

# YOGA SUDHRA

A Monthly Journal of SVYASA (Deemed to be University)



Mr. N Enkhabayar  
Hon'ble Former President  
& Prime Minister of Mongolia

2023  
S-VYASA  
University  
Campus



Hon'ble Governor of Karnataka  
**Sri Thaawar Chand Gehlot Ji**  
at Founder's Day of Prashanti





# CHANDRAYAAN 3

A set of five Samskrita Verses on Chandrayan 3 with meaning

## ॥ चन्द्रयान-पञ्चकम् ॥

Prof M Jayaraman  
SVYASA University, Bengaluru



CHANDRAYAAN 3

तलस्पर्शितया कार्यात् वैज्ञानिकगणस्य नः ।  
तलस्पर्शोऽद्य चन्द्रस्य चन्द्रयानेन साधितः ॥१॥

Chandrayan could touch the ground on the moon (talasparsha) because of the in depth (talasparsha) work done by our scientists.

Prof M Jayaraman, SVYASA University, Bengaluru, jayaramm@gmail.com

CHANDRAYAAN 3

सोमनाथस्य नेतृत्वे सोमनाथा वयं कृताः ।  
सोमनाथकृपा भूयात् विश्वनाथत्वसिद्धये ॥२॥

Under the leadership of Dr Somanath (ISRO Chairman) we became lords of the moon (Somanatha). Let Lord Somanatha (Shiva) bless us to reach the leadership of the world (Vishvanathatva).

Prof M Jayaraman, SVYASA University, Bengaluru, jayaramm@gmail.com

CHANDRAYAAN 3

विक्रमार्जितसत्त्वस्य स्वयमेव मुगेन्द्रता ।  
विक्रमेण हि सम्प्राप्ता स्वयमेव विशिष्टता ॥३॥

By Vikrama/valour the Lion becomes the leader on its own. Aided by Vikram (lander) a special position has been achieved today.

Prof M Jayaraman, SVYASA University, Bengaluru, jayaramm@gmail.com

CHANDRAYAAN 3

प्रथमेनार्जितं ज्ञानं द्वितीयेनार्जिता धृतिः ।  
तृतीयेन तु साफल्यं चन्द्रयानेन यत्नतः ॥४॥

By first attempt knowledge was attained. By the second attempt fortitude/fighting spirit. By the third attempt success was attained by Chandrayan.

Prof M Jayaraman, SVYASA University, Bengaluru, jayaramm@gmail.com

CHANDRAYAAN 3

शुक्लपक्षस्य सप्तम्यां श्रावणे मासि शोभने ।  
शुभसन्ध्यासुवेलायां चन्द्रः प्राप्तः शमस्तु नः ॥५॥

In the most auspicious Shuklapaksha, Saptami, Shrawana month & Shobhana year, during the auspicious evening time, the moon has been attained/we have landed. Let all wellbeing attend us.

Prof M Jayaraman, SVYASA University, Bengaluru, jayaramm@gmail.com

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

# योगसंज्ञितम्

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Editor

**Dr. H R Nagendra**

Chancellor, SVYASA  
Bangaluru

Asst. Editor

**Dr. Aarti Jagannathan**

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**Chandrashekar V**

Sharadh Enterprises  
No. 51, Car Street, Halasuru  
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ph: 080 - 2555 6015  
sharadhenterprises  
@gmail.com

**SVYASA**

**Deemed to be**

**University**

No. 19, Gavipuram Circle  
Kempe Gowda Nagar  
Bangalore - 560 019  
ph: 080 - 2661 2669  
telefax: 080 - 2660 8645  
yogasudha@svyasa.edu.in  
www.svyasa.edu.in

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*My dear Brothers and Sisters,*

India, a land known for its rich heritage and ancient wisdom, has been making remarkable strides in both scientific and spiritual realms. In recent years, two significant pursuits have captured the world's attention: Chandrayaan, India's lunar exploration program, and Yoga, a profound spiritual and physical discipline. While seemingly distinct, these two endeavors share a deep connection that reflects India's holistic approach to knowledge and exploration.

### **Chandrayaan: India's Cosmic Odyssey**

Chandrayaan, India's lunar exploration program, has been a testament to the country's growing prowess in space exploration. Launched by the Indian Space Research Organisation (ISRO), Chandrayaan has opened up new horizons in our understanding of the moon and the cosmos. With the successful Chandrayaan - 1 mission in 2008 and Chandrayaan - 2 in 2019 and Chandrayaan - 3 landing on the south pole, India has showcased its scientific acumen on the global stage.

Chandrayaan represents India's commitment to expanding the frontiers of human knowledge, fostering international collaboration, and providing valuable insights into the moon's geological history and potential resources. It serves as a source of inspiration for the youth, encouraging them to explore the limitless possibilities of the universe. Chandrayaan embodies the pursuit of scientific excellence and reinforces India's position as a key player in the global space community.

### **Yoga: The Inner Journey**

Yoga, on the other hand, is a profound spiritual and physical discipline that has been practiced for thousands of years in India. It offers a path to inner peace, holistic well-being, and self-realization. Yoga is not merely a set of physical postures; it is a way of life that encompasses mental, emotional, and spiritual growth.

The practice of Yoga involves various techniques such as asanas (postures), pranayama (breath

control), meditation, mudras, bandhas, kriyas and continuous growth towards Ultimate Reality of Infinite Bliss, Knowledge, Power, Freedom and Mindfulness. It has gained immense popularity worldwide for its ability to reduce stress, improve mental clarity, prevent diseases, promote positive health, and promote a harmonious relationship between the individual and the universe, fostering a sense of interconnectedness and oneness.

### **The Cosmic Connection**

While Chandrayaan explores the outer cosmos, Yoga delves into the inner cosmos of the human mind and spirit. Interestingly, these two pursuits are deeply interconnected. Yoga teaches us to look within, to explore our innermost thoughts, emotions, intellect, and beyond to connect with our true selves. It is a journey to the depths of consciousness, much like Chandrayaan's journey to the moon's surface.

Moreover, both Chandrayaan and Yoga reflect India's ancient wisdom and its ability to integrate science and spirituality. They remind us that scientific exploration and spiritual growth are not mutually exclusive but rather complementary facets of the human experience. Just as Chandrayaan seeks to understand the cosmic mysteries, Yoga aims to unravel the mysteries of our own existence.

### **Conclusion**

Chandrayaan and Yoga, though distinct in their objectives, share a common thread of exploration and self-discovery. They embody India's multifaceted approach to knowledge, where science and spirituality coexist harmoniously. As India continues its cosmic journey through Chandrayaan and its inner quest through Yoga, it sets an example for the world - a reminder that the pursuit of knowledge, whether in the external universe or the inner self, can lead to greater understanding, unity, and enlightenment.

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

Wishing you all a very happy and prosperous Independence Day 2023.

We completed the year Aazaadi ka Amruta Mahotsav with several programs held all over the nation and even outside at all our Consulates and Cultural Centres.

This is the day of paying tributes and homage to all the martyrs who sacrificed everything including their lives for Independence. Different sect of people contributed in different ways in the struggle of Independence. The revolutionaries like Bhagat Singh, Aazaad Chandra Shekhar, Raj Guru, Sukha Dev, Damodar Veera Savarkar, Jhansi ki Rani Lakshmi Bai, Tantya Topi, Sangolli Rayanna, Kitturu Rani Chennamma and many more took the path of war, fight of agitation and struggle to ignite and kindle patriotism and nationalism among the youths to be ready to sacrifice everything to get the freedom. Most of them were either killed, hanged or put into a lifetime vigorous imprisonment by the British government.

It was an un pardonable and shameful crime by those leaders who were in the fore front of the movement that, they didn't protest and war the rulers for such kind of un human punishments on the patriotic warriors.

The moderators like Bipin Pal, Laala Lajpath Roy, Bala Gangadhara Tilak, Sardar Vallabha Bhai Patel, Gopala Krishna Gokhale, Aurobindo Ghosh and many others united the people to fight against the colonial rule.

Contribution of the Chief Commander of Indian National Army and the great nationalist Subhash Chandra Bose who had organised a

strong military base to fight against the British was immense and memorable. It was most unfortunate that Subhash Chandra Bose became immortal by flight crash, the cause of which is still not known. Everyone should whole heartedly salute and pay tributes to the great soul.

By the time Indian National Army was planning outside India to declare the final war for freedom, Britishers were shaken and somehow wanted to get out of India by handing over Independence with a face saving. Britishers created a tricky plot for the entry of the group following Nonviolence and they were only invited for the round table meeting. Everyone know the outcome of the meeting that, the country was divided into two states based on the religion as Pakistan and India.

Subsequently Pakistan got bifurcated in to Pakistan and Bangladesh both Islamic nations but India remained as a Secular country which is causing several social and security problems on day-to-day basis. We have already spent 76 years of Independence and the country is facing the problem of minorities and majorities and there is no harmony amongst different religions. India has been progressive in all the fields and sectors from the day of Independence slowly, which got accelerated under the dynamic leadership of our Hon'ble Prime Minister, Sri Narendra Modi ji.

Today our country is self-sufficient on most of the agricultural and food products. Some agricultural and horticultural products are exported to different countries. India stands p6 ▶▶

*With Pranams*

**Vaidya Dr. B R Ramakrishna**

Vice Chancellor, S-VYASA Deemed to be University, Bengaluru

Editor in Chief 'RAJAS' Journal of AYUSH, RGUHS, Bengaluru





# S-VYASA

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



## Programs in YOGA

## Programs in YOGA

### Doctoral & PG Programs:

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

### UG Programs:

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

### Certificate Programs:

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

### Programs in ODL

(Open & Distance Learning)  
DYT (Diploma in Yoga Therapy)  
BSc (Yoga)  
MSc (Yoga)  
YIC (Yoga Instructor's Course)  
Ph: +91-80-2263 9901/ 02  
[www.svyasadde.com](http://www.svyasadde.com)

+91-80-2263 9968 ; +91-87629 96815

admissions@svyasa.org ; apply online & visit: [www.svyasa.edu.in](http://www.svyasa.edu.in)



## ब्रह्मसूत्रम् (Brahmasūtram)

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



### यत्रैकाग्रता तत्राविशेषात् (ब्रह्मसूत्रम्-४-१-११)

Yatraikāgratā tatrāviśeṣāt (Brahmasūtram-4-1-11)

**Meaning:** *Wherever concentration of mind (is attained), there (it is to be practised), there being no specification (as to place).*

We are proceeding further on the line of *Sadhana* in this *Adhikarana* as a continuation of *Sadhana Adhyaya*. Means and destination in any journey go hand in hand. In Samskritam, this is called *Karya* (desired product) and *Kiarana* (tools or means), *Prayojya* (obtained result) and *Prayojaka* (instrument for achievement); as the means, so the end. Means and goals have been organized accordingly in different fields and for different purposes. For instance, to make excellent cloth, a tailor needs fine quality threads; for a beautiful pot, a potter needs well-prepared clay; similarly, one must organize all the tools including Body, Mind, Intellect, etc., for a purpose. Amongst all, the most essential readiness is of the mind, which should be prepared well for all the steps of *Sadhana*.

In the previous chapters, we looked at yoga as a tool with *Asana*, *Pranayama*, *Dhyana*, *Samadhi*, etc. With meticulous preparation, one critical aspect is focus of mind. If the mind is not focused or concentrated on a given subject, the whole process of *Sadhana* weakens itself. Efforts fall futile. The mind must flow in one direction when needed, towards the object of *Upasana* as suggested in *Upanishads*, *yogic texts*, and other *Shastras*. The very *Sadhana* should not be confined to just *Sadhana*; the mind should focus on even tiny actions such as walking, talking, dancing, drawing, farming, brooming, grooming, etc. The focus must be irrespective of the preferences given in life. In fact, a true

sense of yoga is nothing but transforming every action into a meditation process. Success is bound to occur, however, only when focused. What should be the proper way to spread mat, a cleaned area with an evenly prepared floor so that readiness of the mind happens coherently. These preparations are not just for meditation but also for *Japa*, *Tapas*, *Veda-chanting* or whichever action demands the stillness of body and mind.

All these seem insignificant apparently, but as part of the preparation for *Sadhana*, these are critical factors to succeed in the spiritual journey. The condition of today's so-called seekers has become the opposite in intention. They look for just convenience and comfort, and preparation must be understood to be comfort-driven facilitation that one forgets about the goal itself. The very purpose of this preparation is to make the mind one-pointed on divine form. Concentration, channelisation and sublimation must be kept behind all the efforts in the process of *Sadhana*.

