

# YOGA SUTRA

A Monthly Journal of SVYASA (Deemed to be University)



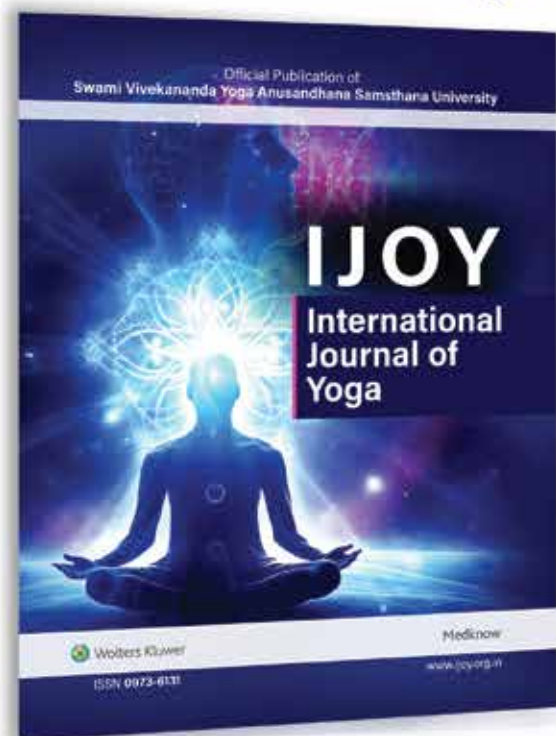
**S-VYASA Delegation *with* the Union Ministers,  
Shri Rajanath Singh ji  
and Shri Piyush Goyal ji**





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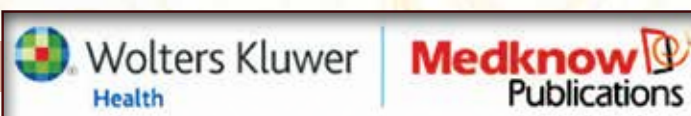
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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

# योगसुखा सुखा

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## CONTENTS

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Editorial

Message from the Vice Chancellor

2

3



**Division of Yoga-Spirituality**

**Brahmasutra - Arcirādīnā tatpratīteḥ** - Prof. Ramachandra G Bhat

**Yogopanishad-sara - 7: Darsana-Upanishad** - Prof. M Jayaraman

7

9



**Division of Yoga & Life Sciences**

**Arogyadhama - Success Story: Dept. of Endocrinology**

**Enhancing Financial Decision - Making through Yoga**

- Mr. Murugesh K

17

21



**Division of Yoga & Physical Sciences**

**Book Review: Bharatiya Vigyan Manjusha, Treasure trove**  
of Ancient Indian Sciences - T. M. Srinivasan

**The 3 Ps of HAPPINESS: Bridging the 'Why'**

and 'ABCD' of Life - Rajesh Rao K, Aditi Rao & Suresh Raju

25

27



**Division of Yoga & Humanities**

**Swami Vivekananda - The Humanist - 4** - Dr. K Subrahmanyam

31



**VYASA, National**

**Exploring AI's Future: The Road Ahead 2.0 Book Launch**  
at S-VYASA University

**Republic Day Celebration at S-VYASA**

**National Conference: AHSCON-2025**

**Inauguration of CSI Student Chapter and Tech Fest**

@ S-VYASA University, Global Sattva City

**Industrial Visit to HAL Heritage Centre and Aerospace Museum**

& Essay & Short Story Writing Competition

**Management Development Programme on Digital Marketing**

**S-VYASA and Sushrutha Honor:**

**Republic Day with Cultural Pride**

**S-VYASA and GEMS Sign MoU for Integrative Medicine**

5

33

35

37

38

39

42

43

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# EDITORIAL

## Pioneering Education with Yoga at Its Core

*My dear Brothers and Sisters,*

S-VYASA University is excited to announce admissions for the upcoming semester, starting in August, for our innovative programs in MBA, Engineering, Computer Science, and Allied Sciences, all designed with a strong foundation in Yoga. These courses offer a unique blend of modern professional education and ancient Yogic wisdom, shaping well-rounded leaders equipped for both industry and personal well-being. Alongside these, admissions are also open for our esteemed Yoga Programs at Prashanti Kutiram, including Yoga Therapy Courses that provide specialized training in holistic health and integrative medicine. Admissions are open, please don't miss this opportunity.

This year, our Golden Jubilee Celebrations of Prashanti Kutiram were officially launched on March 2 by Hon'ble Minister for AYUSH Shri Prataprao Jadav at Prashanti Kutiram, marking 50 years of growth of the campus housing S-VYASA University and VYASA Organisation to bring excellence in Yoga education and research. In April, we are set to launch the Himalaya Yoga Olympiad, a platform to showcase exceptional Yoga talent from across the country.

Looking ahead, our INCOFYRA 2025 conference, scheduled for December 18 to 21, will bring together leading global experts to discuss advancements in Yoga and Integrative Medicine for Rehab. Additionally, Dr. H. R. Nagendra's three-day workshop on the Integrated Approach of Yoga Therapy for Hypertension in Delhi received an overwhelming response, setting the stage for the much-anticipated Niyantrita Raktachapa Bharat (NRB) project to address hypertension across India.

Stay connected for more updates!

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

Recently, we all experienced the grandeur of Mahakumbh, a magnificent celebration of faith, devotion, joy, and unbreakable unity. This spiritual gathering brings millions together to purify themselves by taking a sacred dip in the sangam of holy rivers Ganga, Yamuna and Saraswati. It embodies the timeless pursuit of wisdom, spirituality, and freedom from the cycle of life and death. More than just a festival, it is a profound journey into the very essence of India's soul.

Snana or bathing is a practice that highlights the deep connection between the body, mind, and spirit. In the realm of yoga, *snana* is viewed as a key element of *Shaucha*, one of the *Niyamas* referenced in the Yoga Sutras of Patanjali. This practice emphasizes the necessity of maintaining both inner and outer cleanliness, which is essential for achieving spiritual growth. Traditional yogic texts suggest that one should bathe before commencing asana, pranayama, and meditation, as it revitalizes the body, enhances the flow of energy, and prepares the mind for more profound practices. Specifically, cold water baths are often recommended in yoga for their ability to awaken prana (life force) and strengthen the willpower.

Kumbha Mela is an event that connects people across different social, economic, and regional lines. It's like a cultural crossroads where various traditions, spiritual talks, and rituals mix. The holy festival has a big impact on the economy and culture, providing many jobs, increasing tourism, and highlighting India's spiritual



traditions on a global level. The practices at Kumbha Mela symbolize cleansing, renewal, and surrender. Whether in the sacred waters or through yoga, these rituals are powerful experiences that show purity, devotion and commitment.

S-VYASA University functions as a Vijnana Kumbha, a perpetual source of wisdom where students and spiritual seekers from various parts of the world gather in their pursuit of enlightenment. Similar to the sacred pot of nectar, this healing sanctuary is replete with knowledge, innovation, and positivity, nurturing future generations with the essence of education.

Together, the Mahakumbh Mela and S-VYASA represent two harmonious pathways, one through organized education and the other through faith and devotion, ensuring the ongoing progression of India's spiritual and intellectual legacy. We warmly welcome everyone to S-VYASA to embark on a journey of unity, emphasizing integrated health sciences to foster a healthier environment for all beings.

*With Pranams*  
**Dr. Manjunath N K**  
Vice Chancellor



S-VYASA Deemed to be University, Bengaluru

Delhi, Feb 25: Dr. H. R. Nagendra Guruji and the S-VYASA University team visited the office of **Shri Rajnath Singh, Minister of Defence of India.**



Delhi, Feb 25: Dr. H. R. Nagendra Guruji and the S-VYASA University team visited the office of **Shri S. Jaishankar, Hon'ble Minister of External Affairs, Government of India.**



Delhi, Feb 24: The S-VYASA University team, including Dr. H. R. Nagendra Guruji, Shri Satish Gupta Ji, Dr. Manjunath Sharma Ji, Mr. Chat Ganesh Ji, and Dr. Rabindra Mohan Acharya Ji, visited New Delhi for a meeting with **Shri Piyush Goyal, Hon'ble Minister of Commerce and Industry, Government of India.**





# Exploring AI's Future: The Road Ahead 2.0 Book Launch at S-VYASA University



In an era where Artificial Intelligence (AI) is reshaping the world, S-VYASA Deemed to be University has taken a monumental step forward by hosting a landmark event, "The Road Ahead 2.0." This extraordinary gathering not only celebrated the launch of a seminal book on AI but also marked the unveiling of the region's first AI lab, curated by experts from Stanford University. The event, held on February 10, 2025, witnessed thought-provoking dialogues, insightful speeches, and a vision for AI's role in India's education landscape.

## Inauguration with Distinguished Dignitaries

The event commenced with a traditional invocation and lamp-lighting ceremony, setting the tone for a day of intellectual and futuristic discourse. The Vice Chancellor of S-VYASA University Dr. Manjunath Sharma welcomed the esteemed guests and made a special announcement regarding the launch of an IBM Center of Excellence at the university. This initiative aims to bridge the gap between academia and industry, fostering innovation in AI and technology-driven education.

## Book Launch - The Road Ahead 2.0: A Seminal Work on AI

A key highlight of the event was the launch of The Road Ahead 2.0, a groundbreaking two-volume book authored by AICTE Chairman, Prof. T.G. Sitharam and Yogi Kochhar, a celebrated happiness savant, technocrat, and AI evangelist. Inspired by Bill Gates' The Road Ahead - which, three decades ago, envisioned a software-driven world - this book explores the

transition from CPUs to GPUs and the broader implications of AI on multiple facets of life.

Described by Dr. Nagendra as a "profound and clairvoyant work," The Road Ahead 2.0 delves into the evolving human, socio-economic, industrial, scientific, and educational landscapes in the age of AI. Spanning 80+ chapters and over 750 pages, it provides a visionary roadmap, urging individuals, enterprises, and institutions to recognize, accept, and adapt to this technological revolution. The book's engaging narrative, filled with stories and analogies, makes the exploration of AI not just informative but deeply immersive.

## AI Dialogues: Charting the Future

The event featured a compelling keynote address by Prof. Sitharam, who emphasized AICTE's commitment to preparing India's higher education infrastructure for AI. He referred to 2025 as the "Mahakumbh of AI," signifying a watershed moment in the integration of AI into educational institutions.

"The future of AI in India is not just about automation but about augmentation -





empowering industries, enhancing human potential, and transforming the landscape of innovation," he asserted. Prof. Sitharam highlighted AI's synergy with India's digital infrastructure, talent pool, and governance mechanisms, projecting a vision for Vikasit Bharat @2047 - a technologically advanced, AI-driven India.

A particularly striking analogy used by Prof. Sitharam was his comparison of traditional siloed labs in civil, electrical, and mechanical domains to the limbs of a human body. "An AI lab," he argued, "is the brain that synthesizes these disciplines, offering a unified system where true innovation can thrive. Without repurposing traditional labs, we risk being left behind in the AI revolution."

Following this, Yogi Kochhar shared his insights on AI's "genetic mutation" across diverse domains. From quantum mechanics and nanotechnology to agriculture and e-commerce, AI's influence spans industries big and small. "AI is now both sentient and sapient," he remarked. "It has developed feelings and intelligence that exceed human capabilities. Our book provides a roadmap for navigating this new reality."

