

# YOGA SUDHĀ

A Monthly Journal of SVYASA (Deemed to be University)



*The Core Spirit,  
The World is  
One Family of  
9<sup>th</sup> International  
Day of Yoga  
may flourish  
in our hearts  
& minds.*



Yoga for Harmony & Peace

वसुधैव कुटुम्बकम्



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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

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# EDITORIAL

*My dear Brothers and Sisters,*

## Theme of 9<sup>th</sup> International Day of Yoga: Vasudhaiva Kutumbakam

The original Verse appears in Chapter 6 of Maha Upanishad VI.71-73, it is considered the most important feature in the Indian society. This verse of Maha Upanishad is engraved in the entrance hall of the Parliament of India.

अयं निजः परो वेति गणना लघुचेतसाम् ।

*Ayam nijah paro veti ganana laghucetasam ।*

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

*Udaracaritanāni tu vasudhaiva kutumbakam ॥*



It is a lofty Vedantic thought. Mahatma Gandhi's Ahimsa (non-violence) both as a creed and a strategy is considered an extension of Vasudhaiva Kutumbakam. It envisions unity of mankind as one single family.

Nothing validates this ancient thought more than today's interconnected world with instant satellite communication, swift air transport and the internet. But part from this connectedness at

physical level, Vasudhaiva Kutumbakam imparts a sense of oneness to our common humanity, our common development goals and our common quest for international peace.

The theme and the logo for India's G20 Presidency from December 1, 2022, till November 30, 2023 has a mention of "Vasudhaiva Kutumbakam" or "One Earth-One Family-One Future". The logo was selected after scrutiny of 2400 pan-India submissions invited through a logo design contest.

During the past 75 years, Vasudhaiva Kutumbakam has come a long way from the pages of Maha Upanishad to the rostrum of the United Nations General Assembly (UNGA) and

to being a celebrated thought to heal a fractured world. Embracing the philosophy of Vasudhaiva Kutumbakam will help the world to come together as one family. Prime Minister, Sri Narendra Modi while speaking at the World Culture Festival in March 2016 had said – "Indian culture is very rich and has inculcated in each one of us these great values.

The objective is to create one world family promoting Prema bhava (as envisioned in the proverb "A friend in need is the friend indeed"). The Objective is to build ideal social orders with Health and Wealth,

Harmony and Creativity as also Peace and Bliss.

Yoga as a science of Holistic living is the most comprehensive tool of India which can achieve the above goals of ideal social orders and One world family. Hence this theme has been chosen for 9<sup>th</sup> IDY (June 21, 2023) celebrations all over the world.

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

All of you are aware of New Education Policy - 2020 (NEP) introduced by Government of India and directed all the State Governments to implement in higher education courses from the Academic Year 2021-22. Majority of the states are in the process of its implementation. The Karnataka State Government has introduced NEP in all the programs of higher education in a phased manner.

The NEP opens new avenues for the students to study multi-disciplinary, interdisciplinary and trans disciplinary subjects either in a continuous or intermittent course pattern. When a student wishes to take a break from the studies for some period due to any reason can get a Certificate for one year completion, Diploma for two years, Degree for three years and Honors Degree after four years of studies. Re-entry to continue the studies after a gap is the most important aspect incorporated in NEP. In addition, there is ample of scope to study value added, skill oriented and jobs providing subjects. The curriculum opts semester scheme and credits-oriented assessment. More importance is given to practical studies.

Importance is also given to study of local languages, knowledge of basic computer science and health & wellness subjects. Physical education, sports and yoga is included as compulsory subjects.

This system is being followed in most of the advanced countries in education.

There are established pedagogies, division of the subjects in to major and minor to support one's field of interest.

The NEP has been framed by an expert team under the chairmanship of renowned Scientist, Dr. Kastoori Rangan, the former Director of ISRO.

Though there are few Initial hiccups in implementing the programs as per NEP, both the teachers and students' community are very happy and appreciations are blossoming from all directions. Expert committees in all the subjects are contributing for a perfect and smooth implementation of NEP.

Very good news that Yoga education is also brought under NEP which would further improve the quality and standard of Yoga education and research.

We are all hoping that the new government in Karnataka would further improve and implement NEP more vigorously.

On behalf of our University, I congratulate the n Government to support Yoga in all dimensions for betterment of the society.

I also appeal to Hon'ble Chief Minister, Sri Sidda Ramaiah ji to encourage and support for International Day of Yoga - 2023 in a grand way.

*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  
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Bengaluru, India



Division of Yoga-Spirituality



## VMAC-VTR

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in S-VYASA Headquarters, 'Prashanti Kutiram'**

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

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

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

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

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

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## ब्रह्मसूत्रम् (Brahmasūtram)

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



### आदित्यादिमतयश्चाङ्ग उपपत्तेः (ब्रह्मसूत्रम्-४-१-६)

Ādityādimatayaścāṅga upapatteḥ (Brahmasūtram-4-1-6)

**Meaning:** *And the ideas of the sun, etc., (are to be superimposed) on the subordinate members (of sacrificial acts), because (in that way alone the statement of the scriptures would be) consistent.*

"Let the man who burns up these (sun) meditate upon that which shines yonder as the Udgitha" (Chh. Up. I.3.1). This will be the problem statement to discuss in this Adhikarana. As a continued topic from the third chapter of Brahmasutra, some meditations are the focus in this too. The query here is about Aditya (the Sun) and Udgitha (OM). The meditator should impose the form of Udgitha on the Sun. The question is raised in this case, whether it is imposition of Sun on Udgitha or Udgitha on the sun?

According to Purvapaksha, there is no regulatory rules mandated anywhere in the context to show which one is superior to the other to meditate on. Unlike many other occasions where Brahma is portrayed as superior one to invoke into the inferior concepts, we do not find any affirmative logic to conclude that one needs to invoke Udgitha on the Sun. On the other hand, one may conclude that one should contemplate the Sun upon Udgitha, not the other way as Udgitha Upasana is in the form of Karma (action, not knowledge). For this, the Siddhanti answers with following logics that Udgitha is a whole comprehensive practice and Sun etc. become auxiliary acts.

For Udgitha, the sun and many object contemplation becomes a subordinate process and help gaining the higher result of such meditation by purification various aspects

of human being. Udgitha imposed upon sun involves certain cleansing process and thereby contributes to the Apurva Phala, the post-event invisible result of sacrifice. This fructifies the entire performance of actions. If done in reverse way, this logic doesn't apply and statements in the Vedas seem self-contradictive.

Sun, Ushas, Soma etc., are higher planes of existence which need to be attained through an intense process of contemplation. Because Udgitha is the process and inferior in the ranks of existence, invoking the superior entities such as Sun will be most appropriate rationale to apply in this context. Higher vision on lower objects raises the inferior position. Also, Karma Samriddhi (the fulness of the Karma) happens organically if contemplation is done as suggested by the opinion of Siddhanti.

The most interesting cultural and spiritual practice here is that the concentration and contemplation on Surya Bhagavan is the most essential and exhaustive to everyone in this culture. Diverse nature of Suryopasanam as part of Nitya Karma and Naimittika Karma as in Ratha Saptami show the importance of Surya.

With the blessings of Surya and Soma, their contributions through maintaining the balance in the whole cosmos, let us grow together.

*to be continued...*



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# Bharat Gaurav Award for Dr. Manjunath Sharma



Celebrating Excellence: "Bharat Gaurav" Award Ceremony Honoured Indian Achievers at British Parliament, London, UK on May 12, 2023. The award ceremony took place at the iconic British

## Dr. Manjunath Nandi Krishnamurthy

Pro-Vice-Chancellor & Director of Research  
S-VYASA Deemed to be University  
Bengaluru, India

Dr. Manjunath Nandi Krishnamurthy is a scientist by passion, an academician by profession and an administrator by position.

Presently, Dr. Manjunath N K is the Pro-Vice-Chancellor & the Director of Research at S-VYASA University. Having completed a Bachelor's Degree in Naturopathy & Yogic Sciences from Mangalore University and a Ph.D. in Yoga & Geriatric Medicine from S-VYASA University, he has established a state-of-the-art integrative research facility called Anvesana Research Laboratories at S-VYASA University which houses Psychophysiology, Cognitive Neuroscience, Psychology, Molecular Biology, Human Genomics and an exploratory Subtle Energy Laboratories.

His laboratory was visited by several dignitaries, including Hon. Prime Minister of India, Sri Narendra Modi, Former President of India, His Excellency Sri Ramnath Kovind ji, renowned Yoga gurus including Sadguru of Isha Yoga, Sri Sri Ravishankar ji of Art of Living Foundation and Swami Ramdev ji of Pathanjali Yoga Peeth. Also, researchers and academicians from across the world visit Anvesana frequently and collaborate actively.

His research interests include the Psychophysiology of Yoga, Neural correlates of meditation, Aging, and rehabilitation. Considering his contributions to Yoga Research, he has also been awarded the Doctor of Science (D.Sc.) (Honoris Causa) from S-VYASA University in the year 2018. He has 28 years of Academic, Research, and Administrative experience and has published 85





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Parliament in London. In a grand gathering at the House of Commons, Indians from 15 countries received the "Bharat Gaurav" award on this special event.

This prestigious event, organized by the Sanskriti Yuva Sanstha, paid tribute to remarkable individuals who have brought immense pride to India on the global stage. The central hall of the British Parliament reverberated with resounding applause as the talented awardees were honored. The "Bharat Gaurav" ceremony, aimed to recognize these extraordinary contributions made by Indians, held within the House of Commons of the British Parliament.

During the ceremony, Virendra Sharma, MP, UK addressed the gathering, emphasizing the



research papers in journals indexed in international bibliographic databases. He has guided several students of Ph.D., M.D., and M.Sc. He is also the Editor of the International Journal of Yoga (IJOY) and a reviewer of various international journals.

Dr. Manjunath is the founding Vice-president of Vivekananda Yoga University, California, USA, the Vice-president of the Asia Pacific Yoga Therapy Association, Singapore, and the Founding Director of the global chain of Integrative Medicine clinics and hospitals with the brand name Vivekananda Health Global.

