprecedented communal clashes both inside and across the border.

This is the main cause for many of the problems our country is facing with regard to peace and harmony. From the day the country was divided, the neighboring country is showing utter enmity on our country and practically engaging itself through state sponsored terrorism in all pervasive forms and also for destabilizing the nation and retarding the growth. The main objective of the neighboring country has not been the growth and progress of its own country and the welfare of the people. It is aiming at only creating an uneasiness and unrest situation in every aspect of our country by militant activities and sponsored terrorism. Though such activities are gradually decreasing in Kashmir after the abrogation of Article 370 and slowly limping back to normalcy, it is most unfortunate that very recently four of our soldiers have become martyrs in militant clashes at Rajouri in Kashmir.

The governments who ruled for more than five decades responded very positively to legalize the hidden agenda of the neighboring country by creating a theory of minorities and started appeasing minorities for vote bank politics with utter disregard to majority community in the country.

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With Pranams

Vaidya Dr. B R Ramakrishna

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





S-VYASA

Swami Vivekananda Yoga Anusandhana Samsthana
UGC Category I Deemed to be University
Bengaluru, India



Programs in YOGA

Programs in YOGA

Doctoral & PG Programs:

PhD (Yoga), MD (Yoga), MSc (Yoga Therapy)
MSc in Yoga & Vedic Therapy (MYVT) - **Yoga - Spirituality**
MSc in Yoga Therapy (MYT) - **Yoga & Life Science**
MSc in Hatha Yoga (MHY) - **Yoga and Physical Science**
MSc in Yoga Life Style and Stress Management (MYLSM) - **Yoga & Management**
MSc in Yoga Education (MYED) - **Yoga & Humanity**
MSc in Yoga Integrative Sports Science (MYISS) - **Yoga & Humanity**
Master's in Physiotherapy (MPT) - **Yoga & Life Science**
Master's in Occupational Therapy (MOT) - **Yoga & Life Science**
PGDYT (Post Graduate Diploma in Yoga Therapy)

UG Programs:

BSc (Yoga Therapy)
BNYS (Bachelor of Naturopathy & Yogic Sciences)
BSc in Yoga & Vedic Therapy (BYVT) - **Yoga - Spirituality**
Bachelor's in Physiotherapy (BPT) - **Yoga & Life Science**
Bachelor's in Occupational Therapy (BOT) - **Yoga & Life Science**

Certificate Programs:

Diploma in Occupational Therapy - **DOT**
Yoga Instructor's Course - **YIC**
Certificate Program in Integrative Health - **CIH**

Programs in ODL

(Open & Distance Learning)
DYT (Diploma in Yoga Therapy)
BSc (Yoga)
MSc (Yoga)
YIC (Yoga Instructor's Course)
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25th International Conference on Frontiers
in Yoga Research and Its Applications



25th INCOFYRA



Integrative Sports Medicine and Rehabilitation

3rd to 6th Jan 2024 | Prashanti Kutiram
Bengaluru - 560 105, KA, India



Organised by:
S-VYASA, Deemed to be University
Bengaluru, India



My Dear Brothers and Sisters,

Greetings from Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)!

We are pleased that S-VYASA is organizing its 25th International Conference on Frontiers in Yoga Research and its Applications (INCOFYRA), with the theme **Integrative Sports Medicine and Rehabilitation**. We welcome you to the 25th INCOFYRA in Bengaluru, India, 3rd – 6th January 2024.

Driven by the legacy and expertise to promote international research collaborations, INCOFYRA is the branded conference of S-VYASA. It continues to provide magnificent opportunities for the development of Yoga and Integrative medicine-based research disciplines. Every alternate year, an appropriate theme is chosen, and critical scientists and clinicians are invited to disseminate the latest research updates.

The theme for the 25th INCOFYRA is **“Integrative Sports Medicine and Rehabilitation”**, with a critical focus on optimal performance, prevention of injuries, and successful rehabilitation”. It will address the practice and future of complementary, or non-traditional, medical care to address the broad scope of Sports Medicine that produces outcomes conducive to prevention, therapy, and rehabilitation and beneficial for the athletes”.

This conference is tailored to physical therapists, integrative and conventional medicine-based sports rehabilitators, athletic trainers, primary care physicians, and concerned researchers interested in a more current and advanced understanding of sports medicine science, diagnosis, and treatment. The 25th INCOFYRA aims to achieve high levels of confidence and competence in these areas, optimizing the care of the athletes. The conference will also provide an adequate ground to explore the opportunities to work in scarce resources versus high-income settings and how we can share best practices across locations worldwide. We believe that continued multidisciplinary (international) collaboration will stimulate the development of sports medicine and rehabilitation. We request all colleagues and thought leaders to join us from across the globe for learning, sharing, and networking.

At our Congress, you will find a memorable reception, informed scientific discussions, excellent networking prospects, and enjoyable cultural events.



With Love,

Dr H R Nagendra

President, 25th INCOFYRA - 2024 and
Chancellor, S-VYASA, Bengaluru

Main Conference Highlights

The 25th INCOFYRA will address the practice and future of complementary, or non-traditional, medical care to address the broad scope of Sports Medicine to produce outcomes conducive to prevention, therapy, and rehabilitation for athletes.



Dates to Remember

Pre-Conference Workshops: 28th Dec, 2023 - 02nd Jan, 2024

Himalaya Yoga Olympiad Finals: 30th Dec, 2023 - 1st Jan, 2024

Main Conference: 3rd - 06th Jan, 2024

Last Date for Abstract Submission: 10th Dec, 2023

The Abstracts will be peer reviewed and acceptance or otherwise will be intimated by **14th Dec, 2023**.

Scientific research papers and Concept papers on the theme and related topics in Integrative Sports Medicine and Rehabilitation are invited for oral and poster presentations. Please note, you need to register for the conference before submitting the abstract.

Please visit the conference webpage for details. For any queries please write to incofyra@svyasa.edu.in

Conference Objectives

- To bring researchers, physicians, academicians, and therapists from various disciplines of medicine under one platform.
- To provide information on the latest research and clinical practices in integrative sports medicine and rehabilitation.
- To offer opportunities for networking and collaboration among professionals from conventional medicine and complementary therapies in the field of integrative sports medicine and rehabilitation.
- To educate healthcare providers on the prevention, diagnosis, and treatment of sports injuries using Complementary and Alternative Medical (CAM) practices.
- To promote the importance of integrative sports medicine and rehabilitation for the physical and mental well-being of athletes.
- To get acquainted with the use of acupuncture, massage therapy, and other CAM practices in the treatment of sports injuries.
- To identify strategic actions towards an effective and efficient inclusion of Yoga and Allied Systems of Traditional Medicine in an Integrative Health care Delivery System.
- To create awareness of integrated medical policies from a global perspective.

Who should Participate

- Medical professionals
- Practitioners of Indian medicine (AYUSH)
- Yoga researchers and yoga therapists
- Wellness and health industry persons
- Sports Psychologists and Sports Nutritionists
- Physiotherapists, Coaches and Sports Scientists
- Researchers, Occupational therapists and Policymakers



Main Conference Program Highlights

Date	Time	Program	Venue
3rd Jan	6:00 a.m. - 8:00 a.m.	Ganapati Homa	Temple
	7:00 a.m. - 8:00 a.m.	Maitri Milan	Mangal Mandir
	4:00 p.m. - 5:30 p.m.	Inauguration Ceremony	Sanskruithi Bhavan
	6:00 p.m. - 7:30 p.m.	Cultural Program	Sanskruithi Bhavan/Sports Ground
	7:30 p.m. - 8:30 p.m.	Dinner	Sports Ground
4th - 6th Jan	5:30 a.m. - 6:30 a.m.	Morning Yoga Sessions General Yoga Session, Disease Specific Yofa Sessions (8 Modules), Advanced Yoga Thechniques	
	6:00 a.m. - 8:00 a.m.	Homa	Temple
	5:30 p.m. - 6:15 p.m.	Satsang by Yoga Masters	Shruthi Mandir
	6:30 p.m. - 8:00 p.m.	Cultural Program	Sports Ground
6th Jan	3:00 p.m.	Validictory Ceremony	Sanskruithi Bhavan
Theme: Optimal Performance in Sports			
4th Jan	9:00 a.m. - 10:30 a.m.	Plenary Talk: Keynote 1, 2 & 3	Sanskruithi Bhavan
	11:00 a.m. - 1:00 p.m.	Symposia 1A: Physical Health for Sports Medicine	Sanskruithi Bhavan
		Symposia 1B: Mental Health for Sports	Shruthi Mandir
		Symposia 1C: Understanding Sport Performance Indicators - Biomechanics	Santosha Hall
	2:00 p.m. - 5:00 p.m.	Poster Presentation	Tapas Hall
	4:00 p.m. - 5:00 p.m.	Panel Discussions	Sanskruithi Bhavan
Theme: Sports Rehabilitation			
5th Jan	9:00 a.m. - 10:30 a.m.	Plenary Talk: Keynote 1, 2 & 3	Sanskruithi Bhavan
	11:00 a.m. - 1:00 p.m.	Symposia 2A: Functional Rehabilitation - Present Strategies	Sanskruithi Bhavan
		Symposia 2B: Healing the Mind- Post Injury	Shruthi Mandir
		Symposia 2C: Rehabilitation Strategies & Planning	Santosha Hall
	2:00 p.m. - 5:00 p.m.	Oral Presentations	Santosha Hall
	4:00 p.m. - 5:00 p.m.	Panel Discussion	Sanskruithi Bhavan
Theme: Injury Prevention in Sports			
6th Jan	9:00 a.m. - 10:30 a.m.	Plenary Talk: Keynote 1, 2 & 3	Sanskruithi Bhavan
	11:00 a.m. - 1:00 p.m.	Symposia 3A: Education and Awareness about Prevention	Sanskruithi Bhavan
		Symposia 3B: Empowerment through Sports	Shruthi Mandir
		Symposia 3C: Traditional Approaches to Injury Prevention	Santosha Hall
Refreshments			
8:00 a.m. - Breakfast 10:30 a.m. - Tea Break 1:00 p.m. - Lunch 3:30 p.m. - Tea Break 7:30 p.m. - Dinner			



Where is the Conference - Bengaluru

Bengaluru, the capital of Karnataka, is the fifth largest city in India. It is also known as the 'Garden City of India'. The beautiful parks and gardens and tree-lined streets of Bengaluru make travel to the city a pure pleasure. The year 2000 saw the introduction of Information Technology in Bengaluru and since then, the city has not looked back. It has reaped the most out of the IT Boom in India and boasts of the highest concentration of IT companies in the country. Today, Bengaluru is known as 'The IT Capital of India' and 'The Silicon Valley of India'. There are a number of places in Bengaluru that are worth visiting, including gardens, museums, palaces, temples, etc. One of the major attractions of the city is the Vidhana Soudha, the State Secretariat, adorned with delicate Dravidian architecture. For the nature lovers, there is the famous Cubbon Park, stretching over an area of 250 acres. Bannerghatta National Park, 65,127.5 acres a wide range of diverse wildlife to the explorers. Not to be missed are the amazing museums in the city, especially the Visvesvaraya Technological and Industrial Museum. The Ulsoor Lake of Bengaluru is also quite known for its beautiful locales and boating facilities. Even from an education point of view, Bengaluru is very popular. A large number of students come to Bengaluru every year to enroll in the various undergraduate as well as postgraduate programs. The city also boasts of two excellent institutions, namely Indian Institute of Management and Indian Institute of Science.

Welcome home to experience Bengaluru!

Conference Venue: Prashanti Kutiram, Jigani, Bengaluru

Prashanti Kutiram is the residential headquarters of Swami Vivekananda Yoga Anusandhana Samsthana. It is located 32 kms away from Bengaluru city. The serene atmosphere, Gurukula lifestyle, modern technology, top-notch research facilities are the unique features of this campus. In its nearly 100-acre spacious campus it houses the following:

S-VYASA is a Deemed to be University recognized by the Ministry of Human Resource Development, Govt. of India. It offers Bachelors, Masters, Post Graduate and Doctoral programs in Yoga.

- **The School of Yoga and Naturopathic Medicine** - It offers Bachelor in Naturopathy and Yogic Sciences (BNYS), a 5 1/2 year medical graduation program
- **Arogyadhama** - A 600 bedded Integrative Medicine Hospital
- **Anvesana** - State-of-the-art research facility for yoga research. The laboratory includes Molecular biosciences, Psychophysiology, Cognitive neuroscience, Sleep medicine, Psychology and Subtle energy labs.
- **VYASA** is a registered charitable institution (1986) working for making Yoga a socially relevant Science. It is recognized as a Scientific & Industrial Research Organization (SIRO) from the Department of Scientific & Industrial Research, Ministry of Science & Technology, GoI.
- **VYASA Health Care Pvt Ltd** - VYASA Health Care Pvt. Ltd. is an outreach partner of VYASA and industry partner of S-VYASA University, aims at establishing wellness and holistic healing centers globally under the brand names Vivekananda Health Global (VHG)TM and Vivekananda Yoga Global (VYG)TM with trade names (VH)TM & (VY)TM
- **Sushruta Ayurvedic Medical College and Hospital** - It offers Bachelor in Ayurveda, Medicine, and Surgery (BAMS), a 5 1/2 year medical graduation program.



Research Journals of S-VYASA

- **International Journal of Yoga** (Impact Factor 1.6)
- **Journal of Applied Consciousness Studies**



WHAT IS HIMALAYA YOGA OLYMPIAD?