### **Unveiling the AI Lab: A First-of-Its-Kind Initiative**

One of the most significant announcements of the day was the launch of the region's first AI lab at S-VYASA University. Curated by Stanford engineers and leading industry experts, this lab aims to be a hub for cutting-edge research, interdisciplinary collaboration, and practical AI applications.

Dr. Nagendra underscored the importance of this initiative, stating, "This gathering serve as a critical platform for meaningful dialogue on AI adoption in higher education. With the support of AICTE, we are taking a bold step in setting up an AI lab that will redefine learning, research, and technological advancements."

The lab is expected to play a crucial role in equipping students and researchers with the skills and tools needed to lead in an AI-driven world. By integrating AI with various disciplines, the lab will serve as a melting pot of innovation, bringing together diverse fields such as healthcare, engineering, social sciences, and business.



### **Panel Discussion: Industry Leaders Weigh in**

A thought-provoking panel discussion followed, featuring eminent personalities from academia, industry, and media. The panelists included:

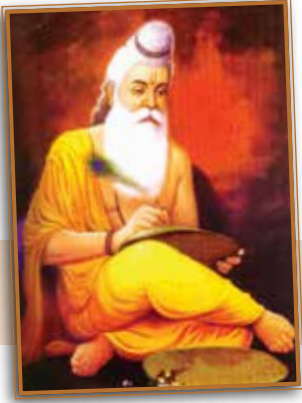
- Prof. S. Sadagopan, Founder Director, IIIT-B
- P P Sunil, AWS Services - Head, India & South Asia, Amazon India
- Sandip Ghosh, Publisher/ Editor, Outlook Magazine
- Dilip Thakore, Executive Editor, Education World
- Priya Madhavan, Consultant, Nasscom Future Skills
- Sateesh Gottumukkala, Senior Director, Enterprise AI, LTIMindtree

Each panelist brought unique perspectives on AI's transformative power in their respective fields. The discussion explored themes such as ethical AI, job disruptions, AI's role in policy-making, and the need for continuous learning in an AI-dominated future. The engaging dialogue left the audience with valuable takeaways on navigating the evolving AI landscape.

### **The Event's Lasting Impact**

The Road Ahead 2.0 was not just a book launch - it was a clarion call for embracing AI as an enabler of progress. The establishment of the AI lab marks the beginning of a transformative journey at S-VYASA University, paving the way for research, collaboration, and innovation in AI.

As India embarks on its AI revolution, initiatives like these serve as beacons of progress, ensuring that the country remains at the forefront of technological advancements. The event at S-VYASA University was a testament to the power of vision, collaboration, and unwavering commitment to shaping the future.



## ब्रह्मसूत्रम् (Brahmasūtram)

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



### अर्चिरादिना तत्प्रतीतेः (ब्रह्मसूत्रम्-४-३-१)

Arcirādinā tatpratīteh (Brahmasūtram-4-3-1)

**Meaning:** *On the path connected with light (the departed soul of the knower of Saguna Brahman travels to Brahmaloaka after death), that being well-known (from the Sruti).*

This Adhikarana explores some key aspects related to life after death, which is the primary focus of Vedanta.

However, Vedanta Shastra gives equal importance to both life before death and life after death. This balance is the beauty of Vedanta, as these two aspects are deeply interconnected and intertwined.

As the great philosopher and social reformer Sri Basaveshwara has stated so succinctly, those who engage in auspicious activities during their lifetime continue their spiritual journey even after discarding their physical bodies. When they begin their post-mortem journey with the Sukshma Sharira (subtle body) and Karana Sharira (causal body), they ascend gradually towards Brahma Loka. Understanding this particular aspect of spirituality is essential.

This is why Vedanta Shastra is often referred to as the "science of consciousness." Our existence beyond the physical body is of paramount importance.

Throughout life, we pass through various stages - childhood, adolescence, youth, middle age, and old age - until the inevitable moment arrives when we must discard our physical body. The question then arises: what is the path that lies ahead? What is the highway upon which we

proceed further?

This is where the concept of Archiradi Marga comes into play. It is the correct term for this spiritual pathway.

Those who walk the path of liberation ascend continuously. In contrast, individuals engaged in selfish, deceitful, or wicked activities descend into the lower realms known as the seven Patala Lokas - Atala, Vitala, Sutala, Talatala, Mahatala, and Patala.

Conversely, those who perform noble deeds - such as Ishtam (sacrificial offerings), Poortham (constructing wells, temples, and public shelters), and Dattam (charitable acts) - lead an eco-friendly life, care for other living beings, and practice selflessness. Such individuals ascend progressively through the higher realms, moving from Bhuloka to Bhuvanloka, Swarloka, Maharloka, Janaloka, Tapaloka, and ultimately Satyaloka (Brahma Loka).

In Brahma Loka, they continue their spiritual practices with greater intensity and deeper yogic insight, as they are accompanied by the divine presence of Hiranyagarbha, the cosmic intelligence. This sacred sphere fosters further spiritual evolution.

Many references in the Upanishads describe the journey of ascending souls. Adi Shankaracharya, p16 ►►



# S-VYASA

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## Programs in YOGA

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# Yogopanishad-sara – 7

## Darsana-Upanishad

### 1. Introduction

Darsanopanishad, one of the Yogopanishads, is traditionally associated with the Samaveda. Upanishad Brahmdendra, a classical commentator on the Yogopanishads, confirms its connection to the Samaveda tradition.

Consequently, the Shanti Mantra for this text is Apyayantu Mamangani..., the same as used in major Samaveda Upanishads like Kenopanishad and Chandogyopanishad. Presented as a dialogue between Bhagavan Dattatreya and his disciple Sankriti, the Upanishad is structured into ten sections (khandas).

The content of each khanda and the corresponding number of verses are summarized in the table below for clarity.

**Table 1: Contents of Darsanopanishad**

Khanda	Content	Number of Verses
1	Ashtanga yoga as a means to Jivanmukti and 10 Yamas	25
2	Ten Niyamas	16
3	Nine Asanas	13
4	Fundamental details about Nadis & Kundalini	63
5	Nadishodhana and its effect	14
6	Pranayama and its effects	51
7	Pratyahara through Pranayama and Vedantic Pratyahara	14
8	Panchabhuta-Dharana and Atma-dharana	9
9	Savishesha & Nirvishesha Dhyana	6
10	Samadhi and Conclusion	13

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



छंदोपनिषद मुंडक उपनिषद

प्रश्नोपनिषद

केनोपनिषद

बृहदारण्यक

श्वेताश्वर

मुण्डकोपनिषद



## 2. Khanda 1 & 2: Ashtanga Yoga: Yama & Niyama

As mentioned in the introduction, Bhagavan Dattatreya serves as the teacher, and Sankriti, described as a devoted sage (Bhaktiman Munivara), is the student. Lord Dattatreya, portrayed as Bhuta Bhavana (creator of all beings), Caturbhuj (four-armed), Mahavishnu, and Yoga-Samrajya-Dikshita (crowned master of Yoga), is asked by Sankriti to explain the Eight-limbed Yoga in detail for attaining Jivanmukti (liberation while living).

The Eight limbs of Yoga are introduced, with the first and second khandas focusing on the 10 Yamas and 10 Niyamas, each clearly defined. The text offers a dual interpretation of these principles—Yogic and Vedantic. The Yamas and their meanings, followed by the Niyamas, are presented in separate tables for easy reference.

**Table 2: Yamas in Darsanopanishad**

SNo	Yamas	Yogic Description	Vedantic Description
1	Ahimsa	Nonviolence encompasses not only physical actions but also verbal and mental expressions. Even in the context of prescribed Vedic animal sacrifice, it is considered a form of Ahimsa, as the act is performed with specific rituals aimed at minimizing harm and ensuring spiritual significance.	The conviction that the Atman is all-pervasive, indestructible, and imperceptible constitutes the highest form of Ahimsa. This understanding fosters non-violence by recognizing the inherent divinity and unity in all beings.
2	Satya	Satya is the practice of truthfulness, where one states all that is perceptible to the senses exactly as it is.	The ultimate Satya is the understanding that all is true, and nothing exists except Parabrahman.
3	Asteya	Asteya is not coveting anything that belongs to others, whether it is as small as a blade of grass or as valuable as a precious stone.	Asteya also involves refraining from identifying the non-Self (Anatman) as the true Self (Atman).
4	Brahmacarya	It refers to refraining from any form of sensual connection with women - whether through thought, word, or action - except for one's own wife.	Contemplating on Brahman is also considered an aspect of Brahmacharya.
5	Daya	Considering all beings as not separate from oneself, in thought, word, and deed, is the interpretation of this principle.	
6	Arjava	Righteousness, is the consistent conduct towards one's son, friend, spouse, adversary, and oneself, in all situations.	
7	Kshama	Forbearance is remaining composed and refraining from anger, even when provoked by enemies, through body, mind, and speech.	
8	Dhriti	Firmness, according to those who follow the Veda, is the realization that complete liberation from the sufferings of worldly existence can only be attained through the Veda, the perfect system of knowledge, and not by any other means.	An unshakable conviction in the truth, "I am the Ātman and nothing else," is also regarded as an expression of this firmness.
9	Mitahara	Moderation in food is defined as consuming pure, balanced meals, leaving a quarter of space (in the abdomen) for digestion, and doing so in a way that supports the practice and attainment of Yoga.	



10	Shaucha	External cleanliness is achieved by removing bodily impurities using sand and water, while mental cleanliness is attained through meditation on the Supreme Being.	True cleanliness, according to the wise, is the realization that "I am inherently pure." While the body is naturally impure, the Ātman within remains eternally pure.
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**Table 3: Niyamas of Darsanopanishad**

SNo	Niyama	Yogic Interpretation	Vedantic Interpretation
1	Tapas	Practices like emaciating the body through Kṛcchra (religious penance, known as Praja-patya) and Chandrayana (expiatory penance, aligned with the lunar cycles), as prescribed by the Veda, are considered Tapas.	Questions such as "What is liberation from bondage?" "How can it be attained?" and "Why does one undergo the cycle of birth and death?"—such inquiries, understood by those who grasp the deeper meaning of existence, are recognized as Tapas.
2	Santosha	The joy people experience in their daily lives from the unexpected gain of something is recognized by wise individuals dedicated to gaining true knowledge as Contentment.	The satisfaction that a person, free from all attachments, derives from detachment, until they attain realization of the Brahman, is considered by them as supreme Contentment.
3	Astikya	Faith in the teachings of the Vedas and Smṛti signifies belief in the existence of the Ultimate Truth.	
4	Dana	The act of sincerely giving in money or other material earned through righteous means to a fatigued follower of the Vedas is charity.	
5	Ishvarapujana	A heart untainted by passions, speech unsullied by falsehood and similar impurities, and actions free from violence - these constitute the worship of Ishvara.	
6	Siddhantasravana	The true existence, infinite Knowledge, transcendent Bliss, and the supreme certainty concerning the innermost essence—this, wise individuals should understand as the study of the established Truth revealed in the Vedanta.	
7	Hri	The hesitation or shyness experienced in performing any act deemed base, both by the principles of the Veda and societal standards, is what is called Modesty.	
8	Mati	Faith is the steadfast conviction in everything ordained by the Veda. Even if directed otherwise by a Guru, one must remain disassociated from anything that contradicts these principles.	
9	Japa	The practice of a Mantra, repeated in accordance with the method prescribed by the Veda, is known as Japa.	
10	Vrata	Interestingly, although this is listed as one of the Niyamas, its definition has been omitted in the text.	

