

YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



Dr. H R Nagendra Guruji
and S-VYASA Delegation
with **Baba Ramdev**
and **Acharya Balkrishna**
Patanjali Yogpeeth, Haridwar



**Balaram
Pradhan**

A True Karma Yogi

*A Tribute from
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for the Departed Soul*



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योगसंज्ञितम्

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EDITORIAL

My dear Brothers and Sisters,

Panchanga is our Inidan Calendar. It has Pancha (five) + Anga (part) five elements for each day. In contrast to Western Calender which we all use giving the year from the day after Christ (AD) month, date, and week, Panchanga provides much deeper and more comprehensive information.

It is also useful to forecast celestial phenomena and also to outline auspicious and inauspicious time frames for important occasions such as education, career, travel, festivals, etc. And to plan for the year, month, week, and day ahead of us to lead a lifestyle of health and wealth, Happiness and Harmony, Peace and Blissful living. The five attributes of Panchanga are the following.

1. Day of Week (each day is ruled by a planet), also called Vaara
2. Nakshatra (star or constellation in which Moon is transiting)
3. Tithi (moon phase, concerning Sun's position)
4. Karana (half a lunar day) (each Tithi has 2 Karanas)
5. Yoga (a special calculation for the separating distance of the Sun and Moon)

The daily Panchanga is utilized to know the right time for the maximum outcome when starting a new or propitious task for various occasions, functions, ceremonies, or events.

Why Five Aspects of Panchanga?

1. By knowing the Tithi one's wealth multiplies.
2. By knowing the Vaara (day) one's life increases.
3. By knowing the Nakshatra (star) one's sins decrease.
4. By knowing the Karana one gets victory in his deeds.
5. By knowing Yoga one's diseases get cured.

Knowing here includes understanding and practices.

1. **Tithi:** Tithi is nothing but the lunar date. We determine auspicious and inauspicious dates based on the moon's position. We refer to the Panchanga to know Muhurtam dates or auspicious times. Every ceremony or festival is related to lunar dates. Importantly, it is the time taken by the longitudinal angle between the sun and the moon to increase by twelve degrees. Furthermore, a lunar month will have thirty Tithis with duration changes.

There are fifteen Tithis in the waxing moon and fifteen in the waning moon. The list of astrologically

fortunate dates is as follows:

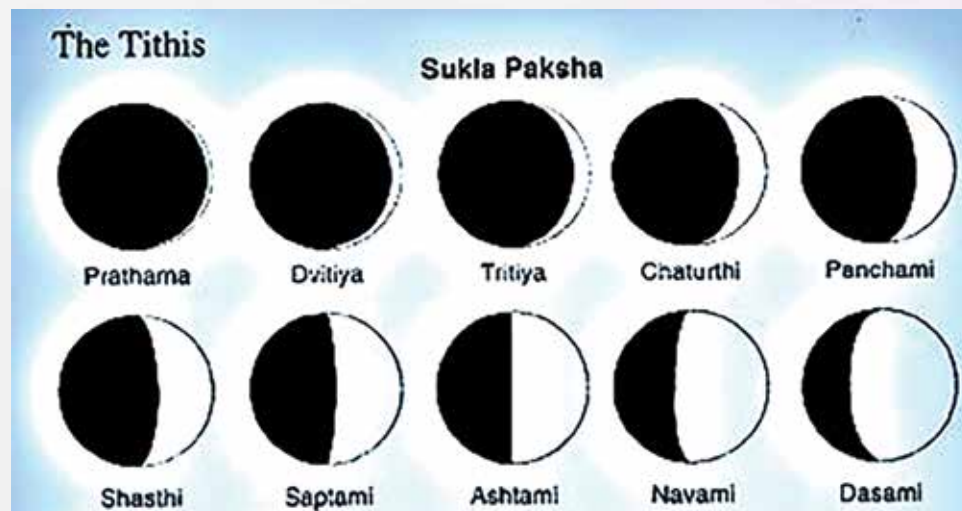
Auspicious Shukla Paksha: This is a tithi during the waxing moon. It is a felicitous period for weapons, architecture, constructing the home, and work related to the nation. Moving to a new home, traveling, and wearing new garments with ornaments are advantageous at this time.

2. **Vaara:** The weekdays are Ravi (Sunday), Soma (Monday), Mangala (Tuesday), Budha (Wednesday), Guru or Brihaspati (Thursday), Sukra (Friday), Sani (Saturday) named after Sun, moon, Mars, Mercury, Jupiter, Venus, Saturn respectively. The right choice of a Vaar plays an important role in the process of finding *Muhurta* (right time) for any deed or action. And the effect of each planet if understood and followed, will help in leading a healthy and Happy life and the life span also increases.

Nakshatras: The 27 Nakshatras cover 13°20' of the ecliptic each. Each Nakshatra is also divided into quarters or *padas* of 3°20', and the below table lists the appropriate starting sound to name the child. The 27 nakshatras, each with 4 padas, give 108, which is the number of beads in a Japa mala, indicating all the elements (ash) of Vishnu:

Karana is ½ a Tithi or Moon Phase. Karanas in Panchangam has 4 Fixed and 7 Movable ones. The four Fixed Karanas occur only once a month.

- i. **Shakuni:** The person of this Karana will be calm, composed, intelligent, gifted with intuition, and full of good deeds. Its ruling deity is Garuda (eagle). Shakuni Karana falling in the night on the 14th day of the dark moon is suitable for hold-ups, committing theft and the like crimes, driving away enemies and soldiers, taming birds, starting medication, and all kinds of war operations.
- ii. **Chatushpada:** The person of this Karana will do independent business, take great



pains in work, and will be truthful. Its ruling deity is Vrishabha (Bull). This Karana falling on Amavasya (New Moon) is suitable for vanquishing enemies through Tantric methods. It gives success in all businesses related to four-footed animals, particularly cattle. Shraddha and Tarpanam's work done in this Karana also gives quite good results.

- iii. **Naga:** The person of this Karana will be a specialist and successful in professions connected with minerals. Will be of good character and capable of mesmerizing and catching snakes. Its ruling deity is Naga. Naga Karana falling in Amavasya or New Moon is more suited for destructive and subversive acts.
- iv. **Kaustuva or Kimstughna:** Persons of this Karana are intelligent but may be bent on doing bad deeds; are heartless actions.

The 7 Moveable (Recurring) Karanas in Panchanga are the following:

- a. **Bava:** People born in this Karana will be poor but will be kind and content with what they get. They will be successful if they pursue a career with the Army.
 - b. **Balava:** The person born in this Karana will be handsome, courageous, sacrificing, and will be interested in sports and extra-curricular activities.
 - c. **Kaulava:** Those born in this Karana will be intent on doing bad deeds as their earlier environment was not congenial to molding a good character.
 - d. **Taitila:** The person born in this Karana will be soft-hearted, even-tempered, and with strong convictions. Constitutionally the person will be strong.
 - e. **Gara:** The person of this Karana will be a good strategist, imaginative and talkative.
 - f. **Vanija:** The person of this Karana will have good business acumen and will be capable of succeeding in any type of business.
 - g. **Vishti:** The person of this Karana will be heartless, without friends, and will be bent on doing bad deeds.
3. **Yoga:** Yoga mentioned in Panchanga helps in identifying certain characteristics of a person.

Yoga in Panchang is derived from the sum of the Nirayana Longitude of the Moon and Sun. The sum is then divided into 27 parts of 13 degrees and 20 minutes each.

There are 2 types of Yogas in Panchanga:

1. **Naisargika** (another name - Nitya, Yogas, that are based on longitudes of the Surya (Sun) and Chandra (Moon) and
2. **Tatkaalika** (Yogas, that are based on a combination of Vaar (weekday) and Nakshatra (constellation).

There are 27 Yogas:

1. **Vishkambha** (Supported): prevails over others, is victorious over enemies, obtains property, wealth
2. **Priti** (Fondness): well-liked, attracted to the opposite sex, enjoys life with contentment.
3. **Ayushman** (Long-lived): good health and longevity, energetic.

4. **Saubhagya** (Good Fortune): enjoys a comfortable life full of opportunities, and happiness.
5. **Sobhana** (Splendor): lustrous body and demeanor sensualist, obsessed with sex.
6. **Atiganda** (Danger or obstacles): difficult life due to numerous obstacles and accidents; revengeful and angry.
7. **Sukarma** (Virtuous): performs noble deeds, is magnanimous and charitable, and wealthy.
8. **Dhriti** (Determination): enjoys the wealth, goods, and spouses of others; indulges in the hospitality of others.
9. **Soola** (Spear, Pain): confrontational and contrary, quarrelsome, angry.
10. **Ganda** (Danger or obstacles): flawed morals or ethics, troublesome personality.

These are the findings of our ancient masters and need to be experimented with using modern scientific tools of research. That is the way ahead of us and all those who are interested are welcome to join as Volunteers in our VMAC VTR (Varaha Mihira Advanced Center of Vedic Technology Research).