In general, any disciplined, committed and goal-oriented practices result in the purification of all 72,000 *Nadis* carrying the vital energy throughout the body. Getting up early from bed and practising *Pranayama* will assist one in discarding all negative mental thoughts and intellectual tendencies naturally. Several meticulous statements are available in different *Shastras* about the methods of physical preparation. When one progresses, the strictness p6 ►►

## «p3 Message from the Vice Chancellor

at the fifth position in the world on GDP and economy. Our foreign exchange reserve has made a record over the past years. There is a total comfort feeling of safety and security among the citizens. Our defence forces have been updated to face any challenges and threats posed by Super Power countries. Industrial growth and startup companies have crossed all the previous years record. India is the fastest country in the construction of high-quality roads, high ways, airports and other infrastructures. In the field of Education, Science and technology a break through is seen every day. Covid control and management through Indigenous, most effective and safe Vaccines, recent successful Chandra Yaana-3, establishing AIIMs and IITs in different cities, manufacturing of Electric vehicles, establishment of IT, BT, AI, Space technology Institutes are the few live examples.

It was a very proud moment to all our country men to watch the safe and gentle landing of the Moon Lander Vikram of Chandrayaan - 3 at the most Southern pole point of the moon and has become a member of International Lunar Club. It shows how our Scientists are capable,

accurate and perfect. Let we all together express our Abhinandans and Pranams to the entire team of ISRO under the dynamic leadership of Dr. Somanath ji, the Director.

It so heartening to the announcements made by our Hon'ble Prime Minister while addressing the successful congratulatory meet of all the Scientists of ISRO that the Chandrayaan - 2 immortal area as Tiranga point, Chandrayaan - 3 landing spot as Shiva Shakti point and celebration of National Space Day on 23<sup>rd</sup> of August every year.

The way in which our Hon'ble Prime Minister hugged and treated our Scientists will be memorable for ever. We all fortunate to witness the event.

The whole ceremony was a blend of Science and Spirituality.

We have begun our journey to reach Swarna Mahotsav of Independence with lots of aspirations and expectations to make India the Super Power, Vishwa Guru. Athma Nirbhara Bharath and finally Vasudhaiva Kutumbakam.

## «p5 ब्रह्मसूत्रम् (Brahmasūtram)

will be reduced when the mind strengthens and becomes confirmed to the goal. Strict rules of time, place, and conditions will be insignificant when the mind gets focused, one-pointed, and concentrated.

In Vedanta, *Sadhana* (means) and *Sadhya* (target) are not absolutely different compartments. Preparation as part of *Sadhana* is very much part of achieving the goal. As the mind gets sharper, it gets closer to *Siddhi*. If *Samadhi* is the goal, *Siddhi* is a byproduct; the consequence of *Sadhana* results in *Siddhi*. Making the mind free from psychological vices, resulting in an unwavering condition of the mind itself is preparation. When the mind is well prepared, the destination is just one unit away from achievement. Collective and conglomerative little byproducts are narrated as *Siddhi* of *Sadhya*, not just a single one-pointed dichotomy of

binary as in discrete numbers. We see this principle applied almost in every phenomenon happening in day-to-day actions; in a music orchestra, different instruments unique to their own quality of sound produced in harmony to the vocal music create symphonic music; in food preparation, many ingredients having different tastes come together to make an enjoyable edible food and so on in every case. All these little contributions of each and how they participate in the result matters. Similarly, Yoga, Yama, Niyama, etc., help a seeker in one way or the other to uplift from the present condition of ignorance.

Life after death, the journey of individuals, and the mode of transmigration based on one's action will be dealt with in the next *Adhikarana*.

*to be continued...*



# Founder's Day celebrations in Prashanti



Felicitation to Sri Thaawar Chand Gehlot Ji, Hon'ble Governor of Karnataka

On the auspicious occasion of Founder's Day, the School of Yogic Sciences, which is given the responsibility of conducting the event extended a warm invitation to the esteemed Chief Guest, Sri Thaawar Chand Gehlot Ji, Hon'ble Governor of Karnataka and other dignitaries. The celebration took place on Tuesday, August 15, 2023, from 11:30 am to 12:30 pm at the SVYASA University Campus.

The event was graced by the presence of dignitaries such as Dr. H R Nagendra Ji, Hon'ble Chancellor; Dr. B R Ramkrishna, Vice-Chancellor; Dr.

Manjunath N K, Pro- Vice Chancellor & Director of Research and Prof. S. Siva Sankar Sai, Registrar. The proceedings commenced with the rendition of the National Anthem, followed by the ceremonial lighting of the lamp.

Dr. Ramkrishna B R delivered the welcome



Sri Thaawar Chand Gehlot Ji



Launch of S-VYASA School of Physiotherapy



address, setting a positive tone for the event. An overview of ongoing academic programs and research projects conducted by Anvesana was provided by Dr. Manjunath N K, Pro Vice-Chancellor & Director of Research at S-VYASA. He recalled with gratitude the yeoman service rendered by the founders like, Lakshmi Amma, Sri A S N Shastry Ji and others.

The inauguration of the School of Physiotherapy was also an important highlight of the event, graced by the Hon'ble Chief Guest, Sri Thaawar Chand Gehlot Ji. In his address, he emphasized the significance of yoga for health and well-being.

Dr. H R Nagendra Ji, the Hon'ble Chancellor acknowledged the diverse academic programs and integrated approaches offered through Arogyadhama, catering to individuals dealing with Non-Communicable Diseases (NCDs) and lifestyle disorders. Further he elaborated on how yoga is enhancing the health of such individuals

based on the Research findings.

A felicitation ceremony was held to honor Sri Thaawar Chand Gehlot Ji, the Hon'ble Governor of Karnataka, for his presence and valuable insights. The Chief Guest shared his thoughts on the importance of incorporating regular yoga practice into one's routine.

The event concluded on a high note with Prof. S Siva Sankar Sai, Registrar, expressing gratitude through the Vote of Thanks. The National Anthem marked the end of the program, instilling a sense of unity and patriotism.

In summary, the Founder's Day Celebration at S-VYASA was a memorable event marked by insightful discussions, inaugurations, and expressions of gratitude. It highlighted the profound benefits of yoga and its integration into academic and healthcare contexts. The presence of esteemed guests and scholars added to the significance of the occasion.





## Visit of Hon'ble Former President and Prime Minister of Mongolia



Hearty Welcome to Mr. N Enkhbayar, Hon'ble Former President and Prime Minister of Mongolia

On the 12<sup>th</sup> of August 2023, we had the prestigious visit of the Hon'ble Former President and Prime Minister of Mongolia, Mr. N Enkhbayar. He was sent as the State Guest under "Distinguished Visitors Program" of ICCR, Govt. of India. S-VYASA organized a program the Hon'ble Former President of Mongolia to address the students and staff of the University.

The guests arrived at the Prashanti Kutiram and they were welcomed by the Hon'ble Chancellor Dr. H R Nagendra, higher officials of the University, and other faculty members with the *Poorna Kumbha* at Tarangini. Thereafter, they

were taken to the temple and Shruti mandir visit. A one-hour program was organized at the Samskriti Bhavanam which began with the traditional lighting of the lamp and invocation. Dr. B R Ramakrishna, Vice- Chancellor of the University delivered the welcome address, and Dr. N K Manjunath, Pro Vice-Chancellor addressed the gathering. This was followed by felicitation of the guests, Mr. N Enkhbayar, his daughter RincheInkahn Enkhbayar and the Ambassador, Embassy of Mongolia, New Delhi, Mr. Ganbold Dambajav, in the typical Karnataka tradition.



Felicitatio to Mr. N Enkhbayar



At Anvesana Research Laboratories



During the visit to **Anvesana Research Laboratories** and **Arogyadhama: Holistic Research Health Home**

Former President thereafter gave his address as Chief Guest, which portrayed his immense respect he has towards the Indian culture and practices. He wished his best for the University. Our Guruji also addressed the gathering with his vibrant thoughts and also thanked the chief guest for his visit to our campus. The vote of thanks was proposed by Prof. S. Siva Sankara Sai, Registrar of S-VYASA University. The guests also enjoyed the spectacular, artistic and rhythmic yoga demonstration, by S-VYASA students. The program concluded with a group photo session, followed by the Shanti Mantra.





# S-VYASA

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



Division of Yoga-Spirituality



## VMAC-VTR

Varahamihira  
Advanced Centre of  
Vedic Technology  
Research

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

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

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

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

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

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

### Courses offered:

**Certificate Program  
in Medical Astrology  
(CPMA) 1 month/ 6 months**

**Diploma Program  
in Medical Astrology  
(DPMA) 6 months**

**MSc-YVT  
(Yoga & Vedic Therapy) 2 yrs**

**BSc-YVT (as per NEP)  
(Yoga & Vedic Therapy) 4 yrs**

for more details, write to us: [spirituality@svyasa.edu.in](mailto:spirituality@svyasa.edu.in)  
apply online & visit: [www.svyasa.edu.in](http://www.svyasa.edu.in)



## Vivekananda Yoga Anusandhana Samsthana

(VYASA, Register Charitable Society)

'Eknath Bhavan', #19 Gavipuram Circle, Kempegowda Nagar, Bengaluru - 560 004

### Application for YIC Volunteer Post

1. Name (in CAPITAL) : .....
2. Age : ..... DoB : .....
3. Sex : ..... Marital Status : .....
4. Name of the Parents/ Wife/ Husband/ Guardian : .....
5. Nationality : .....
6. Blood Group : .....
7. Permanent address : .....  
.....  
Current address: .....  
.....
8. Contact No : .....
9. Email ID : .....
10. Emergency Contact : .....

Contact Person Name	
Relation	
Contact No	
Email ID	
RNT1	
RNT2	
VT1	
VT2	

### Persons who are RNT1 and RNT2 Schemes (Retired but not Tired) or VT1 and VT2 (Volunteers Team) are welcome to join

- Duration 3 months to begin with
- Stay in Prashanti Kutiram and work under me
- Undergo systematic training for their growth through Karma Yoga tools.
- If they find it attractive/ useful and gel with us, we will renew it for the next 3 months at a time.
- **Scheme 1:** Their Boarding and simple Lodging will be taken care of by VYASA organisation.
- **Scheme 2:** They will apy ₹ 6000/ month for their simple Boarding and Lodging; more if they want better accommodation.

#### Declaration:

*I, hereby declare that, I shall abide the rules & regulations of VYASA and will render FREE Service without any financial obligation from the organization.*

*I hereby declare all the information mentioned is True to the Best of my knowledge and any information if found to be untrue, I will leave Prashanti Kutiram, VYASA voluntarily.*

*I accept that my tenure will be for a period of 3 months from the date of joining. I accept & obey the decision of the Management in all matters.*

**Signature of Candidate**

**Date:**



## Yoga Bhāṣya Sampat Series

# Known Yogic Verse Lesser Known Traditional Insight! – 9

## Standard Rules for Inhalation, Holding the Breath and Exhalation in Prāṇāyāma

In the practice of Prāṇāyāma, three crucial components are Inhalation, Breath Retention (Holding the breath), and Exhalation. These facets are considered fundamental. However, there are specific guidelines and principles outlined in traditional texts concerning these aspects. These guidelines provide prescribed thumb rules for practitioners to follow.

The Haṭhayogpradīpikā, verse 2.18, emphasizes the importance of performing Pūraka (Inhalation), Kumbhaka (Breath Retention), and Recaka (Exhalation) in a Yuktam manner, which translates to a gradual approach. It is within the Jyotsnā commentary that we find a more comprehensive understanding of the standards to be upheld during Inhalation, breath retention, and exhalation.