Dr. Manjunath is a renowned speaker and delivered lectures on evidence-based Yoga therapy and conducted workshops at prestigious Institutions and Universities across the world including Harvard Medical School, USA, Monash University, Australia, Royal College of





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Sagar, Lokesh Muni, Chancellor of S-VYASA University, Dr. H R Nagendra Guruji, among other notable personalities.

Speaking at the ceremony, Mrs. Baroness Verma, Chairman of the House of Lords & United Nations UK representative, stressed the importance of maintaining a strong connection to India and nurturing a sense of Indianness that continues to flourish. The special guest, London Mayor Sunil Chopra, while congratulating the awardees expressed that Indian contribution to the world is visible through the contributions of every awardee.

The felicitation ceremony recognized accomplished personalities. We feel proud to see **Dr. Manjunath Nandi Krishnamurthy**, the Pro-Vice Chancellor and the Director of Research at S-VYASA University, Bengaluru, receiving Bharat Gaurav award this year for his lifetime achievement and contributions to the field of Yoga Research and Integrative Medicine. Other great personalities such as Indian film director Madhur Bhandarkar, Medanta Hospital founder and Dr. Naresh Trehan, Advocate General

Medicine, London, Shanghai University of Sports, China, Pharma University, Italy, etc.

Manjunath is also known as a team player and he has established active research collaborations with Universities and academic institutions in over 40 countries across the world, including the United States of America (the MD Anderson Cancer Centre (University of Texas), Massachusetts Institute of Technology (MIT, Boston), University of California (San Francisco), United Kingdom (Nottingham University, University College of London), China (Shanghai University of Sports, Yunnan Minzu University) Japan (Toyo University) etc.



Dr. Manjunath along with Dr. Nagendra HR, has coordinated the preparation of first-ever WHO Bench mark document on standards in Yoga training. He also participated as a steering committee member of the first Global Yoga Accreditation summit held at the United Nations Organization, New York, USA.

He serves as a member of the Scientific Advisory Committee, Department of Science and Technology, Research advisory committee, Integrative Medicine initiative, NITI Aayog, Core committee, Yoga accreditation in higher education, NAAC, Govt. of India and Steering committee, Yoga programs and accreditation, Yunnan Minzu University, China, etc.

Dr. Manjunath's contributions in research and development is highly recognised and rewarded. He has won several awards including the best researcher award from the government of India, ministry of AYUSH, several travel grants from ICMR, DST, CSIR, Government of India, research grants from NIH, USA, MRC- Wellcome Trust from UK etc. Recently in the year 2023, Dr. Manjunath received the 'Yoga Forum Munchen Patanjali' IASTAM Award for Excellence in Interdisciplinary Development of Yoga.

Dr Manjunath is married to Dr. Vasudha Sharma who is an Ayurveda Physician and Integrative Medicine practitioner as well as an entrepreneur. They are blessed with a son, Vedant Sharma who is an upcoming cricketer and a musician.

Criminal Lawyer Mrs. Anjit Singh from New Zealand, and Mr. Ankit Jalan of Jet airways, Dr. Chinay Pandya of Dev Sanskriti Vishwa Vidyalay, were among the awardees who have made significant contributions in their respective fields.

S-VYASA University congratulates Dr. Manjunath Sharma and all other recipients of the Bharat Gaurav Award for the year 2023.



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## MSc Yoga

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- Yogic principles will be taught by experts in the field of Yoga.
- Course is a perfect blend of theory, practical and field work.
- Peaceful ambiance for learning.

**Job Scope:** Yoga Teacher in Government, Yoga teacher in schools and colleges, own studios, JRF in Research Institutes like AIIMS, NIMHANS, S-VYASA etc and abroad.

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# Yoga Bhāṣya Sampat Series

## Known Yogic Verse Lesser Known Traditional Insight! – 6

The following is an important verse which details the prerequisite for Prāṇāyāma.

प्राणायामं ततः कुर्यात् नित्यं सात्त्विकया धिया ।  
यथा सुषुम्ना नाडीस्थाः मलाः शुद्धिं प्रयान्ति हि ॥

*prāṇāyāmaṁ tataḥ kuryāt nityaṁ sāttvikayā dhīyā |  
yathā suṣumnā nāḍīsthāḥ malāḥ  
śuddhiṁ prayānti hi | | HYP 2.6*

The general translation is – One should then practice Prāṇāyāma always with a Sāttvika state of mind so that the impurities in the SuṣumnāNāḍī are purged and it becomes cleansed.

### Yoga Bhāṣya Sampat

#### Insights from the Commentary

While other aspects in the verse are fairly clear, one point that needs discussion is  
- what is the

■ Prof. M Jayaraman

Dean, Division of  
Yoga - Spirituality, S-VYASA



Sāttvika state of mind with which Prāṇāyāma is to be practiced.

The Jyotsna commentary explains this aspect very clearly. The statement from the commentary in this regard is as follows -

ईश्वरप्रणिधान-उत्साह-साहसादि-प्रयत्नाभिभूत- विक्षेप-  
आलस्यादि-राजस-तामस-धर्मया सात्त्विकया प्रकाश-  
प्रसादशीलया धिया बुद्ध्या नित्यं प्राणायामं कुर्यात् ॥

*īśvarapraṇīdhāna-utsāha-sāhasādi-prayatnābhībhūta-  
vikṣepa-ālasyaḍi-rājasa-tāmasa-dharmayā sāttvikayā  
prakāśa-prasādaśīlayā dhīyā buddhyā nityaṁ  
prāṇāyāmaṁ kuryāt | |*

Sāttvikaa state of maid refers to a pleasant and bright state of mind (प्रकाश प्रसादशीलयाधिया). This state

*Prerequisite for  
Prāṇāyāma  
A Sāttvikaa State  
of Mind*



# S-VYASA

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Bengaluru, India  
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## MSc Hatha Yoga

Regular, Full-time  
Program



The Course, MSc helps you to enjoy positive health; enjoy an urge of Self-improvement, Develop Integrity, Develop Responsibility, Develop Reliability, Develop Dependability, Develop Compassion and Develop Immunity.

Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA, Deemed to be University) conceptualized the M.Sc. (Hatha Yoga) to produce Hatha Yoga Masters who would participate in Himalaya, Olympics and more such competitions as well as coach all age groups of people who are willing to participate in Yoga competitions.

### Highlights of MSc Hatha Yoga:

- Hatha Yoga theory and practical training will be given by experts in Hatha Yoga.
- Research teaching from researcher of our Research center.
- Yogic principles will be taught by experts in the field of Yoga.
- Course is a perfect blend of theory, practical and field work.
- Peaceful ambiance for learning.

**Job Scope:** Yoga Coaches for competitions, to participate in competitions, Yoga teachers in schools, colleges and universities to train students for Yoga competitions, Yoga coaches in stadiums, can start own studio, Own Hatha Yoga Center/ Ashram, researcher to develop tools for effective measurement of practices in competitions.

### Details of the Course:

**Eligibility:** Bachelor's degree in any discipline with 50% marks with knowledge of English (should be able to read and write well)

**Course Duration:** 2 yrs (Regular Fulltime Program)

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**Email:** [dr.jayaraman@svyasa.edu.in](mailto:dr.jayaraman@svyasa.edu.in)

*Are you interested in Understanding what the Hatha Yoga Texts are teaching and Practice and participate in Himalaya and Olympics and other National and Inter-National level competitions in Yoga and Prepare people who are interested in participating in competitions and become a coach for such aspirants.*

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of mind is attained by overcoming the Rājasika and Tāmasikatendencies of the mind like distractions and lethargy respectively. This indeed is achieved by efforts to cultivate - Devotion to Īśvara, enthusiasm, being quick and action oriented and so on.

1. As is evident from the translation – Sāttvika state of mind is clearly defined as a state of mind where there is light and pleasantness. Light here refers to a state of mind that is desirous of enlightenment/knowledge. And pleasantness refers to a settled state of mind that is not restless. On close observation it will become evident that this description of Sāttvika state of mind comes from the Bhagavadgītā (BG 14.6).
2. The commentator does not rest merely with defining what a Sāttvika state of mind is. He goes on to state what leads such Sāttvika state of mind. He states that distraction and lethargy are to be overcome to reach Sāttvika state of mind.
3. He does not stop even here. He goes on further to state what are the steps to overcome distraction and lethargy. He gives a list of steps such as –
  - a. ĪśvaraPranīdhāna – devotion and surrender to Īśvara. It is very important to note that, in Yogasūtras Īśvarapranīdhāna was given as a method to hasten success in the state of Samādhi. Even for success in the practice of Prāṇāyāma – Īśvarapranīdhāna is necessary. This also, by implication helps us see that, Īśvarapranīdhāna is a pervasive Yogic component needed at every stage of Yoga. This comment also indicates that – Īśvarapranīdhāna leads to a Sāttvika state of mind.
  - b. Utsāha, Sāhasa and such other practices. It is evident that he is pointing to the six Sādhaka-tattvas by this – which is elaborated in verse 1.16 in Hathayogapradeepika. (The Six practices are Utsāha – enthusiastic effort, Sāhasa – being quick and action oriented, Dhāriya – courage/ fortitude, Tattvajñāna – knowledge of the truth, Niścaya – firmness, Jana-saṅga-parityāga – renouncing the company of the unsuitable people).

While it is universally known that Sādhaka-tattvas lead

to success in Yoga, by the connection established by the commentary it could be seen that – the six Sādhaka-tattvas – induce a Sāttvika state of mind which in turn leads to Success in the practice of Yoga. Also earlier in verse 1.16 of HYP Sādhaka-tattvas were spoken as practices that generally lead to success in Yoga – here the commentator specifically states that for Success in Prāṇāyāma, the six observances beginning from Utsāha should be practiced. This also indicates that, these six are to be practiced for success in each of the limbs of Yoga such as āsana, Mudrās, kriyās and so on.

### Conclusion

Scientific evaluation and validation of efficacy of Yogic practices such as Prāṇāyāma is being done actively. In that context, while it is very essential that, the technique of the practice of Prāṇāyāmas being evaluated is to be correctly practiced – it also become imperative that orientation to the prerequisites for Prāṇāyāma, emerging from the commentary lore, also should be incorporated in the process of scientific evaluation.