11. **Vridhdha** (Growth): intelligent, opportunistic, and discerning; life constantly improves with age.
12. **Dhruva** (Constant): steady character, able to concentrate and persist, wealthy.
13. **Vyagatha** (Beating): cruel, intent on harming others.
14. **Harshana** (Thrilling): intelligent, delights in merriment and humor.
15. **Vajra** (Diamond, Thunderbolt): well-off, lecherous, unpredictable, forceful.
16. **Siddhi** (Success): skillful and accomplished in several areas; protector and supporter of others.
17. **Vyatapata** (Calamity): prone to sudden mishaps and reversals, fickle and unreliable.
18. **Variyan** (Comfort): loves ease and luxury, lazy, lascivious.
19. **Parigha** (Obstruction): encounters many obstacles to progress in life; irritable and meddling.
20. **Siva** (Auspicious): honored by superiors and government, placid, learned and religious, wealthy.
21. **Siddha** (Accomplished): accommodating personality, pleasant nature, interest in ritual and spirituality.
22. **Sadhya** (Amenable): well-behaved, accomplished manners and etiquette.
23. **Subha** (Auspicious): lustrous body and personality, but problems with health; wealthy, irritable.
24. **Sukla** (Bright White): garrulous and flighty, impatient and impulsive; unsteady and changeable mind.
25. **Brahma** (Priest, God): trustworthy and confidential, ambitious, good discernment and judgment.
26. **Indra** (Chief): interest in education and knowledge; helpful, well-off.
27. **Vaidhriti** (Poor Support): critical, scheming nature; powerful and overwhelming mentally or physically.

■ 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 Sri Rama Navami and belated Chandramaana Yugaadi, the new year day and Gud Padav festival.

Lord Sri Rama is respected and worshipped as Purushothama which means the ultimate greatest person and the role model why?

Is it because he is considered as Avataara Purusha which means an incarnated personality of the Lord?

He won against the evil forces of the greatest King and Shiva Bhakta Ravana? He treated every citizen of the country with equal? He was a good ruler? He followed the orders and direction of his father the King Dasharatha? He broke the bow of Indra Dhanush and got the love of Matha Seetha and appreciation by entire galaxy of the Lords? He provided justice and security to the King Sugreeva?

He was a disciple of the great Maharshi Vasista and Bharadwaja? He was the worshipping Lord of the Lord Anjaneya? These are all secondary merits and virtues.

Sri Rama as a citizen of the province Ayodhya was totally committed to nationalism and patriotism.

As a young boy Sri Rama went to Bharadwaja Ashrama for education and military training to dedicate totally himself for the nation.

When Sri Rama after his education, having won the heart of Jaanaki the daughter of the King Janaka gracefully accepts the direction of his father and the King Dasharatha to go to the forest by sacrificing the naturally blessed throne to maintain the integrity of the Royal family and the very important is to protect the safety and security of the province Ayodhya.

Sri Rama never looked back to the directions of his father and readily accepted to give up the throne to his cousin brother Bharata as per the wishes of the most loved wife of Dasharatha the Queen Kaikeyi whose mind was polluted and corrupted by her dearest caretaker Manthara.

This decision of Sri Rama is an exemplary of Nationalism and true Patriotism to maintain the safety, security and integrity of the Nation and also the Royal family.

The other most important aspect of non-hate redness and love to everyone is observed when we read the context of Sri Rama totally forgiving and respecting her Aunt Kaikeyi and Manthara even though both plotted for missing the throne and a very hard 12 years living in the forest.

Even in the war field Sri Rama followed the ethics and never used the weapons which had the powers of destroying the whole community. He was very selective and used only such weapons to destroy only the evil forces.

Sri Rama as an incarnation of the Lord salvated Shabari who was waiting for his glance and liberation.

Sri Rama being an Emperor who had the privilege and tradition to have any number of queens remained committed to only Maa Seetha Devi. This shows how much Sri Rama was respecting the womanhood.

Srirama never misused law of the land even for himself. When there was an allegation and rumours about the integrity of Maa Seeta during her solitary confinement, Sri Rama as a king upheld the law which was prevailing at that time and directed Maa Seeta to come out untainted and Pure. It shows how Sri Rama was the first follower of

the laws, duties and responsibilities of the post and position.

There are many such instances to substantiate Sri Rama as the greatest personality and a role model for the entire community.

On this occasion of Sri Ramanavami let we all the practitioners of Yoga and the truth seekers adorn and follow the values and virtues of the Lord Sri Rama to live healthy, happy and with harmony.

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





ब्रह्मसूत्रम् (Brahmasūtram)

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



न प्रतीके न हि सः (ब्रह्मसूत्रम्-४-१-४)

Na pratike na hi sah (Brahmasūtram-4-1-4)

Meaning: (The meditator is) not (to see the Self) in the symbol, because he is not (that).

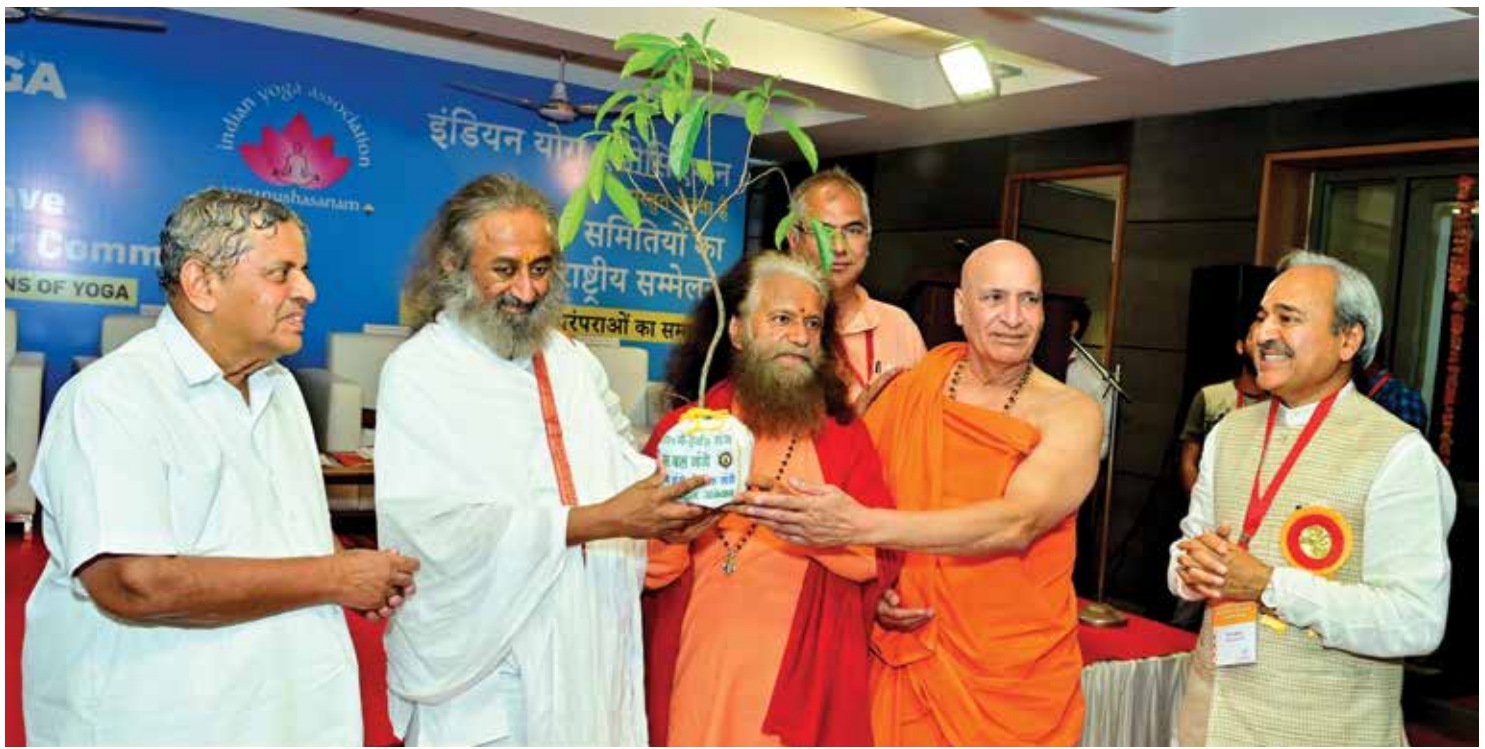
As we all belong to the group Homo sapiens among all living creatures on earth, there are certain limitations we are born with. For example, mind, intellect etc, would follow humane features. Though focusing and channelizing all the mental and physical energy is inherited in every creature on the earth, humans have a choice of selecting the object of focus which does not exist in animals. Animals focus for self-existence by default, but humans focus because they choose to focus. Choice distinguishes humans from animals. Humans, while focusing the mental energy try to choose a set of objects based on multiple factors; preferences, benefits, merits, utility, suitability etc. in terms of inner journey towards knowing oneself, say Shastras (technical works in Vedic traditions).