It is not the usual yoga competition run throughout the country attracting thousands of youths. Swami Vivekananda said "yoga should not be a competition but should be based on cooperation" With this in mind HIMALAYA has been conceptualized & concretized as a team assessment program. Each team consisting of yoga practitioners are formed. They will be assessed first at the Taluk level. The winners will go for district level HIMALAYA and so on till they reach International HIMALAYA. Participants from abroad can apply. After selection by the selection committee, they will be allowed to participate in the National and International HIMALAYA.

Nationals - 30th December 2023 - 31st December 2024

Internationals – 1st January 2024 - 2nd January 2024

VENUE : Prashanti Kutiram

The objectives of Himalaya (A Yoga Olympiad) are to promote awareness of yoga and build up a network of yoga students, practitioners, teachers and sadhakas at the national and international levels. We hope to spread the message of yoga as a science of Holistic living to be achieved through Jnána Yoga, Rája Yoga, Bhakti Yoga and Karma Yoga, as proclaimed by Swami Vivekananda. The syllabus, therefore, cannot end with a physical demonstration of yogasanas only. It also assesses knowledge and grasp of the concept and definition of yoga and its various techniques, for total growth of the individual, including physical, mental, emotional and intellectual development and their spiritual basis. HIMALAYA thus aims at helping the youth of our country grow together, and expand their vision, so they leave behind the mad rush of cut throat competition and selfishness and engage in cooperative, harmonious pro-active living.

Reference Books:

Light on Yoga by Dr. B K S Iyengar

Pranayama - The Art & Science by Dr. H R Nagendra

YIC Book S-VYASA and Himalaya Yoga Olympiad - Advanced Asanas

STRUCTURE OF HIMALAYA

TEAMS

- An organization has a minimum of 24 members and a maximum of 32 members Team.
- Each group must have 3-4 persons participating from each organization. As assessment will not be based on individuals. Boys and girls will be assessed separately.
- Separate teams should register for sub-junior, junior, youth, and senior youth. Local languages or English is the medium of instruction or expression.

VENUES

Wherever VYASA Affiliate centers are available, the HIMALAYA will be conducted in these centers, local yoga institutes will be utilized for this purpose where centers are not there, and other associated Yoga centers and the facilities provided by VYASA well-wishers will be utilized for this purpose. The National and International Himalaya will be in Prashanti Kutiram, Jigani, Bengaluru.

Continuing Medical Education (CME)

CME on holistic healing includes 6 different diseases (Oncology, Cardiology, Pulmonology, Diabetes, Mental Health, Musculoskeletal disorders). The basic principles of Integrated Approach of Yoga Therapy (IAYT) and latest approaches towards Holistic Healing will be addressed. Both theory and practice will be covered in this CME.

Who can participate? Yoga therapists, Yoga teachers and doctors

Coordinators: Dr. Amith Singh, Dr. Champa Pant & Dr. Remitha



Continuing Research Education (CRE)

In order to promote more researchers in the field of AYUSH, this pre-conference workshop focusing on research is being offered. The content of the course will enable research enthusiasts to grasp basic to intermediary level of research methodology and statistics concepts. Clinicians who would like to incorporate research in their practice; masters and PhD level students who wish to learn basics of research; teachers who desire to learn various techniques and tools used in research will find this workshop useful. It is a five-days workshop, 5 hours per day with theory and practical sessions.

Who can participate? Clinical practitioners, academicians, MSc, MD & PhD scholars

Coordinator: Dr. Apar Saoji - Email: aparsaoji@svyasa.edu.in

Continuing Yoga Education (CYE)

Stream A: Continuing Yoga Education (CYE): A Holistic Exploration of Health and Well-being through Yoga and Vedic Wellness Practices

Embark on a transformative journey with our Continuing Yoga Education (CYE) workshop, where we delve into the intricate tapestry of health and well-being through the profound lens of Yoga and Vedic Wellness practices. This specialised session goes beyond the conventional, offering participants a unique blend of ancient wisdom and modern insights to foster a holistic approach to life.

Who can participate?

Yoga therapists, Yoga teachers and any other enthusiasts of learning Yoga.

Coordinators: Dr. Vikas Rawat, Mr. Naveen Kumar H, Email: spirituality@svyasa.edu.in

Stream B: Continuing Yoga Education (CYE): Advanced Yoga Techniques

In Continuing Yoga Education, we practice to strengthen the five Layers of our existence namely Annamaya Kosa, Pranamaya Kosa, Manomaya Kosa, Vijnamaya Kosa and Anandamaya Kosa. To strengthen these five Kosas, we practice seven Advanced Yoga Techniques namely CM, PET, MSRT, MENT, MIRT, VISAK and ANAMS which are developed at SVYASA.

Who can participate?

- Whoever has Basic knowledge and regular practice of Yoga of any type including lifestyle,
- Whoever wants to grow towards silencing the mind.
- Whoever wants all round personality development.
- Whoever wants to strengthen all Kosas (Layers of our existence).
- Whoever wants to eradicate vyadhis by regular practice of these techniques.
- Whoever wants to be the building blocks in building a Healthy and Happy Society.
- Age: Above 16 Yrs.

Coordinator: Ms. Padmasri Gudapati, Email: padmasri@svyasa.edu.in, Whatsapp:9591643807 or call the same number between 8.15 to 8.45 am or 8.15 to 8.45 pm.



Eminent Speakers & Panelist of the Conference



Dr. H R Nagendra
Chancellor,
S-VYASA Deemed to be University,
Bengaluru.



Prof. Diego A. Bonilla
CEO & Scientific Director
Dynamical Business & Science Society
-DBSS International, Colombia.



Prof. Mark Arthur King
Professor of Sports Biomechanics,
Loughborough University,
UK.



Prof. Chieko Kato
Clinical & Sports Psychologist,
Toyo University, Japan.



Dr. B R Ramakrishna
Vice Chancellor,
S-VYASA University,
Bengaluru.



Dr. Manjunath N K
Pro-Vice Chancellor
& Director of Research,
S-VYASA University, Bengaluru.



**Dr. Youvaraj Kumar
Govindaswamy Dayalan**
Founder & Director,
Yuvaa Yoga, Hong Kong.



Dr. Roopesh R Pillai
Senior Specialist Physiotherapist,
Kuwait National Guard.



Dr. P N Arora
Chairman,
Yashoda Super Speciality Hospitals,
New Delhi.



Dr. G Kishore
Director SAI,
Thiruvananthapuram.
Principal, LNCPE, Gwalior.



Dr. S Joniton
Senior Lecturer, Dept. of Sports
Science & PE, Sabaragamuwa
University, Sri Lanka.



Dr. Upasana Arora
Managing Director,
Yashoda Super Speciality Hospitals,
New Delhi.



Eminent Speakers & Panelist of the Conference



Dr. Aarti Jagannathan
Additional Professor of
Psychiatric Social Work,
NIMHANS, Bengaluru.



Dr. Anulekha Dey
Assistant Professor,
Amity University,
Noida, Uttar Pradesh



Prof. P Hemantha Kumar
HOD, Shalya Tantra,
National Institute of Ayurveda,
Jaipur.



Prof. Thiagarajan Alwar
HOD, Department of Arthroscopy
& Sports Medicine,
Sri Ramachandra Medical Centre,
Chennai.



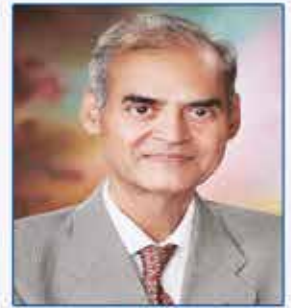
Dr. R Elangovan
Professor (Retd), Secretary,
Tamil Nadu State Chapter Committee,
Indian Yoga Association, Chennai



Prof. G L Khanna
Pro-Vice Chancellor
Manav Rachna International
Institute of Research
& Studies (MRIIS), India.



Prof. Sasikumar Nechiyil
Chief Physician,
Nechiyil Ayurveda Vaidyasala
& Nursing Home,
Palakkad, Kerala.



Prof. Manoj Kumar
Professor of Orthopaedics,
All India Institute of Ayurveda,
New Delhi.



Dr. (Col) Anup Krishnan,
Director & Professor,
DY Patil University,
Maharashtra.



Dr. G Sivaraman
Chief Siddha Physician,
Managing Director,
Arogyadhama Healthcare Hospital,
Chennai.



Dr. A G Sinha
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College, SIMATS, Chennai.



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Sports Specialised Orthopedic Surgeon,
Kauvery & JOSS,
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Prof. Usha Sujit Nair
Dean (Academics),
Department of Physical Education,
National Sports University,
Imphal, Manipur.



Dr. Chandra Kant Mishra
HOD Yoga,
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Dr. Mahendra Sawant
Assistant Professor, SAI,
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Professor of Public Health,
M S Ramaiah University
of Applied Sciences, Bengaluru,



Dr. P Nanda Gopal
Health Coach Therapist & Educator
(Master Trainer- ITM),
Chennai.



Dr P. Rajini Kumar
Associate Professor,
Tamil Nadu Physical Education
& Sports University, Chennai.



Dr. Jothi Dayanandan
Associate Professor,
YMCA College of Physical Education,
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KAHER Shri B M K Ayurveda
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Dr. Shahin Ahmed
Professor, Dept. of Sports Management
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Shri. Vijay Samuel Raj V
Associate Professor, HOD Sports Science,
JSS College of Physiotherapy,
Mysuru.



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Scientist-III, CCRS,
Sri Jayachamarajendra
Govt. Hospital of Indian Medicine,
Bengaluru.



Dr. S N Omkar,
Honorary Professor in Yoga,
Vedic Wellness University,
Shankara Cancer Research
Foundation, Bengaluru.



Dr. Ningthoujam Debala Chanu
Assistant Professor,
Dept. of Sports Psychology,
National Sports University,
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Shri. Gopinath K,
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Accommodation Type	PRE-CONFERENCE (28th Dec '23 - 2nd Jan '24)		MAIN CONFERENCE (3rd Jan '24 - 6th Jan '24)	
	SAARC Countries (INR)	Non-SAARC Countries (USD)	SAARC Countries (INR)	Non-SAARC Countries (USD)
Category - 1 Deluxe A/C Shared	12150	441	8550	311
Category - 2 Non A/C Shared	9000	329	6750	248
Category - 3 Non A/C Shared	6300	NA	4950	NA
Category - 4 Non A/C Dormitory*	4000	NA	2500	NA
Day Delegates* N/A	1500	NA	1500	NA

- All categories include Registration with kit, food and accommodation.
- Categories 1 to 4: Include Access to Conference Venue with kit, food, and accommodation.
- Day Delegates: Access to Conference Venue with kit and food.
- Registrations done before **15th December 2023** will qualify for a **10% early bird discount** on all categories.
- **S-VYASA Alumni** are entitled to a **20% concession** on all categories.
(S-VYASA Student Certificate should be submitted during the registration process.)
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ब्रह्मसूत्रम् (Brahmasūtram)

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



इतरस्याप्येवमसंश्लेषः पाते तु (ब्रह्मसूत्रम्-४-१-१४)

Itarasyāpyevamasamśleṣaḥ pāte tu (Brahmasūtram-4-1-14)

Meaning: Thus, in the same way, there is non-clinging of the other (i.e., Punya or virtue, good works) also; but at death (liberation, i.e., Videha-Mukti is certain).

This Adhyaya is dedicated for Phala, utility of all deliberations through Sutras (aphorisms). In the hierarchy of cognitive expansion, Vedas or Shrutis (Rigveda, Yajurveda, Samaveda and Atharvaveda) occupy the first place, and Sutras (Brahma Sutras, Ashwalayana Sutra, Kanada Sutra and so on play the second place along with Bhashya, interpretations, Tika, Vritti, and sub-commentaries etc.). For the matter of this context, one must follow the discussions from the previous Adhikarana.

Man is shackled with one's won deeds in the past and present in all levels of existence; bodily, vocally, and mentally. Every little function and action of thinking, verbal and physical would create imprint through every fraction of second in deep levels of personality, implicitly. Most subtle areas of mind influence the birth, journey, and direction of all forms of lives from the past to the future by default especially in human beings. The comprehension of this cause-and-effect relation between the action and result, gave all new dimension of Karma Siddhanta which has been upheld in Shastras.

Vicious nature of looping into Karma consequences push an individual to get birth and death unavoidably. Any life is bound by Karma. Name, fame, form etc., of the present relates to the past and the future depends on

the present situation. This very phenomenon is called Karma Bandha, the bondage of Karma. To get a human life, one must have the Punya accumulated for thousands of life forms in the past. While performing an action in the present, one determines the future forms of life which continue endlessly.

Here is the question, whether one has any way out from a very vicious circle? Is there a possibility to do away with the loop? Sanatana Dharma advocates that this can be ended, it's possibility. "Jñānāgnissarvakarmāṇi bhasmasātkurue arjuna", 'the fire of jñāna ashes the Karma instantaneously', says Krishna in Bhagavad Gītā. As soon as, a seeker realizes that Brahma gets the ultimate – "brahmaidāpnoti param", claims Taittiriya Upanishat. One gets it by knowing, experiencing something by knowledge. Noun becomes the verb – knowledge into knowing. Knowing and becoming are also the consequences of Karma only. Karma Bandha must be removed by Karma, needle must be removed by needle. Similarly, Karma must be brushed aside by Karma only. What type of Karma can remove Karma Bandha? Nitya Karma, dutiful approach to every actions one performs will be able to do away with Karma. Being indebted to the ancestors, looking after surroundings, animals, and nature, being p18 ►►

«p3 Message from the Vice Chancellor

It is most unfortunate that appeasing a particular minority for creating the vote banks has become the order of the day for almost all political parties except the nationalist party. The recent incidents are the promise to create separate IT park, allowing separate dress code in schools and colleges, free travel to their religion pilgrimages outside Bharat, special drive for employment, reservation in education and government employments in that direction. This attitude of the political parties to divide the people, to precipitate hatred results in country's knowledge and wisdom at stake. Under these fast-developing parochial attitudes, we as the followers of Yoga have the responsibility and duty to make understand the concept of Vasudhaiva Kutumbakam - one world, one

future and one society to such separatists.