The tables on Yamas and Niyamas reveal that six Yamas have dual interpretations, while only two Niyamas are similarly interpreted. Notably, the final Niyama lacks any interpretation. While the text offers a distinct perspective on Yamas and Niyamas, its approach appears inconsistent.

### 3. Khanda 3: Asanas

Following the Ashtangayoga tradition, the text discusses Asanas after Yamas and Niyamas. It



lists nine Asanas: Svastika, Gomukha, Padma (referring to Baddhapadmasana), Vira, Simhasana, Bhadra, Muktasana, Mayurasana, and Sukhasana. Each Asana is defined, with most definitions aligning with Hathayoga literature. While specific benefits of individual Asanas are not detailed, a concluding verse states that practicing these Asanas aids in conquering all three worlds. The text further emphasizes transitioning to Pranayama after mastering Asanas.

## 4. Khanda 4-6: Details about Nadis and Kundalini, Nadishodhana and its effects, Pranayama

The three chapters on Pranayama are interconnected and, therefore, discussed together. Notably, the 13th-century text Yoga Yajnavalkya Samhita adopts a similar approach as Darsanopanishad in presenting these topics. An overview of the Yoga Yajnavalkya Samhita is available (Yoga Yājñavalkya Saṁhitā – A Unique Vedic Haṭhayoga text modelled on Aṣṭāṅgayoga – An overview (<https://tinyurl.com/sp6djzxx>))

Presiding deities for Nadis: An intriguing feature of this Upanishad is the assignment of presiding deities to the 14 Nadis: Siva governs Sushumna, Hari governs Ida, Brahman governs Pingala, and Viraj governs Sarasvati. Other deities include Pushan (Pusa), Vayu (Varuna), Varuna (Hasti-Jihva and Alambusa), Surya (Yasavini), Chandra (Kuhu, Gandhari, and Sankhini), Prajapati (Payasvini), and Pavaka (Visvodara). (Chapter 4, Verses 35–39)

Additionally, the text links Prana movements in various Nadis to celestial events such as lunar eclipses, solar eclipses, the new moon, and equinoxes (Chapter 4, Verses 40–47).

The Nadishodhana technique detailed in Chapter 5 aligns closely with the version in Yoga Yajnavalkya Samhita, with no new inputs.

The sixth chapter is very interesting as it specifically discusses Roga-nivartaka-pranayamas – Pranayamas that help overcome illnesses. They are tabulated below -

**Table 4: Therapeutic Pranayamas Described in Darsanopanishad**  
(Chapter 6 Verses 21-32)

SNo	Inhalation Process Dharana	Therapeutic Benefit	Comments
1	Inhale and hold the breath in -with focus on Tip of the nose, Middle of the navel and Tip of the toes	Overcoming all illnesses – General wellness Longevity (living 100 years)	Since the modality of inhalation is not specified, it can be performed through both nostrils. This approach can be applied to similar descriptions mentioned hereafter.
2	Inhale and focus on Tip of the nose	Conquest of Prana (regulation of breath) – helps the breath to settle down	Breath retention in the specified location should be based on the practitioner's capacity. If retention is not possible, the focus can be maintained on the specified location during the breathing process.
3	Inhale and while holding breath within focus on the Middle of the navel	All diseases are overcome	This can also be understood as promoting wellness or improving subjective well-being, especially in the case of serious ailments
4	Inhale and focus on the Tip of the big toes	Lightness of the body	-



5	Inhale through tongue	a. Immunity from ailments b. fatigue overcome c. overcoming thirst	In all the above descriptions, the exhalation component is not mentioned, but slow, controlled exhalation should be incorporated. This pranayama can be particularly beneficial for excessive thirst (polydipsia), where drinking water does not alleviate the sensation.
6	Inhale through tongue and hold the breath and focus on the root of the tongue	Experience of bliss	This pranayama is recommended for practice in cases of anxiety, depression, or any form of mental suffering, to help alleviate sorrow.
7	Inhale through Ida nadi, holding the breath, with focus in the middle of the eyebrows	Immunity/freedom from all ailments	The description points to Chandrabhedana pranayama.
8	Inhale through both Ida and Pingala and hold the breath, with focus on navel	Immunity/freedom from all ailments	While inhaling through both nostrils, the fingers in Nasika Mudra can be gently placed over the left and right nostrils to feel the airflow, thereby enhancing focus.
9	Inhale through tongue with focus on navel	Vitiation in vata, pitta and kapha are overcome	
10	Inhale through nostrils and focus on the eyes	Eye related ailments are overcome	This is a rare description in the Pranayama section of any Yoga text, as eye-related ailments are typically addressed only through Trataka in most texts.
11	Inhale through nostrils and focus on the eyes	Ear related ailments are overcome	This is also quite rare, as no other known text provides a Yogic prescription for ear-related ailments, apart from this one.

Overcoming Piles and Fistula and awakening Kundali: Verses 32-42 Chapter 6, of this text describe the practice of Shanmukhimudra, through which Nadanusandhana (sound concentration) is also practiced. The section goes on to detail methods for awakening the Kundalini, including meditation on Vinayaka, Shiva, and Sarasvati. Although the Kundalini is said to be scorched, it is further stated that a person who excels in this practice can overcome piles (Mulariga) and fistula (Bhagandara) (Verses 44-45, Chapter 6).

Chapters 4-6 are particularly resourceful in providing pranayama practices. While there are significant similarities with the Yoga Yajnavalkya Samhita, the text also states towards the end of Chapter 6 (Verses 46-51) that by overcoming these ailments, the mind becomes clear, unaffected, and ready to receive knowledge. This underscores the purpose of pranayama practices.

### 5. Khanda 7: Pratyahara and its Divisions

The seventh Khanda of the text outlines various approaches to Pratyahara: They are as follows-

1. Withdrawing the senses from their respective objects is Pratyajara



2. Perceiving everything as Brahman is Pratyahara
3. Offering all actions, whether pure or impure, to Brahman until death, which is also called Pratyahara.
4. Performing both obligatory (Nityakarma) and voluntary (Karma karma) actions with the intention of worshipping Brahman, which is also considered Pratyahara.
5. Inhaling breath and focusing on various parts of the body, starting from the base of the teeth and descending through the body to the toes, is also known as Pratyahara. The same process, when done in the reverse direction—from the toes to the top of the head - is also prescribed.

It is evident that while the first and fifth variations are Yogic in nature, practices 2-4 represent Vedantic interpretations of Pratyahara.

### 6. Khanda 8: Dharana:

The text discusses two types of Dharana. The first is the Hatha Yogic Dharana, which is also referred to in other texts such as the Yoga Yajnavalkya Samhita and Gheranda Samhita as Panchabhuta Dharana, where the practitioner focuses on the five elements.

**The text also describes two types of Vedantic Dharana:**

1. Holding one's conscious self (Purusha) as Shiva, with the intention of being cleansed of all sins.
2. Focusing the mind on Pranava (Om) and visualizing it as the cause of all things, with the intention of dissolving all effects or manifestations in it.

### Khanda 9: Savishesha and Nirvishesha Dhyana

Savishesha Dhyana: This refers to meditation

on Brahman with attributes. In this practice, one visualizes oneself as Maheshvara - eternal truth, the ultimate remedy for all worldly suffering, omnipresent, and all-encompassing.

Nirvishesha Dhyana: This form of meditation focuses on the ultimate truth, Isana, which represents non-dual wisdom and bliss. It is pure, beyond beginning, middle, or end, and free from all physical qualities such as grossness, subtlety, tangibility, or sensory perception. It is beyond taste, smell, and measurable dimensions. In this meditation, one reflects on the Atman, which is Existence, Consciousness, and Bliss in its infinite form, affirming, "I am Brahman," leading to Videha-mukti (liberation beyond the body). It is stated that Vedantic knowledge will be attained through this practice.

It is worth noting that, while the Yoga Sutras emphasize regulating the mind during meditation, Yoga Upanishads like this one focus more on specifying the object of meditation rather than detailing the process of meditation or refining the mind.

### 7. Khanda 10: Samadhi

This is the final section of the Upanishad. It begins with the definition of Samadhi: *the state of consciousness where the oneness of the Jivātman and Paramātman is realized*. It then describes how contemplation should be conducted in the state of Samadhi: True Samadhi arises from realizing, "I am not the body, senses, or mind; I am the eternal witness, Śiva alone."

The text further clarifies that the Atman, eternal and flawless, is the supreme Brahman, indivisible in essence. However, delusion caused by Illusion creates the appearance of separation. In truth, there is only non-duality—no phenomenal world or cycle of birth and death. Just as space within a pot or shelter is mistakenly distinguished, the Atman is falsely identified as Jiva or Isvara.

In this section, it is clear that the state of mind



in Samadhi is not explicitly described. Rather, the focus is on the object of contemplation during Samadhi. This emphasis on the object of meditation stands in contrast to the Yoga Sutras, where the regulation and refinement of the mind during meditation are given more importance.

### 8. Conclusion

Throughout the Upanishad, there is a consistent effort to draw parallels between the Ashtanga Yoga practices and Vedantic principles. This thematic alignment is evident in the treatment of the Yamas and Niyamas, where Vedantic interpretations are provided alongside traditional Yogic teachings. Similar comparisons can be seen in practices such as Dharana and other yogic techniques, where Vedantic concepts are integrated with the framework of Yoga.

A notable feature of this Upanishad is its unique approach to therapeutic pranayama practices. It addresses ailments that are typically not considered in other Yoga texts, such as piles, fistula, and eye problems. This inclusion of health-related practices broadens the scope of the text, highlighting its practical relevance for addressing a variety of physical conditions. These practices must be adapted to suit the individual patient's condition and should be performed with care and mindfulness.

In conclusion, this Upanishad stands out for its inclusive approach to holistic well-being. It connects body, mind, and spirit, making it a valuable text not only for yogic and Vedantic scholars but also for those seeking practical methods for improving their health and progressing toward spiritual enlightenment.

### 9. Questions for Reflection

1. How does the integration of Vedantic principles with traditional Yogic practices in this Upanishad change your understanding of the relationship between body, mind, and spirit?

2. In what ways can the unique therapeutic pranayama practices presented in this text be adapted to modern health challenges, and what ethical considerations should be taken into account when applying these practices?
3. Reflect on the concept of non-duality and its relation to the idea of Samadhi presented in the Upanishad. How does this view of Samadhi differ from other yogic texts like the Yoga Sutras?

(You can write to [dr.jayaraman@svyasa.edu.in](mailto:dr.jayaraman@svyasa.edu.in) with all or any of your responses)

**Note:** Tables included in this document may only be used with proper acknowledgment of the author and the article.

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Dr. Manjunath Gururaj, Associate Professor visited to SDM Naturopathy & Yoga college, Ujire & Shanthivana as Guest Professor for 2 days on 20<sup>th</sup> - 21<sup>st</sup> Feb 2025 engaging 2<sup>nd</sup>, 3<sup>rd</sup> & final yr BNYS and PG students of Clinical Yoga, Naturopathy & Nutrition students. Also addressed 9 German delegates on introduction to Hatha Yoga.