According to Vedic tradition, religious teachings, upbringing, internal traits and social dynamics contribute to the selection of objects for contemplation differently by each individual. Interestingly, there are two prominent types of objects people generally choose; 1. Self, and 2. External objects. The external objects represent names, forms, structures, and something tangible to the senses and the mind. Tangibility eases the process of contemplation. People cannot meditate on something abstract by nature if one is in the earlier stages of some Sadhana. At the higher stages, the focus may happen even

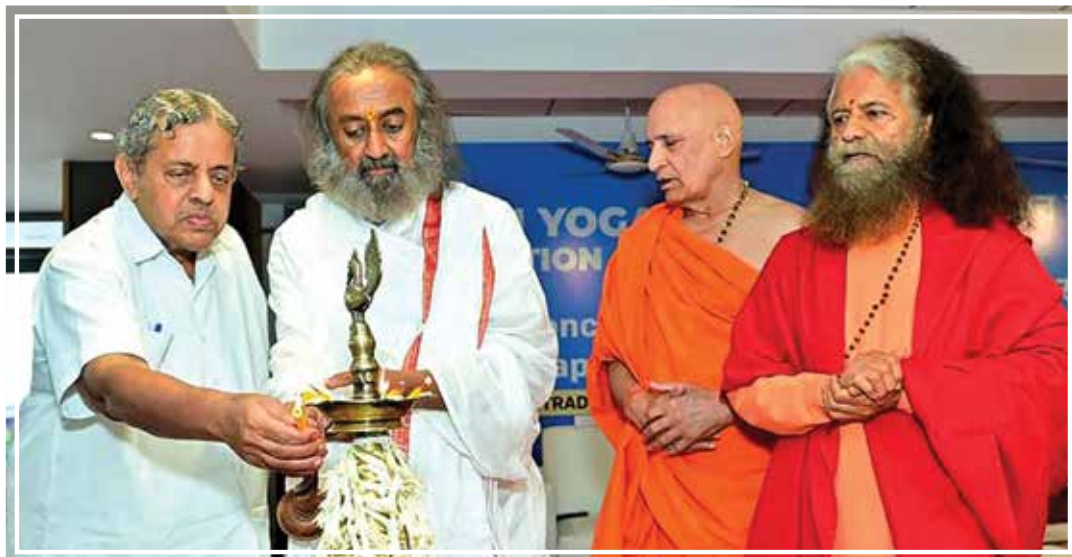
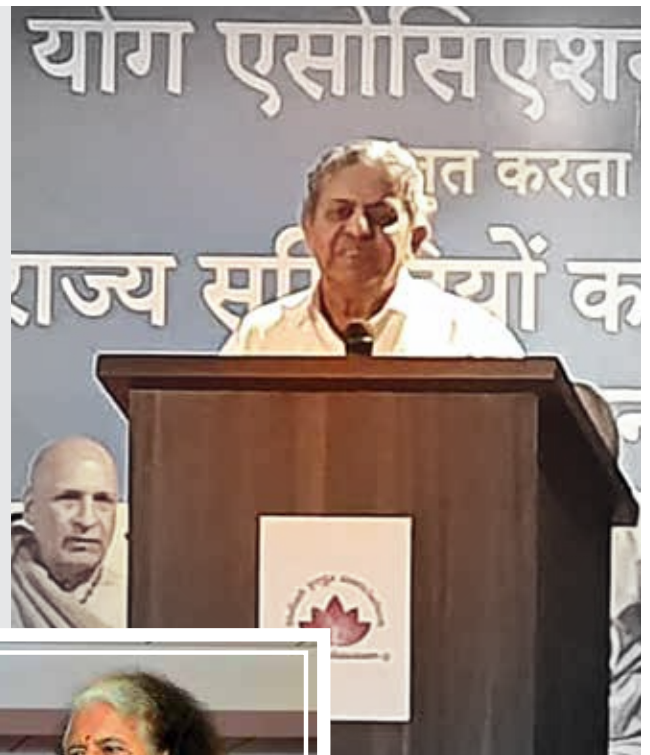
on abstract things. Therefore, Image worship becomes a very important tool for the minds which are ever distracted and unsettled for many reasons.

Vedic tradition provides Devata in the form of Murtis (2D or 3D images), Mantras (auditory boosts), etc to focus the mind which are capable of invoking divinity within. For example, if one intends to worship Vishnu one selects Salagrama, Shankha etc. while invoking essence of Vishnu into them. Similarly, one wanting to worship Shiva chooses Shiva Linga, Trishula etc, establishing the divine forces into those objects. Similarly, devotees wanting to worship Prakriti would go for feminine forms of God such as Shakti. 'As is the votary, so is the type of divine force, as is the divine force so is the votary'.

It is easier process of contemplation only if one selects the right type and step by step approach towards divine forces invoked into Pratika (representation), Chinha (symbol), and Nama (name) etc. The technical word given for making mortal into immortal is Sampath Upasana in contemplation process. Even little mortal objects become immortal in the process of uplifting oneself through Upasanas, only when the divinity is brought in through a systematic approach. Qualities will be invoked into such objects as piece of wood, stones, metals, gems etc. The finite entities start emitting infinite p17 ▶▶



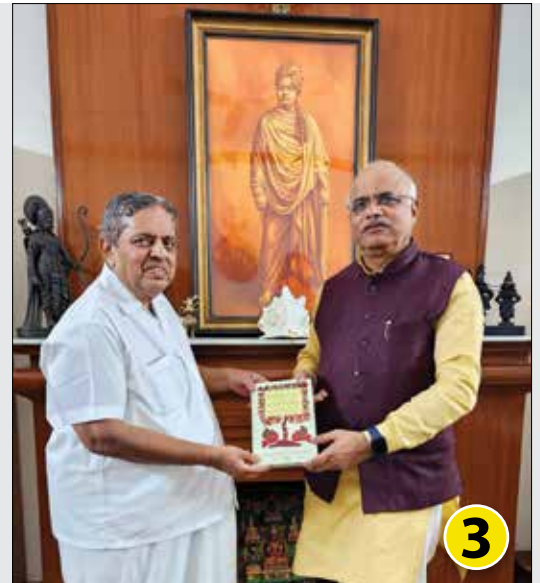
Chancellor, Dr. H R Nagendra at the **Indian Yoga Association National Conclave of State Chapters** held on 3rd March 2023 in New Delhi. Sri Sri Ravishankar Guruji, Swami Bharat Bhushan, Swami Chidanand Saraswati, Former CBI Director - Sri D R Karthikeyan and many more dignitaries were present.







Chancellor, Dr. H R Nagendra and the delegation from S-VYASA with Swami Chidanand Saraswati during the recent visit to Parmarth Niketan, Rishikesh



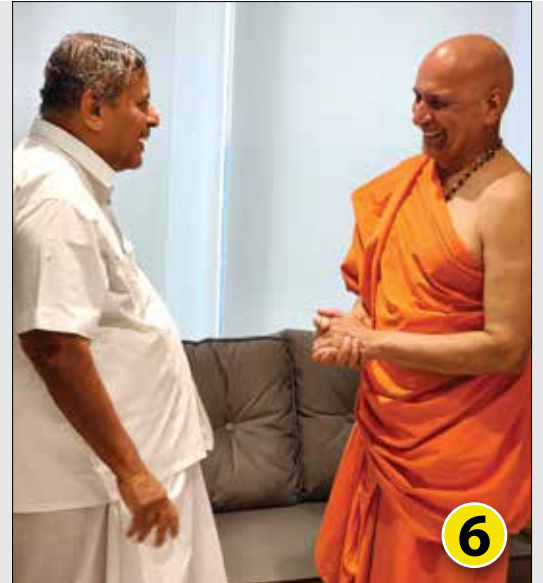
-- 1 --
With the renowned
Spiritual and Motivational Guru,
Sri Sudhanshu Ji Maharaj

-- 2 --
New Delhi:
With the UGC Chairman,
Prof. M Jagadesh Kumar

-- 3 --
With **Dr. Vinay Sahasrabudde**,
President of Indian Council for
Cultural Relations (ICCR)