In this context I would like to highlight the press statement from one of the most peaceful countries in the world Poland, which is absolutely free from any kind of terrorism and militancy because they have not allowed not even a single the so-called minority people as refugees and illegal migration. It is the religion fanaticism and intolerance towards other religions causing unrest everywhere. To establish peace and harmony it should be totally erased not by using power but through the means of Yoga and Spirituality.

Always Sanatana Dharma upholds "*Ekam sat vipra bahudha vadanti*" - which means "The ultimate truth is only one and wise tell in many ways".



Recently, the Vice Chancellor, **Dr. B R Ramakrishna** was invited as the **Chairperson for a Panel Discussion by ICCR on Indian Knowledge for Eminent HoDs and Professors of different countries.**

«p17 ब्रह्मसूत्रम् (Brahmasūtram)

grateful to the Devatas etc., may help one to achieve the goal.

In the present Sutra Vyasa Maharshi emphasizes the Karma that is left out, *itara* (other), portion of Karma and its course of action. While experiencing the stock of past Karma, but the questions are about what is remaining other than past? As a response to the question, the Sutra says that unlike wildfire make the entire forest, knowledge burn the big heap of Karma in no time. Oneness with whole cosmos of oneself leads seizing of accumulation of Karma. Plugged

to universality approach shows the direction and path towards right direction, goal of life that is Moksha. Viveka (discretion), Vairagya (master over the desires), Shama (internal control), Dama (external control), Uparati (internal journey), Titiksha (intensive seeking), Shanti (contentment), Samadhana (coolheaded), Mumukshutva (unshakable commitment for liberation), Shraddha (reliance upon Guru and Shastra, deep devotion) etc., will assist all along the entire journey

to be continued...



'YOGA' University for you

■ *Sri P B R Prasada Rao*

Corporate Yoga & Stress Management Practitioner

You can enter into this University as a visitor, as a patient, as a student, as a researcher, but whoever you are, there is a rule to step into Campus that you have to **let go off the ego** that I know everything. The tails, like physician, lawyer, reporter, actor, scientist, the politician.... behind the name should be cut off. You have to become a student. You have to be conscious. Even if threatened with a cane, the will (Chittam) has to be put on the path. The mind has to be kept under control. That's what tapasya is all about. 'Yoga cittavritti nirodhtah'... That is the goal of yoga. To bring the fruits of yoga to the world as experienced by sages, rishis, uncovering hidden topics that have not yet been identified by anyone through research, With the help of yoga therapy, the results of that research are useful to the society. ... are main objectives of this Yoga University. Every department of the campus is working in that direction.

Health Home:

Health means physical, mental, Spiritual health! With the arrival of a special medical specialist for each organ of the body, there were no doctors who cared about the perfect health of the individual. The Yoga University has taken that responsibility. Integrated yogic treatment

If you want to know about Vedic lifestyle, Gurukul environment, traditional food habits, and want to feel yourself, you have to go to the first ever Yoga University on the outskirts of Bengaluru, State of Karnataka, India.

Yogacharya, Yogapurusha, Yogadaata...
'... O Patanjali, Ahambho abhivadayet.
Salutations to Maharshi. Namaskarams to
Yogarishi.

The knowledge that you have imparted in the form of Yoga Sutras will guide any generation. You are the great genius who gave scientific status to the yoga sutras which came to life in the Tapovanash. Now they are universal, to apply the repository to modern lives, A lot of work is also being done to find a solution to new diseases. It's part of that effort.

Thank you, Gnanadata

is available here for many chronic diseases. Asanas, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy, Acupressure, Nutrition... ..These eight are an integrated treatment approach for goodness. Depending

The 27 ft tall **Statue of Swami Vivekananda** consecrated by **Pujya Swami Shridharanandaji Maharaj**, President of Ramakrishna Mission, Sydney on Sep 11, 1991 in the University Campus, Prashanti Kutiram.



on the condition of the patients, medical experts decide the treatment modality based on the need. The duration can range from a week to a month.

Treatment means... Hospital beds, the smell of medicines, patients' cries, fears, don't imagine the bumps! It is not such a treatment. This is a whole lifestyle-changing practice. The routine begins with waking up at five in the morning. Half an hour's timework, Meditation, Teaching the various aspects of yoga. Based on expert reports, depending on the patient's health conditions, they will be taught special asanas that are required by anyone. After that Maitri Milan ... contacts, References. Breakfast at eight o'clock. After that, treatment for a couple of hours. Treatment is done under the supervision of various departments such as Endocrinology, Cardiology etc; After that, pranayama secrets are taught. Lunch at one o'clock. Then the lectures, Bhajans. At nine o'clock in the night, the lights have to be switched off. Good

discipline , Healthy Nutrition, an atmosphere that comforts the mind. That routine is itself really a great treatment. Bhakti Yoga (Bhajans), Jnana Yoga (Spiritual Discourses), they provide an opportunity to know themselves. The **thin dividing line** between the Mind and the body is clearly understood. It becomes a habit to see illness as merely a physical illness. We take care not to have that effect on the mind.

Pain and Sorrow are not same:

One is physical and other is psychological. The two should not be treated as one. That's what is taught in 'Health Home'. This is a continuous learning. This gives you the ability to cope effectively with any serious illness. The fear of death disappears. There will be peace of mind. Those in IT, and Marketing sectors are harassed by the deadlines and frightening targets imposed by the managements. Half of those who come to the health centre are like this. "This training, this discipline, changed my life, there was a lot of difference in my way of





Eight Limbs of Yoga

Yoga is not about turning the body like a rubber toy. Great though, but it will be an exercise. The word "yoga" has a broader meaning. There are eight limbs in that sadhana. You have to climb each step and go up. This is a developmental step.

Yama: There are five rules in it. Following the principle of Ahimsa, walking on the Path of Truth, Not expecting the assets and things of others, even offering not to take and Celibacy.

Niyama: Physical and mental purification, State of Nityananda, penance, Acquisition of Knowledge, Spending time in the presence of God.

Asana: In daily life while walking, when you're sitting and lying down... Only a few parts of body work. Almost 30 percentage does not have much movement in the body. It is not good for health. If every part of the body is to be conscious, Asanas are mandatory. Healthy people become good achievers.

Pranayama: Prana means the various life forces in the body. Ayama means to prevent. In colloquial terms is to hold one's breath. This is an exercise with puraka, rechaka, and kumbhakas. As a result, lung capacity increases. Life and health expectancy will increase. The science of yoga says that the life force is captured through pranayama.

Pratyahara: To divert the mind from the external things, material pleasures, It is to give up worldly desires. It's not forced. freely, happily!

Dharana: Dharana is the focus of the mind on particular thing. Through this, we achieve concentration. When you are studying, reading should be your world. Writing should be the world when writing. When in the puja, the Supreme Soul should be in front of the eyes.

Meditation: Meditation is the process of sitting in padmasana position and focusing your mind on one goal. It may be breathing, can be an object, May be the form of a light, there may not be anything also. At that time, there are different kinds of thoughts. They should not be prevented OR encouraged. Thoughts will go away just like, in the garden of flowers, the sneezes will go around and go away. This gives control over thoughts.

Samadhi: This is the highest state in sadhana. Sage Patanjali says that this is also the ultimate meaning of human life. The only qualification to reach the eighth step, It's about climbing the seven limbs.



thinking", says Sridevi, a software employee. "Sleeping pills can be kept away by yoganidra. Mental disorders can be overcome by jnanayoga, bhaktiyoga, meditation. Diet, Asanas, Kriyas,

Naturopathy, Improved lifestyle make a person perfectly healthy. Students who can't stand the pressure of ranks, Elderly people who are lonely... anyone who wants physical, mental,



spiritual blossom, can spend here, a week or Ten days is enough. The way you look at life changes.

This is the first step to a new life:

The university has undertaken several initiatives related to lifestyle issues. Stress, Blood pressure, Diabetes, Obesity, Insomnia, Difficulty in breathing, and other problems, it shows the solution to through yoga. "I have been suffering from diabetes and high blood pressure for 32 years. I can't live without insulin. I was depressed. I joined Prashanti Kutiram and followed the diet, yogasana, meditation, breathing techniques and lifestyle prescribed by the experts. It is said that he is now excited that the need for insulin has reduced significantly, not only has it reached the normal level in just ten days with the lifestyle followed Satyanarayana of 76 years' claimed. Special SMET (Self Management of Excessive Tension) camps are being organized by the University for the benefit of corporate sector people under the name of Total Management. This is a kind of

relaxation technique.

Tomorrow's Yoga Ambassadors...

"Education means, not anything else, it is to tap into the divine power that is inherent in us," says Swami Vivekananda. That's what's happening at this University of Yoga. The teaching here is entirely in the ashram style. The guru sits on a high pedestal. The disciples listen attentively to the lessons in the padmasana state. The assessment is carried out in the points system that is in place in countries such as the United States.

- Lessons under the trees
- Power Point Presentations
- Palm leaf texts

This is the best combination of modern and old methods of teaching. *According to Indian dharma...*

There are two aspects of Education. One is Para and the other is Aparā. Para-education is related to the development of the individual. Aparā education is related to the development



How to reach?

"Sickness is not the only qualification to set foot in the "place of health". Perfect healthy people can also join in. That practice helps you to become more spiritually, mentally, physically, conscious. Those with serious problems are advised to seek expert advice first.

Name Registration: University campus is 32 kilometres away from Bengaluru city. From Bannerghatta National Park 15 kilometres. Name registration is mandatory for yoga treatment. New ones are added every Tuesday. Discharge every Monday. General visitors are allowed on all days.

Things to bring with you: Reports of doctors, Medications (if used), torch, candles, matchbox, Mosquito repellent, Pyjamas or a

track suit are a must. Original & xerox copy of Aadhaar card, one passport size photograph, flask, lock and key. Traditional clothes should be worn in the premises.

Convenience: Dormitory, single room, double room, AC, Cottage, Suite, there will be other sections. Depending on the facilities and duration Prices vary. ATM in the premises for cash needs can be used. Internet facility is also available in Campus.

Meals: Vegetarian meals only available. It is also prohibited to bring non-vegetarian food, Cigarettes, intoxicating drinks, into the premises. Cell phones will be allowed only during the stipulated time.

of society. The studies here touch upon both these aspects. Those values, those lessons, that discipline... they help you to grow in life. The daily routine of the students begins at 4.30 am. The food is completely sattvik. They should clean their own rooms in the hostel. Students who want to be financially supported can take up part-time jobs in various departments. Digital audio and a video library will also be available here. The aim of the university is to make every student an ambassador of yoga. So far fifty thousand people have been trained in the country and abroad through the university. Moderation is a part of students' lives. This is probably the only university in India without

Dharnas and raggings.

From short-term courses such as "Yoga Instructor's Course" (YIC) which is of one month duration, Post Graduation Diploma, Bachelor's Degree, Master's Degree, Distance education along with higher education such as PhD (approved by UGC), and Online courses are available at the University. In the campus, there are Yoga, Naturopathy, Ayurveda and Nursing colleges. At present, 2,000 students are studying in these schools. Discipline and Moral values are highly valued in studies.

World recognition

Yoga is now being recognized as a good profession. As the awareness of yoga among the people increases, employment opportunities for yogacharyas are increasing. There are Yoga Teachers who go abroad and start yoga training centres. There are those who are conducting online yoga classes. Presently Corporate houses, Schools, Hospitals are hiring yoga teachers. There are those who are doing this as a part-time job. There should be a system to groom well-trained yogacharyas. The Yoga University has taken up this responsibility.





Continuous search...

Yoga is an ocean. As we go deeper, there are many miracles. The ancient sages made some search. However, there is still much to be achieved. On the body, mind and breathing of the seeker, what is the effect of yoga on? Mystical in the science of yoga, what are the mysterious things, the problems of modern life, How can yoga be used as a solution to challenges? Research has been done at the university on many such topics. This is an attempt to scientifically prove every result of yoga. The university's motto is "Science within Yoga". So far more than seven hundred research papers have been submitted at various national, international fora. "The Effect of Yoga in the Prevention of Back Pain"; "The way women's heartbeat when they are meditating.", "Stress, Changes caused by the practice of yoga in those with memory problems, "A visible change in the performance of managers through the yogic lifestyle"... the university has focused on other aspects. The university's students also conducted a study on how yoga can lead to development in the mentally challenged. The Central Government has officially recognised the university's research on the role of yoga therapy in the prevention of "bronchitis asthma". Thereafter, "deemed university status

was announced. Cancer, Heart diseases, Health issues with computer use, Diabetes, Obesity, there have been in-depth investigations here on the effectiveness of yoga in the treatment of schizophrenia and other diseases.

Funds flow & MoUs

On various topics related to yoga from 2013 to pre-Covid Completed 12 investigations, for this, National and International organizations have been provided Rs. 7.5 Crores. Currently another 13 Investigations are underway. For these, from the Central government and the Industrial sector more than Rs.7 crores have been received.

University of California, Indian Council of Medical Research, Indian Systems of Medicine and Homoeopathy, The Department of Science and Technology has signed MoUs with the Yoga University. The 600-bed yoga therapy hospital affiliated to the university has been recognized by the Central government as the "Centre of Advanced Research in Yoga and Neurophysiology".

Stalwarts in Yoga Service...

A spacious courtyard, buildings, technology, staff, funds, permissions... A university is not about words... The governments themselves



are choked by the inability to provide the basic amenities, such a thing, how much effort should be required to make this great event happen under the auspices of a charity? Who should get help? These **four Stalwarts** are credited with bringing a common yoga training institute to the university level.