## ◀p7 ब्रह्मसूत्रम् (Brahmasūtram)

in his commentary on this Sutra, refers to it as *Brahma Loka Prapti*, meaning the attainment of Brahma Loka - a highly refined path for ascending to the higher realms.

In this journey, divine forces assist the soul at various stages:

- **Agni (fire deity)** guides the soul on Earth.
- **Vayu (air deity)** aids the soul's movement through the atmospheric region (Antariksha Loka).
- Beyond that, the soul passes through **Surya Loka (solar realm), Soma Loka (lunar realm), Varuna Loka, Vidya Loka, Indra Loka**, and finally reaches **Brahma Loka**.

Each of these realms is governed by a deity that ensures a smooth, obstacle-free transition.

This form of liberation is known as **Krama Mukti (gradual liberation)**. In contrast, **Sadyo Mukti (instant liberation)** occurs when an individual realizes their true nature beyond the body, merging directly with pure consciousness.

The path known as **Archiradi Marga** or **Devayana Marga** facilitates this ascent. When

the biological body is discarded and reduced to ashes, what remains is the *energetic body* (subtle and causal). With this, the individual soul (Jivatma) continues its journey.

From Agni Loka (Bhuloka), the soul ascends step by step, aided by cosmic forces. Some reach **Vayu Loka**, but depending on their accumulated karma, they may return to Bhuloka.

As long as we exist in the material world, our physical body remains vulnerable to decay and suffering. This impermanence urges us to engage in yogic practices and self-discipline.

If we merely indulge in material pleasures, we risk descending to lower realms. However, through **Nitya Anushthana (daily spiritual practices), Sadachara (righteous conduct), and Sishtachara (following the traditions of the wise)**, we ensure a smooth journey towards liberation.

By living a life of discipline and virtue, we free ourselves from the cycle of ascent and descent, ultimately attaining liberation.

*to be continued...*



# Arogyadhama - Success Story

## Dept. of Endocrinology

Under the able guidance of Dr. Nagarathna and her team of doctors and therapists, Arogyadhama's Department of Endocrinology deals with diseases related to endocrinology like Obesity, Hypothyroidism, Dyslipidemia, etc. and the prevention of associated comorbidities.

We apply an integrated approach of therapy – which includes Yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy – for treating non-communicable diseases (NCDs) and to promote positive health. Patients with issues of obesity, constipation, menstrual irregularities, etc. approach us for management of their condition. Our Yoga and lifestyle-intervention advice has been of help in guiding many towards healthy weight-loss and for relief from symptoms.

### **Integrated Approach of Yoga Therapy in management of Obesity grade 3 with Hypothyroidism & Type 2 DM: Case of Sonia Parasuram, age 49**

In this article, we share the experience of Sonia (name changed) who stayed at Arogyadhama for three weeks in January 2025. Sonia is 49 years old and a Software Engineer by profession.

A known case of Type 2 Diabetes Mellitus since two years, Sonia also had Hypothyroidism since 2 months. She had gained 3-4 kgs over 2-3 months and was also struggling with sleep apnea since the last six months. Other issues included lumbar pain upon bending, and migraines since childhood triggered by oily food, sleep disturbances and exposure to sunlight. She had significant stress on several fronts, and anxiety from a difficult situation. She came to Arogyadhama for management of her health condition.



At Arogyadhama, she was given Integrated Yoga Therapy, which is a customised yoga therapy module of minimum eight sessions daily (from morning 5:30 a.m. to 7:30 p.m.). The sessions address not just the body but all the five layers of existence i.e. the *Panchakosha*. These include:

- Special techniques for health issues;
- Kriyas or yogic cleansing techniques i.e. *LSP, Vamana, Jalaneti*;
- Pranayama;
- Suryanamaskar;
- Meditation techniques such as MSRT and CM;
- Devotional sessions on Gita, Upanishads and Vedas;
- Lectures on Lifestyle management, and
- Yogic counselling.

This was integrated with naturopathy diet that included millet khichadi, jeera water, fruits, etc. and naturopathy treatment that included Sunbath, abdominal pack, compresses, etc. She was also given advice for lifestyle change with emphasis on reading and practising Yama, Niyama, Bhakti Yoga and Karma Yoga.



Sonia’s health improved after her stay and she felt better. Her parameters improved, as given below:

**The Parameters**

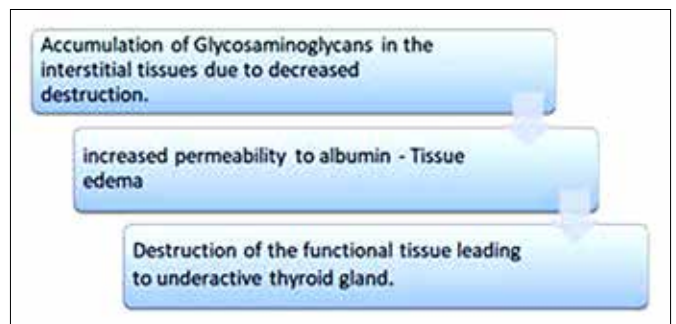
Parameters	On Admission	Discharge	Parameters	On Admission	Discharge
Weight (kg)	93.5	88.5	BMI (Kg/m <sup>2</sup> )*	37.9	36.1
Hip circumference (cm)	135	107	Mid arm circumference (cm)	42	37
Waist circumference (cm)	114	107	Respiratory Rate/ min	17	22
Bhramari time	9	12	Symptom Score	6	2

**All About Hypothyroidism**

Hypothyroidism is an endocrinological disorder where there is inadequate synthesis of thyroid hormones T3 and T4, due to an underactive thyroid gland. It commonly affects women. Risk for developing hypothyroidism is 1.4/1000/ year in women 18-24 years of age, 6.7/1000/ year in women 65-74 years of age, and 14/ 1000/ year in women 75-80 years of age. It can also affect children, teenagers and men due to underlying pathology.

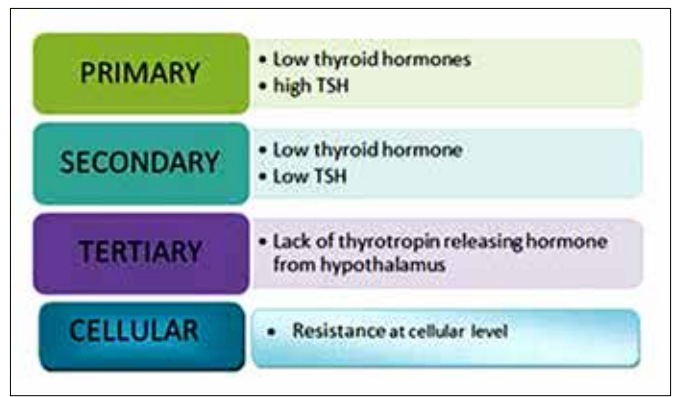
**Pathogenesis of Hypothyroidism**

Hypothyroidism can be caused by iodine deficiency, permanent loss or atrophy of functional thyroid tissue as in Primary hypothyroidism, or insufficient stimulation of a normally-functioning thyroid gland due to Pituitary gland-related pathology, which leads to low TRF or TSH secretion as seen in secondary hypothyroidism. Or, from any hypothalamic disorder that causes reduced TRF secretion and cellular hypothyroidism caused due to resistance to T3 and T4 at cellular level.



**Types of Hypothyroidism**

Thyroid hormone contributes in maintaining the body's metabolic rate, controlling the heart rate, muscle and digestive function, brain development, and bone mineralization. Deficiency of this hormone leads to hampered Basal metabolism in the body, leading to dysfunction.



**Common Symptoms in Hypothyroidism**

- Fatigue
- Increased sensitivity to cold (cold intolerance)
- Constipation
- Dry skin
- Weight gain



- Puffy face
- Elevated blood cholesterol level
- Muscle aches, tenderness and stiffness
- Menstrual irregularities
- Heavier than normal or irregular menstrual periods
- Thinning hair
- Slowed heart rate
- Increased cholesterol levels
- Impaired memory
- Sleep disturbances
- Enlarged thyroid gland

Name of Marker	Normal Range
<b>TSH</b>	<b>0.4 – 4.0 mIU/L</b>
<b>Total T4 (TT4)</b>	<b>5.4 – 11.5 mcg/dL</b>
<b>Free T4 (FT4)</b>	<b>0.7 – 1.8 ng/dL</b>
<b>Total T3 (TT3)</b>	<b>80 – 220 ng/dL</b>
<b>Free T3 (FT3)</b>	<b>260 – 480 pg/dL</b>

Normal Range of Thyroid Hormones

Among all the types of hypothyroidism, Primary hypothyroidism is the commonest. In primary hypothyroidism, the TSH level is higher than normal i.e  $>4$  mIU/L, while T3 and T4 levels are low.

### **DO'S in Hypothyroidism**

- Have an optimistic outlook.
- Follow Sattvic diet.
- Have a meal rich in dietary fibres, Zinc, Vit A, Vit E, Copper.
- Include alkaline fruits and vegetables in the diet.
- Practice dynamic asanas, pranayama, kriyas and relaxation techniques.
- Get optimal sleep and hydration.
- Take a walk after meals.

### **DONT'S in Hypothyroidism**

- Avoid pearl millets as they are known to hamper iodine absorption.
- Avoid goitrogen-containing cruciferous vegetables such as cabbage, cauliflower, capsicum, etc.
- Avoid simple carbohydrates.

## **Research from S-VYASA on Obesity**

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# S-VYASA

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Division of Yoga-Spirituality



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# Enhancing Financial Decision - Making through Yoga

## Introduction

Behavioral economics is an interdisciplinary field that combines insights from psychology and economics to understand how individuals make financial decisions (**Figure 1**). Behavioral economics tries to understand and explain how traditional economics assumes financial decisions are based on rationality, but people often make irrational choices influenced by cognitive biases and emotions. Behavioral economics challenges the traditional assumption of rational decision-making by highlighting the role of cognitive biases and heuristics in financial choices (1).

Yoga is widely recognized for its physical and mental benefits. It can also play a role in financial decision-making by improving mental clarity, self-discipline, and emotional regulation. *Astanga Yoga*, known for its structured and

■ *Mr. Murugesh K*  
*Psychologist, Anvesana Research*  
*Laboratories, S-VYASA*



disciplined practice, can contribute to better financial management. Regular practice helps individuals develop routine and commitment, leading to consistent financial behaviors such as saving and budgeting. The discipline required for *Astanga Yoga* can also support long-term financial planning by reducing impulsive decisions that may hinder financial stability (2). This article explores how behavioral economics and yoga intersect to improve financial decision-making.

## Behavioral Economics Principles

Before we delve into how yoga influences



Figure 1: Behavioral Economics



financial decisions, we will try to understand the fundamental principles of Behavioral economics, it helps us to understand how yoga can influence financial decisions. Behavioral economics identifies several cognitive biases that commonly lead to mistakes in financial decisions. These include confirmation bias, overconfidence bias, loss aversion, the endowment effect, and status quo bias (3).