The commentary text makes it very clear that Prāṇāyāma has to be done with a Sāttvika state of mind to attain the goal of cleansing of the path of Suṣumnā. The prescription is also not abstract or intangible. Because of the lucid step by step elaboration in the rich commentary lore (Yoga BhāṣyaSampat) – attainment of the Sāttvika state of mind is also made practicable. Prāṇāyāma thus practiced with the prescribed prerequisites presented by Yoga Bhāṣyasampat becomes effective and its evaluation and efficacy might also become better.



NAAC Peer Team Members & Guruji @ Sri Yoga Dakshinamurthy Temple



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# MSc Yoga and Vedic Therapy

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- Research teaching from researchers of our Research center.
- Yogic principles will be taught by experts in the field of Yoga.
- Course is a perfect blend of theory, practical and field work.
- Peaceful ambiance for learning.

**Job Scope:** Vedic Therapist, Yoga Therapist, Yoga teacher in schools and colleges, as Vedic Therapist in temples, own online classes and abroad.

### Details of the Course:

**Eligibility:** Bachelor's degree in any discipline with 50% marks with knowledge of English (should be able to read and write well)

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# Chakras *and* Emotions

## Introduction:

Human beings are driven by emotions. In our everyday existence, we conceive of an emotion that is our inner state, a feeling that could be anger, joy, despair, grief, fear, and so on. Emotions reflected in our thoughts and actions have a function in our individual lives. It is an essential part of who we are and how we survive. They are part of our social regulations. Since the meaning of emotion is often obscure, metaphors are used to describe its meaning. This is due to the fact that many people are not able to differentiate between guilt and shame, envy and jealousy, fear and anxiety... Emotions can be expressed as a facial gesture (smiles, eye contact, and nods), postural shifts, an action (clenched fist, running, yelling, and attacking), vocalisations, passive questions, and explicit commands.

Emotion, as defined by William James in 1884, is 'a state of mind that manifests itself by sensible changes in the body'. There are positive

■ *Dr. Divya Keshavamurthy*  
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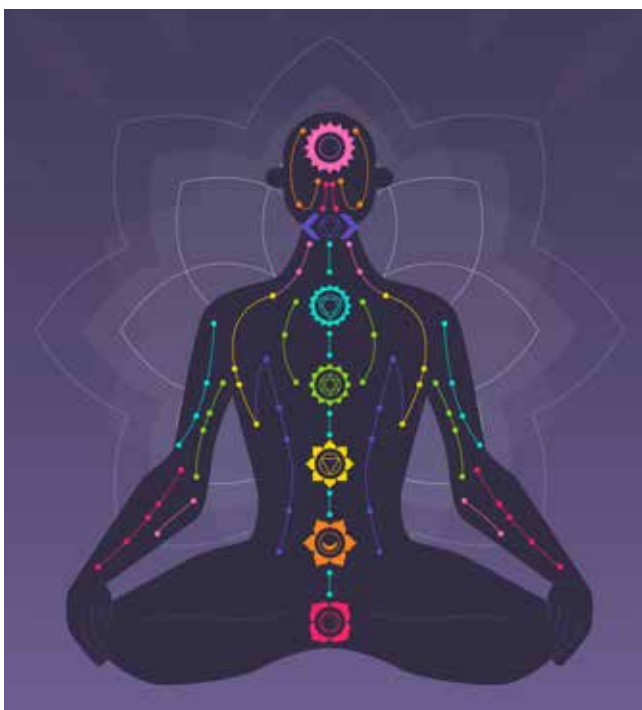
emotions, and there are negative emotions too. Negative emotions like anger, anxiety, fear, discouragement, longing, etc. induce illness. On the contrary, positive emotions like love, joy, hope, etc. cure many diseases.

Emotions as an inner feeling state are a complex chain of loosely connected events that begin with a stimulus and include feelings, psychological changes, impulses to action, and specific, goal-directed behaviour. These feelings do not happen in isolation. They are responses to significant situations in an individual's life, and often they motivate actions. It is a homeostatic process in which behaviour mediates progress towards equilibrium.

Psychologist Ulric Neisser of Cornell University has suggested that our cognitive functions serve our emotions and biological needs. Signals from the amygdala to prefrontal areas and other locations precipitate the conscious feelings associated with an emotion.

## Emotions and Brain:

Our brain gets information about the world around it from the sensory system, while the emotions inside us convey the importance of this information to us. There are regions in the brain, specifically in the limbic system, that are associated with each of the six main emotions. Positron Emission Tomography (PET) scanning and functional MRI studies have shown that **happiness** activates several areas of the brain, including the right frontal cortex, the precuneus, the left amygdala, and





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Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA, Deemed to be University) conceptualized the MSc (Yoga Education) to produce Yoga Teachers who would teach Yoga in Schools and colleges and who can conduct Personality Development camps and YIC (Yoga Instructor's Course).

### Highlights of MSc Yoga Education:

- Yoga Education practical training will be given in full-fledged Yoga center.
- Research teaching from researchers of our Research center.
- Yogic principles will be taught by experts in the field of Yoga Teaching.
- Course is a perfect blend of theory, practical and field work.
- Field Training will be in the S-VYASA campus in Residential YIC and PDC.
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**Job Scope:** Teacher in schools, colleges and Universities, can teach yoga for promotion of positive health.

### Details of the Course:

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**Course Duration:** 2 yrs (Regular Fulltime Program)

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**Table 1: Pancha kosha and its associations**

SNo	Kosha	Association
1	Annamaya (physical tangible layer)	Concerned with our physical existence and is regarded as the medium of enjoyment for gross objects through the physical senses.
2	Pranamaya (energy layer)	As a living force, it helps to sustain and support the functions of the body and mind. It is the medium of exchange in the whole psychophysiological system.
3	Manomaya (mental and emotional layer)	This is concerned with the “lower” mental functions, which process the input from the five senses to form perceptions. This is the sheath where our thoughts, feelings, emotions, and functions of the mind exist.
4	Vijnanamaya (consciousness, awareness and wisdom layer)	This sheath is concerned with "higher" mental functions that include feeling, willing, and knowing. This sheath helps the mind make appropriate decisions to guide one`s feelings and actions.
5	Anandamaya (Bliss, True Happiness layer)	Known as the causal and coordinating layers of our personality. This kosha dissolves the veil of the mind, leading to personal integration, ecstasy, and bliss.

the left insula. **Fear** activates the bilateral amygdala, the hypothalamus, and areas of the left frontal cortex. **Sadness** is associated with increased activity of the right occipital lobe, the left insula, the left thalamus, the amygdala, and the hippocampus. **Disgust** is often associated with avoidance. This emotion is associated with activation and connections between the

left amygdala, the left inferior frontal cortex, and the insular cortex. Anger is associated with activation of the right hippocampus, the amygdala, both sides of the prefrontal cortex, and the insular cortex. **Surprise** is an emotion that can either make you feel good or bad. Surprise activates the bilateral inferior frontal gyrus and the bilateral hippocampus.



### Emotions according to Indian tradition:

**Human emotions are known as rasas.** Tradition defines nine basic rasas (essences of mind) corresponding to a particular bhava (state of mind or mood) with a specific colour and deity: love-shringara (delight-rati), humour-hasya (laughter-hasa), pathetic-karuna (sorrow-shoka), terrible-raudra (anger-krodha), heroic-veera (heroism-utsaha), fearful-bhayanaka (fear-bhaya), odious-bhibhatsa (disgust-jugupsa), wonderful-adbhuta (onder-vismaya), peaceful-shanta (peace, tranquil- Sthayi/sama bhava). Human emotions and moods affect both



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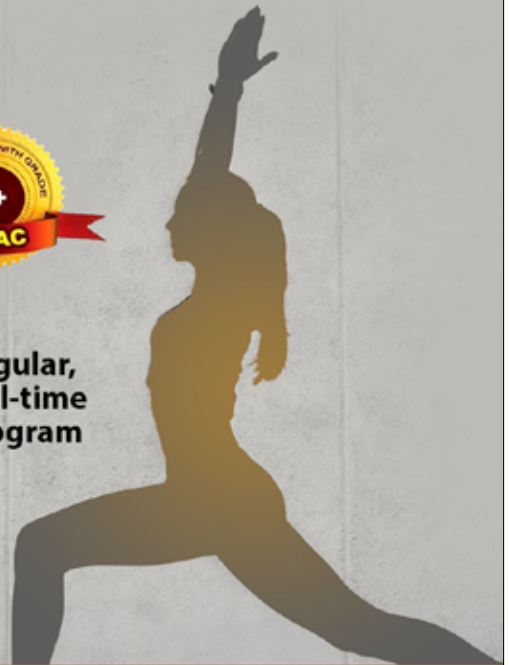
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## MSc Yoga Integrative Sports Science

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### Highlights of MSc Yoga Integrative Sports Science:

- Yoga practical training will be given in full-fledged Yoga center.
- Research teaching from researchers of our Research center.
- Yogic principles will be taught by experts in the field of Yoga.
- Whole training will be under the supervision of Spots teachers and Yoga teachers.
- Course is a perfect blend of theory, practical and field work.
- Peaceful ambiance for learning.

### Job Scope:

Coaches for sports men, coaching centers for sports as Yoga trainers.