Dr. Nagendra is the main pillar of the institution. He received a doctorate in mechanical engineering from the Indian Institute of Sciences. After that, He worked at the Us space agency NASA. At that time there were lengthy discussions with many friends on many issues. What is yoga life? What is the meaning of life, how did the universe come into being? These are the constant conversations. Theology worked like a dot in that quest. It was understood that there was no better way to know oneself than spirituality. Nagendra could not get into the NASA job after the clarity of life came in. Directly went to Kanyakumari and joined the Vivekananda Centre run by Eknath Ranade. A research centre was started with the intention of showing yoga to the world as a social necessity, The responsibility was handed over to Nagendra by Eknath Ranade. After some time, Nagendra started the Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) on 40

acres of land given to him by his maternal aunt, a spiritual practitioner, as her responsibility in the service of yoga. He was also the architect of the curriculum. Nagendra is currently serving in the capacity of Chancelor. In recognition of his services to the society through yoga, the central government has honoured him in 2016 with the title of Padma Shri.

The second person, **Dr. Nagarathna**, played an active role in the establishment of the university. She is Dr. Nagendra's own sister. She is the head of the department of "Yoga and Life Sciences". **Professor Raghuram**, who graduated from the Regional Engineering College in Bhopal, is another key figure. He hails from Khammam district of Telangana state, India. He will be Dr. Nagendra's own brother-in-law. The fourth person is **Dr. K Subramanyam**, from Andhra Pradesh. Subramanyam is a former principal of the National Defence Academy in Pune. Influenced by Vivekananda's writings, he has been working tirelessly as an advisor for the development of the university.

Swami Vivekananda Yoga Anusandhana Samsthana was started in the year 1972. In the early days, the area was filled with Stones and pebbles. Gradually achievers grew. Donors have come forward. The premises spread



over one hundred and ten acres. The central government has also highlighted the importance of yoga and promoted it for organisational effectiveness. Necessary funds have been sanctioned to undertake in-depth studies on various issues. The deemed university status has come in the year 2002. University is doing its bit for the promotion of yoga at the national and international level. Countries like Japan America, China, as well as around the world 20 Yoga centres are being run.

First Time...

Exactly one year ago, got the opportunity to host the **World Cup yoga sports** for the first time in our country. This is the opportunity to take up the responsibility. University showed its ability in organizing competitions wherein 150 yoga practitioners from 28 countries have shown their talents. In this, the first three positions in the adult male and female category were bagged by the USA and Sweden, while India won the most prizes in the other categories. During these competitions, 100 enthusiasts took out a motorcycle rally from Kashmir to Kanyakumari to raise awareness on the practice of yoga. To introduce yoga as a compulsory subject as part of the national education policy formulated by the central government recently, the university is working to start a department of sports medicine and rehabilitation.

Yoga literature expansion

University runs an English monthly magazine called "Yogasudha" to expand yoga literature. It runs an online yoga journal called "IJOY". In this journal, it publishes analytical, empowering articles on the impact of yoga on meditation, spirituality, disease management and more. All the yoga organizations in the country are brought under one umbrella in the name of Indian Yoga Association and it maintains a monthly magazine called "Yogavani". In this, ancient yoga practices are mentioned along with new innovations in yoga from time to time around the world. University also Provides

yoga literature in the form of Books, Audios and Videos. The "Saraswati Library" in the premises is distributing the science of yoga to all. There are more than fifteen thousand books and hundreds of reports and research papers here. The University of Yoga was able to give a modern form to many of the sadhana methods of ancient yogic science that had fallen into oblivion. In this process different techniques like Cyclic meditation (CM), Pranic Energization Technique (PET), Mind Sound Resonance Technique (MSRT), Mind Imagery Technique (MIRT), Mastering Emotions Technique (MEMT), Vijnana Sadhana Kaushalam (VISAK), Ananda Amrta Sincana (ANAMS)... have developed.

Social Consciousness

In its part in social awareness, University is organizing "Stop Diabetes" camps and showing a solution through yoga for diabetics. It has been providing basic medical facilities in the surrounding villages and running a mobile clinic every day. According to the need, Yoga, Ayurveda, Naturopathy treatments will be provided. Those who are interested will be given proper training and jobs will be provided. Infrastructure has been provided in selected schools. Conducting yoga classes. Sensitizes students and their parents on health, food, hygiene, moral values.

Chancellor, Dr. Nagendra explains the ambitions of the university by saying, "We are taking the message of yoga among the people through various programmes and moving forward with the aim of making the country disease-free." At that time, the "university" campus was full of the Baby winds, Dry hairs.

"Tathastu... Tathastu... Tathastu..." as Maharshi Yogapatanjali blesses'

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Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 13

Insights on the Benefits of Jala-vasti!

Introduction

In the preceding installment of this series, we delved into the nuanced details elucidated in the Jyotsnā Commentary concerning the practice of Vasti. This article will focus on two specific verses, namely 25 and 26 from Chapter 2 of Haṭhayogpadīpikā, which expound upon the advantages of Vasti. Within this write-up, we will explore insightful perspectives gleaned from Jyotsnā commentary that will have implications in the scientific and empirical studies conducted on Yogic practices.

The verses

गुल्मप्लीहोदरं चापि वातपित्तकफोद्भवाः ।

वस्तिकर्मप्रभावेण क्षीयन्ते सकलामयाः ॥ २७ ॥

धात्विद्रियान्तःकरणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिम् ।

अशेषदोषोपचयं निहन्यादभ्यस्यमानं
जलवस्तिकर्म ॥ २८ ॥

*gulmaplihodarāṇi cāpi vātapittakaphodbhavāḥ |
vastikarmaprabhāveṇa kṣīyante
sakalāmayāḥ || 27 ||*

*dhātvidriyāntaḥkaraṇaprasādaṁ dadyācca kāntiṁ
dahanapradīptim |
aśeṣadoṣopacayaṁ nihanyādabhyasyamānāṇi
Jala-vastikarma || 28 ||*

By the power of Vasti, Gulma and Pliha (enlargement of glands and spleen), Udara (dropsy or other stomach diseases) and all diseases arising from an excess of wind, bile and phlegm are cured. 27

This Jala-vasti, when [duly] practiced, refines:

■ Prof. M Jayaraman
Dean, Division of
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the bodily constitution (dhātu-s), sense-organs (indriya-s) and the internal organ (antaḥkarana); it makes [the body] bright and increases the digestive power; it destroys all the disorders in the constitution. 28

(Translation: Haṭhayogapradīpikā, Theosophical society, 1972, pg26,27)

Yoga Bhāṣya Sampat (The Wealth of Yoga (Literature) Commentary)

The Jyotsnā Commentary offers valuable insights for a more thorough comprehension of the benefits derived from Jala-vasti. A proper understanding of these benefits ensures that our expectations from





the practice remain clear. Otherwise, a discrepancy may arise between the actual outcomes and our anticipated results – which in turn may impact the motivation to undertake the practice even.

Insight 1

In verse 26 we see a phrase वातपित्तकफोद्भवाः *vātapittakaphodbhavāḥ*. It has been translated as “all diseases arising from an excess of wind, bile and phlegm” (will be overcome by this practice). While the translation is general, the insight from the commentary is noteworthy. The commentary states -

वातश्च पित्तं च कफश्च तेभ्यः उद्भवाः एकैकस्माद् द्वाभ्यां सर्वेभ्यो वा जाताः

*vātaśca pittāni ca kaphaśca tebhyaḥ udbhavāḥ
ekaikasmād dvābhyāni sarvebhyo vā jātāḥ*

All diseases arising from an excess of wind, bile and phlegm, by each of the three, or any two or from all (shall be overcome)

The Commentator analyses the term "वातपित्तकफोद्भवाः *vātapittakaphodbhavāḥ*" based on his knowledge of the grammatical Dvandva compound. This analysis enhances clarity regarding expectations from the practice of Vasti.

In dvandva compound each of the constituent terms, individually or in combination or in entirety connect with the meaning of the verb.

Here the constituent terms of the compound are Vāta, pitta and Kapha and the action connected to is kṣīyante (diminish). Based on this the commentator states - Jala-vasti is effective in managing the vitiation of individual Doṣas, as well as combinations such as vāta + pitta, pitta + kapha, kapha + vāta, or the amalgamation of all three - vāta + pitta + kapha.

Thus, the broader applicability of Jala-vasti in addressing these diverse combinations stems from the commentary, which is further grounded in the understanding of the grammatical compound binding the three terms Vāta, Pitta,

and Kapha into a single term.

Insight 2

Verse 27 has a compound term

धात्विन्द्रियान्तःकरणप्रसादम्

dhātavidriyāntaḥkaraṇaprasādam – which has been translated as “(this Jala-vasti, when [duly] practiced) refines the bodily constitution (dhātu-s), sense-organs (indriya-s) and the internal organ (antaḥkaraṇa);” But let us see the insightful analysis of this compound term in the commentary which reads as follows –

धातवः रस-असृङ्-मांस-मेदो-अस्थि-मज्जा-शुक्राणि धातवः इत्युक्ताः (वाग्भटः १।१३।) इन्द्रियाणि वाक्पाणिपादपयूपस्थानि पञ्च कर्मेन्द्रियाणि श्रोत्रत्वक्क्षुर्जिह्वाघ्राणानि पञ्च ज्ञानेन्द्रियाणि च अन्तःकरणानि मनोबुद्धिचित्ताहङ्काररूपाणि तेषां परिताप-विक्षेप-शोक-मोह-गौरवावरण-दैन्यादिराजसतामसधर्माविनिवर्तनेन सुखप्रसादलाघवादिसात्त्विकधर्माविर्भावः प्रसादः

*dhātavaḥ rasa-asṛṅ-māṁsa-medo-asthi-majjā-śukrāṇi
dhātavaḥ ityuktāḥ (vāgbhaṭaḥ 1|13) | indriyāṇi
vākpaṇipādapayūpasthāni pañca karmendriyāṇi
śrotratvakkakṣurjihvāghrāṇāni pañca jñānendriyāṇi
ca antaḥkaraṇāni manobuddhicittahaṅkārārūpāṇi
teṣāni paritāpa-vikṣepa-śoka-moha-gauravāvaraṇa-
dainyādirājasatāmasadharmāvinivartanena
sukhaprasādālāghavādisāttvikadharmāvīrbhāvaḥ
prasādaḥ*

Dhātu-s. Rasa (chyle), asṛk (blood), māmśa (muscle, tissue), medas (marrow, lymph), asthi (bone), majjā (bone marrow) and śukra (semen) are the Dhātu-s (vāgbhaṭa 1.13). Indriya-s (senses) include - five karmendriya-s (senses of action) which are organ of speech, hands, feet, the anus and the penis and five jñānendriya-s (senses of knowledge) which are senses of hearing, touch, sight, taste and smell. The inner senses (antaḥkaraṇa) include mind, intellect, memory and ego. Removal of tāmasic and rājasic traits like distress, distraction, sorrow, delusion, heaviness, blinded nature, wretchedness and manifestation of sātvic qualities such as comfort, enlightenment, lightness etc is called as prasāda.

As evident from the above, unlike the translation



that provides a superficial or literal meaning, the commentary delves into the analysis of each term, such as Dhāutu, Indiryas, and antaḥkaraṇa. Furthermore, the term "prasāda" receives a distinctive yogic description, unlike the translation, which merely states "refines." The level of detailing and the precise yogic description of the state of Prasāda achieved through this practice discussed in the commentary contribute to a clearer understanding of the expected outcome.

Insight 3

In verse 27 another compound term is found which is अशेषदोषोपचयम् *aśeṣadoṣopacayam* – which has been translated as "it destroys all the disorders in the constitution". The commentary analysis in this regard is also worth noting. *Jyotsnā* commentary to this compound reads as follows –

अशेषाः समस्ताः ये दोषाः वातपित्तकफाः तेषामुपचयम् । ए
तदुपचयस्य अपि उपलक्षणम् । उपचयापचयौ निहयात् नितरां
हन्त्यात् । दोषसाम्यरूपमारोग्यं कुर्यादित्यर्थः

*aśeṣāḥ samastāḥ ye doṣāḥ vātapittakaphāḥ
teṣāmupacayam | etadupacayasya api upalakṣaṇam
| upacayāpacayau nihayāt nitarāni hanyāt |
doṣasāmyarūpamārogyaṁ kuryādityarthaḥ*

Of all the Doṣas – i.e Vāta Pitta and Kapha, excess/ accumulation (is overcome by this practice). By the mention of word excess/ accumulation, by implication, the deficiency of the doṣa-s should also taken to be mentioned. (Vatstikarma) Destroys the deficiency and excess accumulation of these doṣa-s. Hence, it is to be understood that it leads to a state of equilibrium which is health.

While the compound indicates the excess or accumulation of the Doṣas, the commentator, drawing upon his sound knowledge of Ārogya and its connection with the Doṣas, suggests that, the mention of accumulation should also be interpreted to indicate the decline or deterioration of Doṣas. This is because Ārogya, being the equilibrium of Doṣas, is disrupted not only by the accumulation of doṣas but also by their decline, disturbing the overall equilibrium. This is the

perfect example of reading between the lines exhibited in the commentary literature.