### Cognitive Biases and Financial Decisions

- **Confirmation Bias:** Individuals tend to seek information that confirms their pre-existing beliefs, ignoring contradictory evidence. This can lead to poor investment choices if one overlooks negative data about an investment (3). **Example:** You believe branded products are always better. So, when buying a smartphone, you only watch positive reviews of your favorite brand and ignore complaints about battery life or heating issues. Later, you regret your purchase when a cheaper, better-performing model was available. In this case, you strongly believe that a particular smartphone brand is the best. Instead of researching objectively, you only watch positive reviews that confirm your belief and ignore complaints about battery life or heating issues. Your mind filters out negative information because it doesn't align with what you already think.
- **Loss Aversion:** The fear of loss often outweighs the pleasure of gain, leading to risk-averse decisions. This bias can cause individuals to hold onto losing investments too long (4). **Example:** Priya has ₹5 lakhs and wants to invest in real estate. She finds a good property in a developing area, but she fears, "What if prices drop?" Instead of taking the risk, she keeps the money in a savings account, earning minimal interest.
- **Overconfidence Bias:** Overestimating one's

ability to predict outcomes can lead to excessive risk-taking in financial markets (3). **Example:** Amit has made a few successful investments in gold and thinks he has a great sense of market trends. Confident in his skills, he invests all his savings in a new cryptocurrency, believing it will skyrocket. However, the market crashes, and he loses most of his money. This is overconfidence bias assuming past success means guaranteed future success, leading to excessive risk-taking and potential financial losses.

### The Role of Yoga in Enhancing Financial Decision-Making

Financial decisions are often influenced by cognitive biases, emotional impulses, and decision fatigue, leading to irrational choices, unnecessary risks, and financial stress. Behavioral economics identifies key biases such as confirmation bias, loss aversion, overconfidence bias, choice overload, and mental accounting, all of which impact financial well-being. Yoga, particularly *Astanga Yoga*, provides self-regulation, emotional balance, and cognitive clarity, helping individuals overcome these biases and make more pragmatic financial decisions (5).

#### 1. Overcoming Behavioral Biases with Yoga

- **Confirmation Bias and Yoga's Role in Expanding Perspective**

Confirmation bias occurs when individuals seek information that aligns with their existing beliefs while ignoring contradictory evidence. For example, a person who believes luxury brands offer the best value may ignore cheaper alternatives, leading to financial inefficiency. Yoga fosters open-mindedness and cognitive flexibility. Practices such as Pratyahara (withdrawal of senses) and Dhyana (meditation) improve awareness of biases, enabling individuals to analyze financial choices more objectively



(6). By embracing non-attachment (*Vairagya*) and introspection (*Svadhya*), one becomes receptive to multiple perspectives, leading to better-informed financial decisions.

- **Loss Aversion and Cultivating Non-Attachment (*Vairagya*)**

Loss aversion makes individuals fear losses more than they value gains, leading to financial stagnation or missed opportunities. For instance, middle-class investors may avoid mutual funds or business investments due to fear of losing money, despite the potential for higher long-term gains. Yoga teaches acceptance and non-attachment (*Vairagya*), helping individuals view financial fluctuations with equanimity. The practice of Pranayama (breath control) and mindfulness meditation trains the mind to handle uncertainty without emotional distress, reducing the fear of financial loss (7).

- **Overconfidence Bias and Humility in Financial Decision-Making**

Overconfidence bias leads individuals to overestimate their financial knowledge, taking excessive risks without proper research. A common example is people investing heavily in speculative assets, expecting high returns, without understanding the risks involved. Yoga promotes humility and self-awareness, helping individuals acknowledge the limits of their knowledge. Practices such as *Jnana Yoga* (self-inquiry and wisdom) encourage individuals to seek expert advice, conduct thorough research, and make more balanced financial decisions (2).

- **Choice Overload and Mental Clarity Through Meditation**

Modern finance presents too many choices—multiple bank accounts, investment plans, credit options—leading to decision paralysis or poor financial choices (8). Choice overload often causes individuals to stick to default options without assessing their

suitability. Yoga, particularly meditation and mindfulness, enhances decision-making clarity by training the mind to filter out distractions. *Dharana* (concentration) and *Dhyana* (meditation) develop focus, allowing individuals to prioritize important financial decisions while ignoring irrelevant options.

- **Mental Accounting and Financial Discipline Through Yama & Niyama**

Mental accounting refers to treating money differently based on its source, often leading to irrational financial decisions. For example, individuals might spend bonus money extensively but hesitate to invest it, despite knowing that investing would be more beneficial. Yoga's ethical disciplines, *Yama* (restraints) and *Niyama* (self-discipline), help create financial consistency and better money management habits. The practice of *Santosha* (contentment) and *Tapas* (discipline) ensures individuals allocate money rationally, rather than emotionally.

## 2. Enhancing Financial Decision-Making Through Self-Regulation and Response Inhibition

- **Impulse Control and Self-Regulation Through Yoga**

Many financial mistakes stem from impulsivity, such as unnecessary shopping, overspending on credit, or emotional investing. Yoga strengthens response inhibition, enabling individuals to pause before making financial decisions.

- **Perception of Success and Failure: Yoga's Influence on Financial Resilience**

Many individuals equate financial success with external validation (luxury items, social status) rather than true financial stability. Failure is often seen as personal defeat, leading to stress and emotional decisions. Yoga redefines success and failure, emphasizing



internal stability over external possessions. The Bhagavad Gita teaches detachment from results, allowing individuals to handle financial highs and lows with equanimity (9).

### 3. The Yogic Perspective on Money: Understanding Needs vs. Wants

In financial decision-making, people often struggle with determining how much money they truly need. Uncontrolled greed leads to financial stress, unethical practices, and poor life balance.

*Yoga Helps Define the True Purpose of Money.*

*Yoga philosophy, particularly teaches moderation and contentment, ensuring money is seen as a means to stability rather than an endless pursuit.*

#### A financially wise individual understands:

- How much wealth is necessary for comfort without excess?
- What financial decisions align with long-term well-being?
- How to manage resources ethically and responsibly?

When greed is controlled through yoga, individuals make pragmatic financial choices, focusing on sufficiency rather than accumulation.

### Conclusion

Yoga provides a holistic framework for financial decision-making, addressing cognitive biases through self-awareness, impulse control, emotional regulation, and ethical clarity. By integrating yoga with behavioral economics principles.

1. Individuals can Overcome biases like confirmation bias, loss aversion, and overconfidence.
2. Make rational financial choices by improving decision clarity and self-regulation.
3. Balance financial aspirations with realistic

needs, reducing stress and greed.

Ultimately, a yogic approach to finance ensures not just wealth accumulation but sustainable financial well-being, emotional balance, and a fulfilled life.

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On January 16, 2025, **Sri Dhilip Surana**, MD of Micro Labs Ltd, and **Sri Paras Bhandari**, Owner of Adishwar India Ltd, visited Prashanti Kutiram. They met Guruji, and other senior faculty of S-VYASA and were felicitated at the Tarangini Office of the Chancellor.



## BOOK REVIEW

# Bharatiya Vigyan Manjusha, Treasure trove of Ancient Indian Sciences

By **M. S. Sreedharan**, Published by Publication Division, Ministry of Information and Broadcasting, Government of India, 2021 (Third Reprint), Pages 942, Rs. 530

Here is fantastic compilation of IKS (Indian Knowledge System), painstakingly put together as an encyclopedia of ancient Indian knowledge in areas of science and technology. The treasure trove is organized in alphabetical order, starting from Abhrakam (diamond) to Zircon, consisting of more than 200 topics of interest. Each topic has a summary, references and relevant quotes in Sanskrit. So, anyone - especially students - can get an overview of the area of interest with possibilities of deepening one's knowledge through resources and references available in this book itself. Thus, the authenticity of the compilation and its utility is unquestioned.

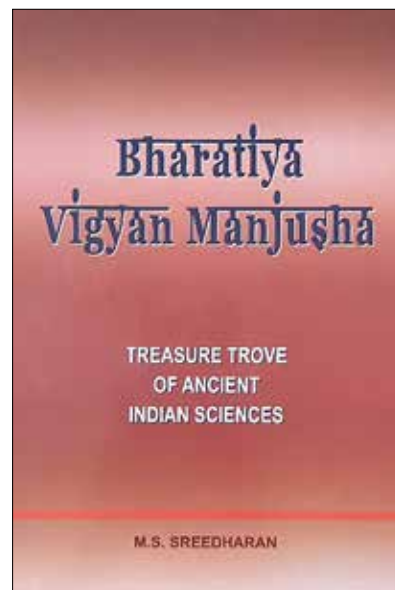
The earlier version of this book was brought out by the same author in Malayalam, in the year 1987 as a three-volume edition. While the present English edition seems to have omitted some topics of local (Kerala) interest, some others have been included.

The relevance of the book cannot be overlooked; as the author points out, most Indian schools still teach a Western oriented world view, as though scientific method and objectivity were an outcome of Western scientific training. Such biased view is held by most students who graduate from our schools and colleges. Unfortunately, till recently, such ideas cannot be disproved since authentic version of ancient Indian sciences were not available. This book - along with couple of others available presently - proves beyond doubt the authenticity, objectivity and the depth of IKS. The medical science of Ayurveda, the subtle biological sciences of chakras and nadis, the physical sciences of mathematics, physics, chemistry, metallurgy

and not the least, the science of mind and consciousness are all there in this volume for us to stop and study for a while or to observe and integrate into our everyday practice.

Delving into the book, we

see a compilation of Indian knowledge over a few thousand years as enunciated by our rishis, who after deep meditation have given us many unique subtle aspects of nature around us and methods of understanding the same. Once we understand, we can control the outcome of events in our own way. This knowledge is related to projection into future (Astrology), controlling matter (as in the practice of siddhis), maintaining health (Ayurveda) and all the 64 kalas that form the basis of interaction with the environment. Environment is not something out there for us to manipulate as we wish; each thought, wish and deed has a consequence, some obvious while others are subtle. Some could have immediate consequence, others could result in a reaction only after many decades. It is our duty to protect and foster a seamless exchange while bringing benefit to all participants in this interaction. Thus, the plants, the water which provides life all around, the





soil that sustains growth and the sun's light and heat that provide vital exchange of energy between the various elements that constitute nature are all part of Indian ethos.

The book addresses these and related ideas as reflected by ancient wisdom of India; it is a veritable encyclopedia of IKS as seen in the contents. As a reviewer, I would recommend strongly an Index; the Contents serves this purpose in this book; however, cross references are essential for the vast areas covered in this book. For example, there is no entry in the Contents under Yoga! With so much importance given to Yoga in recent times, this is indeed a surprising omission. However, if one searches under Kundalini (p. 363), adequate details are given on Yoga! Further, there is a question if one should use Anglicized words or simply use Sanskrit words in the dictionary of subjects. For example, should we look for Vimana Sastra or Airplane? If there is cross reference between such words, it would immensely help in looking up different subjects. Last and not the least (to help senior citizens in particular), if this book

which runs into 940 pages is split in two/three volumes, the actual 'handling' of the book will be much easier! Further, a shorter version of the book (up to say, 200 pages) could be useful for introduction as a companion in school/college courses dedicated to ancient wisdom.