### Details of the Course:

**Eligibility:** Bachelor's degree in any discipline with 50% marks with knowledge of English (should be able to read and write well)

**Course Duration:** 2 yrs (Regular Fulltime Program)

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*Are you interested in developing yourself as a better sportsman by combining yoga to the sports and work as coach for sports men or in coaching centers for sports as Yoga trainer.*

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**Table 2: Chakras and its associated balanced and imbalanced emotions**

SNo	Chakras	Associations	Emotions/ Attitudes when balanced	Emotions/ Attitudes when imbalanced
1	Root Chakra	family, tribe, materialism, and abundance	Will power, grounded and secured feeling self-preservation and Materialism	Feeling of invertedness and loneliness, fear of scarcity, change and anxiety
2	Sacral	sexual and social fulfillments, and emotional intelligence	Pleasure in social and sexual life. enhances emotional intelligence and commitment to relationships	Lack of desire, promiscuity, jealousy, envy
3	Solar Plexus/ Navel chakra	career, capabilities, and self-esteem	Ability to integrate and maintain discipline, self-esteem and centeredness	Claustrophobia, low self-esteem, stubborn, power hungry. Develops rigid thoughts and beliefs.
4	Heart Chakra	romantic love and <i>agape</i> love	Love , understanding, enhances sympathy and empathy	Self-pity, detached and depressed feeling. Inability to respond to love.
5	Throat Chakra	personal expression, self-awareness, and finding truth	Ability to process and express emotions,	Lack of expression. Becomes clueless introverted, insecured and develops agoraphobia
6	Third eye chakra	complex rational thought and insight	Ability to process complex thoughts, develops insight and decision making	Discontented feeling, Indecision, Anger Irrationality,
7	Crown Chakra	intuition and recognition of the common ground of all living beings	Open mindedness and establishing Empathy and Spiritual connectedness	Fear of alienation, constant confusion. A state of "analysis paralysis" Melancholy. Apathy, pride, arrogance and hallucinations

our body chemistry and our mind.

Rasa and Bhav are beautifully articulated by Bharat Muni in the Natyashastra. In the Natya Shastra, dancers use their entire bodies to enact various rasas. In the field of music, musicians strive to generate the right mood to uplift, calm, excite, or sadden their audience. In the field of literature, writers and poets play with the rasas in stories about romance, tragedy,

and extraordinary matters. In the field of theatre, artists engage themselves according to characters and their emotions. Navarasa Sadhana is the systematic and daily practice of the nine rasas by the actors to strengthen their capacities to deliver an aesthetic experience to the viewers. The Navaratri festival is a festival celebrating these nine emotions, or rasas.



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## MSc

# Yoga Lifestyle and Stress Management

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Program

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Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA, Deemed to be University) conceptualized the MSc (Yoga for Stress Management) to produce Experts in imparting Stress Management techniques to all.

### Highlights of MSc Yoga Lifestyle and Stress Management:

- Stress management theory and practical training will be imparted by the experts in that field.
- Practical experience in imparting Stress Management course to variety of people including Executives, Employees, Households, Youth, Children, people from all sectors of life and all age groups.
- Research teaching from researchers of our Research center.
- Yogic principles will be taught by experts in the field of Yoga.
- Course is a perfect blend of theory, practical and field work.
- Peaceful ambience for learning.

### Job Scope:

- In corporate sector as instructor for stress management.
- In health centres as stress management therapists.
- Own classes, for all sectors for promotion of positive health

### Details of the Course:

**Eligibility:** Bachelor's degree in any discipline with 50% marks with knowledge of English (should be able to read and write well)

**Course Duration:** 2 yrs (Regular Fulltime Program)

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*Are you interested  
in understanding the mechanism  
of Stress and lead a Stress-free Life  
Style and teach the same for others  
who need it.*

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Lifestyle Management  
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### Emotions from Panchkosha perspective:

The five koshas are the pathway to the deepest layers of ourselves, and the path of yoga is its journey. Each kosha is a necessary part of being human. Experience and understanding of the koshas help us know the depth of the human mind and emotions to achieve harmony and balance. Each kosha is associated with a certain type of mental process and a certain kind of inner experience, as mentioned in the below Table 1.

### Chakras and Emotions:

The chakras are connections between the physical and psychological bodies. Situated in the spinal column, each chakra houses our mental and emotional strengths. A physical issue manifests as a weakness in our emotional behaviour. The root chakra (Muladhara), located at the base of the spine, relates to feelings of being grounded. It is the chakra, like the quality of the roots of a tree, that holds our emotions together and is the foundation of our survival and basic needs in life. The sacral chakra (Swadhisthana) means "abode of the self. It is the abode of regeneration and pleasure. This chakra is located just above the genital organs. The solar plexus (Manipura) is located just below the navel. This chakra is where personality is formed. It is also known as our "gut instinct chakra". Here is where one starts to realise the possibilities of becoming truly human and starts developing siddhis, or psychic powers. The Heart Chakra (Anahata) is located in the heart area and is like a transition between our lower chakras (survival instincts) and our higher chakras (instinct to liberate). This chakra awakens our refined emotion in the brain, and its awakening is characterised by a throat chakra ("Vishuddhi), which literally means "filter" and is located in the area of the throat. It is the centre of our higher discrimination and the key to our psychological regeneration. The Third Eye (Ajna) is located between our eyebrows. This chakra

helps one become intellectually enlightened. It is where one experiences cause and effect that influences our approach to life. The crown chakra (Sahasrara) is located at the crown of our head. Sahasrara is actually not considered a chakra; it is the source of the chakras. "It is the crown of expanded awareness". It is the chakra that helps us feel ecstatic beyond all reason. The attributes of the seven chakras and the nature of their emotions and attitudes when in balance and in imbalanced conditions are summarised in Table 2.

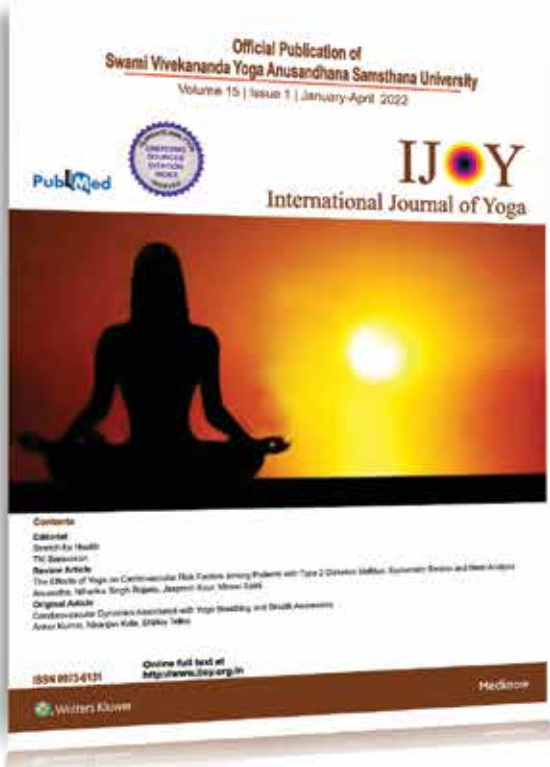
### Balancing the chakras and emotions from an Yogic approach:

"The holistic system of yoga is designed to experience safer emotional breakthroughs" . There are many elements that yoga considers can help balance emotions, as per the eight limbs of yoga. The 5 yamas and niyamas, accompanied by asanas, pranayama, pratyahara, dharana, dhyana, and samadhi, have positive impacts on emotion regulation and emotional well-being.

**Asanas:** It is a static pose that is performed standing, sitting, prone, supine, inversions, and balancing. To experience the better benefits and balancing of asanas, the seven chakras are categorised as lower, middle, and upper chakras, and relevant asanas are mentioned below:

- **Lower chakras (root, sacral, and navel chakras):** asanas that engage legs, hips, lower abdomen, and stomach postures can be practiced. Hip opening, forward bends, and twists. (ex: Virabhadrasana 1 (warrior 1) and Virasana (hero pose), followed by Bhadrasana (butterfly), Padahasthasana (forward fold), Garudasana (eagle), and Tadasana (mountain), adho-mukha svanasana, jathara parivartanasana, parivrtta trikonasana, bhujangasana, Ardha matsyendrasana (half spinal twist), Naukasana (boat), Dhanurasana (bow), and Purvottanasana (upward plank).
- **Middle chakras (heart and throat chakras):**

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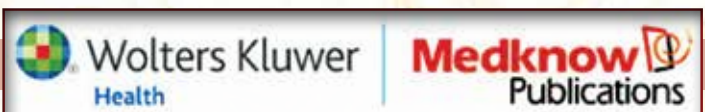
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Chancellor, S-VYASA

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asanas that are back bending, chest expansive postures, and shoulder opening postures (ex: Bhujanghasana (cobra) and Gomukasana (cow's face), followed by Matsyasana (fish), Prarthanasana (prayer), and Ushtrasana (camel), Sarvangasana (candle), Dharunasana (bow), Halasana (plough), and Simhasana (roaring lion)).

- **Upper chakras (brow and crown chakras):** inversion, restorative, and meditation poses can be practised (ex: Shirshasana (headstand), Shavasana (corpse), and Prasarita padatanasana (crown-based pose), followed by Shashasana (bowing pose).

**Pranayama:** Breath regulations serve to hold, express, or modify emotions. Hence, it is important to practice pranayama to balance the pranic duality and the attractions and repulsions behind all emotional variability. The Yogic breathing exercises such as alternate nostril breathing work on all the below vayus and help both in deha shuddhi (body purification) and citta shuddhi (mental purification).

- **Prana Vayu:** It is the forward-moving air. Performs the function of inhaling air for the reception of sensory impressions and mental experiences.
- **Apana Vayu:** It is the air that moves away. carries out the functions of exhalation and

expulsive activities in the body. It also acts as an elimination mechanism for negative and toxic sensory, emotional, and mental experiences.

- **Udana Vayu:** It is the upward-moving prana. It is responsible for the growth and transformative movements in the body and helps one evolve in consciousness. It acts by increasing one's positive thoughts, strength, and enthusiasm.
- **Samana Vayu:** It is the balancing air in the body. It is the energy that helps to homogenise and digest the sensory, emotional, and mental experiences.
- **Vyana vayu:** It is the outward-moving air that supports the functions of the other prana with its periphery movement. Helps in the circulation of sensory, emotional, and mental experiences.

### Concentration and meditation (dharana and dhyana):

Observing emotions with a detached and focused awareness helps to control and transcend emotions. The practise of meditation calms the mind and helps it ward off disturbed emotions, allowing them to naturally resolve into peace and bliss.