Summary and Conclusion

Based on the discussion on the benefits stated for Jala-vasti – three points emerge that bring out the importance of Yoga Bhaṣya Sampat (wealth of commentary literature) -

- 1. Expanding the Horizon of Understanding:** The various ways of analyzing the compound " वातपित्तकफोद्भवाः *vātapittakaphodbhāvāḥ* "broaden the understanding of the impact of Jala-vasti, which might otherwise be overlooked in a superficial translation.
- 2. Clarity on Limbs of Impact and Nature of Impact:** The detailed examination of Dhātus, etc., and the state of Prasāda leaves no room for doubt regarding the specific limbs of the body that will be positively influenced by this practice and the nature of the favorable impact on them.
- 3. Relevant Inputs from Allied Disciplines on Health:** Finally, the commentary demonstrates a sound knowledge of Ayurveda concerning the understanding of Ārogya and Doṣas. This underscores the value of commentary, which incorporates pertinent insights from allied disciplines to enhance the comprehensive understanding of Yoga.

In conclusion, it is evident that Yoga Bhaṣya Sampat (wealth of commentary literature) not only provides insights into the techniques of practice but also bring clarity to the outcomes of Yogic practices. This ensures accurate assessment of the efficacy of Yogic practices - neither overstating nor understating their impact. Therefore, in empirical assessments of the efficacy of Yogic practices, it is advisable to systematically consult commentary literature. A proper understanding of these commentaries should be evident when recording the outcomes of Yoga practices in the form of research papers or theses.



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"Harmony in Hinduism: A Spiritual Journey through Revered Animal Symbolism and Healing Bonds"

In Hinduism, animals have been deeply ingrained as a crucial element, with worshipped and revered animal deities. Regarded as embodiments of divine power, animals are commonly perceived as messengers of the gods in Hindu culture. They frequently feature in religious ceremonies, symbolizing attributes such as fertility, strength, and good fortune. In Hinduism, animals are seen as part of the divine cycle of life, and are venerated and respected. In this spiritual journey through Hinduism, we explore the symbolism of revered animals, their significance in rituals, and their role in shaping the cultural tapestry of this ancient religion.



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Sacred Cows: Nurturers of Abundance and Peace

In Hinduism, cows occupy a sacred position that symbolizes the divine essence manifested through their gentle demeanor and the nourishing milk they provide, viewed as a divine gift sustaining life. The Rig Veda, among the oldest sacred texts in Hinduism, contains hymns extolling the sacred nature of cows, while the Atharva Veda designates them as symbols of non-violence and embodiments of Aditi, the mother of all gods.

Revered as embodiments of Earth's abundance, prosperity, and fertility, cows embody virtues such as peace, patience, and selfless giving. They are held in high regard as symbols of motherly love, nurturance, abundance, life, and divine grace, often kept as pets for good luck. The cow's role in agriculture, ploughing fields, and providing manure underscores its significance in promoting fertility and prosperity.

Cows are perceived as spiritual entities, and their presence is believed to usher in positive energy. They play a pivotal role in Hindu rituals and ceremonies, frequently featured in religious processions and festivals, symbolizing purity and auspiciousness. Offering products derived from cows, such as milk and ghee, is considered a sacred act, further reinforcing their revered status.

Engaging in gau seva, the service to cows,



is deemed virtuous in Hinduism. Devotees participate in activities like feeding and caring for cows as a means to accumulate positive karma and express gratitude for the benefits derived from these revered animals. The strong Hindu reverence for cows is evident in the prohibition of cow slaughter, aligning with principles of nonviolence and truth. Cows are prominently featured in prayers and rituals, embodying the sacred connection between humans and these gentle beings in the Hindu cultural and spiritual landscape.

Loyal Dogs: Guardians of Dharma

Dogs hold a significant and revered role in Hinduism, esteemed as loyal protectors of Dharma, the moral law, since Vedic times. The Rig Veda even refers to them as 'apam napat,' emphasizing their divine descent. Dogs were worshipped alongside other animals and considered guardians of the four directions, often employed in ceremonies to repel evil spirits. Hindu mythology and culture feature dogs prominently, with gods like Bhairava and Hanuman depicted with them as companions. In the Ramayana, a dog safeguards Lakshmana, Rama's brother. In the Mahabharata, the dog, later revealed as the god Dharma, symbolizes loyalty, duty, and moral choices, testing Yudhishtira's commitment to righteousness during the Pandavas' challenging journey. This canine presence becomes a poignant symbol of steadfastness, and Yudhishtira's refusal to enter heaven without the dog underscores its vital role as a moral compass. In Hindu weddings, dogs represent loyalty and are seen as protectors of homes, alerting owners to potential dangers. Esteemed as loyal guardians of Dharma, they are associated with the divine and play a crucial role in religious ceremonies, serving as guard dogs to ensure the safety of homes and inhabitants, thus emphasizing their indispensable place in Hindu culture.

Majestic Elephants and Horses: Symbols of Power and Fertility

Elephants are held in high regard in Hinduism, symbolizing divine qualities. Particularly, the elephant-headed deity Ganesha is venerated as the remover of obstacles and the embodiment of intellect and wisdom. Linked with gods, elephants represent virtues such as wisdom, strength, royalty, and fertility. The Rig Veda recognizes elephants as symbols of strength, while in Hindu mythology, they serve as the divine vehicle of Lord Indra. Elegantly depicted in art and literature, elephants embody fertility and prosperity, bestowing good fortune upon worshippers.

In Hindu ceremonies, these revered animals play a significant role, often gracing temples and presented as gifts to gods, symbolizing profound respect and devotion. Their majestic presence is not confined to the divine realm; elephants are also associated with earthly kingship and are featured in royal processions.

The cultural significance of elephants is underscored in practices like "Gajapooja," where these creatures are worshipped as a symbolic expression of reverence. The gentle and intelligent nature of elephants aligns with positive attributes, and their portrayal in Hinduism reflects a profound appreciation for these majestic beings as carriers of divine qualities and symbols of prosperity and auspiciousness.

Horses in the Vedas and Upanishads symbolize physical strength, cosmic order, and spiritual enlightenment, playing an integral role in shaping ancient Hinduism. Revered for their beauty and grace, horses in Hindu mythology serve as divine vehicles, representing the soul's journey and liberation from death and rebirth. Associated with prosperity and fertility, they feature prominently in festivals and weddings. The Vedic literature links horses to cosmic elements, embodying the sun, energy, and vital life force. In the Upanishads, horses become



metaphors for senses and the mind, conveying complex philosophical concepts. Mentioned in Vedic rituals like Yajnas, horses symbolize cosmic order and interconnectedness. The "Ashvamedha Yajna," a significant ritual, asserts kings' authority and spiritual prowess. Hindu deities, including Uchchaihshravas and Lord Vishnu, are associated with horses, emphasizing their celestial significance. Horses in Hinduism extend beyond the physical, symbolizing the soul's journey and liberation. The "Ghoda Nach" dance in some regions reflects cultural reverence, showcasing horses' enduring importance in Hindu traditions.

Wise Monkeys: Guardians of Dharma and Symbols of Transformation

Monkeys hold a significant place in Hinduism, embodying virtues such as loyalty, intelligence, and cleverness, carrying profound spiritual and religious significance. Recognized as messengers of the gods, they facilitate communication between humans and the divine and act as protectors against malevolent forces. In Hindu mythology, Hanuman, the monkey god and son of the wind god Vayu, stands as an embodiment of strength and devotion. Monkeys, with their sacred status, are regarded as guardians of Dharma (cosmic law) and are associated with concepts of fertility, prosperity, and good fortune. Believed to be divine conveyors, monkeys are thought to assume human form to deliver messages from the divine. Additionally, they symbolize transformation, aiding individuals in spiritual growth and enlightenment, making them potent symbols of change and higher consciousness in Hinduism. The "Hanuman Chalisa," a devotional hymn, underscores the symbolic connection to monkeys. Hanuman, the central deity in the hymn, is frequently depicted as a monkey god, specifically a vanara, a humanoid monkey. The hymn recounts Hanuman's heroic deeds, highlighting his extraordinary loyalty to Lord Rama. Devotees recite the "Hanuman Chalisa" seeking blessings, strength, and protection from Hanuman. The

symbolic link to monkeys serves as a constant reminder of Hanuman's distinctive qualities and pivotal role in the epic Ramayana. The devotion expressed through the "Hanuman Chalisa" establishes a profound connection between worshippers and the symbolic significance associated with monkeys in Hindu mythology. In specific regions, monkeys, particularly Hanuman, are venerated, drawing devotees to temples for blessings of strength, protection, and courage. Celebrations of Lord Hanuman's birthday involve devotional activities, prayers, and readings from the Ramayana, emphasizing the concept of Bhakti and the path of love and devotion to the divine. Monkeys, in this context, are sometimes regarded as devoted companions or messengers associated with gods in Hindu mythology.

Serpents: Symbols of Eternity and Divine Forces

Snakes carry profound symbolism within Hinduism, embodying both divine forces and the concept of eternity through their cyclical shedding of skin. The cobra, specifically revered as a symbol of fertility and household protection, is closely associated with Lord Shiva. In Hindu narratives, snakes signify attributes such as divine power, wisdom, and spiritual knowledge, with certain traditions regarding them as messengers of the gods. While the Rig Veda alludes to snakes symbolizing cosmic forces, the Atharva Veda contains hymns focused on protection against snake bites, acknowledging the potential dangers associated with these creatures. The Upanishads provide symbolic interpretations of snakes within the context of spiritual awakening and transformation. In later Puranic literature, especially in connection with Lord Shiva, snakes gain prominence. In the realm of yoga, snakes symbolize Kundalini energy, dormant at the base of the spine, representing spiritual awakening and enlightenment. Deities such as Nagaraja and Nagini are worshipped for their protective, fertile, and blessing-bestowing qualities.



The snake goddess Manasa is particularly revered for her association with fertility. Nag Panchami, a festival dedicated to snake worship, reflects the multifaceted significance of snakes in Hinduism, encompassing themes of eternity, cosmic protection, and spiritual energy. The concept of Nagaloka, a celestial world associated with snakes, is prevalent in Hindu mythology, depicting it as the abode or kingdom of these revered creatures. The term "Naga" refers specifically to snakes, and Nagaloka is envisioned as a realm where snake deities, including Shesha or Ananta, Vasuki, and Manasa, are believed to reside. Shesha, known as Ananta, serves as a cosmic serpent, providing a bed or couch for Lord Vishnu as he rests on the cosmic ocean. Vasuki, another prominent serpent, is closely associated with Lord Shiva, often depicted coiled around his neck. Manasa, a snake goddess, is venerated for her roles in fertility and protection. Nagaloka symbolizes the mystical and divine nature attributed to snakes in Hindu cosmology, emphasizing their eternal cycle of shedding skin and rebirth, representative of the broader cycles of life, death, and rebirth. In various traditions, snakes are also seen as messengers of the gods, receiving offerings and prayers, including the symbolic act of offering milk. While the Vedas touch upon snakes in a limited capacity, and the Atharva Veda includes protective rituals against snake bites, the significance of these creatures becomes more pronounced in later Puranic literature, with Nagaloka serving as a focal point within this expansive mythological framework.

Birds: Messengers of the Gods and Symbols of Liberation

Birds hold profound symbolism in Hinduism, representing freedom and liberation ingrained in the culture. These creatures are viewed as messengers of the gods, delivering crucial messages and aiding in times of need. Additionally, birds symbolize inner strength and resilience, embodying the soul's journey

towards freedom from the constraints of the body. The Bhagavad Gita uses birds to illustrate the soul's liberation from the cycle of death and rebirth.

Garuda, Vishnu's great bird, symbolizes freedom from the cycle of karma, offering lessons on liberating the soul from reincarnation. This mythical creature plays a significant role in various aspects of Hinduism, including the Vedas, Upanishads, yoga, and broader Hindu mythology. In the Rig Veda, Garuda is briefly mentioned in hymns dedicated to the sun god, Surya, setting the stage for its later prominence. While the Upanishads don't explicitly focus on Garuda, there may be symbolic interpretations aligning with philosophical themes.

Yoga incorporates the symbolism of Garuda through the well-known asana, Garudasana or Eagle Pose, emphasizing the bird's grace and strength. In Hindu mythology, Garuda, often depicted as a divine eagle, serves as Lord Vishnu's revered mount. The Garuda Purana provides detailed insights into death, the afterlife, and funeral rites.

Birds, such as peacocks, hold cultural and symbolic significance across Hinduism. Though not extensively mentioned in the Vedas, occasional references associate peacocks with rain and thunderstorms. The Upanishads focus on philosophical teachings, and peacock symbolism may be interpreted in the context of life's cyclic nature. In yoga, Mayurasana or Peacock Pose symbolizes beauty and enhances overall well-being. Hindu mythology associates peacocks with Saraswati, the goddess of wisdom, and Lord Krishna, depicting them as mounts.

Swans, known as "Hamsa" in Sanskrit, symbolize renewal, divine grace, and spiritual purity. Referenced in the Rig Veda, Upanishads, and yoga, swans are associated with the soul's journey towards self-realization and enlightenment. The "Hamsasana" or Swan Pose in yoga aligns with the bird's symbolic grace.



In Hindu mythology, swans are linked with Saraswati and Brahma, representing purity and discrimination.

In summary, birds in Hinduism, such as Garuda, peacocks, and swans, symbolize freedom, divine grace, and spiritual journeys, playing diverse roles in cultural practices, mythology, and yogic traditions.

Animal Assisted Therapies (AATs): Healing Bonds Across Cultures

Animal Assisted Therapies (AATs) are globally recognized interventions utilizing animals to provide physical, mental, and emotional support. Rooted in centuries-old healing practices, AATs effectively address conditions like depression, anxiety, trauma, addiction, and developmental disabilities. Conducted in diverse settings, these therapies involve direct interactions like petting and walking, as well as indirect activities like reading to animals or engaging in play. AATs harness the calming presence of animals, fostering emotional well-being. Benefits include stress reduction, improved mental and emotional well-being, enhanced socialization, communication skills, and overall quality of life. AATs are safe, effective, and cost-efficient for individuals of all ages.