A book of this magnitude and vast extent (with 140 pages of Appendices and copious original Sanskrit quotes) is a remarkable achievement; the dedication and depth of knowledge of the author is obvious; this itself could be an inspiration to all readers. The Government of India has brought this out at a very affordable price so all of us could avail of this and enrich our lives by spending some time with our rishis and preceptors who have blessed us with such profound knowledge.

**Review by**

**T. M. Srinivasan**, PhD, DSc  
Prof, Yoga and Physical Sciences  
S-VYASA Deemed to be University  
Bengaluru



Bengaluru, Feb 4: On the occasion Rathasaptami, **Samyama Yoga Mahavidyalaya - Basaveshwara Nagar** organised 108 Surya Namaskara performance. Totally, 120 students participated.



# The 3 Ps of HAPPPINESS: Bridging the 'Why' and 'ABCD' of Life

■ *Rajesh Rao K, PhD Scholar, Aditi Rao, Student & Suresh Raju, Life Coach*

*The journey of discovering the 'Why' of life to understanding the "ABCD" of life has been a fulfilling one. If you agree, read on to explore further.*

(This article is a continuation of the article "The Why of Life", published in Yoga Sudha, July 2024 edition and "ABCD of Life" in the December, 2024 editions. If you have not read the two articles, please do so first to fully understand the context of this concluding article)



Pleasure - Peace - Purpose

*The goal of every goal is peace* and if one has to live with this goal, he needs to focus on the *Purpose, Peace and Pleasure* in life. An ideal balance is achieved when we recognize that pleasure in life is as important as our purpose. However, when both of these are accompanied by peace, the ultimate ananda that we all seek is within our reach

The intricate relationship between values, ethics, objectivity, and emotional expression and how these factors influence the perception and experience of emotions and feelings in an individual is an aspect to explore. Emotions are automatic, physiological responses to stimuli, while feelings represent the conscious interpretation of those emotions. This distinction is crucial in understanding how values (personal

beliefs and guiding principles), ethics (moral frameworks), and objectivity (detachment from bias) shape emotional experiences.

Values and ethics play an important role in deciding the happiness one individual is living with and having explored the significance of values, ethics, and emotional well-being, let's now look at how we can embody these principles in our daily lives using the acronym HAPPPINESS. Happiness itself needs a spell-correction, actually when all the three Ps are there in happiness, it gives a bigger understanding and a deeper sense of fulfilment. There is no happiness with Pleasure, Purpose and Peace within and hence I took the next step to put happiness as HAPPPINESS. Each alphabet of happiness carries a deeper meaning for being happy (from now happy) in life.



## ***Understanding HAPPINESS as an Acronym***

### **H - Hope, Enthusiasm, Faith and Trust in Oneself**

The core aspect of happiness emphasizes the importance of self-belief and optimism in life. Hope is the fuel that keeps us moving forward, especially during tough times. Enthusiasm is the energy we bring into every task or challenge, and trust in oneself means having the confidence that we can handle whatever comes our way. For example, starting a new project or learning a new skill can be challenging, but believing in your ability to succeed builds resilience and keeps you motivated. This is the first step for being in eternal bliss and leads us to the first A of our ABCD formula, accept without protest, do your best, make right choices and decide and make your decision right.

### **A - Acceptance Without Protest**

Acceptance is a powerful tool for mental well-being. When we accept situations, people, and our circumstances as they are, we avoid unnecessary stress. Accepting life without resistance doesn't mean we stop striving for change or improvement, but it helps us approach challenges with a sense of peace rather than frustration. For instance, when faced with unexpected challenges, rather than resisting them, accepting them allows us to move forward more calmly and effectively. This first step of Acceptance leads us to do our best, making the right choices and our decisions powerful

### **P - Pleasure through pulling happiness triggers - Meaningful Activities**

Pleasure here isn't about temporary gratification or sensory indulgence, but about finding joy in things that give us purpose and meaning. Finding joy in both the worlds of Material and Spiritual realm. This could include spending time with loved ones, pursuing a hobby, or engaging in work that aligns with our values as also sitting in meditation for hours for the one connection that is your faith. For example, reading a book that inspires you

or practicing a hobby you're passionate about can bring long-lasting happiness, as opposed to short bursts of pleasure from material possessions and serving the poor as they are also part of HIS creation.

### **P - Peace, contentment and fulfilment in the Present Moment**

Goal of every goal is to be in Peaceful state irrespective of what the results are. True peace comes from being fully present in the here and now. Mindfulness and meditation practices can help us stay grounded and at peace by reducing anxiety about the past or future. For instance, enjoying a simple walk in nature or having a conversation without distractions can bring a sense of calm and contentment. The key is to avoid getting caught up in worries or regrets, which can pull us out of the present. Applying the ABCD formula in each and every aspect of my life is also a peaceful moment that allows stability in oneself.

### **P - Purpose: Living with Intention for liberation from sorrow**

Living with purpose gives us direction and a reason to keep moving forward, especially when things get tough. It's about identifying what truly matters to us and taking small steps towards those goals. For example, helping others, contributing to your community, or striving for personal growth can bring deeper fulfilment than simply seeking external rewards. Having a purpose makes life meaningful, even in times of hardship.

### **I - In the Moment (Mindfulness)**

Fully experiencing life as it happens is the key. The past is gone and the future is not in our hands by practicing mindfulness, we train ourselves to focus on the present moment instead of being distracted by past regrets or future worries. Whether it's reading this article with full focus or enjoying a meal or listening to a friend, being in the moment helps us appreciate life more fully. Mindfulness can also help reduce stress and increase emotional resilience, making us better equipped to handle challenges.



### **N - Nurturing Positive Thoughts, replacing Negative thoughts to positive**

Transforming negative thoughts into positive ones is an essential part of mental well-being. We all experience moments of doubt or self-criticism, but shifting our focus to positive thinking can change our perspective. For example, instead of thinking, "I can't do this," try thinking, "I can give it my best shot." Practicing gratitude and focusing on what's going well can increase happiness and help build resilience in difficult times.

### **E - Ecstasy of love with empathy and Compassion**

Living in harmony with others is a key to happiness. Showing empathy and compassion towards others, and even ourselves, creates stronger connections and more supportive relationships. When we understand and care for others' feelings, we not only enhance their well-being but also enrich our own. Acts of kindness, like helping a friend or volunteering, create a sense of fulfilment and purpose. Gratitude is the mother of all virtues and values.

### **S - Surrender to divine for Self-Reflection and Growth**

Self-reflection allows us to understand our actions, thoughts, and emotions better. By regularly evaluating our behaviour and progress, we can identify areas where we've grown and where we need improvement. For example, journaling or talking with a mentor can help you assess how far you've come and set new goals. Surrendering is about releasing unnecessary stress and accepting that some things are out of our control.

### **S - Sat-Chit-Ananda state**

This doesn't mean giving up control, but rather allowing yourself to trust the flow of life. Sometimes we encounter situations that we cannot change, and instead of fighting against them, we can surrender to the natural course of events, knowing that everything has its time and place. Continuous process of being in sat-chit-ananda state is essential key for long-term happiness

### **Conclusion:**

With Peace between my Pleasure and Purpose, **HaPPiNESS** becomes a holistic approach to mental and emotional well-being. It encourages us to focus on building inner peace, nurturing positive thoughts, developing empathy, living with purpose, and staying connected to the present moment. Incorporating the principles of HAPPPINESS into our daily lives can lead to a profound transformation. By nurturing hope, acceptance, pleasure, peace, purpose, mindfulness, positive thoughts, empathy, and self-reflection, we create a balanced life that fosters lasting fulfilment. The journey to true happiness is not a destination, but a continuous path of growth and self-awareness. The idea is that happiness is not a destination but a way of living - one that can be cultivated through consistent practices, self-awareness, and a balanced approach to life. Whether you're facing challenges or celebrating successes, the principles behind HaPPiNESS provide a guide to lead a fulfilling life.

*So, the next time someone discusses the "Why of Life," share with them the ABCD formula for living, guided by the 3 Ps of HAPPPINESS. At its core, this approach finds balance between the pleasures of the material world and the purpose of the spiritual realm, with peace as the foundation.*

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## Swami Vivekananda - The Humanist - 4

Swami Vivekananda was born in a noble family. His father, Vishwanada Dutta was known for his nobility, generosity and humanism. Swami Vivekananda inherits the good qualities of his father.

Vishwanada Dutta was not only an erudite scholar but also a generous philanthropist. He was known for his extraordinary professional skill and helping nature. He earned a lot of money and spent plenty of money for the service activities. Sometimes his income was less and expenditure for the service activities was more. Nobody returned with empty hands from Vishwanada Dutta. Whoever went with a request for help was given due help. Sometimes if Vishwanada Dutta did not have enough



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



money to help the seekers, he borrowed money at a high rate of interest from the lenders to help the needy. Some of the beneficiaries who received help from Vishwanada Dutta failed to return the money. Vishwanada Dutta, however, did not help anybody with any expectation or return of the help or for fame. It was his nature to be kind and helpful. As the nature of cloud is to rain and the nature of sun is to shine, the nature of Vishwanada Dutta was to help and serve the needy people. And very often his service activities over shot the income. This was noticed by Bhuvaneshwari devi, the mother of Swami Vivekananda.

One day the mother Bhuvaneshwari devi told the boy Vivekananda to ask Vishwanada Dutta whether there was any money left to give to him for his studies and future expenses. Vishwanada Dutta was surprised to hear such queries from the young Vivekananda. As a reply the father took the young son to a huge mirror in the house to show the reflexion of the promising youth, Swami Vivekananda. The boy Vivekananda was able to see his own confidence, generosity, potentiality and humanism reflected in the mirror. It was a revelation. Man, or women does not and should not live for himself or herself. As a human being, everybody has concern or kindness or fellow feeling for everybody else. Animals and subhuman species may live for themselves only. Sometimes the beasts may live at the cost of others. But human beings are evolved persons. From the subhuman selfishness to the human selfless service, they have grown. Some birds eat where the younger are smaller



birds, similarly some large fish swallow the smaller fish. Some animals kill other animals for food. Certain snakes eat away their own eggs. This is beastly, cannibalistic life. Certain other subhuman species live for themselves only. A rare few help others. Human beings are human beings because they don't kill others for their livelihood. They may not live for others but they will never harm others. They live for themselves at least. Those who are evolved live for others.

Swami Vivekananda and his father Vishwanada Dutta belong to the highest category of evolved human beings. They don't live for themselves. They live for the benefit of others and the well being of others by leading such life of usefulness, their self-confidence grows into multifold proportions. The more they serve, the

more their resources increase. Like water in the river the springs rise higher and higher when the water was utilized more and more.

Only fools think that they become bankrupt if they are to help others heavily. But the fact is the resources for the helping hands will increase in proportion to their service activities. Misers are money minded, narrow minded and petty-minded sinners. Philanthropist are large hearted, broad minded and generous givers of help. They are the salt of the earth. It is humanism to be helpful and useful to all.

They alone live who live for the welfare of others. The others are more dead than alive. It is better to be a human being than to be a subhuman animal or an inhuman demon.



Bengaluru, Feb 9: A third successive 1008 rounds of **Suryotsava** on the occasion of Ratha Saptami conducted at **Paripurna Yoga Kendra, Yelahanka**, totally 35 participants completed 1008 rounds of Surya Namaskaras.