### The Verse

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तञ्च पूरयेत् ।  
युक्तं युक्तञ्च बध्नीयादेवं सिद्धिमवाप्नुयात् ॥ १८ ॥

*yuktam yuktam tyajedvāyuni  
yuktam yuktañca pūrayet |*

*yuktam yuktañca badhnyādevaṃ  
siddhimavāpnuyāt || 18 ||*

One should gradually exhale the breath and as gradually inhale it; one should also restrain it gradually. Thus, siddhi is obtained. (Translation from Hathayogapadeepika, Theosophical society, 1972- <https://archive.org/details/hathayogapradipika/page/n225/mode/2up?view=theater>)

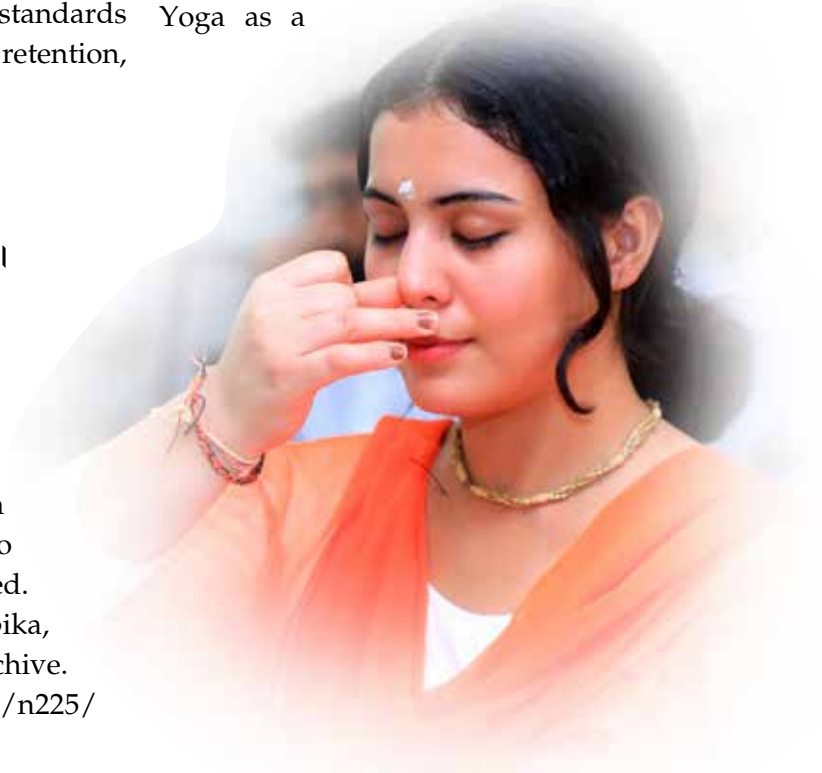
■ Prof. M Jayaraman  
Dean, Division of  
Yoga - Spirituality, S-VYASA



### Yoga Bhāṣya Sampat

As evident from the provided translation, Haṭhayogpradīpikā recommends the gradual execution of the breathing components (Pūraka, Recaka, and Kumbhaka). However, the exact definition of 'gradually' in the context of Inhalation, Exhalation, and Breath Retention remains ambiguous.

Considering  
Yoga as a





practical science, it demands precise guidelines to ensure effective practical application.

In this scenario, the Jyotsnā commentary on the mentioned verse emerges as a valuable resource. It offers practical insights that are accessible and useful for practitioners. This commentary bridges the gap by providing practitioner-friendly instructions, aiding individuals in implementing Prāṇāyāma with accuracy and efficacy.

### The Jyotsnā commentary

वासु प्राणं युक्तं युक्तं त्यजेद् । रेचनकाले शनैः शनैः एव रेचयेत् न वेगतः इत्यर्थः । युक्तं युक्तं च न चाल्पं नाधिकं च पूरयेत् । युक्तं युक्तं च जालन्धरबन्धदियुक्तं बध्नीयात् कुम्भयेत् । एवमभ्यस्येच्चैत् सिद्धिं हठसिद्धिमवाप्नुयात्

*vāyuniṁ prāṇaṁ yuktam yuktam tyajed | recanakāle śanaish śanaish eva recayet na vegataḥ ityarthah | yuktam yuktam ca na cālpaṁ nādhiḥ ca pūrayet | yuktam yuktam ca jālandharabandhadīyuktam badhnīyāt kumbhayet | evamabhyasyecchet siddhiṁ haṭhasiddhimavāpnuyāt*

Exhalation should be a gradual process. During exhalation, one has to release the breath slowly rather than quickly. Inhalation needs to be a gradual process, with appropriate volume of air taken in – not too little, not too much. In breath retention, it's advised to approach it gradually - incorporating the Jalandhara and other Bandhas as part of the practice. By adhering to these principles in practice, practitioners can achieve success (in Prāṇāyāma).

### Discussion

As evident from the translation – the thumb rules that emerge from the above commentary are –

- The exhalation phase in all Prāṇāyāmas should generally be conducted slowly, unless specific instructions state otherwise. The exception is limited to bhastrīkā among Prāṇāyāmas and kapālabhati among the Kriyās, where rapid breathing is recommended. However, for every other Prāṇāyāma such as sūryabhedana, ujjāyī, sītkārī, and so forth, a deliberate focus on gradual exhalation is imperative during practice
- In all Prāṇāyāmas, inhalation should align with

one's individual capacity. While the commentary mentions that the volume should strike a balance – not too little, nor excessive – practical experience reveals that starting with a smaller volume and gradually increasing it as lung capacity develops is effective. Nonetheless, the primary emphasis during inhalation remains on the volume of air taken in.

Breath retention should be performed in conjunction with the three Bandhas, commencing with the Jalandhara Bandha. Jālandhara, mūla, and uḍḍiyāna are the Bandhas to be integrated into all Prāṇāyāmas involving breath retention following inhalation. Although at the outset, incorporating the Bandhas during breath retention might pose a challenge, consistent practice should progressively enhance this capacity. The notion of employing Uḍḍiyāna Bandha while holding the breath might raise queries; an exploration of this topic can be seen here - <https://www.indicayoga.com/three-bandhas-in-ha%e1%b9%adhayogapradipika-a-textual-study-based-on-jyotsnā-commentary-of-brahmananda/>

### Conclusion

While these well-defined standards have been elucidated within the extensive commentary literature on Yoga, an inquiry arises regarding the extent to which research studies on Prāṇāyāma have acknowledged and explored these prescribed standards. It's crucial to note that realizing the comprehensive benefits of Prāṇāyāma as promised in the texts might indeed hinge upon adhering to these standards. Consequently, research study designs should encompass these established Prāṇāyāma standards.

Incorporating these standards as a protocol within scientific investigations on Prāṇāyāma could be both scientifically sound and constructive. Explicitly outlining these standards and justifying the degree to which they were followed can foster a robust and rigorous approach in research practices. The integration of a textual-standards-adherence protocol concerning Prāṇāyāma practices has the potential to elevate the caliber of research studies in this field.



# Brahma - the creator


Brahma is one of the most important Hindu Gods found in all scriptures starting from the Vedas up to Puranas and also in all regional scriptures throughout India. In the Rig Veda he is extoled as found below.

“Hiranyagarbha was born first. He was the one born-lord of the world. He held the earth and space. Whom should we serve with oblation? Who he is to whom we should serve with oblation, who gives vital and might, whose order gods adore, whose shadow is both mortal and immortal?

Who he is to whom we should serve with oblation, who is the one king of the living world, who is the lord of quadruped and biped? Who he is to whom we should serve with oblation, by whose grandeur the mountains become snow-capped and sea is filled with water and the directions become whose hands?

Who he is to whom we should serve with

■ *Dr. R Rangan*  
*Renowned Vedic Scholar*



oblation, by whom the space and dynamic earth are strengthened, by whom light and joy get established and who made water in the atmosphere? Who he is to whom we should serve with oblation, whom the roaring earth and space, that move well-established with protective force, saw with mind and where the dawned sun shines?

The great all-pervading waters, bearing the womb, generated the fire. Then one vital of gods was born. Whom should we serve with oblation? Who he is to whom we should serve with oblation, who saw through grandeur the waters, bearers of dexterity and generators of Yajna and who is the one God of all gods?

Who he is to whom we should serve with oblation, who being truthful in his Dharma created the earth and space, and captivating great waters? May he not harm us (Rig Veda, 10.121.).”

In spite of Hiranyagarbha’s significance in the Rig Veda like his bearing of the universe and its lordship we need to understand that he too was born. Though he is called as Hiranya-Garbha which means the golden seed he too has his cause. The seventh Mantra here which describes the birth of Hiranyagarbha should be noted. “The great all-pervading waters, bearing





the womb, generated the fire. Then one vital of gods was born. Whom should we serve with oblation?"

The great all-pervading waters are nothing but the stream of fundamental energy throughout the Veda. This is the source of Hiranyagarbha. Hiranyagarbha here is called as 'Eka Asu' one vital of all vitals. This is 'Mukhya Prana.' This is how he is seen in Agamas and Puranas. Fundamental energy stream is the unmanifested Nature which is called as Avyakta in Sankhya philosophy.

This Hiranyagarbha is the presiding deity of Mahat-tattva, which is the primordial ebbing of creation. Though it is inexplicable, Puranas try to make us understand about it. We experience in deep meditation, a state featured with clarity and peace with very few mutations (Bhagavata Purana, 3.26.22.). This is a glimpse of Mahat. When it occurs in a cosmic way in the beginning of creation, it can be taken as Mahat. Another example can be the soft stirring of the sea in the middle with extremely less tides.

This Mahat tattva and Vijnana Maya Kosha of Vedanta are highly connected. While describing Vijnana Maya Kosha, Taittiriya Upanishad says, "Shraddha (sincerity) is the head of Vijnana Maya kosha. Ritam (cosmic order) is the right wing. Satyam (truth) is the left wing. Yoga (calming the psychic modes) is the soul. Mahat is the end." Brahma or Hiranya Garbha is the presiding deity of Vijnana Maya Kosha.

Vijnana Maya Kosha as the name suggests can be understood as the sheath of Vijnana (intelligence/discriminative intelligence) peripherally. Vijnana Maya Kosha is also connected to the soul with the prime adjuncts which we can call as Jivatman. Vijnana Maya Kosha is the first manifestation happening after the as if combination of the seer and seen. This is the first layer of Jivatman, for which this knowing entity is named as Vijnana-atman too in the early Vedanta.

Since Brahma is the presiding deity of Vijnana Maya Kosha, he is the God of science too. He is the researcher-god. He struggles with his research and queries and finally succeeds in his discovery. Due to his constant queries, he is

called as 'Kah' in the Vedas which means 'Who or what?'

Brahma is the central figure in the second and the third books of Bhagavata Purana. In the second book, Narada goes to his father and asks, "I think that you are the highest. But even you seem to meditate on something. What is that?" Then Brahma starts to explain his cause. Responding to Narada's query, Brahma narrates his first sincere search.

As soon as Brahma was born on the lotus all alone, he started to search for his source. He entered into the cosmic water holding the lotus-stem and could not find its origin. Finally, he came back and got seated back on the lotus. Then he heard an inner voice 'Tapa' which he understood as, "don't search outside; but within." By this he started to search within. Transcending all adjuncts he could see his cause, his father, Narayana, the Lord.

Narayana is in Yoga-Nidra, in a deep meditation. Brahma extols Narayana for a long time. Finally, Narayana blossoms his eyes and blesses Brahma and impels him to create. But Brahma resists: "creation is a work of rajo-guna (accelerated energy), when I wish to be peaceful" Narayana blesses: "don't worry. You will not fall. I shall impart my knowledge to you. I alone existed before creation. I alone will remain after the merge. That which exists in between also is me. All appearances are Maya."

With the blessings of Narayana, Brahma starts to create. Bhagavata's third book details Brahma's experimentations while creating the world. Everywhere Brahma experiments. He is the God of analysis. So many trial and error methods. He goes into deep meditation having Sattva (peaceful mood) and creates four sages named Sanakas. They were not interested to take Brahma's job further. They renounced the material life and went away.

He was annoyed. This created rage in him from which Rudras emerged to destroy the world. They were calmed by him. Then he created various prototypes or primordials named Prajapatis. They created the world further. Various species like celestials, quadruped and biped are the succussions of these Prajapatis.



The list of various Prajapatis and their gradual successions is given in Bhagavata. A couple Manu and Shatarupa was created to govern the humans. In between, the creation of day and night, ocean, seasons- all are described.

These two books are not in a razor like modern scientific language. But many scientific insights are couched in the imageries, stories, myths and fables found in these books. An important understanding which we can derive from Purana-description of creation and Charles Darwin's theory of species is that we all including all varieties of species belong to a single family.

In all these myths, images and fables, we see a constant experimentation of Brahma, his analysis, his effort to create. All these shows him as God of analysis. That is why in all sculptures and paintings of Hindu traditions he appears as an old man with long white beard with a contemplating mind and long face.

His Father Narayana is painted as a young boy always in his prime youthfulness. Bhagavatam says that Narayana is Nitya Kishora or ever at his teen. He is sportive forever- Ananta-leela-Purusha. Extremely attractive, lovely and blissful. Narayana is the presiding deity of Ananda, the lord of Ananda Maya Kosha which is beyond and behind Vijnana Maya Kosha, Brahma's sheath.

When Brahma tries to experiment with Narayana himself, he fails miserably. Brahma hides little boys and the calves graced by the boy Krishna who is the incarnation of Narayana and curiously watches what this little Krishna would do without calves and his friends. There he could realize that Krishna assumes the form of all calves and cowherd boys. He could also see that Krishna graces himself and plays with himself. All forms are his forms and all plays are his sports. On seeing this Brahma is dumbstruck.

This story which occurs in the tenth book of Bhagavata reveals that the God's sports can only be enjoyed and experienced. When approached with analytical mind, God's sports always remain as a mystery. After a long analysis the scientists of the modern time come with uncertainty theory regarding Nature. Long

back our Brahma-Sutra text calls the Nature as a sheer sport of the Godhead. When we make an attempt to reach through analytical mind, it goes beyond us. It remains uncaught making our intelligence tired. Brahma's curiosity, analysis and final dumbstruck state shows this.