Beyond symbolism, the ancient practices of AATs in India reflect a historical acknowledgment of the healing potential within the animal-human bond. In India, AAT is gaining recognition as an impactful therapeutic method, employing animals like cats, dogs, and horses to address conditions such as anxiety, depression, PTSD, ADHD, autism, and chronic pain. Particularly beneficial for autism, anxiety, and depression, AAT has demonstrated stress reduction, increased positive social interaction, and improved cognitive functioning. It enhances the quality of life for individuals with disabilities and physical limitations, fostering physical skills, pain reduction, and emotional support. AAT is becoming a sought-after therapy in India for mental and physical well-being.

In Western countries, Animal Assisted Therapies have gained widespread acceptance in medical and mental health care settings. Animals contribute to physical and emotional healing by providing comfort, distraction, and companionship. Research shows that animals can reduce stress, lower blood pressure, alleviate symptoms of depression, and contribute to overall health. AAT activities, including petting, grooming, walking, and playing, promote physical activity and stress reduction. The calming presence of animals motivates patients to engage in challenging activities. This therapy is applicable to individuals of all ages, improving physical, mental, and emotional well-being and potentially reducing the need for certain medications.

From ancient Vedic practices to modern therapeutic interventions, the harmonious relationship between humans and animals continues to be a source of spiritual, emotional, and physical support in Hinduism. This connection transcends time and cultural boundaries, reflecting a universal understanding of the profound impact animals can have on human well-being. Animals like cows, horses, and bulls played integral roles in sacrificial ceremonies, transportation, and Ayurvedic treatments, believed to possess magical healing powers. Animals were viewed as healers and embodiments of spiritual forces, associated with deities in rituals. The use of animals, including sacrifices, was deeply intertwined with the spiritual and therapeutic practices of ancient India.

Across Eastern traditions, Animal Assisted Therapies have been employed for centuries to address physical and mental health issues. Animals are considered sacred, providing a spiritual connection to nature and offering healing, understanding, and unconditional love. This therapeutic approach involves various animals, from horses and dogs to cats and fish, providing physical contact, emotional support, and a calming presence. Animal Assisted



Therapies have been utilized to help individuals with depression, anxiety, PTSD, substance use disorders, and physical disabilities, playing a vital role in offering emotional, physical, and spiritual support.

Conclusion:

In conclusion, Hinduism's profound connection with animals is evident in its rich tapestry of beliefs, rituals, and cultural practices. Animals are revered as messengers of the gods, embodiments of divine power, and symbols of crucial virtues such as loyalty, strength, and fertility. Cows, regarded as sacred, symbolize abundance, peace, and motherly love, while dogs are esteemed as loyal protectors of moral law. Elephants, horses, monkeys, snakes, and birds each hold unique symbolism and play integral roles in Hindu mythology and ceremonies. The significance of these animals extends beyond symbolism, shaping Hindu cultural practices, religious rites, and the spiritual understanding of life's cycles.

Furthermore, the ancient practices of Animal Assisted Therapies (AATs) in India reflect a historical acknowledgment of the healing potential within the animal-human bond. As AAT gains recognition globally, including in Western countries, its efficacy in addressing diverse mental and physical health conditions is becoming increasingly apparent. The calming presence of animals, their ability to alleviate stress, and their role in fostering emotional well-being are harnessed across cultures and traditions. In India, AAT is emerging as a valuable therapeutic method, utilizing animals like cats, dogs, and horses to enhance the quality of life for individuals facing various health challenges. From ancient Vedic practices to modern therapeutic interventions, the harmonious relationship between humans and animals continues to be a source of spiritual, emotional, and physical support, transcending time and cultural boundaries.

Felicitation to Prof. M Jayaraman by Tamil Nadu Governor

Chennai, Dec 11: Prof. M Jayaraman, Dean, Division of Yoga - Spirituality, was felicitated by the Hon. Governor of Tamil Nadu, Sri R N Ravi ji on Bharatiya Bhasha Divas (Birthday of National Tamil Poet Mahakavi Subrahmanya Bharati) for his **Contributions to Tamil literature by translating works from Samskrita to Tamil**. The felicitation function was held herein Raj Bhavan.

This recognition is based on the evaluation of Prof. Jayaraman's books on Tamil including -

- Tamil translation of Vyasa's Commentary to Yoga Sutra from Samskrita to Tamil (3 volumes) (2014-16), published by Krishnamacharya Yoga Mandiram
- Hathayoga Pradeepika from Samskrita to Tamil published by Indica (2022)
- Patanjali Charitam from Samskrita to Tamil (2012) Published by Krishnamacharya Yoga Mandiram.





Assessment of Sprint Performance and Propulsion Asymmetries in Wheelchair Rugby Players with Spinal Cord Injury and Cerebral Palsy using a Wheelchair Ergometer

Introduction

Wheelchair rugby (WCR) is a mixed-sex Paralympic team sport that was originally developed for individuals with tetraplegia due to spinal cord injury (SCI) resulting in impaired muscular strength. Nowadays, athletes with other health conditions such as spinal cord injury cerebral palsy (CP), muscular dystrophy, amputation, polio, other neurological conditions, and a wider range of physical impairment types (coordination, passive range of movement and limb deficiency) are also eligible to compete. Hence, the International Paralympic Committee (IPC) has implemented

■ *Dr. Aniruddha Arya*
BNYS, MSc MSK Sports Science
& Health (Loughborough
University), UK, *Anvesana*



a classification system to minimize the impact of impairment and to have fair competition (1). Athletes are currently classified into one of seven categories ranging from 0.5 (most impaired) to 3.5 (least impaired) at 0.5 increments, which is dependent on the severity of their trunk and upper extremity impairment. Rhodes. et.al., show that irrespective of the classification, all the players spent 75% of the game duration at very low or low-speed zones suggesting that only 25% of the time spent, there are high-speed accelerations which are mostly performed by players of higher classification (offensive positions). But there are certain times when low point (LP) defensive players need to accelerate quickly to defend the opponent. Hence there is a need for faster acceleration and increased peak power output by all the players irrespective of their classification, as this forms a crucial aspect of ball possession (2) or defending a point. The classification is based on a player's health condition (trunk mobility and arm strength), understanding its effect on sprint performance and the differences in the sprint asymmetries can help them implement individualized player training strategies to improve on-court performance.

In a sport like WCR, to aid an efficient sprint, an athlete should have symmetric pushing which is usually not the case in a manual user-wheelchair combination (3). Both instantaneous symmetry (sprint variables are equal on both sides at one specific instant) and average symmetry (assessed sprint variable's average



Image 1: Courtesy of Loughborough University



Image 2 & 3: Courtesy of Loughborough University

is equal on both sides) are important, as short, explosive, and controlled sprints determine gameplay (2). As seen in bimanual pushing, there is a difference in the power output (PO) on each side during short sprints while pushing at different self-selected speeds.

As an outcome of varied health conditions among WCR athletes, some differences in the strength and coordination between the right and left sides are expected, especially during bimanual pushing at a stage of a biophysical peak as in elite athletic conditions (4), likely in the cases of SCI and CP. Spinal cord injury can be caused due to several aetiological factors causing loss of functionality below the level of lesion, with complications to the musculoskeletal system such as muscular atrophy, fasciculations, uncontrolled & abnormal deep tendon reflexes, and stretch reflexes of the muscle spindle. Cerebral palsy is a developmental disorder causing a hemiplegic, diplegic or quadriplegic CP, leading to symptoms such as chorea athetosis, dystonia, ataxia, dysmetria or hypotonia depending on aetiology. So, the classification in parasports is based on the severity of impairment and the affected body part. In WCR, trunk muscle strength is directly proportional to sports performance influencing the intensity of PO and the capacity to accelerate.

The athlete and their wheelchair can be considered as one functional unit in wheelchair

sports. Wheelchairs are custom-made to suit individual performance needs such as seat positioning, rear wheel camber, wheel size and hand-rim configurations of the athletes. So, the use of a mechanically heterogeneous instrumented dual roller wheelchair ergometer allows the sprint testing to be done with an unaltered wheelchair-user system and calculate peak speeds, acceleration and power output simulating an overground pushing, in a laboratory setting without any change in direction or air drag. These rollers have a moment of inertia replicating the translational inertia of a wheelchair-user system that provides passive friction with the inertia that can be matched with the weight of the wheelchair-user combination.

Symmetrical pushing is known to have better PO and velocities in a study on a mixed group (SCI, abled-bodied, polio-affected) of elite male wheelchair basketball players (5). Moreover, asymmetrical pushing over time is known to increase the shoulder load which is directly related to the risk of developing musculoskeletal disorders due to overuse injuries. Fay BT. et.al. investigated the propulsion biomechanics measuring the push frequency, peak speed, and fatigue in a general population with multiple sclerosis (MS), SCI and abled-bodied subjects and they found more asymmetries in the biomechanics of push rim dynamics with MS compared to individuals with SCI thus



emphasizing the need to analyse symmetry in the context of specific populations. Barfield, J.P. et.al., conducted a pilot study investigating the influence of disability on heart rate during a power football game and concluded that players with CP exhibited higher heart rate (HR) response compared to players with SCI during a match (6). As per the author's knowledge, there are no studies that have sought to examine the impairment-related asymmetries specific to a WCR athletic population. Hence, this study aimed to investigate the influence of health conditions (SCI & CP) on the propulsion asymmetries in WCR players during a short and explosive 30-second all-out (Wingate) sprint.

Material and Methods

Participants: Eighteen WCR players (4 females and 14 males), age 27.78 ± 6.98 years, and body mass of 68.85 ± 16.27 kg, from the Great Britain WCR team, participated in this study. Volunteering players with the primary impairment SCI (n=10) and CP (n=8) who had no injury to the upper limbs that might disrupt wheelchair propulsion were chosen for the study. Participants were tested in their own individualized sport manual wheelchair, designed according to their abdominal capacities and anthropometric characteristics. Wheelchair characteristics such as chair mass, wheel diameter, rim diameter, and chair width were collected. All the participants were asked to wear the binders, straps, or gloves that they used for competitions. All the participants gave their informed consent. The study was approved by the University's local Ethics Committee (Project ID: 2022-8226-9336).

Wheelchair Ergometer: The participant's sprint performance was tested on an electronically controlled dual roller wheelchair ergometer (Lode Esseda, m988900, Groningen, UMCG, Netherlands). This facilitates the use of the player's own wheelchair and hence does not require any changes in the ergonomics. The

ergometer consisted of two individual rollers that could be controlled with the Lode Ergometry Manager (LEM) software. The measurements of the wheelchair and the combined weight are entered into proprietary LEM software on a Windows computer which runs the calibrations, and the resistance coefficient can be set on the LEM.

Test protocol: A Wingate test was done in an isoinertial mode on the wheelchair ergometer as it demands high-intensity work. The wheelchair-user combination is tethered on the wheelchair ergometer with custom-made seat belt buckle fastening. A monitor providing instantaneous speed, distance travelled and time log during the test was displayed in front of the player for real-time feedback. Participant familiarization and warm-up were done by pushing for approximately a distance of 172m at their self-selected speeds at a resistance equal to that of the test sprint, calibrated against the weight of the athlete-wheelchair unit and their wheelchair characteristics. After a 1-minute break, two all-out 5-second sprint acclimatization was performed with a 30-second break in-between. This was followed by a rest for 6 to 7 minutes. There was a 15s rolling start, to avoid any slips when starting from rest, where players were instructed to maintain a speed of 1km/hr, following a 30-second all-out Wingate sprint set at the same resistance replicating the overground propulsion with a resistance coefficient of 0.012. Verbal encouragement was given to all players throughout the test.

Data analysis: The raw force and velocity data from LEM software (100Hz) were exported to a Microsoft Excel (.xls) file to allow for further data processing. Biomechanical data processing and analyses were conducted using custom-written Matlab scripts (Matlab R2017a, The MathWorks Inc, Natick MA, USA) by a researcher. An eighth-order Butterworth filter with a cut-off of 10 Hz filtered force data. Filter cut-off frequencies were determined in line with the previous wheelchair sprinting research.



The relative inter-limb symmetry values were calculated according to the symmetry index (SI) (Equation 1) where 0% denotes symmetry.

$$SI = \frac{|Dom - NDom|}{Dom} \times 100 \text{ (Eq. 1)}$$

Note: SI = Symmetry index, Dom = Value from the dominant limb, NDom = Value from the non-dominant limb.

Statistical analysis: All statistical analyses were performed using the Statistical Package for Social Science (SPSS Version 27.0.1, IBM, New York, USA). Data normality, homogeneity of variance, and sphericity were assessed by Shapiro-Wilk tests, Levene's test, and Mauchly's test of sphericity, respectively. As the measured sprint characteristics were not normally distributed according to the Shapiro-Wilks normality test, non-parametric analyses were performed. To analyse the difference in sprint characteristics between the two groups Mann-Whitney U test was performed as the groups were independent of each other and the significance was set to <0.05.

Results

Out of the 18 participants, there were 10 participants with spinal cord injury, categorized under SCI and 8 participants with cerebral palsy, under the CP group. Table 1 depicts the means and standard deviations (SD) of players in both groups with demographics and different variables of wheelchair measurements. SCI players tend to have a higher mean average age as their primary medical condition might have been caused by accidents or other trauma in their lifetime while CP is a developmental condition, which explains the presence of a younger population and hence the age difference. Data were collected by the same team of graduates in one lab session per player to avoid any systematic errors. All the participants completed the whole protocol without

any injuries or excessive fatigue.

Mann-Whitney U test compares two independent groups with a low number of individuals in each group and the data is likely derived from a similar population by ranking the values in rank order (Table 2).