Yoga Fitness (Yofi) YIC 6<sup>th</sup> Batch Students @ Vivekananda House, Marina Beach, Chennai



# Republic Day Celebration at S-VYASA

S-VYASA celebrated India's 76th Republic Day on January 26, 2025, at Surabhi Ground, Prashanti Kutiram. The event was graced by the esteemed presence of Dr. B N Gangadhar, a renowned psychiatrist and Chairperson of the National Medical Commission (NMC), who served as the Chief Guest.

The celebrations commenced at 7:30 AM with the hoisting of the national flag, followed by the singing of the national anthem. After this, Pro Vice-Chancellor Prof. M. K. Sridhar delivered a warm welcome address, introducing the chief guest and other senior members of S-VYASA.

The event featured a patriotic song performed by students, followed by a soulful bhajan rendition by the choir. The choir included MSc students Ms. Pooja, Mr. Durgesh, Mr. Rishabh Badoni, and Mr. Choudhary Govind Singh, along with elders Ms. Sheela (vocalist) and Mr. Nischal Kumar (tabla).





Pro-Chancellor, Dr. Ramakrishna addressed the gathering, emphasizing the importance of honoring the nation's soldiers, particularly those serving in challenging conditions. He highlighted the balance between constitutional rights and citizens' duties and reflected on past constitutional violations, recalling the period of the Internal Emergency. He shared that both he and Dr. B N Gangadhar had been imprisoned during that time. Urging the students to commit themselves to protecting democracy and upholding Sanatana Dharma, he quoted the profound words: "Dharmo Rakshati Rakshitah."

Acharya Ramachandra Bhat, President of the S-VYASA Society, spoke on India's long-standing tradition of democracy and self-governance, deeply rooted in Vedic wisdom. He remarked, "India has always upheld democracy and self-rule. Since ancient times, governance was based on collective decision-making. The Atharva Veda envisioned a Sovereign Republic, emphasizing self-governance and responsibility."

Calling this era India's "Amrit Kaal," he underscored the significance of economic, social, and scientific advancements in reclaiming India's role as a Vishwaguru. He also stressed the need to promote Sanskrit and revive India's rich cultural heritage.

MSc Yoga Therapy student Durgesh then took the stage, delivering a heartfelt speech about the nation's contributions to its citizens and the corresponding duty to contribute to its progress. He reminded the audience that the future of the country rests on their shoulders and encouraged them to dedicate their lives to serving the motherland.

Following Durgesh's address, Dr. Gangadhar was felicitated by S-VYASA's senior management. In his speech, he emphasized the importance of upholding the Constitution and honoring the sacrifices of freedom fighters such as Subhash Chandra Bose, Mahatma Gandhi, Sardar Vallabhbhai Patel, and Bhagat Singh. He

shared inspiring anecdotes of patriotism beyond the battlefield, including an incident involving Dr. C.V. Raman. He recounted how, during the Nobel Prize ceremony, Dr. Raman was deeply moved when the British national anthem was played instead of India's, as the Indian flag was not yet recognized internationally at the time.

Dr. Gangadhar also shared another poignant example: "When Swami Vivekananda disembarked from a ship upon returning to India, he bent down to touch the ground and smeared the soil on his head. When asked why, he replied, 'I love this land. I have seen the world, but I know what this country, India, truly is. I will never forget it, and I worship this land at every step.'"

Concluding his speech, Dr. Gangadhar urged everyone to contribute to the nation's progress, emphasizing that even the smallest acts of patriotism play a role in strengthening the country.

Chancellor, Dr. K Subrahmanyam reflected on Swami Vivekananda's vision for India, recalling his prophecy about India's independence. He highlighted two fundamental duties: eliminating the remnants of a colonial mindset and fostering discipline essential for a thriving democracy. He expressed his commitment to following in the footsteps of Swami Vivekananda, reaffirming his dedication to decentralization, empowerment, and upholding integrity and discipline in governance.

The event concluded with a vote of thanks by Deputy Registrar Dr. Vasu Dev Vaidya. He remarked, "Such inspirational gatherings foster unity, cultural heritage, and spiritual awakening. They bring together scholars and devotees to celebrate traditions and draw wisdom from historical figures."

The Republic Day celebration at S-VYASA was a profound tribute to India's rich heritage, democratic values, and unwavering spirit of patriotism.



# National Conference: AHSCON-2025



ASHCON-2025 has brought together professionals from across the healthcare sector to discuss the latest innovations, trends, and research in allied and healthcare professions. Held over two days, 17<sup>th</sup> and 18<sup>th</sup> January 2025 at S-VYASA University. The event featured over 60 speakers and facilitated discussions on the evolving role of allied & healthcare professionals in patient care. The conference's theme focused on collaboration, technology integration, and evidence-based practices in allied & healthcare.

The inaugural ceremony of AHSCON-2025, India's largest National Conference for Allied Health Sciences and Physiotherapy, was held on January 17, 2025 at the School of Advanced Studies, S-VYASA University, Bangalore. The conference was organized by Karnataka Allied Health Professionals Association (KAHPA), brings together over 3,000 delegates from across India.

## Inauguration and Keynote Speaker

Dr. Ashwath Narayan C N, Former Deputy Chief Minister of Karnataka, inaugurated the conference as Chief Guest. In his address, he highlighted the recent formation of the Karnataka State Allied & Healthcare Council, emphasizing its role in professional recognition and registration of Allied and Healthcare practitioners.

Dr. Vishal Rao US, Dean of HCG CARE, delivered the keynote address, emphasizing the crucial role of Allied and Healthcare professionals in the healthcare ecosystem. "Innovation and thinking beyond conventional boundaries are essential for the future of healthcare," Dr. Rao stated.

A highlight of the ceremony was the presentation of the KAHPA Lifetime Achievement Award to Dr. Thuppil Venkatesh, popularly known





as the "Lead Man of India," for his pioneering contributions to Laboratory Medicine. Dr. Venkatesh shared insights from his decades-long journey in healthcare, emphasizing the importance of perseverance in professional growth.

The ceremony was presided over by Padma Shri Dr. C. Venkata S Ram from Apollo Hospitals, Hyderabad, who spoke about India's emerging leadership in global healthcare. The conference was meticulously planned and executed under the leadership of Prof Rajesh Shenoy, President, Karnataka Allied and Healthcare Professionals Association (KAHPA).

Invited guests and dignitaries present on the momentous inaugural event AHSCON-2025

- Dr. M. Vijay Kumar, Vice Chancellor, Yenepoya Deemed to be University
- Dr. Jayanthi V, Vice Chancellor, Sapthagiri NPS University
- Dr. M.A. Shekar, Vice Chancellor, Adichunchanagiri University
- Dr. Pushpa Sarkar, Dean, School of Health Sciences, Dayananda Sagar University
- Dr. Alexander Thomas, National President, Association of Healthcare Providers
- Dr. Thuppil Venkatesh, National Chairman, Indian Society for Lead Awareness and Research
- Dr. B. R. Ramakrishna, Pro Chancellor, S-VYASA Deemed to be University
- Dr. Ajay Soni, President, Association of Clinical Biochemist and Microbiologist
- Sri Sandesh R Cadabam, Managing Director, CADABAMS Group
- Sri Anish Antony, Executive Director, S-VYASA University, Sattva City Campus

#### AHSCON 2025 features:

- 19 specialized tracks covering various Allied Health disciplines
- 60+ expert speakers

- Panel discussions and interactive sessions
- Research presentations
- Cultural programs by participating institutions

#### Objectives:

- **Knowledge Sharing** by experts to discuss on the latest research, trends, and innovations in healthcare.
- **Networking** with professionals to connect, collaborate, and share experiences
- **Education** by offering scientific sessions and presentations to educate attendees on important health topics or practices.
- **Policy Advocacy** by advocating for changes in health policy based on evidence and expert opinions discussed at the conference.
- **Inspiration for Innovation** by encouraging new approaches to healthcare challenges, from technology solutions to health interventions.
- **Health Promotion** by raising awareness about key public health issues and strategies for improving health outcomes.

#### Outcomes:

- **New Knowledge and Insights** on the latest research, innovations, and best practices in healthcare.
- **Collaboration and Networking** among researchers, healthcare providers, policymakers, and organizations.
- **Enhanced Professional Development** of participants to gain new skills and helping them stay with current best practices.
- **Innovation and Solutions** through technology and Innovations like new medical devices.
- **Greater public and professional awareness** about the SATTVA GLOBAL CAMPUS, School of Advanced Studies of S-VYASA along with the programmes offered and the infrastructure with facilities.



## Inauguration of CSI Student Chapter and Tech Fest @ S-VYASA University, Global Sattva City



Bengaluru: The School of Advanced Studies at S-VYASA University, Global Sattva City, proudly inaugurated the Computer Society of India (CSI) Student Chapter on January 29, 2025, at 10:00 AM in the Seminar Hall. This event marked a significant milestone for the institution as it officially became a member of the prestigious Computer Society of India (CSI).

The event was presided over by:

- Dr. S Sridhar, Director of Academics
- Dr. Sachin Sharma, Dean of Computer Science and Applications
- Dr. Pramod Mallikarjuna, Management Committee Member of CSI, Bangalore Chapter. Chief Guest of event
- Prof. Shilpashree S, Assistant Professor, Dept of CSA, Faculty Coordinator
- Dean and HODs of other Depts and Students

The inauguration ceremony commenced with a invocation Song and lightening a lamp and a welcome address by Dr Sachin Sharma, followed by insightful speeches from the dignitaries Dr Sridhar and Dr Pramod Mallikarjun, emphasizing the importance of CSI membership in fostering technological advancements, professional networking, and research collaborations. The CSI Student Chapter aims to provide students with opportunities for knowledge enhancement, industry interaction, and skill development through various technical events, workshops, and seminars. Followed by Inauguration of CSI membership Certificate.

**Dr. Pramod Mallikarjuna**, a native of Bangalore, he is scientist (cancer researcher) and a medical writer. He completed his Bachelor of Engineering in 2009 from Acharya Institute of Technology majoring in biotechnology. In 2011, he moved to Sweden to pursue higher education. He has completed his masters in molecular biology at Umea University, Sweden. In the same university, he further continued doctoral studies on kidney cancer, he was awarded a PhD in 2019 and after that he continued as a post-doctoral researcher working to develop biomarkers that indicate kidney cancer. While he is still affiliated to research lab in Sweden and moved back to India in 2023, and currently work as a medical writer for a pharmaceutical company called Viatrix.

The event concluded at 10:45 AM with a vote of thanks by Mrs Shilpashree S , expressing gratitude to the management for their vision and cooperation followed by esteemed guests, faculty members, and students who contributed to making the inauguration a grand success.

Along with CSI inauguration CSA dept also organized Some Technical events like, Devils Advocate, Tech-Quiz, E-Game and Treasure hunt for students which was commenced at 11:00 am, a good number of students participated in all the events and won prizes in all the streams.

At 3:30 PM prize distribution happened for winners by Dr Sachin Sharma and other faculties of department and followed by valedictory function.