May 25: **S-VYASA** recently signed a **Letter of Intent** to collaborate and enter into Memorandum of Understanding with **Yogic Kids USA & Yogic Kids India**

# arogyadhama

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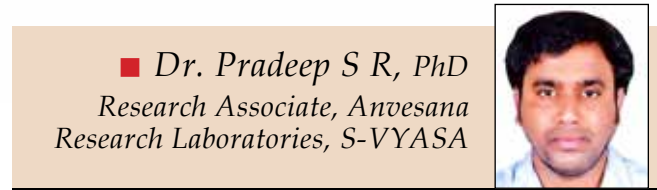


# Amalaki:

## A “Divine” fruit for all reasons

### Introduction

Amalaki, the Sanskrit name for Amla or Indian gooseberry plant (*Emblica* or *Myrobalan*; *Emblica officinalis* or *Phyllanthus emblica*), belongs to the family *Phyllanthaceae*. The plant is widely distributed across India and bears small sized fruits. In ancient believe, it is speculated that "Amrita" fell to earth from the realm of God, from which Amla trees grew, this is presumably the reason why Amalaki is commonly referred to as "nectar of life" or "Amrita" or "elixir of life". In India, it is considered as a sacred tree, revered as "Mother Earth" and said to nourish humanity. The Amla fruit has been used for thousands of years in Ayurveda and other Asian healing practices. The fruit is used in both fresh and dried forms. In Indian cuisine, it is often used as an acidifier instead of lime, amchur (dried mango) or tamarind. Besides its use in cooking, Amla is also an essential ingredient in Ayurvedic formulations such as *chyavanaprash* and *Triphala*. These berries have numerous health benefits due to their high ascorbic acid (vitamin C) and tannin content. It is considered a cooling, diuretic, analgesic, eye tonic, carminative, digestive stimulant, stomachic, laxative, rejuvenating, antipyretic and hair tonic. In addition, it is also used to cure bleeding, diarrhoea, dysentery, dyspepsia, flatulence, hyperacidity, peptic ulcers, anaemia, heart disease, diabetes, hepatopathy and jaundice as



■ Dr. Pradeep S R, PhD  
Research Associate, Anvesana  
Research Laboratories, S-VYASA

reported in literatures (1).

### Nutritional profile

Amalaki fruits are low in calories and fat; 100 g of fresh fruit provides about 77 kcal of energy, 0.5 g of protein, 18.7 g of carbohydrates and 6.1 g of fibre. They're particularly rich in fibre, minerals (copper, manganese and potassium) and vitamins (C, B5 and B6), which humans can easily absorb. 100 g of Amla contains 600 mg of vitamin C, 20 times more than in oranges (30 mg

vitamin C/100 g fruit).  
150 g of the fruit covers 26% of the daily

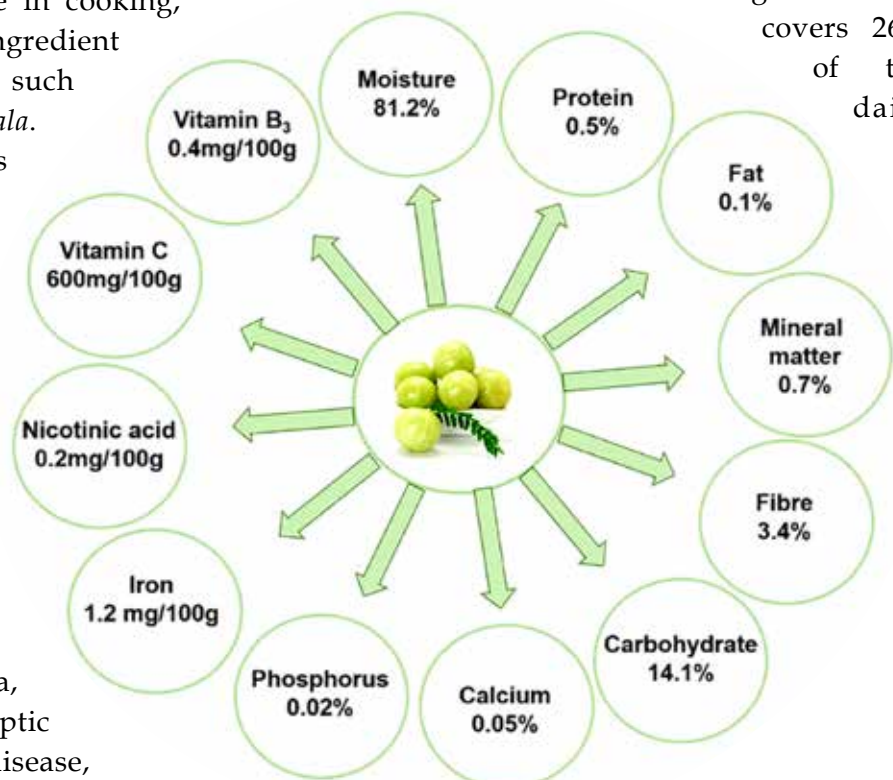


Fig 1: Composition of the Indian gooseberry fruit pulp.



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dietary fibre requirement. Amla isn't only an excellent source of antioxidants, especially vitamin C, and also contains numerous other bioactive compounds such as tannins, alkaloids, flavonols, anthocyanins, phenolic acids and organic acids in large quantities. Fig. 1 shows the immediate composition of the Indian gooseberry fruit pulp (2).

### **Ayurvedic perspective**

The traditional medicinal system of Ayurveda in India, has great potential in both preventive and curative health care. Amla is one of the essential ingredients in the indigenous system of Ayurvedic medicine - which is considered the oldest medical approach in the world. All parts of the plant (fruit, seeds, leaves, root, bark and flowers) are used in herbal preparations in Ayurvedic/Unani medicine (3). According to Ayurvedic principles, Amla is believed to possess the ability to balance all the three doshas, *Vata*, *Pitta* and *Kapha*, in the body (Prakriti). Additionally, it is known to have a notable pacifying impact on pitta. In Ayurveda, Amla is classified as a Rasayana, i.e., it has therapeutic properties that revitalise the entire body-mind system, similar to the practice of *Yoga*. In Ayurvedic language of energetics, five of the six tastes (*rasa*) are attributed to Amla, mainly sour, sweet, pungent, bitter and astringent, except for the salty taste. Additionally, the effects of potency (*virya*) and post-digestive (*vipaka*) are recognised. From an Ayurvedic perspective, the process of digestion begins with the experience of taste. Amalaki has been found to stimulate digestion, improves appetite and ignites the digestive fire (*agni*). Even though Amalaki tastes predominantly sour, which can aggravate pitta digestion, it stimulates the digestive fire without harming or imbalancing pitta. It is even particularly suitable for removing excess pitta from the gastrointestinal tract.

### **Potential health benefits of Amalaki**

#### ***Hepatoprotective***

Indian gooseberry has been demonstrated in mitigating the toxic effects of alcohol, carbon tetrachloride, heavy metals, etc. It is also reported to improve liver function and alleviate hyperlipidaemia and metabolic syndrome. In addition, the phenolic compounds present in it such as quercetin, gallic acid and ellagic acid protect against the cytotoxic effects of acetaminophen, galactosamine and lipopolysaccharide in animal model.

#### ***Neuroprotective***

Numerous experimental and clinical studies have shown that Indian gooseberry possesses significant anti-inflammatory and antioxidant properties, indicating its potential involvement in the pathogenesis of neurodegenerative disorders. The bioactive compounds present in Indian gooseberry fruit may play an essential role in maintaining the integrity of various neurotransmitters and their receptors in the brain, thus influencing its functions at the molecular level (2). Indian gooseberry is rich in organic acids that prevent iron accumulation in cells. This property renders it a potential mitigating agent against the incidence of Alzheimer's disease and stroke.

#### ***Antioxidant potential***

Amla berries are excellent source of antioxidants in the form of vitamin C and several phenolic phytochemicals such as flavonols, anthocyanins, phenolic acids, and organic acids. It has been found that vitamin C accounts for approximately 45%-70% of the antioxidant activity of Amla fruits. The antioxidant activity of the tannoid active ingredients of Amla, consisting of emblicanin A (37%), emblicanin B (33%), punigluconin (12%), and pedunculagin (14%), was studied, by investigating their effects on the concentrations of oxidative free radical scavenging enzymes, and lipid peroxidation in the rat frontal brain and striatum (4). Amla significantly lessened



the effects of arsenic-induced oxidative stress and apoptosis in a different study involving mouse thymocytes, which may be connected to its potent antioxidant potential (5).

### ***Gastroprotective***

Several recent *in-vivo* studies indicate that ethanolic and methanolic extracts of Indian gooseberry fruit have shown anti-secretory and anti-ulcer activities, including indomethacin, hypothermic stress-induced gastric ulcers, and necrotizing agents. The extract of Amla fruit was tested in different rat models (induced by aspirin, ethanol, cold stress and pyloric ligation) of acute gastric ulcers. The result showed a significant protective and healing effect on the ulcer, possibly due to the impact on the offensive and defensive factors of the mucosa. Cytoprotective effect of Amla fruit was also evident from morphological observations of stomach wall, which appears to be due to its antioxidant property (2).

### ***Anti-inflammatory***

The anti-inflammatory properties of Indian gooseberry phenolic compounds have been studied in several animal models of acute and chronic inflammation induced by carrageenan and cotton pellets. The results showed that the free and bound phenolics of Indian gooseberry have anti-inflammatory property due to their modulatory effects on free radicals. In another study, the administration of 500 mg/kg Amla extract was found to significantly lower serum levels of TNF- $\alpha$ , IL -1 $\beta$ , and IL -6 than rats exposed to arsenic alone. In two separate studies, different doses of *Triphala* showed a significant inhibitory effect on the formation of ear oedema induced by ethyl phenyl propionate and hind paw oedema induced by carrageenan (2).

### ***Immunomodulatory***

Indian gooseberry is believed to have immunomodulatory properties. It has been observed to inhibit chromium-induced oxidative damage and immunosuppression

while restores gamma interferon production by macrophages and phagocytosis. A study conducted in experimental rats, *Triphala* significantly reduced stress-induced suppression of neutrophil function (6). Another study conducted on animal models have shown that the consumption of Indian gooseberries substantially delays the ageing process and has a moderate cytoprotective effect (7).