In the eleventh book of Bhagavata, Brahma's four sons Sanakas asked him a question, "thoughts are well knit in psychic imprints and imprints are well knit in thoughts. This is the whirlpool of Samsara where all are struck. By which what can be renounced to transcend Samsara?"

The question is very deep, perhaps the best question in the whole Bhagavata in my view. On hearing this question, Brahma went to deep contemplation, without answering this question. He is in search of the root of this question. Bhagavata calls it as Prashna-bija. Then they (the father and sons) could see a huge swan coming there with a matchless splendour.

Understanding the depth of that swan, Brahma stands and honours it. On seeing Brahma, his sons Sanakas too honour him. Brahma asked the swan, "who are you?" The swan said, "the question "who are you?" is just transactional and meaningless if you are in the whirlpool of thoughts and imprints. Thoughts lead to imprints and imprints lead to thoughts. None can transcend the one by holding the other. But both can be transcended only by being in the pure self." With this message, Brahma and his sons are calmed. That swan is none other than Narayana.

In the Rig Veda, Sarasvati is an independent Goddess. She is the presiding deity of inspiration. She is Muse. Valmiki's Ramayana connects Sarasvati with Brahma in its second chapter. At his first experience of poesy, Valmiki sings a verse in woods and comes back to his hut. He sees Brahma there. He says, "only due to my will Sarasvati flows here. Create an epic of Rama." This connection given by Valmiki must have led the Puranas to describe Sarasvati as Brahma's consort.

In Shiva-Skandha Puranas also Brahma remains as an analyst. In his child-prank, Skandha, the son of Shiva, questions Brahma regarding the meaning of OM. When Brahma blinks without



any explanation he was playfully imprisoned by the boy. This is beautifully narrated by Nakkeean in Thiru Murugattruppada, one of the oldest Sangam books of Tamil.

Linga Purana narrates a story. Brahma and Vishnu before the cosmic creation saw a huge Linga which has no beginning and end. Vishnu in the form of a boar searched for Linga's feet while Brahma searched for its head assuming the form of a swan. Finally, both of them could not find its end or beginning. Vishnu accepted that he could not find the end while Brahma lied that he could find. Due to Brahma's lying, he does not have much lauds and temples though he is great.

This funny myth conveys a deep concept. Linga is attribute less Brahman. Brahma is the presiding deity of Vijnana Maya Kosha (sheath of intelligence) and analysis which refuses easily to accept that there are truths beyond our analysis. Vishnu is the presiding deity of Ananda Maya Kosha (sheath of bliss) which is featured with acknowledgement of ignorance, humbleness, surrender, devotion, love and bliss. Even the very Brahma's search of head shows intelligence-sheath's stiffness and Vishnu's search of feet shows humility and innocence found in Ananda.

Boar is the symbol of Yajna (or Dharma) which Vishnu assumes in this story while swan is the symbol of query with austerity which Brahma assumes. Query with austerity is stiffer while Yajna (which is from the root 'Yaj' that means to worship, gather and offer) is more innocent, childlike and humble. Yajna or Dharma is greater than Tapasya as conveyed in Dharma vyadha-story of Mahabharata. This is what I see in this story. Even in a lamp in a Hindu Puja, we can see a swan on the top and a wild boar down while the stem with light in between represents the attribute less Linga.

In the Vedic ancillary text named Brahmana, absence of Brahma's lauding has a different higher reason. Being the lord of meditation, he is beyond words. He should be more meditated than lauded. Vijnana Maya Kosha in its peripheral level can be analytical intelligence. But in deeper sense it is contemplation, meditation and austerity.

Brahma being the presiding deity of Vijnana Maya Kosha and Mukhya Prana becomes the lord of Tapasya (austerity); the prime Guru of Vedanta (as found in the beginning of Mundaka Upanishad) and Yoga (as Yoga is described as the soul of Vijnana Maya Kosha in Taittiriya Upanishad). Brahma is described always as surrounded with sages. Rig Veda connects the sages with Hiranya Garbha.

"Sages practice Pranayama and wear tree barks. They follow the course of Hiranyagarbha in which gods enter. Getting satisfied with silence we meditate on vitals. O mortals! You see only our bodies. Seeing all forms, the sage flies in the sky being the well-wishing friend of every god, for good deed. Sage himself is air-horse. He is a friend of vital, impelled by gods. He moves to both seas, the first and the next. (Sea of consciousness is the first one and sea of psyche is the next one as per fourth Mandala, 58<sup>th</sup> chapter.). Horse wanders in the movement of Apsarasas (sap of energies), Gandharvas (knowledge-holders) and animals. He is the knower of consciousness. He is the friend. He is the most joyful. He is sweet (Rig Veda, 10.136.)."

This is called as Brahma Loka, the world of Brahma, Brahma Sabha, the court of Brahma, the court filled with the sages in meditation. This is Brahma's heaven. Brahma is the only God who never fights with none, a non-violent God, a Vanaprastha kind of God.

Heavens generally are designed based on the dreams of humans. Someone's description of heaven is with 72 beautiful girls waiting for each man going there. Some other's description of heaven is with liquor without any bad consequence. Some other's heaven is filled with wrestling matches. Some other's heaven is with various sports.

But a Vedantin's heaven is to stay with this old man Brahma meditating with him, making queries, analysing with him and taking his teaching for a long time till the end of a Kalpa (a huge epoch) after which the aspirants shall shed their remaining adjuncts to be with the infinite which is the ultimate Moksha. A Vedantin's heaven reveals his deep interest in studies. Even in heaven they go to classes and study. This shows the maturity of Vedanta.



# Chakras: Marmas and Nadis

The science of marmas has influenced all sciences, including yoga, ayurveda, vedamantras, martial arts, and Siddha medicine, and it is believed that this science developed from Saraswati culture during Charaka, Sushruta, Ashtanga Hridaya, and Ashtanga Sangraha. Marma points were also the basis for our traditional weaponry. Traditional Indian martial arts, including Dhanurveda, a vedic archery technique; Malla Purana wrestling technique; Vajra Mushti boxing technique; Kalari of Kerala; and Varmakalai of Tamil Nadu, have been influenced by marmas for centuries. This science is used as a self-defence and injury-infliction

■ *Dr. Divya Keshavamurthy*  
*Assistant Professor, Division of*  
*Yoga-Spirituality, S-VYASA*



resemble the acupuncture points of traditional Chinese medicine but extend to larger areas of the body. Marma is derived from the root 'ma' which means breathing or vayu, 'repha' means house or seat. Hence 'Marma' means seat of Prana or Vayu, in which Prana governs all physical and subtle processes within a living being. According



technique and as a healing technique. The practice is known as Varma adi or Marma adi in combat and involves hitting vital points on the body with hands or blunt weapons.

Marmas are referred to as the sacred physiology that maps out the body according to subtle energy currents and power points. They

to Acharya Sushruta, there are 107 marmas in the human body, which are anatomical points where muscles, veins, ligaments, bones, and joints meet.

The condition of marmas is an important diagnostic tool in Ayurveda. At marma sites, toxins, stress, and negative emotions get lodged and are held, sometimes for years. Disease is reflected in pain, blockage, or swelling in these



areas even before it manifests outwardly in the full range of disease symptoms. Ayurvedic doctors palpate marmas as an integral part of patient examinations and gain much information from them. Relieving pain, blockage, or swelling at marma sites is an important therapeutic aid and one of the first stages of many Ayurvedic treatments. Marmas are key locations for Ayurvedic bodywork and massage. Marmas of the head and torso hold the positive electricity known as Havya Vaha, while those of the hands and legs hold the negative electricity known as Kavya Vaha. Marma shastra shows us how to balance this energy in the chakras and the circulatory system via the marma points; it shows us how to get the body and mind in balance. Any disease can be cured accurately by knowing the affected marma points. Ayurveda treats marmas with pressure, heat, needles, massage oils, herbs, or aromatic oils, providing many tools for working with our internal energies through them, while yoga treats them with asanas, pranayama, pratyahara, mantra chanting, and dhyana.

## Yoga and Marma points

Yogasanas have a direct influence on the marma points, as they ensure the proper flow of prana into the locations of these points. It plays an important role in their refinement, stability, and nourishment. Yogasanas stimulate marma points through stretching, vibration, rhythmic movement, and pressure.

The marma points in the chest and belly are affected by forward and backward bending yogasanas. Inversion poses activate marma points in the head and upper torso, whereas the shoulder stand position stimulates marma points in the neck. Standing and stretching stances allow the marma system to open and expand. Sitting positions like Vajrasana open the gulpha, the ankle marma point, and let energy to flow via the spine's nadis to the head marmas. The Indrabasti marma point on the extensor side of the lower leg is stretched and expanded, as is the Janu knee marma. The hand's talahridaya is on the ani marma on the thighs. The energy in the spinal cord, Nadis Ida,

**Table 1:** Asanas mentioned in Gheranda Samhita and the their effect on different marma points

Asanas	Marma points	Reference
Siddhasana	Guda, Vasti	Gh.S. 128
Padmasana	Vitapa	Gh.S. 131,132
Vajrasana	Katikataruna, Vitapa	Gh.S. 140,141
Matsyendrasana	Nabhi, Vasti, Parshvasandhi. Marmas of the arm such as Manibandha, Indrabasti, Kurpara, Ani, Urvi, Lohitaksha and Kakshadhara are involved when the arm supports the posture.	Gh.S. 162,163
Simhasana	Nila, Manyu, Matruka, Krukatika	Gh.S. 145,146
Gomukhasana	Vitapa, Ansaphalaka, Vruhati, Stanamoola, Stanarohita	Gh.S. 147,148
Dhanurasana	All marmas of abdomen, chest and back	Gh.S. 152,153
Pashchimottanasana	All marmas of abdomen, chest and back	Gh.S. 168,169
Bhujangasana	All marmas of abdomen, chest, back and neck	Gh.S. 198,199



**Table 2:** Seven chakras and their relation to the marmas and nadis

Chakra	Pranayatana	Marma	Nadis	Nerve plexus	Benefits
Root	Guda	Guda	Alamubusha	Pelvic plexus	Supplies prana to the organs of elimination.
Sacral	Vasti	Vasti, kukundara,	Kuhu	Hypogastric plexus	Supplies prana to the urinary and reproductive organs
Solar plexus	Nabhi	Nabhi, indrabasti, bruhati,	Vishvodhara	Solar or Epigastric plexus	Supplies prana to the digestive system and small intestine activity
Heart	Hridaya	Hridaya, Talahridaya	Varuna	Cardiac plexus	Supplies prana to entire body, through the respiratory and circulatory systems and the skin
Throat	Kantha	Matrika, Nila, manya,	Sarasvati	Carotid plexus	Supplies prana to the throat, mouth, tongue and vocal organs.
Third eye	Jihva-bandhana	Sthapani	Ida, pingla, pusha, gandhari, payasvini	Medulla plexus	Supplies prana to the eyes, ears and nose
Crown	Murdha	Adhipati	Susuhmna	Cerebral gland	Supplies prana to spine, brain, the nervous system

Pingala, and Sushumna can flow freely.

Sitting forward bend pose such as Janu Shirshana relaxes the lower back, the root chakra, and the guda marma point. It also helps open the marma points on the back of the body. This pose also stretches the brihati marma point and induces a deep inner silence and a soothing effect on the sthapani marma point. Lohitaksha and Vitapa marmas are opened and vitalized by the practice of Shalabhasana and Dhanurasana.

Asanas mentioned in the Gherandha Samhita stimulate different marma points, as listed in Table 1 below.

The pranayama practices mentioned in Hatha Pradipika affect the body and the mind by stimulating the marma points. Practices such as suryabhedhana affect the marma points of

the supraclavicular regions, giving relief in vata disorders (H.P. 2/50); the practice of ujjayi pranayama affects kanthagata marmas, giving relief in kapha disorders, along with throat, nerve, and genital disorders (H.P. 2/52, 53); and cooling pranayamas such as seetkari help to conquer hunger, fatigue, sleep, and thirst (H.P. 2/55); and sheetali gives relief in spleen and pitta disorders; destroys the poison effect (H.P. 2/58); and affects the marmas of the supraclavicular region. Bhastrika pranayama affects the marmas of the chest, abdomen, and supraclavicular region, giving relief for tridosha disorders and improving digestive fire (H.P. 2/65), while Bhramari pranayama affects the shiromarma (marma points located in the head region) for inner peace and happiness (H.P. 2/68).



In the practice of mula bandha, guda and vasti marma points are stimulated to affect vata dosha; nabhi marma is stimulated in uddiyana bandha to affect pitta dosha; and nila and manya marma points are stimulated in jalandhara bandha to affect kapha dosha.

Marmas also play a vital role in the practice of pratyahara on the 18 marma points. This has been described in the Shandilyopanishada and Vashishtha Samhita.