Peak power per push during the acceleration phase: The power output during the acceleration phase was calculated by the difference in peak power per push of the first 3 pushes. Statistically significant results were seen in the difference in the peak power in the first three pushes, scores between CP (mean rank = 12.88) and SCI (mean rank = 6.80) with $U = 67.00$, $p = 0.016$ (two-tailed), with an effect size of 0.57 (large effect), suggesting a variation of 57% in asymmetries in the peak power during the acceleration phase.

Push Frequency: The push frequency scores between CP (mean rank = 12.38) and that of SCI (mean rank = 7.20) in $U = 63$, $p = 0.043$ (two-tailed), with an effect size of 0.49 (medium effect), suggesting a variation of 49% in asymmetries of push frequency during the 30-second sprint matching over-ground resistance. The asymmetries in the PO per push along with the number of pushes in CP and SCI are represented in Figure:1 (A&B) respectively.

Other parameters such as mean acceleration (ms^{-2}), the difference in acceleration (ms^{-2}), the difference in distance (m), mean distance (m),

Table 1: Player and Wheelchair Characteristics of SCI and CP; Mean and Standard deviation (Mean ± SD)

	SCI	CP
N	10	8
Age (years)	32.3 ± 6.15	22.13 ± 2.03
Body Mass (kg)	73.9 ± 18.71	62.46 ± 10.49
Wheelchair Mass (kg)	17.14 ± 1.83	18.3 ± 1.29
Rim Diameter (cm)	545 ± 6.31	541.5 ± 8.16
Wheel Diameter (cm)	594.2 ± 9.17	601.25 ± 11.57
Chair Width (cm)	747.2 ± 54.35	721.25 ± 53.57



Table 2: Mann-Whitney U test comparing the sprint outcomes among players with SCI vs CP

	U	Std Test Stat (z)	SCI (Mean Rank)	CP (Mean Rank)	p-value	Effect Size (r)
Difference in First 3 pushes (PPP) (W)	67	2.399	6.8	12.88	0.016	0.565
Push Frequency (Hz)	63	2.056	7.2	12.38	0.043	0.485
Mean Acceleration (m.s⁻²)	61	1.866	7.4	12.13	0.068	0.440
Difference in Acceleration (m.s⁻²)	47	0.622	8.8	10.38	0.573	0.147
Difference in Distance (m)	27	-1.155	10.8	7.88	0.274	-0.272
Mean Distance (m)	43	0.267	9.2	9.88	0.829	0.063
Difference in Peak Speed (m.s⁻¹)	33	-0.622	10.2	8.63	0.573	-0.147
Relative Difference in Peak Speed (m.s⁻¹)	32	-0.711	10.3	8.5	0.515	-0.168
Difference in Peak Power per Push (W)	50	0.889	8.5	10.75	0.408	0.210
Relative Difference in Peak Power per Push (W)	47	0.622	8.8	10.38	0.573	0.147
Relative Difference in First 3 pushes (PPP) (W)	58	1.599	7.7	11.75	0.122	0.377
Difference in Maximum Power (W)	47	0.622	8.8	10.38	0.573	0.147
Relative Difference in Maximum Power (W)	36	-0.355	9.9	9	0.762	-0.084

Note: Statistical significance is indicated in **bold**. Abbreviation: PPP is Peak Power per Push

difference & relative difference in peak speeds (m/s), difference & relative difference in peak power per push (W), the relative difference in peak power per push for first 3 pushes (W) and difference & relative difference in maximum power (W) did not show any statistically significant difference between the groups.

The greater values of mean rank in group CP indicate that players with CP were seen to have more differences in the peak power output between the right and left sides during the acceleration phase of the sprint and the results suggested that players with CP had increased push frequency compared to players with SCI suggesting that they have shorter and faster push cycles with fewer intervals between each

push. In this study, we consider the mean rank value as even though there was a significant difference, the distributions were not evenly distributed.

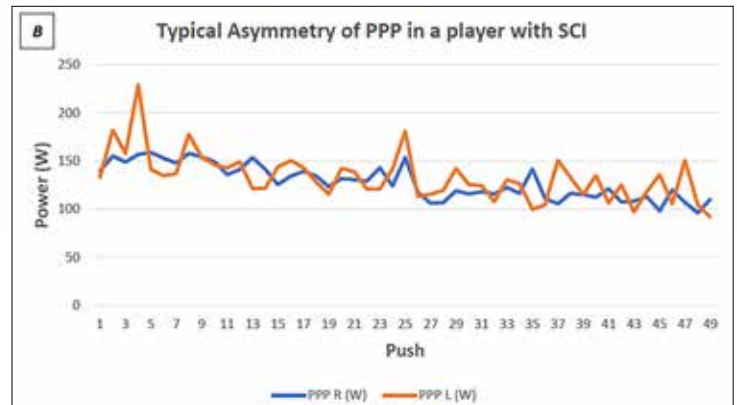
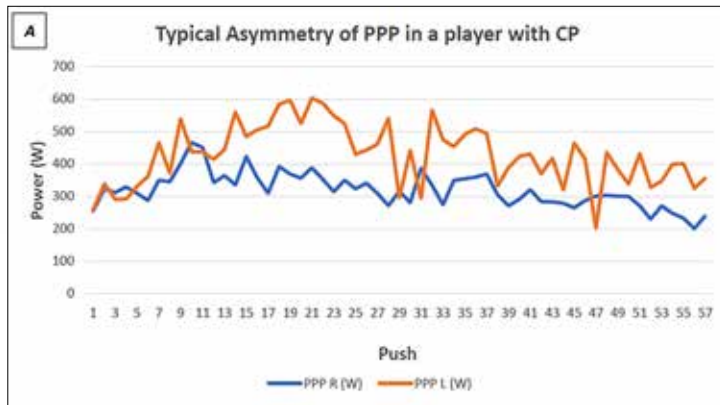
A typical representation of asymmetry in PO with the total distance travelled and acceleration trend for a player with CP & SCI is represented in Figures 2a & 2b, respectively.

Discussion

As a WCR team consists of players with different physical conditions (SCI, CP, MS, amputees, and other neuromuscular diseases) who compete together, it is important to understand their propulsion abilities based on



Figure 1: Graphs with typical representation of Peak Power per Push (PPP) throughout 30s sprint.
A: In a player with CP, B: In a player with SCI



Abbreviation: PPP-Peak Power per Push

their conditions which provides insight into their game performance. Sprint characteristics such as peak speed, acceleration, push frequency and other such properties describe a sprint performance (2). While the current study established differences in propulsion asymmetries among WCR players with SCI and CP. Significant propulsion differences were seen in PO during the acceleration phase and the push frequency throughout a 30s all-out sprint on an instrumented dual roller wheelchair ergometer.

The acceleration phase of a sprint provides the player with a head-start and is a vital aspect in sports like WCR (4). Power output is an important factor for measuring sports performance as the peak PO can indicate increased performance. It was seen that players with CP had a greater asymmetry with the power output between the left-right propulsion in the acceleration phase, which might cause deceleration as the power exerted by the upper body is not directly translated into pushing the wheelchair in a straight line. Due to this, there is more strain on the upper extremities which might cause them to have lesser court time in a match due to early localized fatigue and makes them more susceptible to chronic or overuse injuries.

The injury susceptibility and upper body fatigability are also influenced by the push technique - push frequency (number of pushes per second throughout a sprint), which was one

of the criteria in determining push strategy (2). Push frequency correlates to the technique and efficiency of pushing and when the frequency increases, it means the player might be using the pump pushing technique, which leads to a comparative increased mechanical efficiency but as it is a short burst of fast pushing, it might increase the load on the shoulders. This might affect the optimum contraction velocity of active muscles as it was seen that major muscles are not used at optimal PO velocity in a wheelchair pushing. So, increased force per push or greater drag force per push reduces the push frequency consequently reducing the sprint time.

Even though the mean acceleration, being one of the determining characteristics of the sprint technique was not significantly different ($p = 0.068$) among the players in this study, it was very close to being significant. So, if we consider, that it had a moderate effect size $r = 0.44$, with SCI (mean rank = 7.40) and CP (mean rank = 12.13) with $U=61$, this means that players with CP could reach higher accelerations than players with SCI in short bursts of sprints.

This study used a wheelchair ergometer to study the sprint asymmetries in left-right propulsions without any change in the directions as in the case of on-court pushing. So, the results obtained were reflective measures of players' propulsion techniques and characteristics in a game situation, making it a promising and reliable study.



Practical Applications: Findings from this study can help the coaches, sports scientists, and strength and conditioning coaches to work on particular aspects of a player's performance by understanding the strong and weak abilities and to improve their performance by utilizing the strong point of players with a particular health condition, it could help improve the team's performance.

Future studies: Some studies established the relation between HR and players' health conditions (6) and this study provides information on sprint asymmetries and health conditions. So, prospective studies could work with larger case-matched subjects on establishing relationships between the anaerobic strain (HR, VO₂ max.) and the physiological load (load on the upper body, lactate threshold) particular to physical conditions in relation to sprint performance, as it would give a complete understanding of the players' ability in conditions of high speed, short sprints.

Limitations: The current study provided a good knowledge of impairment-related asymmetries in WCR players. That being said, this study has certain limitations. The sample size studied was small, there was no specific evidence about the level of spinal cord injury (SCI) and the severity of symptoms in players with CP. The Player's level of play (elite or sub-elite) but more importance could be given as the experience also contributes to the sprint performance. Even though a wheelchair ergometer is the best equipment to study on-ground propulsion in the safety of a laboratory, a game-like environment cannot be replicated as this might have factors like match pressure, the presence of the crowd and the urge to get to the ball or defend a player.

Conclusion

The current study has revealed that there are significant propulsion asymmetries in players with CP during the acceleration phase, they

had a higher push frequency and a noticeable higher mean acceleration throughout the sprint compared to players with SCI, tested on a wheelchair ergometer calibrated to match on-court resistance. These findings suggest that there are substantial differences in sprinting ability depending on a player's physical condition.

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An ex-employee of
VYASA and S-VYASA,
Sri Velli Chamy

left his body on this 5th of December.
Prashanti Family prays for the Sadgati.
He served in Prashanti
for almost 3 decades.



Arogyadhama - Success Stories

A 51-year-old female from Telengana, who visited Arogyadhama, Prashanti Kutiram for treatment of her CLBP (Chronic low back pain) was enrolled as a participant for this case study after taking her written consent and explaining her about the treatment regimen. She was kept in section 'E', which deals with spinal disorders and back pain. She resided in the campus for a period of 14 days (6th March, 2020 to 19th March, 2020). Yoga therapy, which included loosening practices), Pranayama, breathing practices and asanas was combined with Naturopathy and Physiotherapy for her CLBP treatment. Specific diet plan was also followed by participant. Below is a treatment regimen that was provided to the patient during her stay in S-VYASA.



Parameters	DoA (Date of Admission)	DoD (Date of Discharge)
Pulse Beats/ min	80bpm	74bpm
BP in mmHg	130/70mmHg	148/98mmHg
Respiratory cycles/ min	17cpm	11cpm
Bhramari Time (sec)	15sec	15sec
Symptoms score	03	01
Straight leg raising Lt/Rt in degree	80/80	90/90
Sit and reach	46cm	47cm
Pain scale reading	09	05

Naturopathic treatment was given for one week which included packs, massages, and hydrotherapy (water treatments) which helps in rejuvenating the health and improving physiological functions like improving blood

circulation and release of natural pain killers like endorphin which helps in relieving pain. Physiotherapy was administered for pain management.



A 28-year-old male participant, Mr. XXX from New Delhi, enrolled himself at Prashanthi Kutiram on the 15th of June 2018 and was put in section 'H', which deals with Obesity. He resided in campus from 15.06.2018 to 02.08.2018 (48 days). He underwent Yoga therapy with some detoxification treatments like sauna bath, steam bath, hip bath and underwater massages well as for more relaxation and aids more benefits Mudpack to abdomen and eyes for a week in between.

Yoga module included more of dynamic practices like Surya Namaskar with more repetition which helps mobilise fat in the body and help in rejuvenating the overall health.

Naturopathy treatment was administered for detoxification which focused on massages and steam, sauna bath and powder massage which helps to reduce weight.



Diet was given focusing on weight reduction, and participant was on raw diet followed by juice fasting which helped to cleanse internal system and helped utilising extra calories which stored in the form of fat there by helped in weight reduction.

Parameters	DoA (Date of Admission)	DoD (Date of Discharge)	Parameters	DoA (Date of Admission)	DoD (Date of Discharge)
Pulse Beats/ min	86 bpm	70 bpm	Weight in kg	142 kg	121.6 kg
BP in mmHg	150/100 mmHg	130/90 mmHg	Height in cm	172 cm	**
Respiratory cycles/ min	16 cpm	16 cpm	BMI(Kg/m ²)	47.99	42.2
Bhramari Time (sec)	9 sec	9 sec	Mid arm circumference.	42 cm	37 cm
Symptoms score	0	0	Waist circumference.	144 cm	136 cm
Medication score	0	0	Hip circumference	136 cm	129 cm



Tirupati, Dec 11-16: Vice Chancellor, **Dr. B R Ramakrishna** shared his thoughtful insights with the Medical Officers at **CME Programme** held herein **TTD's SV Ayurvedic College & Hospital**.