### ***Antipyretic and analgesic activities***

The Indian gooseberry fruit also possess strong antipyretic and analgesic properties. Fresh fruits are considered as a cooling agent, while the leaves of this plant are traditionally employed in the treatment of fever. Additionally, the seed powder is often administered as a cooling agent for various illness and fever. In traditional practice, Amla fruit has been used as an analgesic to treat wounds, which has also been demonstrated in recent studies on *in-vivo* models for postoperative and neuropathic pain (8).

### ***Hair growth and pigmentative properties***

Indian gooseberry is a recognised hair tonic in traditional recipes for promoting growth and pigmentation. The oil extracted from the fruit strengthens and encourages hair growth. Dried Amla fruit has been adopted as a component in numerous hair oil and shampoo brands due to its beneficial impact on hair hygiene.

### ***Vitality & longevity***

Amla fruit is part of "Amalaki Rasayana", a common Ayurvedic herbal formula used by the elderly population for healthy ageing and longevity. The diminishing DNA repair mechanism is a hallmark of ageing. It is hypothesized that the consumption of "Amalaki Rasayana" is believed to promote the repair of DNA breaks in elderly people. The Ayurvedic polyherbal formulation extract containing Amla showed a significant role in regulating ageing and associated complications in the *Caenorhabditis elegans* system, as evidenced by reductions

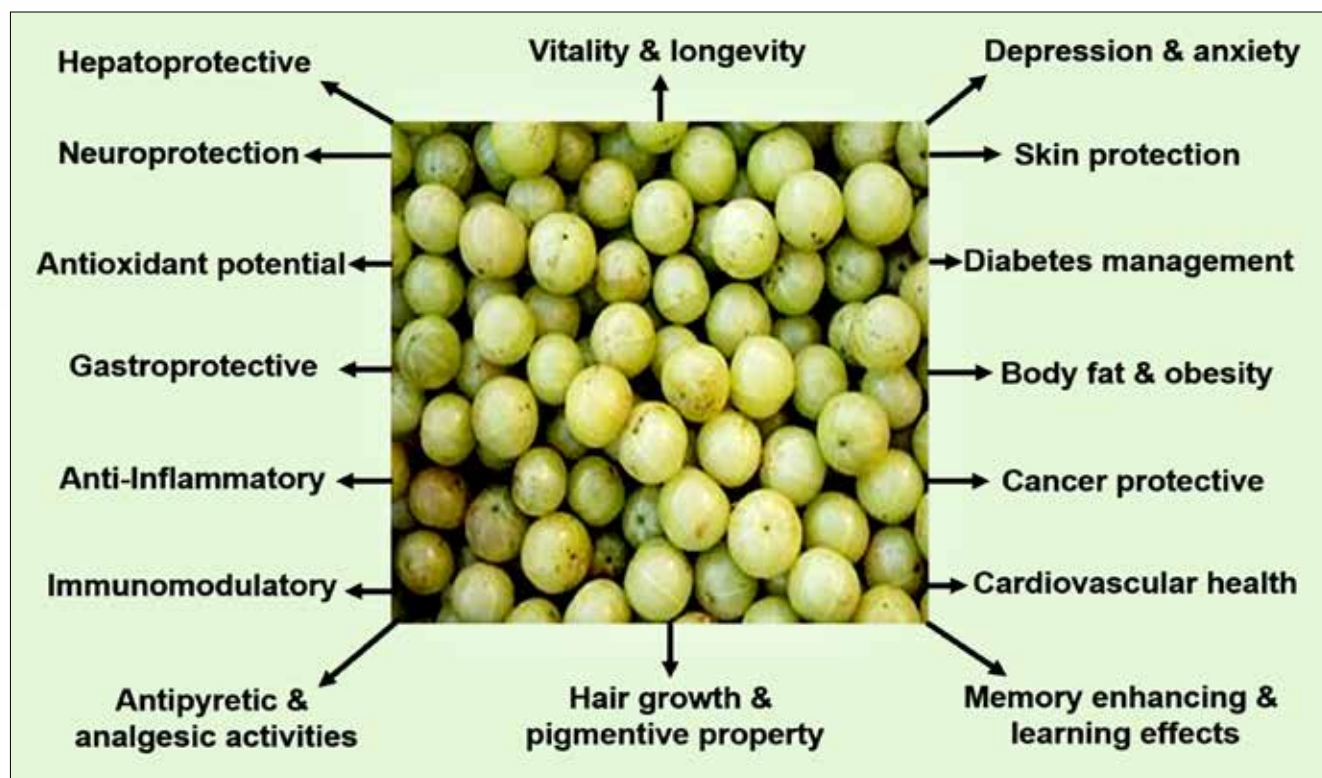


Fig 2: Potential health benefits of Amalaki

in reactive oxygen species levels, oxidative stress markers, and lipofuscin accumulation (9). A study conducted on 12-month-old rats, administration of an ethyl acetate extract from the Amla fruit significantly prevented the onset of hyperlipidaemia associated with aging. This was achieved by mitigating oxidative stress through the upregulation of PPAR- $\alpha$  protein expression, which is responsible for regulating the transcription of genes involved in lipid and cholesterol metabolism, and the inhibition of thiobarbituric acid reactive substance levels (10).

#### *Depression & anxiety*

The Amla fruit extract also exhibited a comparable anti-depressant effect to that of standard reference drugs when administered to mice undergoing to forced swimming and tail suspension tests. This is thought to occur through suppressive effects on monoamine oxidase, an enzyme responsible for the degradation of monoamines. It has also shown anxiety-relieving (anxiolytic) properties in rats,

as assessed by the elevated maze test (2).

#### *Skin protection*

The fruit of the Indian gooseberry is used in various anti-ageing and skin care products. According to the review reports, the cream or oil made from this fruit protect the skin from the effects of oxidative stress caused by free radicals (2). Among the many potential sources, Indian gooseberry showed the highest phenolic content and the most potent antioxidant activity, with moderate anti-collagenase activity and, thus, anti-ageing properties and skin protection.

#### *Diabetes management*

The polyphenol-rich Amla fruit can protect the body from the oxidative stress caused by high blood sugar in diabetes. It also supports the body's sensitivity to insulin, effectively controlling blood sugar levels. The administration of dried Amla fruit powder (1-3g daily for 21 days) to individuals with diabetes has been shown to lower fasting and postprandial blood glucose levels. Amla fruit extract has also shown the ability to enhance



insulin-sensitising in adipocytes (fat cells) thereby augmenting glucose uptake. Amla berries also exerted cardioprotective effect in diabetes by the preserving antioxidant and the preventing unfavourable elevation in lipid components in heart (11).

### ***Body fat and obesity***

In a clinical trial, daily intake of *Triphala* (5g) twice for three months was associated with a significant weight and waist circumference reduction in obese subjects (2). In another experimental rat model investigating the effects of Amla fruit on fructose-induced metabolic syndrome, the polyphenol-rich fraction extracted from Amla fruit attenuated fructose-induced metabolic syndrome, including hypertriglyceridemia and hypercholesterolaemia (12).

### ***Cancer preventive***

The fruits of the Indian gooseberry are rich in antioxidant polyphenols, particularly tannins and flavonoids, which may reduce the risk of various malignancies including colon, pancreatic and breast cancer. Antioxidant phytochemicals are thought to reduce and counteract the damage from oxidative stress and inflammation responsible for cancer development. They are believed to scavenge free radicals, reduce lipid peroxidation and have anti-inflammatory, anti-mutagenic and immunomodulatory effects. *Triphala*, a popular remedy from the Ayurvedic system of medicine, has been experimentally shown to prevent cancer and has anti-neoplastic and chemoprotective effects. Amla extract can also reduce the harmful effects of radiation and chemotherapy in cancer treatment.

### ***Cardiovascular health***

Amla fruit's lipid-lowering and anti-atherosclerotic effects significantly contribute to cardio protection. The antioxidants present in Amla significantly improve heart health by preventing the oxidation of LDL-cholesterol in the blood stream, a process that increases the risk of atherosclerosis. In addition, the

phytochemicals flavonols and anthocyanins present in the fruit has been shown to have a beneficial lowering effect on blood pressure and improve blood vessel function, thereby mitigating the likelihood of cardiovascular disease. The potassium content of this fruit plays a significant role in the maintenance of healthy blood pressure and, consequently, promotes improved vascular health.

### ***Memory enhancing and learning effects***

The memory-enhancing effect of the tannoid principles of Amla in aluminium chloride-induced Alzheimer's disease was investigated in an experimental rat model at the anatomical, biochemical and molecular levels (13). In another study, the administration of Amla fruit during fluoride exposure significantly overcame neuronal fluoride toxicity. It was effective against fluoride-induced behavioural changes and biochemical abnormalities in rats, suggesting that Amla could be used as a therapeutic agent against fluorosis. Several reports support the use of Amla as a nootropic (to improve memory or cognitive function) comparable to the commercially available drug Piracetam (14). Various potential health benefits of Amalaki fruit are represented in Fig.2.

## **Conclusion**

Ayurveda, the traditional Indian system of medicine, offers promising avenues for identifying active and clinically beneficial plant-derived compounds. Its approach is towards predictive, preventive and promotive and requires an active participation of the person seeking its benefits. Amalaki is one such plant that has been used in Ayurveda for centuries. It is traditionally considered a "miracle fruit" due to its purported ability to enhance physical and cognitive prowess while also fostering longevity. It is a natural remedy that has not been associated to any harmful side effects and is thus can be regarded to be risk-free. This fruit, which



may be used in a variety of different ways, has a broad range of health benefits, which are now the subject of research in an increasing number of clinical trials, and which may contribute to human well-being and life expectancy.

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# Youth Empowerment Program Strengthening Heroes of Tomorrow



"When two great minds come together, sheer magic happens."

This is what exactly is happening at S-VYASA Yoga University, Jigani Bengaluru.

Essae Foundation, Bengaluru joined hands with S-VYASA Yoga University with an aim to empower the youth.

The vision and the mission of both the

organizations match very well and this initiative of youth empowerment has been made possible with meticulous planning. These efforts of the entire team have paid off and is going on with steadfastness meeting several milestones of success.

Mrs. Gangotri Panda coordinates this program under the guidance of Pujya Guruji Dr. H R Nagendra ji, Chancellor of S-VYASA Deemed to





be University.