### Chakras, Nadis, and Marma points

Marmas are connected to the nadis (subtle nervous system) and chakras (subtle energy centres) of the subtle body; thus, the stimulation of marmas affects both the physical and the subtle bodies (feelings, emotions, and subtle energy currents), as well as ensuring the proper exchange of energy between them, which results in better health and enhanced vitality. Marma point stimulation modulates the flow of energy (prana) through these chakras and helps to activate them. This in turn awakens the dormant areas in the brain and the corresponding faculties in the psychic and mental bodies, allowing one to experience higher planes of consciousness that are normally inaccessible.

Nadi is derived from the Sanskrit word nad, which means vibration or motion. They are known as energy meridians, carrying the life force "prana". In the Rigveda, nadi refers to "stream" or "movement of life force. In yoga, a nadi refers to a channel that facilitates the flow of kundalini energy. From an energy point of view, an understanding of the relationship between nadis and chakras is imperative. There are a total of 72,000 nadis in the electromagnetic body. The nadis are responsible for transferring energy from one point to another. There are 14 main nadis, and three of these are the most important: Sushumna, Ida, and Pingala. These marma regions also relate to the fourteen nadis, or channels, of yogic thought.

The root of the anus relates to alambusha

nadi, also known as the misty energy channel, which begins through the anus, goes through the kanda, and ends at the mouth. The marma point is guda (anus), and it supplies prana to the organs of elimination.

The root of the urethra, the sacral chakra, relates to kuhu nadi and supplies prana to the urinary and reproductive organs. The corresponding marma point is vasti or basti, the bladder.

The navel, or solar plexus chakra, relates to vishvodhara nadi, which run from the base of the spine to the navel and from there throughout the abdomen. The marma point is the navel (nabhi), and it supplies prana to the digestive system.

The heart chakra is associated with the hridaya marma point and is related to the varuna nadi, which runs from the base of the spine to the heart chakra and from there throughout the body. It supplies prana to the entire body through the respiratory and circulatory systems and the skin.

The throat chakra relates to the sarasvati nadi, which branches out to the tip of the tongue. The throat chakra relates to the marma points, such as nila and manya. This supplies prana to the throat, mouth, tongue, and vocal organs.

The third eye chakra relates to the sushumna nadi, which has many nadis branching out from it. Connected to the sthapani and adhipati marma points, it supplies prana to the spine, brain, and nervous system. The third eye chakra is also the origin of the six nadis that supply prana for the two eyes, nose, and ears.

Pingala nadi from the third eye chakra relates to the right phana marma point and governs the right nostril and critical thinking. It supplies prana to the right nasal passage. Ida nadi relates to the left phana marma point and governs the left nostril and inspired or visionary speech. It supplies prana to the left nasal passage. Both ida and pingala nadi are related to the root chakra.

Pusha nadi emerging from the third eye chakra



is related to the right apanga marma point and the right eye. This governs the sense of sight. Gandhari nadi, emerging from the third eye chakra, is related to the left apanga marma point and the left eye. This governs the sense of creative vision. Both pusha and gandhari nadi are related to the navel chakra.

Payasvini nadi from the third eye chakra relates to the right ear, which governs the right eustachian tube. The right ear, associated with the right vidhura marma point, supports the inner sounds (Nada yoga). Shankini nadi from the third eye chakra relates to the left ear, which governs the left eustachian tube. The left ear, associated with the left vidhura marma point, supports the inner sounds of Nada yoga and makes us receptive to higher devotional influences. Both the shankini and payasvini nadis are related to the throat chakra.

The marmas along the legs relate to the hastijihva and yashasvati nadis. They both relate to the navel and heart chakras. Yashasvati runs from the root chakra to the navel chakra, where it branches out. It supplies prana to the right foot and right hand. This nadi relates to the main marma points, kshipra and talahridaya, on the right side of the body, on both the hands and the feet. Hastijihva runs from the root chakra to the navel chakra, where it branches out and it supplies prana to the left foot and left hand. This nadi relates to the main marma points, kshipra and talahridaya, on the left side of the body, on both the hands and the feet. The seven chakras and their relation to the marmas and nadis are listed in Table 2.

### **Chakras, Bija mantras and Marma points**

Mantras facilitate the flow of prana through the marma points and are another important tool of marma therapy. The chakras located on the spine are connected to five elements and a key mantra. Meditating and chanting these key mantras treats the respective marma points and strengthens them.

Marma points from the feet to the knees relate to the root chakra and the earth element. LAM is the bija mantra for the earth element and root chakra. To heal and strengthen, meditate upon the marma point Talahridaya on the feet and chant the LAM mantra.

Marma points from the knees to the anus belong to the water element and the sacral chakra. To heal and strengthen, meditate upon the Urvi marma point on the middle of the thighs and chant the VAM mantra.

The solar plexus chakra refers to the marma points located in the region from the anus to the heart. Connected to the fire element and the nabhi marma point at the navel, chanting the RAM mantra benefits them.

The heart chakra, belonging to the air element, is connected to marma points that are located from the heart region to the middle of the eyebrows. To heal and strengthen, meditate upon Phana marma points, chanting the YAM bija mantra.

The throat chakra, belonging to the ether element, is connected to the marma points that are located from the middle of the brows to the top of the head. To heal and strengthen, meditate upon the Adhipati marma point, chanting the HAM bija mantra.



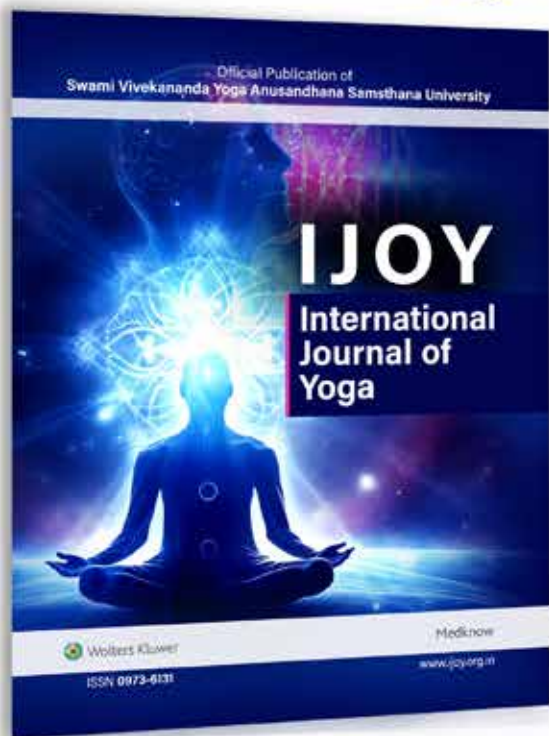
Varamahalakshmi celebration in Prashanti



Impact Factor  
for 2022: **1.6**



# IJOY International Journal of Yoga



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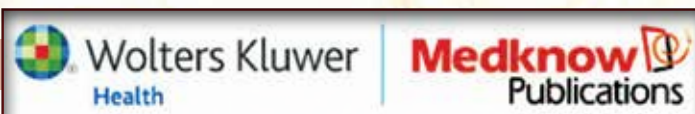
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**Prof. Nagendra H R**  
Chancellor, S-VYASA

### Editorial Office

E-mail: [editor@ijoy.org.in](mailto:editor@ijoy.org.in)  
Phone: +91-080-2263 9906

[www.ijoy.org.in](http://www.ijoy.org.in)



25<sup>th</sup> International Conference on Frontiers  
in Yoga Research and Its Applications

# 25<sup>th</sup> INCOFYRA



## Integrative Sports Medicine and Rehabilitation

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



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



*My Dear Brothers and Sisters,*

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

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

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

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

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

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



*With Love,*

**Dr H R Nagendra**

President, 25<sup>th</sup> INCOFYRA - 2024 and  
Chancellor, S-VYASA, Bengaluru

### Main Conference Highlights

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



## Conference Programs at a Glance

28 <sup>th</sup> Dec 2023 to 2 <sup>nd</sup> Jan 2024	<b>Pre - Conference Workshops</b>
30 <sup>th</sup> Dec 2023 to 1 <sup>st</sup> Jan 2024	<b>Himalaya Yoga Olympiad Finals</b>
3 <sup>rd</sup> to 6 <sup>th</sup> Jan 2024	<b>Main Conference</b>

## Conference Objectives

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



## Who should Participate

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



## Main Conference Program Highlights

<b>3<sup>rd</sup> Jan 2024: Inaugural Ceremony</b>	
<b>6<sup>th</sup> Jan 2024: Valedictory Programme</b>	
<b>4<sup>th</sup> - 6<sup>th</sup> Jan 2024: Morning Yoga Session</b>	
5:30 – 6:30 am	General Yoga Session, Disease Specific Yoga Session (8 Modules), Advanced Yoga Techniques
<b>Common Morning Session: Maitri Milan</b>	
7:00 – 8:00 am	Bhagavad Gita Chanting
<b>4<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
2:00 – 5:00 pm	Poster/ Oral Presentation Sessions
4:00 – 5:00 pm	Panel Discussion
<b>5<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
2:00 – 5:00 pm	Poster Presentations
<b>6<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
<b>Refreshments</b>	
8:00 am - Breakfast   10:30 am - Tea Break   1:00 pm - Lunch 3:30 pm - Tea Break   7:30 pm - Dinner	



## Where is the Conference - Bengaluru

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

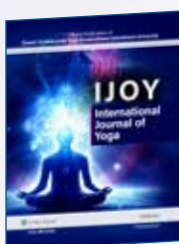
***Welcome home to experience Bengaluru!***

## Conference Venue: Prashanti Kutiram, Jigani, Bengaluru

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

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

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



## Research Journals of S-VYASA

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



## Pre-conference Program

### What is HIMALAYA Yoga Olympiad?

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

**Finals: 30<sup>th</sup> Dec, 2023 - 1<sup>st</sup> Jan, 2024 at Prashanti Kutiram**

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

### Pre-Conference Workshops

During the pre-conference workshop, three independent workshop tracks are offered, CME, CRE, and CYE. Participants can attend any one of the track, as all these sessions will be happening in parallel.

**28<sup>th</sup> Dec, 2023 – 2<sup>nd</sup> Jan, 2024 at Prashanti Kutiram** (Last Date for Registration is **10<sup>th</sup> Dec, 2023**)

#### Continuing Medical Education (CME)

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

Who can participate? Yoga therapists, Yoga teachers and doctors

Coordinators: [Dr. Amith Singh](#), [Dr. Champa Panth](#) & [Dr. Remitha](#) | Email: [argd.sft@svyasa.edu.in](mailto:argd.sft@svyasa.edu.in)

#### Continuing Research Education (CRE)

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

Course syllabus (25 hours)

Introduction of research in AYUSH – Need & Scope, Research process, Visit of research facility, Developing good research question, Literature review, Softwares for organizing literature – Mendeley, Docear,



Key concepts of research methodology (NHST, Sampling, Controlling bias, research design, validity & reliability), Introduction to R for statistical analysis – Installation, descriptive stats, assumption tests, Choice of assessment tools and data collection methods, Statistical analysis using R (JASP) – Correlation, t-tests, One way ANOVA, interpretation of results and reporting, Statistical analysis using R (JASP) – chi square test, non-parametric tests, interpretation of results and reporting, Documentation of clinical information for research purpose, applying for grants.

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

Coordinator: Dr Apar Saoji | Email: [aparsaoji@svyasa.edu.in](mailto:aparsaoji@svyasa.edu.in)

### Continuing Yoga Education (CYE)

S-VYASA has developed several advanced yoga techniques based on traditional yoga texts. These advanced yoga techniques are very much useful in the management of NCDs and also promote positive health. Cyclic Meditation, Mind Sound Resonance Technique, Pranic Energisation Technique, Mind Imagery Technique, Mastering the Emotion Technique, Vijnana Sadhana Kausal Technique, Ananda Amruta Sincana. These advanced yoga techniques theory and practice will be conducted.

Who can participate? Yoga therapists and Yoga teachers

Coordinator: Ms. Padmashree | Email: [padmasri@svyasa.edu.in](mailto:padmasri@svyasa.edu.in)

### Brief about the Broad Areas

**Optimal Performance** is determined by an athlete's physical health, mental well-being, training and other external factors. Aspects such as agility, speed, endurance, balance, strength, flexibility, coordination, mindfulness, and decision-making are major determinants of performance. Achieving and maintaining optimal sporting performance is a key factor for determining the longevity of the sporting career and well-being of athletes.

**Injury Prevention** is a crucial aspect of an athlete's career. Injuries are caused by either intrinsic or extrinsic factors. Mapping the pattern of injuries particular to the sport can provide valid information for the coach and trainers to help the athletes train in a certain way, by inculcating new and research-oriented modules for injury prevention. It is vital to include injury preventive models in an athlete's training for their well-being.