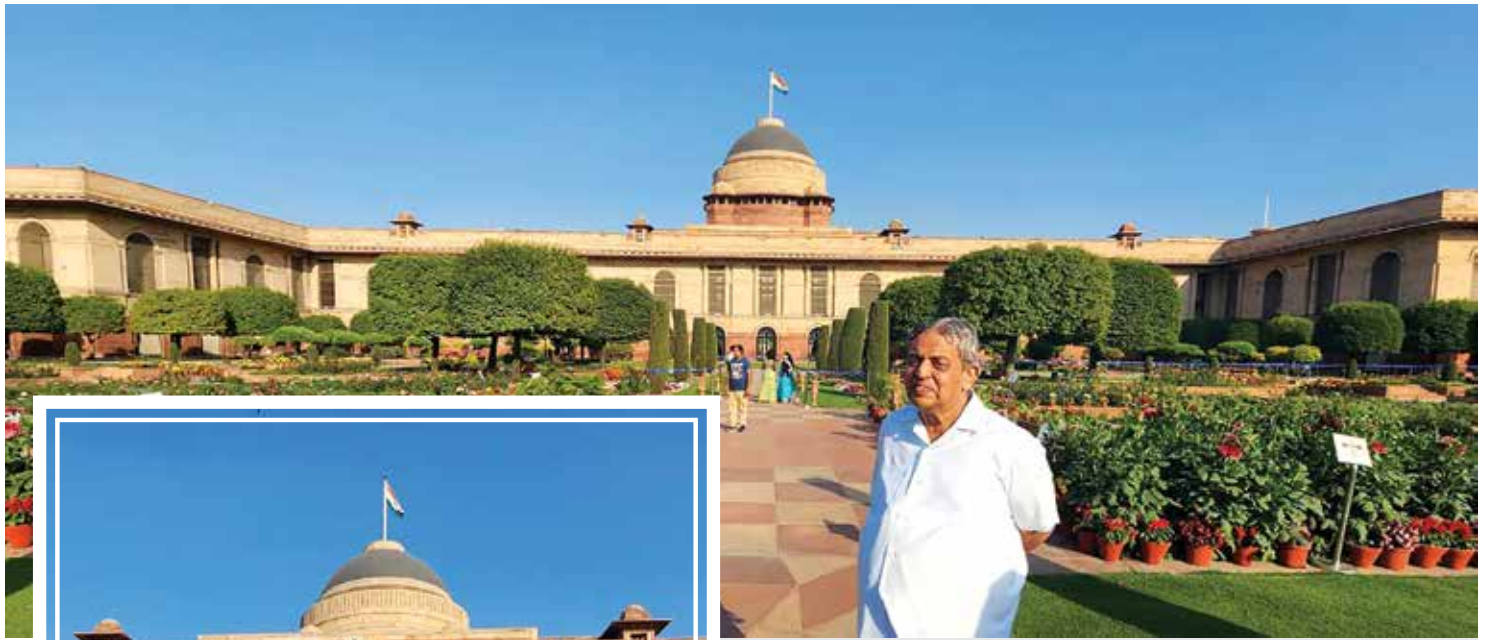
Haridwar: With **Baba Ramdev** and **Acharya Balkrishna** of Patanjali Yogpeeth, Haridwar



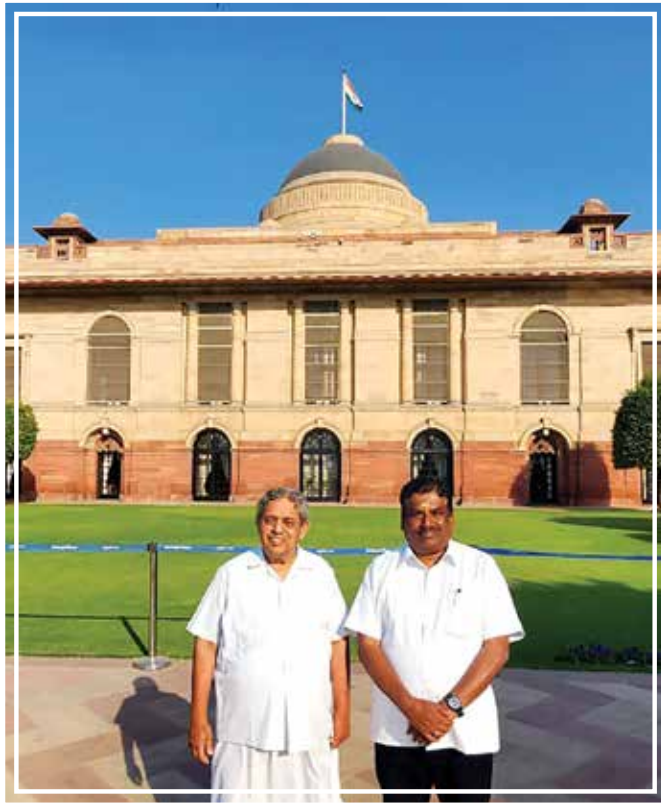
-- 4 --
In discussion with **Baba Ramdev** and **Acharya Balkrishna**

-- 5 --
With **Sadhvi Bhagawati Saraswati** of Parmarth Niketan, Rishikesh

-- 6 --
With **Swami Bharat Bhushan**, Yoga Guru



Guruji and Dr. H R Dayananda Swamy,
Director Finance & Administration, S-VYASA,
at the premises of **Rashtrapati Bhavan**
in New Delhi



With the AICTE Chairman,
Prof. T G Sitharam





Balaram Pradhan - A True Karma Yogi



In the year 1999, when Dr. Rabindra Mohan Acharya was the YIC coordinator, Balaram Pradhan and his friend came to Prashanti Kutiram to join Yoga Instructors Course. His friend connected Dr. Acharya with Balaram's father and Kendra life worker from Bhubaneswar. Balaram's father told I am sending my son, dedicating him to Prashanti.

Dr. Balram was a dedicated teacher and a committed university community member. He spent multiple decades of his life teaching



S-VYASA ODL Staff

and contributing to improving the academic environment with utmost sincerity and honesty. His deep knowledge and passion for his subject inspired countless students, colleagues, and friends, including myself.

On a positive note, however, Guruji's words: *"He left his body on the auspicious Ramanavami day. So his soul will reach great heights of Brahma Loka."*

I am sure Balram bhayia will always be remembered fondly and respected for his selfless dedication to the cause, and may all find comfort and solace in the memory of his life and contributions. Here are some extracts of spontaneous expressions of people who had come in contact with him.



Dr. Balaram Pradhan

DoB: 14th September 1976

DoD: 30th March 2023

Native: **Brajrajnagar, Dist. Jharsuguda, Odisha**

The subject of his Ph.D. topic was "Effects of Cyclic Meditation in Psychomotor Performance on Children", Year 2012.

He has published: more than 60 papers in scientific journals. He has guided 11 students at Ph. D. level, around 150 at M.Sc.

His Proficiency: Teaching and Research in Yoga, Statistical Analysis



Family Members



Early days in Prashanti



With **Dr. Vikas Rawat**, Principal of S-VYASA Yoga School



Dr. Rashmi Shetkar, Goa writes...

This was an early exit Balram Bhaiya... You continue to be in our Hearts and Minds for being our dearest and beloved Bhaiya. He is a very trustworthy, reliable, dependable human being; who could prove that Prashanti is not only an Academic Institute but a family, and he is our big brother. Will miss you Balram Bhaiya. Yes, your departure is painful and tearful; thanks for all that you have done for me and my research. Thanks for Being what you are. I know I am not a full yogi to control my emotions and feelings for our dear brother like Balram Pradhan. Now that you have gone forever rest in peace!

Krishna writes...

A terrible and irreparable loss for the education and research fields of Yoga and allied subject fields. An affable person indeed. May his soul rest in peace. My heartfelt condolences to his family members. May Lord Sita Rama give him eternal peace.





Trophy from Nagarathna Didi



With the PhD Scholar



Sunanda Rathi writes...

Very genius helpful personality, ready to help everyone. He helped me a lot May God give him place in divinity and strength to family members to bear this big loss. Om Shanti!!!

Dr. Guru Deo writes...

Such a dedicated and devoted personality, always ready to work and help to anyone 24x7. Great loss, sad news. May God give him place in divinity and strength to family members. Om Shanti.

Dr. Raghavedra Swamy writes...

I happened to meet Balram bhayya just 10 days ago after 2 years. He was the same, except that he had lost some weight. When enquired, he replied, in the same way, unique to him - no,

I'm the same with a cheerful smile that he owns.

Even this time, while interacting, he was concerned about the changes in the students after COVID. He wanted to get the students back to the routine like how it was before - in terms of their attitude towards Yogic Life in Prashanth and their values to

self. Bhagawan Rama will undoubtedly have a place for this noble soul. It is a personal loss for all of us.

Mrs. Niharika V Raval writes...

He will remain in my therapy teachings forever; he was the one who taught us therapy practicals, he was the one who encouraged me to take any tough cases to handle... There are many things to share. My heartfelt gratitude to him. May Lord Krishna bless his soul to get Moksha.

Prakriti Bohra, S-VYASA Student writes...

Little we knew that morning
 God was to call your name...
 In life we loved you dearly,
 in death we do the same...
 God saw that he was getting tired,
 A cure was not to be...
 So He put His arms around him
 and whispered, "Come with Me."
 It breaks our hearts to lose you,
 You did not go alone...
 For part of us went with you...
 Although we loved him dearly,
 We could not make him stay...
 You left us beautiful memories,
 Your love is still our guide,
 And though we cannot see you,
 You are always at our side...
 A golden heart stopped beating,
 Hard working hands to rest...
 God broke our hearts to prove to us
 He only takes "The Best".
 With a heavy heart my final adieu to you dear
 Balram Sir...
 Love and light





S-VYASA

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



Programs in YOGA

Programs in YOGA

Dotroal & 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)
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Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 4

The following is the very well-known first verse in the chapter on Prāṇāyāma in the Haṭhayogapradīpikā.

अथासने दृढे योगी वशी हतिमतिशानः।

गुरुपदषिटमारगेण प्राणायामान् समभ्यसेत् ॥ 2.१ ॥

Once steady in Āsanās, a Yogi who has controlled his senses and partakes beneficial moderate diet, should practice the Prāṇāyāmas in the path directed by the Guru.