The Foundation brings in forty under graduate students every week from different colleges. The students stay here for two days on the weekends to get a taste of yogic practices. The students are guided suitably so as to enable them to stay focused on their priorities, be it their studies or sports or hobbies or any of their various pursuits.

The 'two-day' long back-to-back sessions are very well planned, slow paced, and carried out systematically. The students are given uniforms, yoga kit, books and stationery items followed by an orientation session. The day begins with introductory session followed by yogic games which provide plenty of take-aways like team spirit, coordination, learning the art of being alert and alive to the moment on hand so on and so forth.

The concepts like leadership, relationship, time management are explained with examples. The students get an in-depth understanding of the journey from inhibitions to initiatives through examples besides bridging the gap between "knowing and doing" things. The students are guided to cultivate curiosity & bring in creativity through planning, preparation, adding an element of fun etc. Most students are given certain assignments and tasks to complete to understand the importance of paying attention

to details thus driving home the point

- "God Lives in Details."

The cyclic meditation, IRT & DRT and simple yogic techniques are taught to students that help rest the minds of students. The sessions are highly interactive that brings the elements of involvement/ participation, thus igniting the minds of the students.

The writing assignments help the students to put forth their points of views without any inhibitions thus paving the way for taking initiatives.

The students are given due care as regards their food requirements and accommodations.

While the students tune into the green & serene ambience of the vast campus, they also get a glimpse into the age-old proven techniques of yoga that enables one to step up gradually & evolve as a better human being that eventually helps them to realize and meet the purposes of their lives.

The students move from haziness of confusion to a zone of clarity. The innate potential gets tapped leading to building up of self-esteem, courage and confidence.

The young energy, with ample time by its side moves on with enthusiasm, determination writ on their faces to step up and look at the brighter side of life.

The efforts of the entire team have far reaching effects and are bound to encourage students to introspect, find their innate potential and find their purposes of their respective lives.

S-VYASA Yoga University team wish to place on record the efforts of Essae Foundation team and whole heartedly appreciate their participation in our endeavors.

With today's youth appropriately empowered, the future of our nation is completely secured.

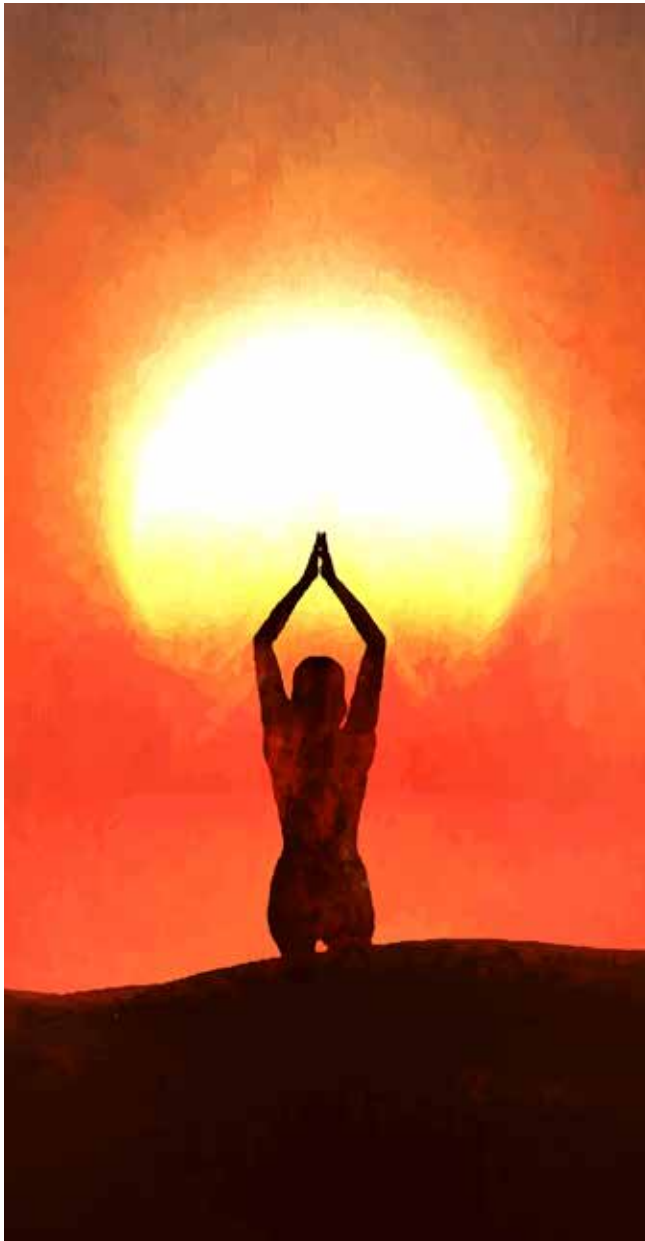
There definitely is light at the end of the tunnel and India, is truly light to the world!



# Yogi Vivekananda - 24

Yogi is of peaceful mind. Yogis think positively. Their thoughts are purposeful for the benefit of mankind. They are like bees, collecting honey from the flowers of society and redistributing as honey to the society. Sun collects water from the sea, forms the cloud and clouds rain for the benefit of mankind. Yogis are like the bees and the sun.

Yogis are of pure mind. Therefore, their thoughts



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



are always pure. They are of Satya Sankalpa, meaning they are of truthful proposals and righteous deeds. They are of Shudha Sankalpa, meaning their thoughts and proposals are always pure and beneficial. Therefore, their plans and actions are sure to be successful, meaning that they are of Sankalpa Siddhi. Vivekananda is a yogi, his thoughts are pure, positive, loving, truthful and useful. Therefore, he is a person of Sankalpa Siddhi.

As a wondering monk, Vivekananda visited Porbandar. There, he met the Prime minister of the local king in 1892. The Prime minister and Vivekananda had many scholarly discussions. The Prime minister was called Shankara Panduranga. He was very much impressed with the erudition and oratorical skill of Vivekananda. Therefore, he suggested that Swami Vivekananda should go to America to take part in the Parliament of Religions. In India, there may not be good people to recognize the value and ability of Swami Vivekananda. Indians will admire anybody of anything only when westerners recognize. India is always rich but unfortunately Indians very often have failed to recognize their ancient glory. It is only now that the people are able to know the greatness of Indian culture. During the time of Vivekananda, people were aping the west. Therefore, Shankara Panduranga advised Vivekananda to go to the west and participate in Parliament of Religions. Swami Vivekananda found the idea to be good. He wanted to visit the west for the benefit of mankind in general and India in particular, the idea of going to the



west is Satya Sankalpa and Suddha Sankalpa.

Swami Vivekananda was never selfish; he did not live for himself. He lived always for the benefits of others. Therefore, his idea of going to west is successful. He waited for the right time to go to the west. He then went to Chennai in his journey as a wondering monk, there he met Alasinga Perumal. Like Shankara Panduranga, Alasinga Perumal also identified the spiritual, cultural and national spirit in Swami Vivekananda. He wanted and supported the idea of going to the west for everybody's benefit. He collected money from the youth of Chennai but by then, Swami Vivekananda did not get the permission from mother Sarada Devi. Therefore, Swami Vivekananda wanted that money to be used for the benefit of poor people. Accordingly, the money was spent. After sometime, the permission for his visit to

west was given by Maa Sarada Devi. Second time, money from the youth was collected by Alasinga Perumal. The news of Vivekananda's visit to west reached the ears of many kings. they sent their contribution liberally, all this happened because of Yogi Vivekananda's Satya Sankalpa.

On 31st of May 1893, he left India from Mumbai harbor by ship. On 31st of July 1893 he reached America but he had many difficulties in America. By god's grace he received help from the kind hearted women of the west. This was all because of his pure mind and thought. His sankalpa was very pure, Sudha Sankalpa. Therefore, he was successful in getting an opportunity to speak at the parliament of religion. He became a powerful speaker because of his pure heart.

Yogis are always successful because they are of pure mind.



YIC (Yoga Instructor's Course) Batch - 239, May 2023

# S-VYASA has been accredited **Grade A+** by NAAC with **CGPA of 3.31** in 3<sup>rd</sup> Cycle of Assessment



Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) is a Deemed to be university u/s 3 of UGC Act, 1956. It was accredited with A+ in the second cycle valid up to March 2022.

Following the timelines, the Internal Quality Assurance Cell (IQAC) of S-VYASA has submitted the Annual Quality Assurance Report (AQAR) to NAAC periodically for four years. To proceed with the process of accreditation,



## The NAAC Peer Team consists of following

Name of the NAAC Peer team	Designation
<b>Dr. Abhijit Joshi</b> Registrar & Dean, Tilak Maharashtra Vidyapeeth, Pune - 411041, Maharashtra	Chairman
<b>Dr. Kamakhya Kumar</b> Dean, Uttarakhand Sanskrit University, Haridwar - 249402, Uttarakhand	Member Co-ordinator
<b>Dr. Harishankar Singh</b> Dean, Department of Education, School of Education, Babasaheb Bhim Rao Ambedkar University, Lucknow - 226025, Uttar Pradesh	Member
<b>Dr. K S Chandrasekar</b> Professor, School of Business Management and Legal Studies, University of Kerala, Thiruvananthapuram - 695581, Kerala	Member



the Institutional Intent for Quality Assurance (IIQA) was submitted to NAAC on 4<sup>th</sup> May, 2022. The Self Study Report (SSR) was prepared and submitted to NAAC on 20<sup>th</sup> October, 2022.

As a part of the assessment process of NAAC, the Peer Team members visited S-VYASA from 03.05.2023 to 05.05.2023.

After the completion of assessment process of NAAC, S-VYASA is proud to announce the **Grade A+** obtained with a CGPA of 3.31 in this

3<sup>rd</sup> cycle of assessment.

The management of S-VYASA congratulates and acknowledges the effort put by all the staff members.

S-VYASA expresses its deep sense of gratitude to all the students, parents, well-wishers, philanthropists and other stakeholders for the continuous support rendered by them in achieving the grade A+.



NAAC Peer Team Members, Chancellor, Vice Chancellor and the other Senior Officers of S-VYASA





# An Appreciation on S-VYASA by the Vice-Chancellor of Millennium University

Respected Guruji,  
Hari Om!