### Benefits of Institutional Membership

- Permission to start a **CSI Student Chapter** in the institution.
- Access to CSI's events, conferences, and workshops at discounted rates.
- Free or discounted CSI publications.
- Networking opportunities with industry and academic professionals.
- Opportunity to nominate faculty/staff for various CSI awards and recognitions.



## Industrial Visit to HAL Heritage Centre and Aerospace Museum

BCA students visited the HAL Heritage Centre and Aerospace Museum on 11th February 2025, with 75 students participating. The visit aimed to provide insights into the aerospace industry, aircraft technology, and HAL's history.



Students learned about HAL's contributions, aircraft design, aviation technologies, and career opportunities in aerospace.

The guided tour began at 10:00 AM, covering aircraft, helicopters, engines, vintage planes, flight simulators, and radar systems.

A key highlight was a session by HAL professionals on career opportunities, where students actively participated in discussions.

The visit ended at 3:30 PM, giving students valuable knowledge about aerospace technology and industry practices.

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## Essay & Short Story Writing Competition



The Essay Writing and Short Story Writing Competitions were organized on 1<sup>st</sup> February '2025 for 'Bachelor of Computer Science & Application' at 9:45 am to 12: 45 pm to encourage creativity and literary skills among participants.



## Management Development Programme on Digital Marketing sponsored by MSME Technology Centre, Bengaluru from Feb 5<sup>th</sup> to 9<sup>th</sup>

**Day 1: February 5, 2025 (Wednesday)** The MDP commenced with **registration and a welcome session**, followed by the **inauguration of 5 days MDP**. Mr. Praveen, Trainer from MSME Technology Centre Bengaluru was the part of **Inaugural Programme** where the participants were introduced to the objectives of the program.

The first session, conducted by **Mr. Nirmal Dwivedi**, covered the **Basics of Digital Marketing and Its Components**, providing foundational knowledge. This was followed by a **workshop on identifying target audiences using digital platforms**, where participants engaged in practical exercises to segment and analyse their target audiences effectively.

The day concluded with an **interactive activity by conducting the quiz and the case study analysis**, allowing participants to apply their learnings in a real-world scenario.

**Day 2: February 6, 2025 (Thursday)** The second day focused on **Social Media Marketing Strategies**, led by **Ms. Madhvi Mishra, Freelancer, Digital Marketing**. Participants explored different platforms and their strategies.

A **workshop on content creation for social media** followed, where attendees practiced crafting compelling posts and engaging content.

In the **case study discussion**, participants analysed **successful digital campaigns**, understanding key takeaways from industry leaders. The day wrapped up with a **group activity on drafting a social media plan**, allowing participants to brainstorm and develop structured strategies.

**Day 3: February 7, 2025 (Friday)** The third day commenced with **Mr. Vinay, Proprietor, Digi Go Academy, Bengaluru**, guiding participants through **Google Analytics**, providing insights into website performance tracking.

A **hands-on workshop on WordPress Development** helped participants understand website creation and management. Mr. Vinay analysed **Contemporary Content Creation**, highlighting emerging trends and best practices.



The day ended with discussing **The Future of Digital Marketing**, emphasizing the impact of AI, automation, and emerging technologies in the digital space.

**Day 4: February 8, 2025 (Saturday)** The fourth day introduced **LinkedIn Marketing**, led by **Ms. Rashmi**, Visiting Faculty for various premier educational institutions in the area of digital Marketing, where participants learned how to leverage LinkedIn for branding and lead generation.

A **discussion on Instagram Marketing** followed, focusing on visual storytelling, engagement strategies, and influencer collaborations.

**Day 5: February 9, 2025 (Sunday)** The final day featured **Dr. Srivatsa** Professor and Head MSRIMS, Bengaluru conducting a session on **Keyword Research**, where participants explored keyword optimization strategies for SEO. A **workshop on On-Page and Off-Page SEO** provided hands-on experience in improving website visibility.

The second part of the session was the practical where the participants has learnt the various concepts of SEO, Back link, Black Hat and White Hat strategies. The session was very interactive and engaging.

The event ended with a **Feedback and Valedictory session**, where participants shared their experiences.



## Orientation Week 2025: A Transformative Start for Semester II



The **Orientation Week for Semester II** at **S-VYASA Deemed to be University** was successfully conducted from **27th January to 1st February 2025**, offering students a blend of academic insights, hands-on learning, and interactive activities.

### Orientation Session & Interactive Activities

The week commenced with an **Orientation Session** on **27th January 2025**, led by **Dr. Mohamadi Begum, Dean**, who introduced students to the **Department Faculty, Academic Overview, Student Engagement Plan, and Code of Conduct** through an insightful presentation. The session encouraged open discussions where students actively shared their suggestions for enhancing the **Semester II academic experience**.

To foster engagement, students participated in a **'Draw and Tell' activity**, followed by a **Statement of Purpose (SOP) exercise**, allowing faculty to better understand their aspirations. Simultaneously, a parallel session on **"Importance of Basic Sciences in CSE"** was conducted by the **faculty members of Humanities and Sciences**, emphasizing the role of fundamental sciences in computing disciplines.

### Technical & Skill-Based Learning

Throughout the orientation week, students attended sessions on core technical subjects, including **Frontend Web Development (FEWD)** and **Problem-Solving Using Programming (PSUP)**. Practical learning was emphasized through **project-based activities**, where mentors guided students in developing **websites, games, and other digital solutions**, reinforcing the application of theoretical knowledge.

In addition, **English LSRW (Listening, Speaking, Reading, Writing)** sessions were conducted to enhance communication skills. Activities such as **extempore speaking, group discussions, and interactive grammar and vocabulary rounds** helped students refine their language proficiency. Also, an orientation on the **Placement/internship opportunities** awaiting the students were conducted.

### Guest Lecture by Dr. K. K. Saju, Vice Chancellor, Kannur University

A major highlight of the orientation week was an inspiring **guest lecture** by **Dr. K. K. Saju, Vice Chancellor of Kannur University**, who addressed the **engineering students** on **emerging trends and**



innovations in the field of technology. His session provided valuable insights into interdisciplinary research, the role of foundational sciences in engineering, and the evolving landscape of higher education. Students had the opportunity to interact with him, gaining perspectives on how to align their academic journey with real-world applications.

## Student Achievements

We are proud to share that Ms. Ramya (AI & ML Department) won a gold medal in the Elite Women 45-48 kg weight category at the Republic Day Karnataka State Boxing Championship, demonstrating exceptional dedication to both academics and sports.



The Orientation Week set the tone for an engaging and productive semester, equipping students with the necessary academic, technical, and interpersonal skills to excel in their journey at S-VYASA.



Guruji Dr. H R Nagendra felicitated Actor **Vidyut Jamal** at Shruti Mandir in SVYASA on 16 January. Vidyut Dev Singh Jammwal is an Indian actor, martial artist and film producer and a practitioner of Kalaripayattu. Also present at the felicitation was Dr. Arun Kumar Garg who is a Clinical Professor of Pathology in the Faculty of Medicine at the University of British Columbia and Visiting Distinguished Professor at S-VYASA, Bangalore, India.



YIC Students  
@ Swasthya Yoga Kendra



## S-VYASA and Sushrutha Honor Republic Day with Cultural Pride



Jan 28: On the morning of January 26, 2025, students from SVYASA, Sushrutha Ayurvedic Medical College and Hospital, and Sushrutha College of Nursing gathered to celebrate Republic Day. The event, which began at 7:30 AM, was a vibrant display of patriotism and cultural pride. Many students arrived dressed in traditional ethnic costumes, adding a colorful and festive atmosphere to the occasion.

The celebrations did not end with Republic Day. Two days later, on January 28, 2025, a special recognition ceremony was held during the Prarthana Milan session. This event was graced by distinguished guests, including Dr. Manohar Shinde, the Maitri Milan Guest, and Yogashree N.V. Raghuram, the founder and spiritual guide of Yoga Bharati, along with other faculty members. The highlight of the session was the awarding of the Best Ethnic Boy and Girl titles to students who had showcased exceptional traditional attire during the Republic Day celebrations.

The awards were distributed across different departments and colleges. In the School of

Yogic Sciences (SYS), Mr. Kedar, a Ph.D. student, was honored as the Best Ethnic Boy, while Ms. Manasa, an M.Sc. student, received the Best Ethnic Girl award. From the Bachelor of Naturopathy and Yogic Sciences (BNYS) program, Mr. Saketh A Rao, a first-year junior, and Ms. Janaranjini, a first-year senior, were recognized as the Best Ethnic Boy and Girl, respectively.

Similarly, at Sushrutha College of Nursing, the titles were awarded to two B.Sc. freshers - Mr. Abhi Dev and Ms. Ashwini - who stood out for their elegant ethnic attire. Meanwhile, from Sushrutha Ayurvedic Medical College and Hospital, the titles were awarded to BAMS students Mr. Aniket 1<sup>st</sup> year junior and Ms. Archana second year junior.

Another notable feature of the session was the recognition of an M.Sc. Yoga student Mr. Ayush Mishra, who was awarded for his exceptional achievement. Ayush had been selected to represent the National Service Scheme (NSS) in the state-level Republic Day parade.



## S-VYASA and GEMS Sign MoU for Integrative Medicine



Feb 14: Officials from Great Eastern Medical School & Hospital (GEMS), Srikakulam, Andhra Pradesh, visited S-VYASA to formalize a Memorandum of Understanding (MoU) between the two institutions. This collaboration aims for advancement of integrative medicine.

The distinguished representatives from GEMS included Dr. D Lakshmi Lalitha, Principal; Dr. Reena Nayyar, Advisor Dean; Dr. Jyotchna, Academic Coordinator; Dr. Nagarjuna, R&D Head; and Mr. Bhaskar, AGM HR.

Representing S-VYASA in this significant initiative were Dr. Amit Singh, Chief Medical Officer of Arogyadhama; Dr. Apar Saoji, Principal of SVYASA School of Yoga and Naturopathy Medicine; Dr. Alok Ro, Principal of Sushrutha Ayurvedic Medical College and Hospital (SAMCH); and Dr. Prashant V Mangalvedhe, Principal of the School of Physiotherapy.



Jan 28: **Dr. Manohar Shinde** is a psychiatrist and former private practitioner in Glendale, Los Angeles, and a teaching clinical faculty at UCLA (University of California, Los Angeles), USA Medical Schools, and the Institute for Contemporary Psychoanalysis, with experience as a medical director in multiple institutions, at S-VYASA.



## New Chancellor Engages Faculty in Interactive Session

A meeting for all teaching faculty members from various schools was held at Samskruti Bhavan on January 24, 2025, at 3:00 PM. The newly appointed Chancellor, Prof. K. Subrahmanyam, engaged in an interactive session with the faculty.



Dr. Veena S. Gandhi who visited Prashanti Kutiram was felicitated during the Prarthana Milan on 30th January 2025. She is an Obstetrician-Gynecologist by profession in USA and also has been working as a Yoga Instructor.

**A Star in the Making: Young Prodigy Stuns Audience with Yogic Mastery**  
Ms. Nikitha, a 10-year-old girl demonstrated advanced yoga poses at Prarthana Milan in S-VYASA on 3 February 2025.



YIC 4<sup>th</sup> Batch  
Participants  
@ Swami Vivekanand  
Yoga Sikshana  
Samithi, Hosakote,  
Bengaluru

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