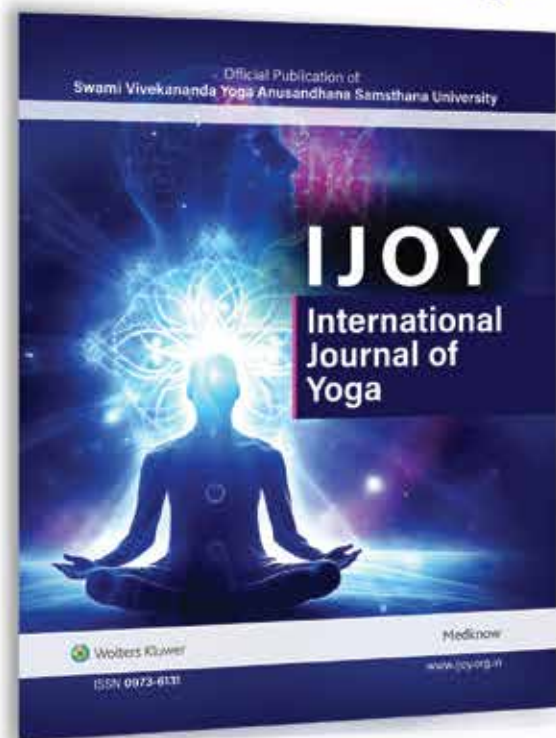


Dec 11: A 2 days **Oreintation Program** for **1st Year Bachelor of Physiotherapy (BPT) Program** held in Prashanti Kutiram. The students were exposed to the basics of the Philosophy of Yoga & S-VYASA.



Impact Factor
for 2022: **1.6**

IJOY International Journal of Yoga



- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:**
Wolters Kluwer Health
Medknow Publications
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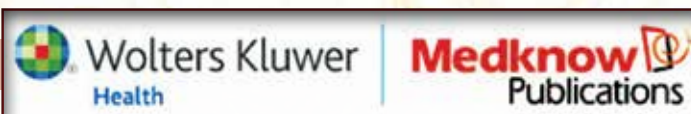
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5 Days SMET Program for ONGC Officials



Prashanti Kutiram, Dec 18-22: A Five Days Self-Management of Excessive Tension (SMET) Program was held for the senior officials of ONGC. About 27 officials took part in the program.

The Chancellor of S-VYASA Dr. H R Nagendra ji inaugurated the program. Prof. N V Raghuram ji's discourse on Concept of Happiness was highly appreciated by all the participants. This was followed

by a series of lectures from the Professors and the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. One to one doctor consultation 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.

The five days' program was got concluded with a valedictory session by the Registrar, Prof. S Siva Sankar Sai ji. Mrs. Gangotri Panda coordinated the entire program under the guidance of beloved Guruji, Dr. H R Nagendra, Chancellor of S-VYASA Deemed to be University. Her team members Mr. Rishukumar and Ms. Varita supported for the smooth running of the program.



Prashanti Kutiram, Dec 8-10: To strengthen the heroes of tomorrow, one more batch of **Essae Youth Empowerment Program** held for 40 Girls. In the end, Sri Ravi, from Essae Chandran Institute, distributed the Certificates to the participants.



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Yogi Vivekananda - 31

Yogis are of universal love. Yogi loves all, at all times and in all places. Hatred is unknown to them. The love of a yogi goes on expanding to infinity. This ever-expansive love leads to universal brotherhood.

Shri Rama is a yogi. His biological brothers are three. They are Bharatha, Lakshmana and Sathrugna. When Shri Rama Chandra prabhu went to the forest, he met Guha, a tribal chief. Shri Rama's love extended to Guha, and Guha became the 4th brother of Shri Rama. When Shri Rama went to Kishkindha, he met Sugreeva the Vanara king. This Sugreeva was loved by Shri Rama and Sugreeva became 5th brother. When this same Shri Rama went to Sri Lanka, he met Vibhishana who was his 6th brother. Shri Rama's brotherhood had no barriers. He found his kith and kin in Jatayu a bird and Sabari an elderly lady.

Shri Rama is an embodiment of love; whose territories are boundless. Similarly, Shri Krishna found none to be an enemy. If he killed anybody, it was only out of love like a surgeon's love for a patient.

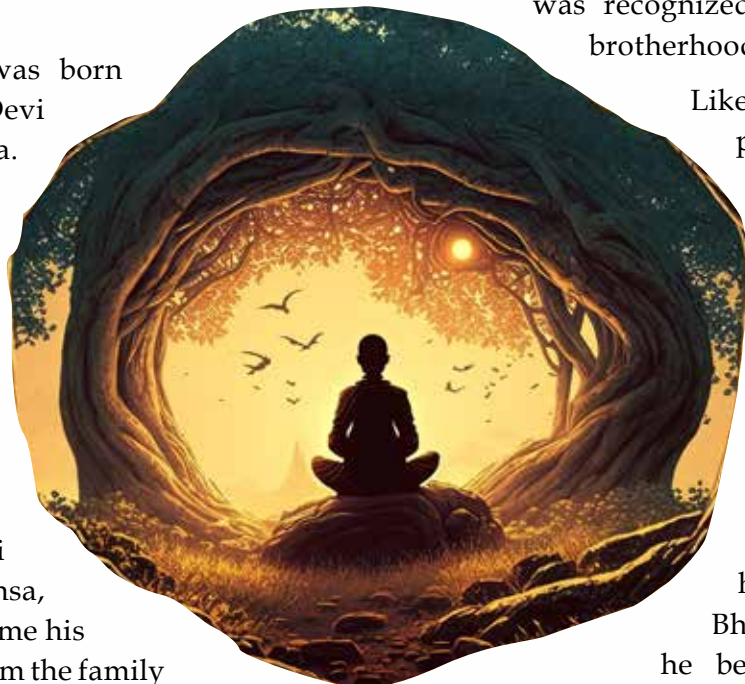
Swami Vivekananda was born to Bhuvaneshwari Devi and Viswanatha Dutta. As long as swami Vivekananda was at home, his love was confined to his biological brothers and sisters. Later on, when swami Vivekananda went to Dakshineswar as a disciple of Shri Ramakrishna Paramhansa, all the co-disciples became his brothers and sisters. From the family

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



love, Swami Vivekananda's love extended to the people who were not his biological brother. After Shri Ramakrishna Paramhansa mahasamadhi, Swami Vivekananda wandered as a monk in the entire motherland to find his love expanding to every nook and corner of this country.

He found everyone who was the citizen of this country to be his brother or sister. Later on, when Swami Vivekananda went to Chicago, every co-passenger appeared to be his brother or sister. Even if he was angry with anybody on the way, it was only because of his love. Finally, when he was in Chicago at the parliament of religions, he found everybody sitting in the Columbus hall on the 11th of Sept. 1893, to be his brother or sister. Therefore, he addressed the gathering in front of him as sisters and brothers of America. Since then 11th of September was recognized as the universal brotherhood day.



Like Shri Ramachandra prabhu, Swami Vivekananda was able to find everyone to be his kith and kin. Mrs. Hale, Mrs. Sanborn and a host of western women were close to him as his mother. Though he was born to Maa Bhuvaneshwari Devi, he became the son of



innumerable women all over the globe.

Shri Rama found his parents in Jatayu. Shri Krishna found his parents in Yashoda and Nanda. Similarly, Swami Vivekananda was able to find all elderly men and women to be his parents. All juniors were found to be his younger brothers and sisters. Not only were the ladies found to be his sisters and mothers but they were also found to be adorable Goddesses.

In fact, his life was moulded to manifest love at all places and to all people by Maa Bhuvaneshwari Devi the biological mother and Maa Bhavatarini the divine mother. Maa Kanyakumari and Maa Ksheer Bhavani made him grow to the pinnacles of pure love. So much so, swami Vivekananda has become a synonym to pure love. He is indeed born with Buddha's heart of kind love.

The love of Swami Vivekananda is universal and eternal making it yogic.



Dec 10:
YIC Exam
Conclusion
Event at
Rithumbhara
Yoga, Ernakulam
(Kochi).



YIC (Yoga Instructor's Course) **Batch - 246**, December 2023



Dec 2: Chancellor, Dr. H R Nagendra was felicitated at Gandhidham IYA Associate Centre.

Prof. M Jayarman released the 2 Books by Prof. B Mahadevan



Bengaluru, Dec 23: Prof. M Jayarman, Dean Division of Yoga - Spirituality, released two books of Prof. B Mahadevan, IIM-B, on the holy occasion of Gita Jayanti & Vaikuntha Ekadashi herein Rama Mandira, Jayanagar.

The two books released were Timeless Gita ageless bliss and The puzzle of work Joy evolution - insights from Bhagavad Gita and both the books are published by Vyoma Linguistic Labs Foundation.

Prof. M Jayaraman shared his views on valuable work by the respected Prof. B Mahadevan, borne out of years of dedication to teach & propagate Bhagavat Gita and lofty wisdom of Sanatana Dharma - and its application in management and other contemporary dimensions of life.

Dr. Sowmya Krishnapur, noted Vyakarana Scholar & Samskrita educator, was also an invitee to the book release function who shared her views on the released books.





Prof. M Jayaraman's Invited Lectures in Ananda Ashram

Puducherry, Dec 14 & 15: Prof. M Jayaraman, delivered 2 Invited Lectures at Indo-US Symposium & Workshop on Yogachikitsa hosted by Institute of Salutogenesis and Complementary Medicine, Sri Balaji Vidyapeeth & Loyola Marymount University Yoga Studies at LMU Centre for Religion & Spirituality, USA, herein Ananda Ashram, International Centre for Yoga Education and Research, (ICYER).



He spoke on -

- Bridging Theory and Practice in Yoga: Insightfulness of Samskrita Textual Studies in Yoga Therapy
- Concept of Adhi & Vyadhi from Yoga Vasistha

Both the talks were delivered for a duration of 90 minutes each and well received. The Chief Organizer of the event was Prof. Ananda Balayogi Bhavanani, Director, Institute of Salutogenesis and Complementary Medicine, Sri Balaji Vidyapeeth.





Prashanti, Dec 22: On the auspicious day of **Gita Jayanti**, Bhagavad Gita chanting took place at Panhchjanaya, which is Guruji's residence. Revered Guruji, along with other senior faculty members and students attended the event. The occasion marked a collective, spiritual engagement in the recitation of the Bhagavad Gita, fostering a sense of unity and knowledge sharing among the participants.



Prashanti Kutiram, Dec 11: **Guest Lecture** organized by **The School of Yoga & Naturopathic Medicine (TSYNM)** at Sruthi Mandir for BNYS students.

Prof. Nirmal Gupta, Professor and Head of Cardiology at SGPGI, Lucknow, discussed the impact of Intermittent Fasting on health outcomes. He delved into dispelling myths surrounding fasting and provided practical insights into its implementation in day-to-day life.

Prof. Rajkumar, Head of the Department of Neurosurgery at SGPGI, Lucknow, enlightened the audience on the concepts of Chakras in relation to modern medical understanding. It was an enriching session that provided valuable insights into the intersection of traditional practices and contemporary medical knowledge for the benefit of BNYS students.

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Bengaluru – 560 019, India | *ph:* +91-80-2661 2669



✉ arogyadhama@gmail.com
🌐 www.svyasa.edu.in



Iconic Global Hindu Award conferred to Guruji Dr. Nagendra ji by CHCC



Canada: Recently, the Iconic Global Hindu Award was conferred by the Canadian Hindu Chamber of Commerce (CHCC) upon revered Guruji Dr. Nagendra ji for the VYASA Movement and S-VYASA University's contribution to the growth of Yoga academics, therapy and research, in the highly anticipated Annual Dhanteras Gala.

Sri Raghu Bengaluru, VYASA International Coordinator and Director of VYASA Canada Institute of Health and Yoga Research received the honour on Guruji's behalf. The Award was presented by Ms. Rechie Valdez, Hon'ble Minister of Small Business, Government of Canada.

The President of the Canadian Hindu Chamber of Commerce, Sri Naresh Chavda, Vice President, Sri Kushagr Sharma, General Secretary, Sri Maharshi Jani, Treasurer, Sri Rashmikanth Patel and the Board of Directors were also present.





CEO of SB International, Dallas, USA Sri Satish Gupta's visit to Prashanti



Dec 12: Sri Satish Gupta, Founder, President, and CEO of SB International, Dallas, USA, along with his family, visited to Prashanti Kutiram, S-VYASA, Deemed to be University. During their visit, they had the privilege of meeting Revered Chancellor, Dr. H R Nagendra ji, and other senior officials. The itinerary included a tour of Arogyadhama, an integrated health home, where Dr. Amit Singh, Chief Medical Officer, provided insights into the activities and treatments offered. The visit also encompassed Anvesana Research Lab, where Dr. Manjunath N K, Director of Research and Pro-Vice-Chancellor, elaborated on the lab's research initiatives. The day concluded with an exit meeting with senior officials, marking a memorable interaction between the distinguished guests and the S-VYASA community.



Dāna

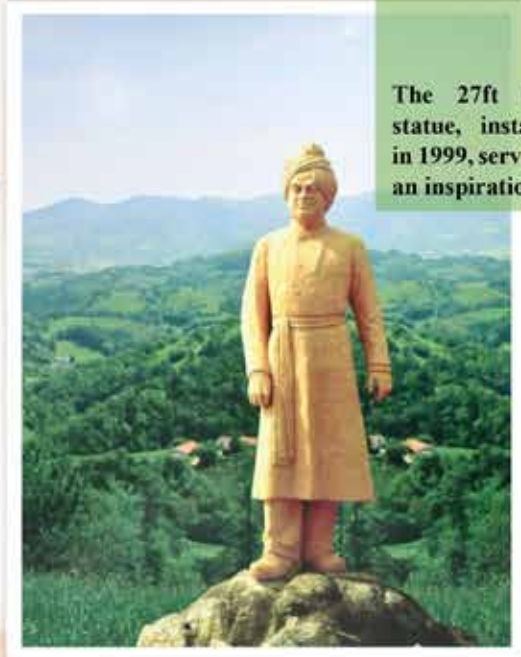
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Deemed to be University,
Bengaluru.

**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
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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)
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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



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

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