Less noticed Insights on the Verse:

While the translation of the verse gives the general idea about the prerequisite for Prāṇāyāma, the Jyotsnā commentary on this verse provides rich insights. Let us consider them one by one -

- 1) अथ atha - is the first word in this verse. This word is generally translated as 'now'. But Jyotsnā commentary by Yogi

*Prerequisites
for
Prāṇāyāma*

■ Prof. M Jayaraman
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Brahmānanda prefers to state the following about the meaning - अथेतमिङ्गलार्थः atheti maṅgalārthah

Atha here refers to auspiciousness. In the Vedic tradition no activity is commenced without invoking the divinity, the source of positive energy and hope. Hence is in accordance with the hoary Vedic Hindu tradition - the commencement of the chapter and by implication the commencement of Prāṇāyāma is advised to be begun by invoking the divinity and auspiciousness.

- 2) आसने दृढे āsane dṛḍhe – these two words are generally translated as *on achieving a firmness/stability in posture*. This indicates that a reasonable level of practice of Āsana should have gone in, before the commencement of practice of Prāṇāyāma. While this meaning is accepted in the Jyotsnā commentary, an



alternative meaning is also proposed. It is as follows –

दृढे स्थरि कुक्कुटादविविर्जति सिद्धासनादावतिवा
dṛḍhe sthīre kukkuṭādivivarjite siddhāsanādāviti vā

*Adopting firm (दृढ dṛḍha) āsanās like Siddhāsana
avoiding āsanās such as Kukkuṭāsana.*

Here with the self-same words of the source text, another dimension of āsana for the practice of Prāṇāyāma is clarified. In the practice of Prāṇāyāma while assuming some āsana is essential, it should not be any āsana. It should be an āsana that is firm, stable. It should not be āsanās that require balancing of the body leading to instability. The commentator himself gives an example – avoid āsanās such as Kukkuṭāsana, (that involves balancing the body) for the practice of Prāṇāyāma. To this list of Balancing āsanās, postures such as Natarājāsana, mayūrāsana, vṛkṣāsana can also be added.

3) हतिमतिशनः hitamitāśanaḥ

The following words in the commentary while discussing the term (hitamitāśanaḥ) is worth noting –

हतिं पथ्यं च तन्मतिं च पूर्वोपदेशोक्तलक्षणं
तत्तादृशमशनं यस्य सः

hitam pathyam ca tanmitam ca pūrvopadeśoktalakṣaṇam
tattādṛśamaśanaṁ yasya saḥ

a) The word हतिम् hitam is described above as पथ्यम् pathyam. While the general translation of the word Hitam would be beneficial, it does not further lead to any insight. On the other hand, Pathya that is given as the meaning by the Jyotsnā commentary is worth noting. Pathya refers to the food that is agreeing. It should not disagree with the Prakṛti of the individual and should not lead to illness by which the practice of Prāṇāyāma may be hindered.

b) Further, the commentator also reminds that mitāhāra has already been expounded earlier – पूर्वोपदेशोक्तलक्षणम् pūrvopadeśoktalakṣaṇam. This points to the mitāhāra discussed in verses 1.58 to 60. One can refer back to the previous chapter and know more about the dietary prescriptions for a Haṭhayogī.

4) समभ्यसेत् samabhyaset – this is the last term of the verse. The general translation would be *should practice*

well. If one asks a follow up questions – what is the meaning of *should practice well* – there would be no specific answer. But the Jyotsnā commentary defines it. It is as follows –

सम्यक् उत्साहसाहसधैर्यादभिः अभ्यसेत्

samyak utsāhasāhasadhairyādibhiḥ abhyaset

*well- with enthusiasm, quick decision, courage once
should practice*

Jyotsnā commentary derives the word समभ्यसेत् as सम्यक् अभ्यसेत्. The Samyak which means well is further clarified as a practice that is endowed with utsāha (enthusiasm), Sāhasa (quick and action oriented), Dhairya (confidence) and such other attitudes. It is evident that Jyotsnā commentary explains samyak-well by connecting it to the six Sādhaka Tattvas (HYP 1.16) or the six factors/attitudes that lead to success in Yoga. Though the word समभ्यसेत् samabhyaset sounds simple, seen in the light of commentary – it is would not merely mean “*should practice well*”, it is “*practice endowed with factors/attitudes that facilitate success in Yoga*”.

Conclusion:

Thus, it could be seen that - on this very popular verse, the Jyotsnā commentary

- reminds and connects to the hoary tradition (अथ atha)
- brings in a different and practical shade of meaning (आसने दृढे āsane dṛḍhe)
- chooses an appropriate and meaningful synonym (हतिं पथ्यम् hitam pathyam)
- refers to earlier elaboration to look up and enrich our understanding (पूर्वोपदेशोक्तलक्षणम् pūrvopadeśoktalakṣaṇam)
- defines the word in an unexpectedly resourceful manner, which would otherwise be overlooked (समभ्यसेत् samabhyaset)

This underlines the need to study the Yoga texts with the commentaries (Yoga bhāṣya Sampat) to derive rich insights and augment the quality of our Yoga practice.



Srimad Bhagavad Gita memorisation exam



Recently Srimad Bhagavad Gita memorisation exam conducted by Lalita Rama Lakshmi Trust, S-VYASA on 30th March 2023.

Shripad Kulkarni, from Veda Rakshana Samiti, Palakkad - studying in third year of Krishna Yajurveda of Taitteriya Shakha participated in the exam and has successfully completed.



«p5 ब्रह्मसूत्रम् (Brahmasūtram)

features to help a seeker. This very ideation of method of contemplation makes Vedic tradition stand unique from all other traditions of the world. This is the spiritual nature of Dharma based approach.

The sublimation of self happens so organically while following these steps, in which for a mother, her own son becomes Bala Krishna (Krisina as a child), Bala Rama (Rama as a child), for a father the daughter becomes Devi (goddess) and Annapurna (mother). If this is not

a grandeur of Vedic system of worship what else is? This very approach of an individual makes a common into an extraordinary, a layman into a superhuman and gradually reduces the impurity accumulated for long. Becoming one with the universe results in making insignificant into significant, inferior into superior, low into high and others happiness and sorrows become one's own. Kashyapa, Vamadeva, Krishna and all the great characters are examples of sublimated people to be observed.

to be continued...



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Manipura – Nabhi Chakra

Chakras are energy fields that resemble a rotating funnel or vortex. In yoga, chakras are used to describe the way energy (prana) "moves" throughout the body. They are envisioned as a wheel or swirl revolving around specific points in the energy body along the spine, beginning at the base and progressing to the crown. The seven chakras are said to correlate with different abilities, expressions, and types of health. In this article, an attempt is made to understand the Manipura chakra, the third lower chakra.

The center region of the navel is the lotus Manipura (Nabhi Padma). As Nabhi chakra, it represents our personal power system. It is the seat of our ego, strength, and anger. A balanced Manipura chakra makes one feel immense self-esteem, confident, and in control. A blocked Manipura chakra results in digestive issues, fear of rejection, and an inability to control oneself.

Divine Connections: Maha Vishnu and Lakshmi are the divinities who reside in the Manipura chakra. There are a lot of symbolic meanings attached to their presence.

Firstly, it is believed that the first movement (Sphurana) that led to the creation of the universe came from Lord Vishnu. The lotus that

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grows upwards from Lord Vishnu's navel center symbolizes the primal sound "OM," and from its opening petals, Lord Brahma, the creator of the world, appears. Lord Vishnu, among the Hindu trinity, is known as the Protector. Lord Vishnu, seated in the Manipura chakra, safeguards and supports our lives by distributing the energy that we take in through eating, drinking, and breathing. Lord Vishnu personifies the progression towards human consciousness, spiritual growth, and creativity.

Similarly, Maha Lakshmi symbolizes prosperity, treasure, and valuable possessions at our physical (materialistic), personal (overall health), and spiritual levels.

Each chakra is associated with a Shakti, and in the Manipura chakra, it is Lakini. Lakini is the doorkeeper of Manipura. She is a three-headed goddess with three eyes on each face, four arms, and very large teeth. She is also called Bhadrakali. Dressed in yellow, she is seated on a red lotus in deep meditation. Here "la" means "to take" and she removes ignorance and frees from bondages. Her three heads represent the Trigunas, in which tamoguna creates dullness to the senses and makes the body inert, rajaguna helps for one-pointed awareness, and sattvaguna helps maintain divine awareness. She dispels fears and grants the desired boon.

Elemental Connection: Agni Tattva is connected to the Manipura chakra. Agni, the fire within us, represents life. He has a God of Divine Knowledge, leads man to God. Agni represents passion, inspiration, and motivation. Agni (the inner fires) has many dimensions and is connected to us in its grossest form to





its most subtle form. There are four inner fires functioning in us.

Jatharagni, our stomach fire, governs our digestive and reproductive systems. Chitta Agni, our fire of intelligence, and Bhutagni, the elemental fire, when lit within us, help in our fundamental mastery over the processes of our lives. The Sarvagni is the cool fire that a true yogi is more interested in. Sarvagni is the ultimate fire that encompasses all the other fires. In our Yogic system, it is not external fire that is lit but the inner fire that is lit, which we call or know as "Tapas."