My last six days experience at the University was best among all. I have explored various institutions throughout my life to serve and address thousands of people but first time I have seen such a place where education does not train the minds, where it does not transform men into machines rather the learning is directly sweeping down into the soul of the learners. The impact of this soul touching education can be seen in the form of peaceful and calm state of mind of the students as well teachers and all other people serving here in one or other ways.

I saw people working from 5 am in the morning till night without expressing any anger, frustration, tiredness or laziness.

Swami Vivekananda feels the dire need of awakening man to his spiritual self-wherein,

he thinks, lies the very purpose of education. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind.

I saw his vision being implemented here.

Really, I am fortunate to come here and spend such a golden time with all. I also came to know about the sacrifice of Maa Laxmi, who dedicated her more than 50 years here on this soil. She nourished the soil with her selfless services. This is the reason the University is now preparing young yogis which is really the need of the hour.

I convey my best wishes for a successful NAAC inspection.

Thank you  
With regards,

**Prof. (Dr.) S B Sharma**

Vice-Chancellor, Millennium University,  
Blantyre, Malawi



Prashanti Kutiram, April 11: **S-VYASA** renewed its **MoU** with **School of Engineering and Technology, JAIN Deemed to be University**, Bengaluru, India.



A view of **Organic Farm in Prashanti**



# AICTE, New Delhi launches SWAYAM Online Yoga Credit Courses



Ahmedabad, May 16: Six Yoga credit courses were launched by AICTE, New Delhi herein Gujarat Technological University during its 16th Foundation Day celebration.

Dr. H R Nagendra, Chancellor, S-VYASA and Prof. T G Sitaram, Chairman, AICTE, New Delhi were felicitated by the Vice Chancellor of Gujarat Technological University.

Dr. Nagendra Ji presented an overview of SWAYAM Yoga Credit Courses and Achievements of



S-VYASA University. Prof. T G Sitaram ji highlighted the new initiatives at AICTE and the importance of the SWAYAM platform.

## These Six Courses will start in July 2023 Semester:

1. Yoga for IQ Development
2. Yoga for Ego Management
3. Yoga for Anger Management
4. Yoga for Eyesight Improvement
5. Yoga for Physical Stamina
6. Yoga for Stress Management





## Seminar on Food-Planet-Health

Prashanti Kutiram, May 19: NSS wing of S-VYASA Deemed to be University in collaboration with NSS wing of Sushrutha Ayurvedic Medical College and Hospital, organized a seminar with Vegan Outreach on the topic **Food-Planet-Health** by Mr. Ajith Karkera. The seminar aimed to create awareness among participants about the interconnectedness of food, planet, and human health. It was held with the objective of promoting sustainable and healthy food practices for the betterment of individuals and the planet as a whole.

The program started with the formal inauguration by lighting the lamp. Dr. Ramesh Mavathur, Dean of Academics, Dr. Vasudeva Vaidya, Deputy Registrar, Prof. Shivashankar Sai, Registrar, S-VYASA University, Dr. Alok Roy, Vice Principal, SAMC&H, Dr. Apar Saoji, Principal, School of Naturopathy, Dr. Vikas Ravath, Principal, School of Yoga, Shri Kiran Kumar NS were present on the dais. Dr. Swathi M Somayaji, Dr. Nischal P, Dr. Raksha S, NSS Coordinators of SAMC&H coordinated the event.

The students of Ayurveda, Naturopathy and Yoga had enrolled a day before the seminar.



The speaker Mr. Ajith Karkera, highlighted the urgent need for adopting sustainable practices in food production and consumption to mitigate the adverse effects of climate change and ensure the well-being of future generations.

The seminar concluded with a recap of the key takeaways and how the participants can help in promoting the health of the planet. Participants were encouraged to apply the knowledge gained during the seminar to their daily lives and promote sustainable and healthy food practices within their communities.

Ms. Poornima L, student from BNYS was the master of ceremony. The program ended with the shanti mantra.





# Student Council Elections 2023-24 in The School of Yoga and Naturopathic Medicine



Prashanti Kutiram: As a part of the personality development and skill-building program, the student council for the academic year 2023-24 was announced in The School of Yoga and Naturopathic Medicine on May 9th. Nominations were invited from the BNYS UG and MD Yoga Programs, and 23 nominations were received for 8 posts. After careful scrutiny all the nominations were approved and students were allowed to do individual and mass campaigns. On the 20<sup>th</sup> of May, voting was organized in the BNYS Block. A total of 302 votes were casted. Counting was done and results were announced on the same day.

SNo	Name	Position
1	Mr. Amith T M	President
2	Mr. Tarun	Vice President
3	Ms. Lehar Prem Gupta	General Secretary
4	Ms. Nelluri Jai Shree	Literary Secretary
5	Mr. Varad Karambelkar	Sports Secretary
6	Ms. Sanchitha Sajith	Cultural Secretary
7	Ms. Nidhi Rajput	Hostel Secretary (Women)
8	Mr. S Kamal	Hostel Secretary (Men)





# Faculty Enrichment Program by Yoga - Spirituality Division



Prashanti Kutiram, May 26: Valedictory Session of 16-hour Faculty Enrichment Program on "Textual Teaching of Hatha-Pradeepika - with Focus on Asanas techniques - through Immersive Methodology" organized by Yoga - Spirituality Division.

Hon. Chancellor of S-VYASA, Dr. H R Nagendra ji gave the certificates and blessed the participants of the Program. Pro VC of S-VYAS, Dr. N K Manjuanth spoke about the importance of paying attention to textual details in the process of practice and Research in Yoga Asanas. Prof. M Jayaraman, Dean Division of Yoga - Spirituality was the course faculty.

The tradition based immersive textual teaching methodology was applied to teach 15 Yoga asanas techniques that are discussed in Hathayoga Pradeepika. The sessions were held at Prashanti Kutiram from Jan 27<sup>th</sup> to May 26<sup>th</sup>.





# Shrimad Bhagavadgita Competition

Dr. Meenakshi Sharma has by-hearted all the 700 shlokas



Prashanti Kutiram, May 7: Dr. Meenakshi Sharma has by-hearted all the 700 shlokas of Shrimad Bhagavadgita and participated in Lalita Ramalakshmi Trust Shrimad Bhagavadgita Competition, held at Tarangini, S-VYASA.

Chancellor, Dr. H R Nagendra ji, Prof. Ramachandra G Bhat ji, Sri Karibasappa and Smt. Shreeparna were the examiners.

Dr. Meenakshi Sharma is an MBBS, DMRD, DNB Radio-diagnosis. She is a Consultant Radiologist at Niramaya Health Care, Jaipur, Rajasthan, with work experience of 15 years. She has completed YIC and PGDYTD from S-VYASA, between 2019 and 2021. She has memorized the entire Bhagavad Gita by on-call classes.

A cash award of Rs. 10,000 and Certificate was conferred on her.





## Sushruta Ayurvedic Medical College and Hospital Prashanti Kutiram, Jigani, Bengaluru



### Shishyopanayana-Induction Ceremony

First year P.G. Scholars and first year BAMS students were traditionally welcomed from our institute by organizing Shishopanayana-2023, Induction Programme for joining the professional course.

Programme was started at 7:00 A.M with Saraswathi Homa at Shruti Bhavan where all students participated actively to seek the blessings from almighty. Later stage programme was conducted at Samskriti Bhavan. Guest for the programme were Dr. H R Nagendra, Chancellor, S-VYASA Deemed to be University, Dr. Sridhar M K, Ex-Registrar, S-VYASA Deemed to be University, Deputy Registrar, Dr. Vasudeva Vaidya, Principal, Dr. Sanghamitra Patnaik, Vice Principal Dr. Alok Roy. Chief Guest of the programme, Dr. Sridhar M K briefed the role of Guru and the duties of the Shishya to gain the Knowledge of Ayurveda and Yoga, few references of Upanishad etc. were quoted to highlight the importance of Guru Shishya Parampara. Dr. H R Nagendra, Chancellor, briefed about the importance of Research in Ayurveda and Yoga at present Scenario. Programme was successfully completed by Shanti matra.



### Founders Day and Graduation Day Programme

15<sup>th</sup> Convocation Day was organized for the students of 2016-17<sup>th</sup> batch. Group photo session was arranged for all the graduates with dignitaries followed by the stage programme at Samskriti Bhavan. Chief guest for the function was Dr. Sridhar B S, Joint Director, Dept. of AYUSH, greeted all the graduates and awarded the degree to the students, also briefed the importance of doctors to take care of public health and to make them disease free at both rural and urban level. Dr. Shivashankar





Sai, Registrar, S-VYASA Deemed to be University, blessed the graduates and briefed the importance of spreading the traditional knowledge of Ayurveda and Yoga. President of the Programme, Dr. B R Ramakrishna, Vice-Chancellor, S-VYASA Deemed to be University, highlighted the Central Govt. Schemes to be

utilized to spread the knowledge of Yoga and Ayurveda to the general public. Other dignitaries were Deputy Registrar, Dr. Vasudeva Vaidya, Principal, Dr. Sanghamitra Patnaik, Vice Principal, Dr. Alok were graced the function. Successful programme was organized by the management and the faculty of the institute.



The signing of the **Memorandum of Understanding** between **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)**, Bengaluru, and **All India Institute of Medical Sciences (AIIMS), Bhopal, MP.**

Dr. H R Nagendra, Chancellor, S-VYASA, Bengaluru and Prof. (Dr.) Ajai Singh, Director, AIIMS, Bhopal, exchanged the MoU for cooperation in the field of research and academics.



The signing of the **MoU** between **S-VYASA** and **Dr. Harisingh Gour Vishwavidyalaya, Sagar, MP.** Dr. H R Nagendra, Chancellor, S-VYASA and Prof. Neelima Gupta, Vice-Chancellor, Dr Harisingh Gour Vishwavidyalaya, exchanged the MoU for cooperation in the field of research and academics.



**Dr H R Nagendra**, Chancellor, S-VYASA **inaugurated the Meditation Centre at Dr Harisingh Gour Vishwavidyalaya, Sagar, MP,** and conducted the meditation session for students and faculties.

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