**Sports Rehabilitation** is the restoration of sporting abilities to a pre-injury state. Sporting injuries are of various intensities and can be detrimental in many cases. The ultimate goal of rehabilitation is to prevent the extent of injury, reduce or reverse the functional loss and impairment, and prevent reoccurrence. Rehabilitation is a highly individualized and sport-specific procedure to restore holistic well-being and the sporting abilities of the athlete.



### Tentative List of Speakers

#### International Speakers



**Prof. Justin Cobb**, Director, MSK Laboratory, Imperial's Charing Cross, UK



**Mike Huges**, Founder & Director, Learn. Physio, AUS



**Prof. Chieko Kato**, Clinical and Sports Psychology, Toyo University, Japan



**Dr. Johannes Tol**, Clinical Research Coordinator, Aspetar, Doha



**Jonah Kest**, Celebrity Yoga Coach

#### National Speakers



**Dr. H R Nagendra**  
Chancellor, S-VYASA University



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



**Dr. Manjunath Sharma N K**  
Pro-Vice Chancellor and Director of Research, S-VYASA University



**Dr. Renu Dadiala**  
Consultant Sports & MSK Medicine, MEG Center, Indian Army



**Dr. Jagadeesh P C**  
Sports Specialised Orthopedic Surgeon, Aasra & JOSS, Bengaluru.



**Prof. Thiagarajan Alwar**  
Consultant Sports Medicine, Sri Ramachandra Medical Centre, Chennai



**Prof. Usha Sujit Nair**  
Dean, Department of Sports Physiology, National Sports University, Imphal

#### Dates to Remember

- **Pre-Conference Workshops : 28<sup>th</sup> Dec, 2023 - 2<sup>nd</sup> Jan, 2024**
- **Himalaya Yoga Olympiad Finals : 30<sup>th</sup> Dec, 2023 - 1<sup>st</sup> Jan, 2024**
- **Main Conference : 3<sup>rd</sup> - 6<sup>th</sup> Jan, 2024**
- **Last Date for Abstract Submission : 30<sup>th</sup> Nov, 2023**

The Abstracts will be peer reviewed and acceptance or otherwise will be intimated by **10<sup>th</sup> Dec, 2023**.

Scientific research papers and Concept papers on the theme and related topics in Integrative Sports Medicine and Rehabilitation are invited for oral and poster presentations. Please note, you need to register for the conference before submitting the abstract. Please visit the conference webpage for details. For any queries, please write to [incofyra@svyasa.edu.in](mailto:incofyra@svyasa.edu.in)



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**Spiritual Events & Discourses:** Prof. M Jayaraman, Dr. Manjunath Gururaj,  
Mr. Arun Balachandran, Mrs. Sreeparna Roy, Mr. Naveen Kumar

### Himalaya Yoga Olympiad

Dr. Vikas Rawat, Dr. Rabindra M Acharya, Dr. Vinaya, Mr. Kiran Kumar, Ms. Anupa Chantyal

**International Co-ordinators:** Dr. Bharathi Dhevi, Dr. Vasudha Sharma,  
Mrs. Manasa Pawan, Mr. Sailesh Pradhan, Mr. Raghu Bengaluru, Mr. Mohan, Ms. Yi

**Pre-Conference Workshops:** Dr. Apar Saoji, Dr. Amit Singh, Ms. Padmasri G, Dr. Vikas Rawat,  
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### Conference Registration

Type	Pre-conference		Main Conference		Accommodation Type
	SAARC Countries (INR)	Non-SAARC Countries (USD)	SAARC Countries (INR)	Non-SAARC Countries (USD)	
Category 1	13500	490	9500	345	Seshadri Bhavan (A/C)
Category 2	10000	365	7500	275	Maitrayi, Sahana, Bhooma (Non A/C)
Category 3	7000	NA	5500	NA	Ashwini, Pushpa, Aashirvad (Non A/C)
Category 4	5500	NA	4000	NA	Dormitory (Non A/C)
Day Delegates	1500/ day	NA	1500/ day	NA	NA

- **All categories include Registration with kit, food, and accommodation.**
- Registration done before **31<sup>st</sup> October, 2023** will qualify for a **10% Early bird discount** in all categories.
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# Sanctity of the Word-Mantra

## Introduction

Everyone wants happiness and joy in their life. The daily happiness that we are experiencing in this world is just a small portion of total happiness. To get that endless happiness one has to reach the higher realm which is beyond the sanities. To reach there one needs a bridge that is connected between the lower realm and the higher spiritual realm. That bridge is *Word* which helps to attain the connection between natural reality and the supernatural [1].

*Word* is not merely for communication but it is the absolute truth, it is the manifestation of the supreme truth. By chanting the divine word one can attain ceaseless joy. *Word* is both the lock and key. The only way to reawaken the dormant word in the sleeping disciple's heart is through an awakened word that comes from an awakened master [1].

In one of the books, written by the author Masaru Emoto talks about the shaping of water when different words are spoken [2]. In

■ Ms. Thejaswi J, MSc (Y&C)  
Junior Research Fellow, Anvesana  
Research Laboratories, S-VYASA



his book, he described how water bottles are wrapped in paper with messages on them, the water crystallises, and photographs are then taken. When positive words were said, the photos displayed stunning crystallised images, while when negative words were spoken, the photos displayed distorted images. When English words like “*Thank you*” and “*You fool*” were said, beautiful and distorted visuals, respectively, were created. **Figure 1** (Images taken from Reference 2).

The effect of the repetition of words was illustrated in **Figure 2** (Images taken from Reference 2). When the word “*You're beautiful*” is pronounced a few times, it does not crystallise but when it is pronounced several times it forms beautiful crystals.



“Thank you”



“You fool”

Figure 1: The hidden messages in water. Simon and Schuster.



**When the word “You’re beautiful” is recited a few times**



**When the word “You’re beautiful” is recited Several times**

Figure 2: The hidden messages in water. Simon and Schuster.

Another example: In **Figure 3** you can see what the commanding words look like (image from Reference 2). When the words “*Let's do it*” are pronounced, they form a beautiful crystal, unlike the word “*Do it*”.

One's health, behavior, and spiritual culture are all significantly impacted by the *words* they speak. The concept of sound and its source (vibration), in addition to knowing the *words*, must be understood because only then can one know how to build a heavenly bridge.

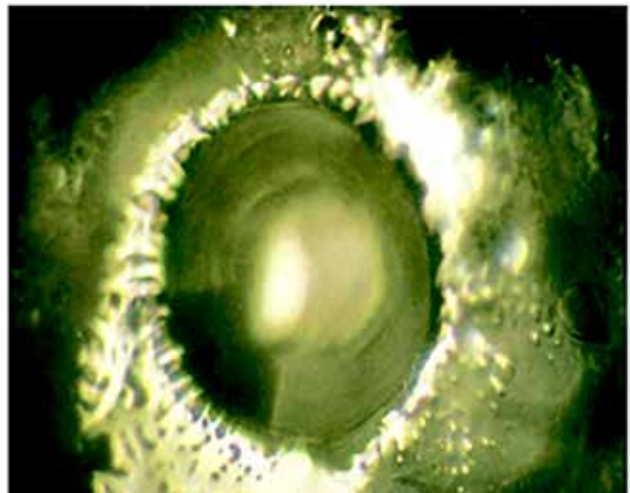
### Vibration

Whether in the physical or metaphysical worlds, everything is formed of energy and vibrations, including our body, mind, and the five elements (*Pancha Bhuta*). The “*Resonance Theory of*

*Consciousness*” postulates that synchronized vibrations are the fundamental building blocks of both physical reality and human and animal awareness. Our consciousness evolves as the vibrations become more harmonious. The vibrational frequency range between 0.5 and 80 Hz is normally thought to have significant effects on the human body [3]. It is interesting to note that reciting the Gayatri mantra produces a frequency of 110,000 Hz (> 20 kHz), which produces soothing vibrations for the human mind, all plants and wildlife. [4]. In addition, author McFadden has called attention to the significance of “*neural signatures of consciousness*”. The parietal and prefrontal regions of the brain vibrate continuously when a person feels self-conscious [5]. The essence of



**“Let’s do it”**



**“Do it”**

Figure 3: The hidden messages in water. Simon and Schuster.



mantra can be understood when one discovers the divine essence of names by understanding the concept of sound and its vibration.

### Mantra

“*Mananāt trāyatē iti mantrah*” is the Sanskrit phrase for the word mantra. *Mananāt* means continuously introducing only one concept to one's mind, *Trāyatē* means to protect, *iti* means thus, and *mantrah* means mantra. In other words, mantra means the constant repetition of the thought that protects one and contributes to liberation [6]. The beginning of the sound of the mantra “OM”, the sound of creation, is where mantras have their roots [6]. Mantras are sound patterns encoded with *vowels* and *syllables*. They are a divine tool to free the mind from false beliefs, harmful desires, and delusions. Mantras are tools of power as well as for power.

The aim of yoga is to achieve the most appropriate method for the age of the individual in each yuga. In *Kali Yuga* (Evil Age), chanting the name of the Lord (divine names) or mantra/mantra yoga is the best method to evolve [7]. “*Kali Yuga Kaval Namah Adhara*” - In *Kali Yuga*, the divine names serve as a boat to cross the Maya. Names are like a weapon to conquer the mind. In the Bhagavad Gita, Krishna says, “*I am the Japa among the Yajnas*”. By reciting the mantra, one can activate and accelerate the spiritual forces, promoting harmony throughout the body.

### Scientific Evidence-Based Research

Chanting the rosary prayer and yoga mantra had an effect on cardiovascular rhythm, slowed breathing to 6/min and increased heart rate variability and baroreflex sensitivity. HRV and respiration are interdependencies known as respiratory sinus arrhythmia. If one of them is oscillating properly other will be synchronized. In chronic heart patients, shortness of breath difficulty during exercise occurs when the chemoreflex response is very sensitive, the brain's chemoreceptors are the ones that trigger the chemoreflex reaction, which in turn causes

breathing. By practicing mantra meditation chemoreflex sensitivity decreases, and other benefits include lower blood pressure, slower baseline breathing, and higher brain oxygen saturation [8].

Chanting “OM” creates an ear-ringing vibration sensation that is picked up by the *vagus* nerves of the auricular branch and stimulates the *vagal* nerve, altering the autonomic balance towards that of the parasympathetic side. The amygdala, anterior cingulate gyrus, hippocampus, insula, orbitofrontal cortex, Para hippocampal gyrus, and thalamus are among the nervous system regions that are affected by “OM” chanting. This alteration in autonomic functioning leads to mental tranquillity [9]. Chanting the *Mahamantra* is an effective technique for nurses who experience high levels of stress to reduce their tension [10].

A harmonic effect is produced on the body when a mantra is chanted in a rhythmic tone with ups and downs. The term “*neuro-linguistic effect*” can be used to describe this effect. When the meaning of the mantra is known it will have a second effect called the neuro-linguistic + psycholinguistic effect (NLE + PLE) occurs. It has been the subject of amazing research investigations by Dr. T. Temple Tutler, a well-known professor at Cleveland University in the United States. The NLE and PLE effects the production and distribution of therapeutic chemicals in the brain. These therapeutic substances have body-smoothing and healing properties.

Does the mantra's meaning matter when reciting it?. In a recent study, the effects of repeating a true mantra and a false mantra were compared using the Vedic Personality Inventory (VPI) assessment tool. From this study, it appears that real mantras have higher values for sattva properties and lower values for tamas than fake mantras [11].

Mantras have shown an effect on seed germination and growth in rice plants. Research

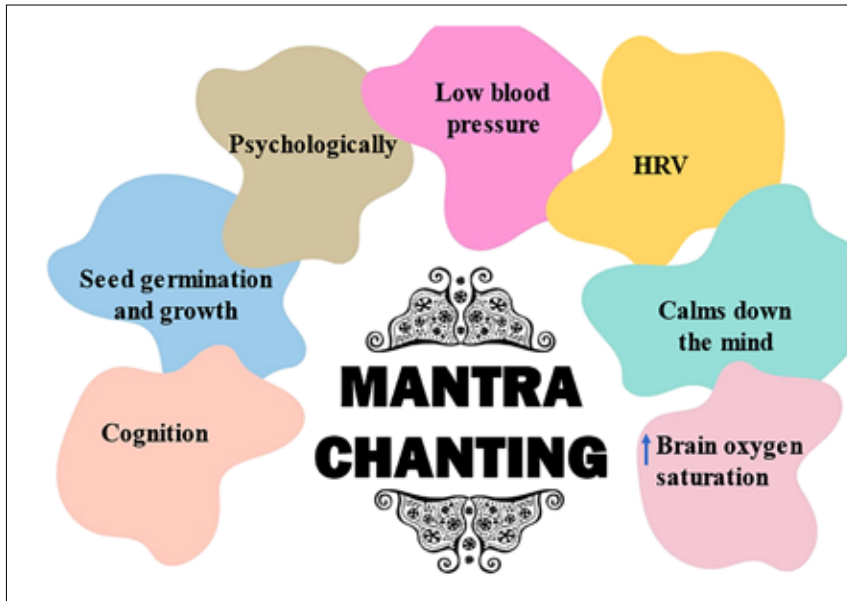


Figure 4: Benefits of chanting mantra

shows that the soothing rhythm of music and noises has caused plants to develop more healthily than expected and low-frequency music accelerates the germination rates, however the reverse effect is for the random noise [12] (Figure 4).