Elemental theory: Agni forms the major component of pitta dosha in our body. At a gross level, the jatharagni in the body is considered the fireplace. The role of food consumption and its quality is important for generating good energy and good vibrations. If we feed good food to our jatharagni, we will have good health and positive vibrations. If food of lesser quality is fed, it results in poorer health and heated reactions like rage, anger, and aggression. A weak Agni in the body becomes the source of ama (toxicity).

The digestive characteristics of the fire, when applied to our mental concept, at a subtler level, relate to the way how our mind filters, processes, and digests our sensory impressions that we are exposed to in our life. Hence the fire is the reason for energy and for any kind of biotransformation within us. Its balanced functioning results in homeostasis in the body.

Hence this centre Manipura chakra is also known as "power center," "cosmic door," or "hara from the martial arts, and "cauldron" in the Taoist tradition, as it works as an energy transformer, converts the energy, and distributes the energy (Prana) in the body. It bestows us nourishment, balance, stability, strength, and activity.

The fire of the Manipura Chakra is a sacred power. It is the flame of life, into which the yogi sacrifices not only his food but also his conscious breathing (Pranayama). For a yogi, contemplating on this chakra helps him to

cure any disease and attain everything that he desires; it is said that he becomes clairvoyant and gets the power to convert base metals to gold.

This chakra is responsible for personal power, fear, anxiety, opinion formation, introversion, and the transition from simple or base emotions to complex ones. It embodies the change or conversion from simplicity to complexity. It helps to digest life. Owing to the fiery nature of Agni, the Tejas, this chakra appears as lustrous as a precious gem. Hence the name Manipura (city of precious gems).

Animal association: Each chakra is associated with an animal. In the case of the Manipura chakra, it is associated with Ram. Ram is a fiery and lively animal. Ram is considered the carrier of Agni. Ram is Mesha, the goat, which is not just the vehicle for Agni but also the vehicle for Goddess Kali and Kubera.

Mantra: The bija mantras for the chakras are formed from the semi-vowels of the Sanskrit alphabet: YA, RA, LA, and VA. They are called 'antahstha," or intermediate sounds, in Sanskrit. David Frawley says, "Intermediating between vowels and consonants in their energetic quality, semi-vowels (5 tongue positions) reflect prana or energy that mediates between the formless realm and the realm of form." As we chant the bija mantras, the five different tongue positions stimulate the five elements, balancing the chakras. The bija mantra is "Ram" for Manipura chakra, and here the semivowel "Ra" is in cerebral position, where the tongue touches the roof of the mouth. It is also called a retroflex consonant. With the addition of "NG" (the nasal sound) to the semi-vowels, the semi-vowels are turned into bija mantras. These nasal sounds help the energy and its vibration travel upward to reach the outermost brain cortex. The chanting of RAM/RANG is used for purification of the fire element (Agni bhuta shuddhi).

Symbol association: The symbol of the Manipura chakra is an inverted triangle. The triangle represents the flame of this chakra,



which expands and rises upward, indicating growth and development.

Petal association: The petal count for each chakra relates to certain specific groupings of vertebrae and nerve pairs in the peripheral nervous system (PNS) that emanate from the spinal column through the vertebrae. Based on this, Manipura chakra petal numbers are related to five nerve pairs emanating from a particular grouping of vertebrae (T8, T9, T10, T11, and T12). The petals represent the ten pranas (currents and energy vibrations) that are regulated by the Manipura Chakra. The petals of the navel chakra are visualized with the 10 letters - ḍam, ḍham, ṇam, tam, tham, dam, dham, nam, pam, pham. Manipura chakra is the meeting point of prana and apana. The ten petals also correspond to vrttis of spiritual ignorance.

Color association: Yellow symbolizes the connection between the sun's energy and the fire energy within. It is a color of intellect, energy, new beginnings, birth, and rebirth. The color yellow in Manipura symbolizes our self-identity, - Ego.

Physical location and connection: It is located between the navel and the breastbone. It is connected to the pancreatic gland. The pancreas functions as endocrine glands to regulate blood sugar levels and glandular secretion. As an exocrine gland, it performs the functions of digestive glands.

Plexus means network. This chakra is connected to the solar plexus, otherwise called the celiac plexus, is part of the sympathetic nervous system. It is found in the pit of the stomach in front of the aorta and plays an important role in the functioning of the stomach, kidneys, liver, and adrenal glands. With many nerve linkages throughout the abdomen, the celiac plexus provides a convenient place to control autonomic nervous system function.

Aligning Manipura chakra: The Manipura chakra governs and regulates all abdominal organs. As per Western science, this navel point in relation to the umbilicus (belly button)

corresponds with the point of maximal pulsation of the abdominal aorta.

Manipura, at the navel, is considered the center of energy distribution in the subtle anatomy. According to Ayurveda, Manipura is the seat of samana vayu/ vata. This vata, "Samanatha," denotes all around or pervading. The samana vata is closely related to antargni and moves in the entire Koshta. The Pachaka Agni, with the help of samana vayu governs all the functional aspects of digestion and metabolism.

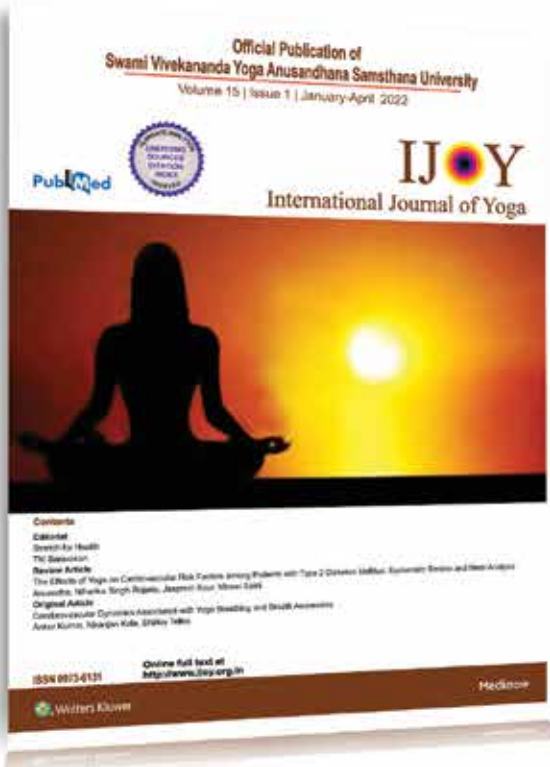
Navel displacement refers to an imbalanced Manipura chakra that can create serious health issues like gastro-intestinal issues which in turn can cause digestive and metabolic disorders. Hence, yogis have recommended certain poses to straighten and align this navel point.

Stretch pose (uttanapadasana) helps set the navel; the deep, self-sustained pressure helps in the correction of the iliopsoas and diaphragm deeper muscles and harmonizes pelvic and spinal alignment. Poses like chakrasana bring the navel point to its highest, while dhanurasana pose presses the navel and reproductive organs to the ground. The Pavanamuktasana with its rock and roll variations helps to combine the prana with the apana, relaxing the spine, and it also distributes the pranic energy and the ego eradicator, with the breath of fire technique, helps to clean and energize the aura and allows the energy to integrate and circulate in the body, mind, and aura.

Along with these twisting postures, the practice of kapalabhati is recommended to work on the Manipura chakra.

The practice of uddiyana bandha arouses the Manipura by moving its energy upwards. Uddiyana bandha has powerful sublimating benefits and is hence useful to get rid of a lethargic state of mind, negative emotions. The practice of uddiyana bandha helps to transform extreme moods quickly. It helps to sublimate and transform the energy and is beneficial for awakening kundalini shakti.

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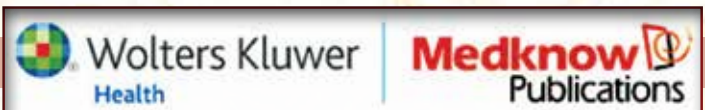
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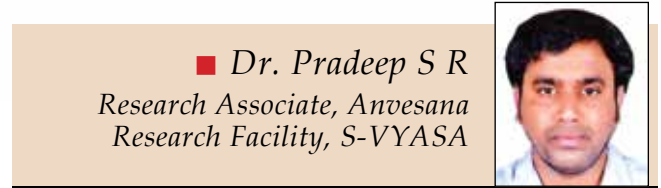


Yoga and Holy Basil: The Divine Practice to Modern Science

A divine origin

Yoga, is an ancient sacred Hindu scripture that originated in India thousands of years ago. Hindus believe that yoga is an important practice that helps them to be close to Brahman. According to the yogic scriptures, the practice of yoga culminates to the union of individual consciousness with Universal Consciousness, indicating a state of perfect harmony between the mind, body and soul. It will empower us to overcome suffering and aid our spiritual evolution into the "state of liberation".

Tulsi (Holy Basil), often known as "The Queen of Herbs," is treasured as a holy plant in India. It is known for its restorative and spiritual properties and has been utilized by yogis and meditators for centuries. In Hinduism, since the Vedic time, it has been revered as a manifestation of the god Vishnu, and it is believed to bring prosperity, good fortune, and protection. In Indian mythology, it is said that Tulsi is the holiest of all plants and a gateway between heaven and earth. It is admired as an 'Elixir of Life' since it is essential for ritual and therapeutic purposes. According to our conventional knowledge, Tulsi is a tonic for the body, mind



and soul like yoga that offers remedies for all lifestyle-related health issues. That is why we name it as "Liquid Yoga". The plant features with beautiful combination of purple and green leaves, with tassels of purple and green flowers. The Tulsi plant is a sacred one in the Hindu religion, revered for its sweet, enticing aroma that is said to draw yogis' attention and focus toward Krishna and his service in Bhakti Yoga. In addition, traditionally, yogis use japa beads (mala) carved from Tulsi wood for the practice of Japa Meditation.

In Padma Purana 24.2 it is mentioned that.

"Wherever Tulsi grows there is no misery. She is the holiest of the holy. Wherever the breeze blows her fragrance there is purity -Vishnu showers blessing on those who worship and grow Tulsi. Tulsi is sacred because Brahma resides in the roots, Vishnu resides in the stems and leaves and Rudra resides in the flowering tops..."



Fig.1. Varieties of Tulsi

arogyadhama

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of Tulsi leaves (1tsp) or Tulsi tea, as well as regular practice of yoga, are considered as “adaptogenic” or stress relieving in nature as they nurture and nourish the body, mind, and soul while fostering a sense of relaxation and wellbeing (Fig.2).

Benefits for all reasons

From centuries it has been considered that “Yoga” is a just spiritual, mental and physical practice and “Tulsi” holiest plant mainly used in spiritual and culinary purpose only. No! with time, research fraternity have discovered a number of health benefits associated with doing yoga and consumption of Tulsi. Some of the common and main health benefits of both are mentioned below in Fig.3.

Conclusion

Holy basil and the practice of yoga are more than simply as a plant and as a physical activity, it is a gift from mother nature which is steeped much more deeply in cultural, spiritual, and medicinal way, especially in India. In accordance

with ayurvedic principles they infuse you with its divine energy - body, mind, and spirit. If you think about yoga as an adaptogen, the similarities become clearer. Like yoga, an increasing number of research indicated that holy basil may help us better to adapt to physical, chemical, metabolic, and psychological stress. Not only it has been found to protect organs and tissues from chemical stress, but it has also been found to help counteract against metabolic stresses. Chewing a leaf of holy basil or sipping a cup of holy basil tea and practicing a yoga, whether it's more physical or meditative, just not only help to bring a moment of calm into your day, but both will result in an overall feeling of serenity and wellbeing.

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SMET Program for ONGC Officials



Bengaluru: The Five Days Self-Management of Excessive Tension(SMET) Program was held at S-VYASA Campus from 13th-17th March 2023, with 30 ONGCians along with 8 Spouses, total 38. All of them participated each and every session very actively. The Co-ordinator for the entire Program was Mrs. Gangotri Panda. Her team members Mr. Mukesh Krishnan and Mr. Vikram supported for the smooth running of the program.

The Registrar of S-VYASA, Prof. Siva Sankara Sai ji inaugurated the Program. This was followed by a series of lectures from the Professors and the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. The doctor consultation one to one was done by the MD students. The Cyclic Meditation, Pranayama, MSRT, Trataka, Chair Yoga, Section wise Special Techniques, Kriya, Krida Yoga & Happy Assembly Session was conducted by Mrs. Gangotri Panda, Therapists section wise, Mr. Madhu Kumar, Mr. Sailesh Pradhan ji.

The five days' program was ended with a valedictory session by Registrar, Prof. Siva Sankar Sai ji. All Participants were received Certificate. The highlight of this program was the lecture by Prof. N V Raghuram ji 'Concept of Happiness', which was highly appreciated. The entire Program was highly appreciated.

And from Mar 27th to 31st, for 5 days another batch of ONGC Officials undergone the SMET Program.





Bengaluru: Recently, Chancellor, **Dr. H R Nagendra** graced **S V Narayanaswamy Rao National Award conferring ceremony** organised herein Gayana Samaja by Sri Rama Seva Mandali and Prajavani daily. The award was conferred to the musicians, Ms. A Kanyakumari and Sri Yella Venkateshwara Rao. Chairman of CMR University, Sri K C Ramamurthy, Managing Trustee of Sri Rama Seva Mandali Trust, Sri S N Ramaprasad, Honorary Editor of Utthana Magazine, Dr. S R Ramaswamy, Scientist, Sri K Radhakrishnan and many more dignitaries were present.



SMET Program:
ONGC Officials
Mar 13th – 17th Batch



SMET Program:
ONGC Officials
Mar 27th – 31st Batch



Yogi Vivekananda - 22

The rise of the sun is heralded by ushas (bright light). Future fragrance of the flower and fruit is felt in the stage of a bud itself. The making of a future yogi is seen in the childhood itself.

Swami Vivekananda is a yogi. In his childhood itself, we find the fragrance of a future yogi. Swami Vivekananda was called Narendranath earlier. As a boy, he was very intelligent and highly mischievous. He never accepted anything without thorough enquiry and investigation. He wanted proof for every statement.

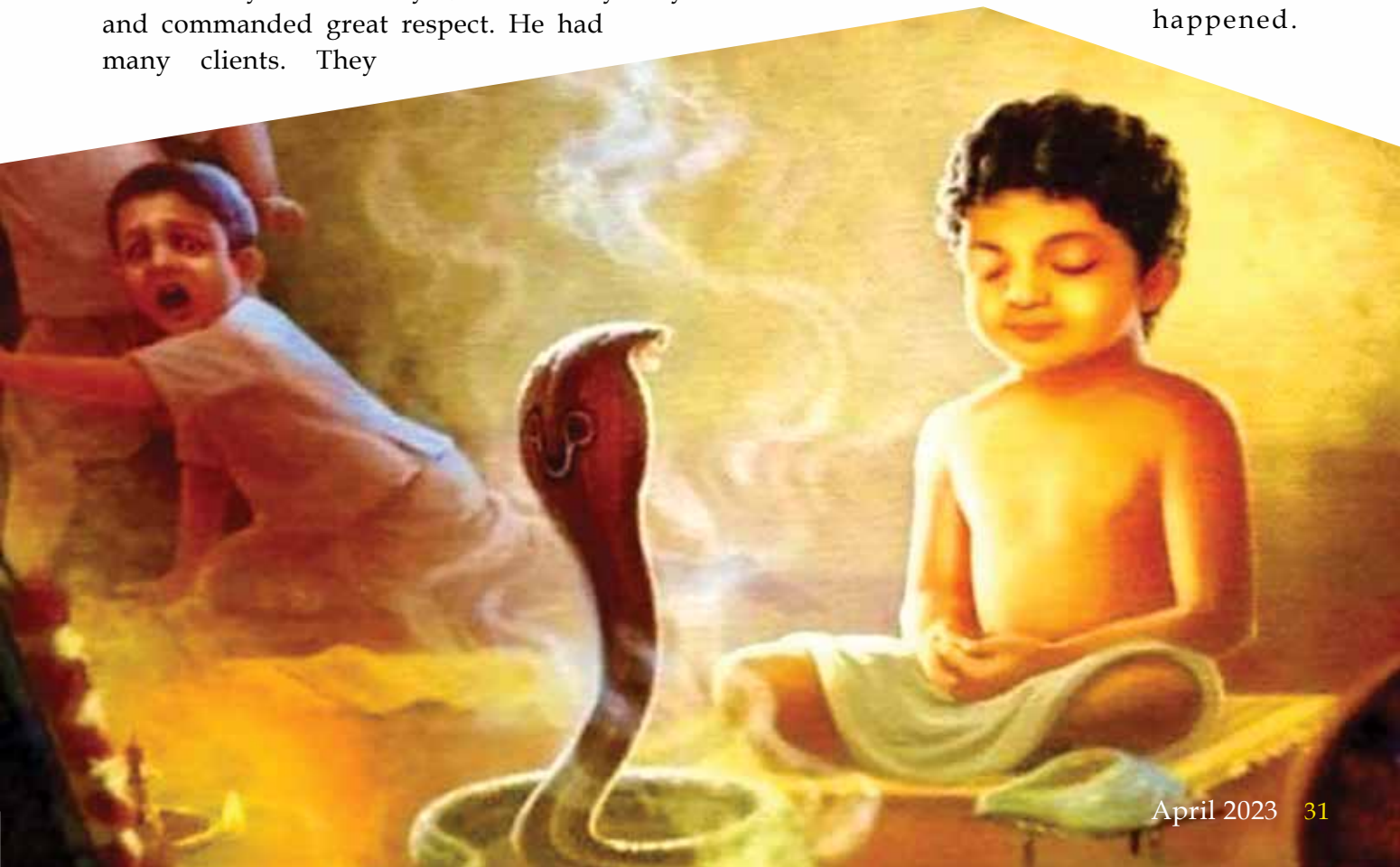
When he was a school boy, he was questioning people for proof of God's existence. Even the usual traditional practices were questioned by him. He was always fond of thinking rationally and differently. He was interested in knowing the truth.