### Mantra-Ayurveda Insightful

Ayurveda is not merely medicine it's an art of living [2]. Among one of the principal treatments in Ayurveda is *Daiva-Vyapasraya*, which involves spiritual means and solutions for healing [6]. *Daiva-Vyapasraya* is a spiritual /soul therapy, this treatment consists of Dana, Swastyayana, Mangala, homa, mantra, etc [6]. Among all these Mantra is explained in Ayurveda as a foremost role in various places [13].

### What leads to the diseases and how does the energy produced from chanting help improve health?

*Dhatus* are the structural unit of the human body according to Ayurveda. An imbalance in the *dhatus* leads to diseases. Mantra chanting can bring about healing of that particular *dhatu* (Body tissue) which is previously imbalanced [13]. So, chanting Mantras has an effect in all planes and at all levels from the physical, physiological, and mental levels to the subtle

Chakras and into the subtlest energy vibrating at the core of human existence.

Repeatedly chanting a mantra promotes tuning to a specific frequency, and this frequency makes contact with cosmic energy and draws it into the body, and surrounds it. As a result, it harmonizes the energies and raises the concentration of a certain energy type, and supporting health. When there is a deficit of energy coming from the Sun, health problems like headaches, poor eyesight, heart weakness, etc will occur.

It can be overcome by increasing the absorption of the Sun's energy by the recitation of the Sun's Mantra.

In Ayurveda, it had explained that similar to a music instrument, Sound waves, travel from one place to another in the spine and are capable of resonance at various frequencies. The secret is hidden in the chakras. Chakras are a subtle form with a varied number of petals. Each petal represents an alphabet conjugated with beejaakshara and unique colour, responsible for nurturing specific organs or areas of the human body (Figure 5).

One study described the mechanism involved; it is believed that the individual letters are bundles of nadis placed in the body in such a way that they are activated by hearing, seeing, or mentally connecting with them [13]. When we recite the mantra, the energy generated is transformed into neural energy and transmitted from the nadis to these plexuses of the physical nervous system, where it is absorbed by the nerves, which in turn obey the brain and then circulate the blood through the body.

Mantras are considered to be thoughts, in accordance with *Sharda Tilak and Ram Charit Manas*. The source of all diseases is thought and

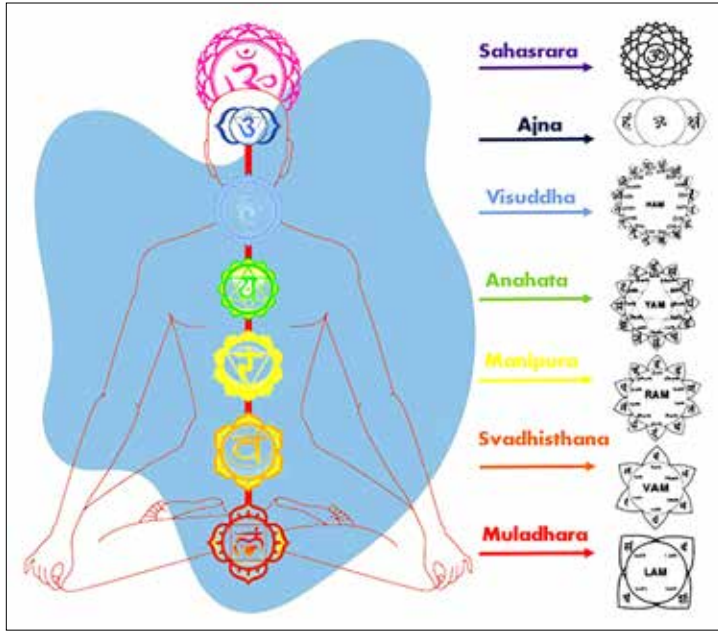


Figure 5: Representation of each letter in each petal of chakras.

the *Tridosha*, when there are desire (*Kama*) Vaat-related diseases, when the desire is not fulfilled (*Kroadh*) pitta-related diseases and when desire is held within (*Lobh*) Kaph-related diseases raise. It is required to recite a specific Mantra for each Dosha or one that has been recommended by an Ayurvedic physician or spiritual guide. Vatadosha responds well to mantras that are soothing and shielding. For Pitta Dosha, relaxing and cooling are excellent, and mantras that are warm and energizing work best for the Kapha Dosha [14].

## Conclusion

The rhythmic repetition of the mantra provides relaxation and improves mental and physical well-being. If one integrates mantra chanting into your daily life, it can be a powerful practice that promotes overall health and vitality. It is a modern counterpart to music therapy. In modern science, the approach differs that it looks only at the mind and body and neglects the *Aatma*. So reciting mantras is in no way a superstition.

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Ms. RincheInkahn Enkhabayar, daughter of Former President of Mongolia at Arogyadhama during the recent visit to Prashanti.



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**Prof. H R Nagendra**

Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)

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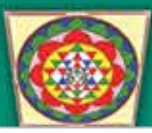
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# Yogi Vivekananda - 27

Yogi's are morally upright ethically excellent and spiritually sublime. Intellect in them is sharp as intuition. In ordinary people intellect is normal and not capable of seeing the future. A Yogi is capable of predicting the future on account of bright intellect.

In the universe there is cosmic love and, in the individual, it is reflected as personal love. The cosmic body has the five elements which are seen in the human body as well. And in the macrocosm of the cosmos there is cosmic intelligence. The same is as intellect in the microcosm of the individual brain. This intelligence is available everywhere in the universe. In the inert world of stones, it is seen as inertia. It's not dead there but dormant. In the plant kingdom the same is seen as impulse. In the animal kingdom it grows to be instinct. In the human kingdom it grows further to be intellect. This intellect further grows into intuition in the yogis.

Swami Vivekananda is a Yogi in him individual love as expand into cosmic love. also, his body was able to feel the impact of cosmic body. His intellect also has unfolded itself into intuition all this growth is because of his yogic discipline.

Swami Vivekananda an account of his intellect he

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



is capable of write analysis of any subject. In 1892, on the southernmost tip of India he sat on the solitary rock contemplating on the present past and future of India. Because of his shrewd observation, he was able to find the causes for India's fall and slavery. He found Indians to be lazy. They were caught in the clutches of lethargy. Therefore, his shouted at his top of the voice, "Arise, Awake and stop not till the goal is reached". His clarion call was to invigorate the independence struggle.

Later on, he went to America and found that the prosperity of the Americans was because of their discipline, administrative efficiency and organizational skill. Therefore, he wanted the same to be observed in implementation in India for the glory of our cultural revival.

On the 26<sup>th</sup> of January 1897, Swami Vivekananda return to India. He reached Rameswaram by ship. From the ship, by a boat he reached the land. The moment he looked at the motherland he became



emotional and fell-prostrate with respect, love and devotion at the feet of Maa Bharat. Soon he had the darshan of lord Shiva in the temple at Rameswaram then he addressed a huge gathering predicting the future of this country. He told the nature of love is to expand. The nature of body is to serve and the nature of yogic intellect is to blossom in intuition.

Hitherto the people in India, were accustomed to worshipping certain chosen gods. but all that diversified devotion has to be consolidated as Desha bhakti. Hereafter everybody should look at Maa Bharat as the chosen deity and worship her with Ut-most sincerity. Love of motherland is service for the motherland. Service for the motherland is self-sacrifice of the individual interest. If people can rise to be patriots with sincerity of devotion and complete self-sacrifice, independence of the country is not impossible. Within 50 years, India was sure to become Independent.

Yogi's words cannot be false. The lion's roar of

yogi cannot go waste. The required discipline also is given by the yogi for observance. As he predicted in 1897, India became independent in 1947, exactly after 50 years.

Many people take the credit for the freedom of India. But if we carefully study the life of Vivekananda and his message, we find that the powerful seeds of self-respect, self-reliance and self-dedication were sown by Swami Vivekananda. Patriots like Subash Chandra Bose and Aurobindo gosh openly declared that they were inspired by swami Vivekananda. The great patriotic poet, Subramanya Bharathi of Tamilnadu was a disciple of sister Nivedita, who was herself a devotee of swami Vivekananda.

The predictions of swami Vivekananda came true. There are still some ideas of Swami Vivekananda which are to be implemented.

If only India takes guidance from swami Vivekananda, Indians are sure to emerge as not only yogis but also as true patriot.



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# 77<sup>th</sup> Independence Day celebration @ S-VYASA

On the occasion of **India's 77th Independence Day**, S-VYASA organized a memorable program in collaboration with the NSS unit of S-VYASA, staff and students of School of Yogic Sciences, The School of Yoga and Naturopathic Medicine, Sushrutha Ayurvedic Medical College & Hospital and Sushrutha College of Nursing. The event was a resounding success, celebrating the spirit of freedom and patriotism. The program featured a diverse range of activities that brought together the S-VYASA community to honor the nation's history and progress.

The event commenced with a soulful rendition of a Bhajan, setting a contemplative and devotional mood. Following this, the flag hoisting ceremony was done by Chief Guest **Sri Shankar Singh Sekhavat ji**, former Chief Engineer of the Public Health and Engineering Department of Rajasthan and also the father of Hon'ble Union Cabinet Minister in Ministry of Jal Shakti. The unfurling of the national flag was a poignant moment, symbolizing the unity and pride of the nation.

The entire audience joined in harmony to sing the National Anthem, underscoring the collective respect for the country. Prof. S Siva Sankara Sai, Registrar of S-VYASA welcomed all the Chief



Guest & other dignitaries. **Dr. B R Ramkrishna**, the Hon'ble Vice Chancellor of S-VYASA, delivered a warm and powerful speech, setting the tone for the rest of the program. A stirring patriotic song filled the air, further enhancing





the atmosphere of celebration and unity.

Distinguished speakers, **Prof. K Subramanyam**, Adviser to Hon'ble Chancellor, delivered impactful speeches, highlighting the significance of India's journey to freedom and the responsibilities of its citizens. Shri N V Raghuram Ji, a respectable memories of S-VYASA community, gave the importance of the Dharma Chakra on the Indian Heritage. **Dr. H R Nagendra Ji**, the Hon'ble Chancellor of S-VYASA, addressed the audience on the profound importance of Independence Day, emphasizing the need for a healthy and harmonious nation.

The event concluded on a high note with the recitation of "**Vande Mataram**," a powerful ode to the motherland. The program wouldn't have been possible without the hard work and

dedication of the entire S-VYASA community, especially Asst. Director, Physical Education, Sri Kiran Kumar N S and the NSS Unit. **Prof. S Siva Sankara Sai**, the Registrar, extended gratitude through the Vote of Thanks, acknowledging all participants, guests, and organizers for their contributions in a fitting manner.

In essence, S-VYASA's 77th Independence Day celebration was a testament to the spirit of unity, patriotism, and dedication. The event not only showcased the rich cultural heritage of India but also emphasized the role of education in nurturing responsible citizens for a better tomorrow. The collaboration with the NSS unit and the leadership of Asst. Director, Physical Education, Sri Kiran Kumar N S added an extra layer of meaning to the celebrations, making it a memorable and inspiring occasion for all attendees.



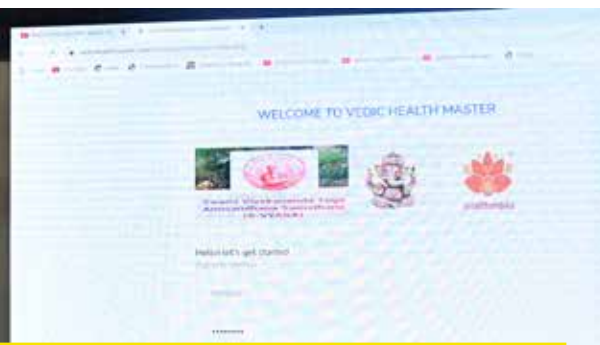
Prashanti, Aug 26:  
A **Delegation** consisting of Chancellor, Vice-Chancellor, Registrar, Director and other dignitaries from **Sri Devaraj Urs Medical College, Kolar** had come for a discussion and collaboration with S-VYASA.



Prashanti, Aug 30: 'MoU' signing ceremony between the S-VYASA, Deemed to be University and Bharatiya Vidya Bhavan (BVB), Bengaluru. The Director, Joint Director and other officials of BVB had come for the ceremony.

Prashanti, Aug 4:  
A **Special Lecture**  
organised by Division  
of Yoga - Spirituality  
at Sruthi Mandir,  
S-VYASA University.  
**Prof. (Dr.) S B Sharma**,  
Vice-Chancellor,  
Millennium University,  
Malawi, South Africa  
Continent, conducted  
spoke on Science  
and Spirituality to  
faculty & students of  
S-VYASA.





Prashanti, Aug 7: The **Launch of Vedic Health Master Medical Astrology Software** by **Swami Jagadatmanada Saraswati**, Chief Advisor and Teacher of Vedanta and Sanskrit at Arsha Vidya Gurukulam, Anaikatti, Coimbatore and software developer, Mr. Santosh. They spoke how it can be used in the treatment of ailments through predictions based on Vedic Astrology.

Hon'ble Chancellor of S-VYASA, Dr. H R Nagendra ji and Dr. Ishwar V Basavaraddi, Former Director, Morarji Desai National Institute of Yoga (MDNIY) also were present during the event.



Prashanti Kutiram, Aug 1: The **Orientation Program** for newly enrolled students into the courses of B.Sc (Yoga Therapy), B.Sc (Yoga & Vedic Therapy), M.Sc (Yoga Therapy), and M.Sc (Yoga & Vedic Therapy) was conducted by the School of Yogic Sciences (SYS).



# S-VYASA University's National Sports Day Bike Rally



Aug 29: With the gracious blessings of the Hon'ble Chancellor, Dr. H R Nagendra ji, Hon'ble Vice-Chancellor, Dr. B R Ramkrishna, The Registrar, Prof. S Siva Sanakara Sai and Advisor to Hon'ble Chancellor, Prof. K Subramanyam Ji, and the unwavering support of The Finance Director, Dr. Dayananda Swamy H R, The Deputy Registrar, Dr. Vasudeva Vaidya, a spirited Bike Rally was organized on the occasion of "National Sports Day" to promote physical fitness, a healthy lifestyle, and the significance of sports and recreational activities. This event aimed to raise awareness about overall well-being and took place in the vibrant city of Bangalore.

**Rally Route:** The rally's route was meticulously planned to prioritize safety. It commenced at the S-VYASA University campus, proceeded to Koli Farm Gate, continued to Candor International School, and concluded its journey back at S-VYASA University via Koppa-Begur Road.

This event not only celebrated National Sports Day but also served as a reminder of the importance of maintaining an active and healthy lifestyle, contributing positively to





Aug 28: **Onam** Celebration by the students of **Sushrutha College of Nursing**, Bengaluru. Revered Guruji, Vice-Chancellor, Director of Finance Dept., Pro-Vice Chancellor, graced the ceremony.



Prashanti: **Prizes** were given out to the **YIC Students** during the Onam celebration at Shruti Mandir. The prizes were awarded for various Yogic Games that were organized on August 15<sup>th</sup>.



## TSYNM participation in 'Synapse' and Appreciation for Prize Winners



Aug 8: The students of TSYNM participated in an inter-college sports and cultural fest titled 'Synapse' which is annually conducted by the Government Vellore Medical College, Tamil Nadu. This year our students had the opportunity to participate in the fest and showcase their talents.

The fest was conducted from 14 till 16 of June, 2023 with multiple online events too. There were cash prizes for all events, and prior registration was mandatory for all events. There was a total 93 of our students who had participated in the multiple events that had been conducted in the course of three days. Our students demonstrated high levels of team spirit and sportsmanship and participated with skilled discipline and enthusiasm.

On day one of the program many sports events were conducted. Our boys' teams participated in Futsal and Basketball. The same evening the students accompanied by Dr. Divya (accompanying faculty TSYNM) were taken to the local heritage site of Vellore Fort where they explored the history of place and paid their

respects in the Jalakanteshwara temple located within the fort compound.

The second day was jam packed with cultural activities and was kick started with TSYNM Girls throwball team getting selected for quarter finals. The entire day was filled with continuous victory bells for our students who won in the events of 'Picto', 'Face Painting', 'AdZap', 'Connexions', 'Block-N-Tackle' and 'Fireless Cooking'.

The third day continued the round of victories with students winning in the cultural events of 'Shipwreck', 'Adapt-tunes', 'K- Drama Quiz' with multiple special mentions in cultural performances and medals in sports events (boys and girls) of Javelin, shot put, discus and relay.

Online competition had events of Poetry, Mandala art, Reels, short film, short story, painting and photography where our students have received special mention for their outstanding work

The trip to Vellore was wrapped up in high spirits by the students of TSYNM when they returned back to campus on 17<sup>th</sup> June 2023.



# The elected Captains & Vice Captains of TSYNM being introduced



Prashanti: The Student Council Members of “The School of Yoga and Naturopathy” segregated students into 5 groups for the ease of institution to function, to divide work accordingly and to have various inter group competitions to encourage students to be active in the premises.

On 5<sup>th</sup> August, elections for selecting Captains were held through online pole modality for the convenience of voting.

Results were announced for the same on 9<sup>th</sup> of August.

Whereas Vice Captains were selected by teachers based on their academics and other extracurricular activities.

The group names Where chosen from elements of Panchamahabhoota.

Groups	Captains	Vice Captains
JALA	Vidya & Nikhil, 4 <sup>th</sup> year BNYS	Poornashri, 3 <sup>rd</sup> year BNYS
AAP	Nandish & Krupa, 4 <sup>th</sup> year BNYS	Lavani, 3 <sup>rd</sup> year BNYS
PRITHVI	Imparitika & Madhuri, 4 <sup>th</sup> year BNYS	Chaitanya, 3 <sup>rd</sup> year BNYS
AGNI	Shashank & Arundhati, 4 <sup>th</sup> year BNYS	Gandhi, 3 <sup>rd</sup> year BNYS
AKASH	Teachers	-

Whereas 5<sup>th</sup> group (Akash) represents Teachers group. Each group consists of roughly 74 students.



Prashanti, Aug 4 to 6: **Workshop** conducted on **Youth Empowerment** for 10<sup>th</sup> Class Girl Students of Govt. High School by Essae Foundation.

# Dāna

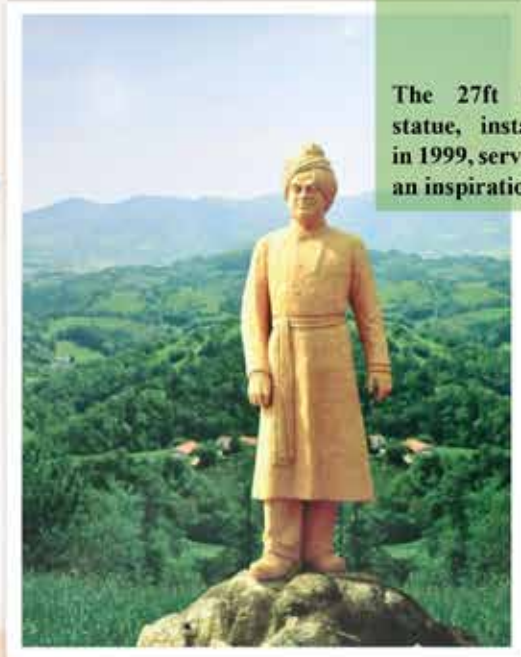
## “Generosity and Giving”

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



**S-VYASA**  
Deemed to be University,  
Bengaluru.

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



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

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

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



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

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

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

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

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

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

**S-VYASA Vision:**  
**"BE and MAKE"**

### Accomplishments:

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



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

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

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

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

### **S-VYASA Management:**

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



- ✦ Contribution to drafting a common Yoga Protocol of 30 minutes for International Yoga Day on June 21, 2015, organized by the Ministry of AYUSH. S-VYASA also played a supportive and leadership role in framing syllabuses for NCTE, NCERT, and UGC at the undergraduate and postgraduate levels, coordinating with major yoga institutional experts in the country.

## Divisions of S-VYASA:

### Programs by Division:

1. Yoga & Spirituality
  - BSc. Yoga and Vedic Therapy (YVT)
  - MSc. Yoga and Vedic Therapy (YVT)
  - Ph.D.
2. Yoga and Life Science
  - a. The School of Yoga and Naturopathic Medicine
    - BNYS
  - b. The School of Yogic Sciences
    - BSc. YT
    - MSc. YT
    - MD
    - Ph.D.
  - c. The School of Physiotherapy
    - BPT
3. Yoga and Physical Sciences
  - Ph.D.
4. Yoga and Management
  - MBA and Ph.D.
5. Yoga and Humanities
  - a. The School of Performing Arts
    - Certificate and Diploma Courses
    - Ph.D.



## Center for Open and Distance Education (CODE)

**C**ODE is the distance education wing (formerly known as ODL) of S-VYASA, established in 2007 with the vision of spreading Yoga through Education and the mission of bringing Yoga to Every Doorstep. S-VYASA is the only Yoga University offering programs in both residential and distance learning modes.

The International Conference on Frontiers in Yoga Research and its Applications (INCOFYRA) is a legacy of SVYASA Deemed to be University. The conference has been organized and hosted by Vivekananda Yoga Anusandhana Samsthana (V-YASA) since 1991, taking place every alternate year (<http://incofyra.com/>).

Driven by this legacy and expertise, INCOFYRA, as a recognized conference, continues to offer a significant opportunity for the advancement of research in the field of Yoga. It serves as a platform for interactive sessions led by key clinicians and scientists who have made substantial contributions to the success of "lifestyle interventions."

# Patron Schemes

जीवने यावदादानं स्यात् प्रदानं यत् ततोऽधिकम् |

"Give more than what you receive in Life"

śraddhayā deyam | aśraddhayā' deyam | śriyā deyam |  
hriyā deyam | bhīyā deyam | sarṁvidā deyam ||

-Taittiriya Upanishad

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

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

**50% tax exemption on taxable income under 80G**

To:

The Convener,  
Donation Committee,  
S-VYASA Deemed to be University,  
# 19, 'Eknath Bhavan', Gavipuram Circle,  
Kempe Gowda Nagar,  
Bengaluru - 560 019.

Account Holder Name: Swami  
Vivekananda Yoga Anusandhana  
Samsthana  
Bank Name: State Bank of India  
Branch: Jigani  
Account No.: 40495804678  
Type of Accounts: Savings  
MICR Code: 560002123  
IFS Code: SBIN0011355

I/We would like to become one of the Golden hand/s through offering my/our Contribution or Donation.

I/We enclose herewith Cash/Cheque/DD No. ....

Dated: .....For Rs.....

Rupees in words: .....

towards.....

From:

Name: .....

Address: .....

Mobile: ..... Email: .....

Thanking You,  
Yours Sincerely.



## Anna Dāna

सर्वेषामेव दानानामन्नदानं विशिष्यते ।  
अत्राद्भवन्ति भूतानि अत्रेनैव च वर्द्धते ॥

sarveṣāmeva dānānamannadānaṁ viśiṣyate ॥  
annādbhavanti bhūtāni  
annenaiva ca varddhate ॥

*Among all charitable acts, providing food holds a special place. It is through food that all beings manifest and grow from food.*

Particulars	Description	Amount
<b>One Day Food</b>	One day, food served to 1200 residents at Prashanti Kutiram on any given day of the year (birthday).	₹ 7,00,000/- (INR Seven Lakhs Only)
<b>One Meal</b>	Lunch or Dinner served to 1200 residents at Prashanti Kutiram on any one day!	₹ 30,000/- (INR Thirty Thousand Only)
<b>One Breakfast/Snacks</b>	Breakfast / Snacks served to 1200 residents at Prashanti Kutiram on any one day!	₹15,000/- (INR Fifteen Only)
<b>Other</b>	According to the donor's wishes.	As you wish

## Swasthya Dāna

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

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



Particulars	Description	Amount
<b>One-Year Rehabilitation</b>	Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one year!	₹ 2,00,000/- (INR Two Lakhs Only)
<b>One-Month Rehabilitation</b>	Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one month!	₹ 20,000/- (INR Twenty Thousand Only)
<b>Other</b>	For a Specific purpose	As you desire

## Vidya Dāna

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

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

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



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



## Gou Dāna

दातास्याः स्वर्गमाप्नोति वत्सरान् लोमसम्मतान् ।  
कपिला चेत्तारयिति भूयश्च सप्तमाकुलम् ॥

dātāsyāḥ svargamāpnoti  
vatsarān lomasammatān ।  
kapilā cettārayiti bhūyasca saptamākulam ॥

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

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



Library facilities



*The best way to find yourself is to lose yourself in the service of others.*



Special Techniques



Surya Namaskar



Meditation in tune with Nature



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- Quality that is Infinite
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But for ply she gave only one choice.**

**WE CHOSE CENTURYPLY.**



**Anya Dias,  
Software Engineer**

  
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