Narendranath's father was Vishwanath Dutta, a famous lawyer. As a lawyer, he was very busy and commanded great respect. He had many clients. They

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



were from all sections of society. Different castes and religions were practiced by them. For each one of them, there was a different hookah. Swami Vivekananda wanted to know why there should be different hookahs. The tobacco in them all was same, fire too was same. Such being the case, why should there be different hookahs? Narendranath was curious to know if anything would happen, if all hookahs were interconnected. Therefore, when nobody was present at home, he silently connected all the hookahs with a common pipe. As usual, different clients came, smoked the hookah and went. Narendranath was observing all. As expected, nothing had happened.





Heavens did not fall. Naren was happy to know that caste system was man made. To be a yogi one should overcome all barriers. A yogi should see unity in diversity.

Mother earth connects the entire mankind. All are children of the same Mother Nature. She brings up all equally with the same love and affection. Every individual has the same sun for light, water is same for all, and air too is the same. Everybody requires same fire for warmth and comfort. When the skin is different, blood is red in all. The physical appearances may be different but the soul in all is same. It is wisdom to see the core truth. It is not wise to be led away by variations in the external appearances.

One after another, Swami Vivekananda proceeded dropping the differences. He was able to see the core content in all. He was able to see the outer sheath first of all objects and individuals. It was Annamaya kosha or the physical sheath. Behind them and beneath them the Pranamaya kosha or life energy was seen in

all. Beyond the body and life, there is a mind which was seen by Vivekananda as Manomaya kosha or mental body. Deep beneath them is the intellectual body of intelligence or Vijnanamaya kosha. Still deeper is the blissful body or Anandamaya kosha. All of us are products of this Ananada or bliss.

A yogi moves from the external and superficial differences to the core state of bliss. To an ignorant man, it is only a difference between one body and another. But, a yogi moves from the physical body to vital body, from vital body to mental body, from mental body to intellectual body and from intellectual body to blissful body.

Swami Vivekananda, when he was at the parliament of religions, on the 11th of September 1893, was able to see unity in all. Therefore, he was able to address the gathering as sisters and brothers of America. For the Swami, we are all the manifestations of same truth. Therefore, Swami Vivekananda is a great yogi.



YIC (Yoga Instructor's Course) Batch – 237, Mar 2023



Guest Lecture by Dr. Achyuthan Ishwar



Prashanti Kutiram: There was a guest lecture held for 1st year BNYS students, interns & PG scholars regarding plant-based nutrition on 15th & 16th of March 2023, which was organized by Dr. Achyuthan Ishwar.

- After the session students had the opportunity to enjoy the delicious plant-based food from Sampoorna Ahara, sponsored by Dr. Achyuthan Ishwar
- It included- flax seed ladoo (made out of dates & flax seed), Walnut cookies, Masala peanuts & Lemon burfi.

Mar 15 - Session 1

Topic: Role of Nutrition in Prevention of chronic diseases

Session 1 was conducted by Dr. Vanita Rahman, clinical director at the Physicians Committee for Responsible Medicine. She is also a clinical instructor in medicine at the George Washington University School of Medicine. She gave a detailed explanation about the reversal of Diabetes, with examples of her patients through plant-based diet.

Mar 16 - Session 2

Topic: How can we heal the climate

Session 2 was conducted by Dr. Sailesh Rao, founder & executive director of climate healers, a non-profit dedicated towards healing the earth's climate. He is a system specialist with PhD in Electrical Engineering from Stanford University. He explained the problems caused due to global warming & how can we prevent & solve them.





Women's Day Celebration in Prashanti



यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रयाः ।

Where Women are honoured, divinity blossoms there, and where ever women are dishonoured, all action no matter how noble it may be, remains unfruitful.

International Women's Day is a global event celebrated annually on March 8 as a focal point in the women's rights movement, bringing attention to issues such as gender inequality, lack of reproductive rights, violence & abuse against women and to celebrate women's achievement, raise awareness about women.

In S-VYASA campus, International Women's Day was celebrated on 8th March, 2023. Various events happened depicting the virtues of great women hailed from ancient India from Sita, Mandodhari to today's women. There was also felicitation for the women fraternity from the different segments of Prashanti depicting the growth and importance of Nari Shakthi of Prashanti. Further, to make the event more joyous and interesting various yogic games were conducted for the entire women



fraternity. The programme concluded with Santhi Mantra.





Indoor Sports Facility in Prashanti



The Indoor Badminton Hall was inaugurated by Hon'ble Chancellor Dr. H R Nagendra ji, Dr. Manjunath N K, Pro-Vice Chancellor & Director, Research in the boys & girls hostel on 29th March, 2023. Other senior faculties were present during the event.





Sri Rama Navami celebration



Sri Rama Navami celebrations were organized by department of Yoga Spirituality. Programs started with a small Bhajan session. Afterwards Dr. Jayaraman led the chanting of Shlokas from Ramayana, which was respectively followed by the students and others present. Acharya Ramachandra Bhat ji shared his insights on "Shri Ramasya Gunaha" or the virtues of Shri Rama. Prize distribution for the Ramayana shloka recitation competition which was conducted on 29th March 2023, took place after that. Later on Sri Panda Sir was felicitated for all his blessings and keen guidance to the department. Programs were ended by performing Mangalarathi to Sri Rama.



Holi celebration in Prashanti





Vijaya Vijayanti for Karnataka



Varanasi: Recently, Karnataka Samskrit University won the highest, 27 Gold Medals in the 60th National Level Shastra Competition and secured the Vijaya Vijayanti (Rolling Shield) after 40 years. The competition was organised by Central Sanskrit University, New Delhi. 20+ types of competitions were held covering Indian Knowledge System (Bharatiya Jnana Parampara) - Veda, Vedanga, Upaveda, Shat Shastra, Shat Darshana, Shadanga.

Congratulations from Prashanti Pariwar.

केन्द्रीय संस्कृत विश्वविद्यालयः, देहली
(संसदः अधिनियमेन स्थापितः)
भारतसर्वकारस्य अनुदानेन सञ्चालिता
६०तमी अखिलभारतीयशास्त्रीयस्पर्धा
(२०८० विक्रमसंवत्सरस्य चैत्रशुक्लस्य प्रतिपत्तः चतुर्थी यावत्)
२२-२५ मार्च २०२३

कर्नाटकराज्यस्य 27 स्थानानि
विजयवैजयन्ती

कर्नाटकराज्येन प्राप्तस्थानानि	वेदविज्ञानशोधसंस्थानस्य योगदानम्
सुवर्णम् - 14	सुवर्णम् - 4
रजतम् - 08	रजतम् - 3
कांस्यम् - 05	कांस्यम् - 2



Health and Wellness Group of G20 Facilitators Meeting at S-VYASA Deemed to be University



A Delegation of Health and Wellness Group of G20 Facilitators with the Chancellor, Dr. H R Nagendra and other Officials of S-VYASA

India holds the Presidency of the G20 from December 1, 2022 to November 30, 2023 with a noble theme “**Vasudhaiva Kutumbakam**” - *Maha Upanishad*: “**One Earth · One Family · One Future**”. Essentially, the theme affirms the value of all life – human, animal, plant, and microorganisms – and their interconnectedness on the planet Earth and in the wider universe.

On account of G20, Health and Wellness Group of G20 Facilitators Meeting was held on 09 March 2023 at S-VYASA Deemed to be University, Bangalore. The meeting was chaired by Hon’ble Chancellor of S-VYASA, Padma Shri. Dr. H R Nagendra. In his presidential address Dr Nagendra, elaborated on the importance of Indian traditional knowledge systems such as





At Anvesana Research Laboratories in Prashanti

Yoga and Ayurveda intervention in developing inclusive and integrative medicinal practices for health and wellness. Also reiterated on the need for encouraging and supporting the start-up ideas and promotion of new generation entrepreneurs in this sector.

The expert committee has drafted a calendar of events and an executive model for the same. Among which, primarily three major events are scheduled

- **Event 1:** Health for Artisans, Cultural people and artists, using integrated treatment (July 2023) by Dr Smitha Ranganathan
- **Event 2:** HEALTH FOR ALL (August 2023) by Dr Usha Manjunath (Director, IIHMR) and team
- **Event 3:** Health & Wellness for Women using Ayurveda, Yoga and Naturopathy led by Women 20 team.

The key members present in the meeting include Dr. Manjunath Sharma, Pro-Vice Chancellor and Director R&D, Prof. S Siva Sankara Sai, Registrar, Dr. Vasudeva Vaidya - Deputy Registrar, Dr. Amaranadha Reddy, Mr. Ramesh



Venkatraman, Mr. Saravanan Sundramurthy, Mr. B C Datta, Mr. Surayanarayana, Mr. R Vijaya Prasad, Dr. Nagaraj Hegde, Mr. Piyush Kumar, Mr. Sachin S Bhat, Mr. Subramanya Desai, Ms. Bhuvana Mouli, Ms. Sripriya Sridar Acharya, Ms. Susheela Mahesh, Dr. Deepashree, Dr. Usha Manjunath, Dr. Smitha Ranganathan.

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