

# YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



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

## 25<sup>th</sup> INCOFYRA



2024 Jan  
3<sup>rd</sup> to 6<sup>th</sup>  
Bengaluru  
India

[www.incofyra.com](http://www.incofyra.com)

### Integrative Sports Medicine and Rehabilitation

*Hearty Welcome to...*  
*Prashanti Kutiram*



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

### 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 promote the importance of integrative sports medicine and rehabilitation for the physical and mental well-being of athletes.
- To create awareness of integrated medical policies from a global perspective.

**Pre-Conference Workshops**  
28<sup>th</sup> Dec 2023 to 2<sup>nd</sup> Jan 2024

**Abstract Submission**  
*The last date to submit  
an abstract is on or before*  
**30<sup>th</sup> Nov 2023**



**Registration**  
*Online and on spot  
registration also available*



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



तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

# योगसंज्ञितम्

Vol.XXXIX No.12 December, 2023

## CONTENTS

Editor  
**Dr. H R Nagendra**  
Chancellor, SVYASA  
Bengaluru

Asst. Editor  
**Dr. Aarti Jagannathan**

Publisher  
**Mahadevappa B**

Printer  
**Chandrashekar V**  
Sharadh Enterprises  
No. 51, Car Street, Halasuru  
Bangalore - 560 008  
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

Editorial 2  
Message from the Vice Chancellor 3



**Division of Yoga-Spirituality**  
Brahmasutra - Itaras'yāpyevamasaniśleṣaḥ pāte tu  
- Prof. Ramachandra G Bhat 5  
Yoga Bhāṣya Sampat Series: Known Yogic Verse  
Lesser Known Traditional Insight! - 12 - Prof. M Jayaraman 15  
An Insight into Ashtadravya - Dr. Divya Keshavamurthy 19



**Division of Yoga & Life Sciences**  
25<sup>th</sup> INCOFYRA: Integrative Sports Medicine and Rehabilitation,  
3rd to 6th Jan 2023 | Prashanti Kutiram, Bengaluru - details 25  
Understanding the Phenomena of Impulsivity and Yoga (Part-II)  
- Dr. Krishna D 44  
Arogyadhama Success Story: Effect of IAYT on Ulcerative Colitis 51



**Division of Yoga & Physical Sciences**  
Harmony of Body and Mind: Unveiling Holistic Wellness  
in Yoga Vasistha - Dr. Sridevi K J 52



**Division of Yoga & Management Studies**  
Online Yoga Instructor's Course - details 56  
Youth Empowerment Program 57



**Division of Yoga & Humanities**  
Yogi Vivekananda - 30 - Dr. K Subrahmanyam 59



**VYASA, National**  
'YOGA' University for you - Sri P B R Prasada Rao 7  
Laxmi Amma's Aradhana day celebrations 23  
Glimpses of YANTRA 2023 Conference @ NIMHANS 61  
CCRYN Workshop at NIMHANS 62  
National Naturopathy Day Celebrations  
at the University of Patanjali, Haridwar 63  
Dr Manjunath Sharma @ Excel Group of Medical Institutions 64  
4<sup>th</sup> Karnataka Yogasana State Yogasana Sports Championship 2023 65  
68<sup>th</sup> Kannada Rajyotsava celebration 66  
6<sup>th</sup> National Naturopathy Day celebration by TSYNM 68  
ŚrīmadBhagavad Gītā by Dr. K Ramakrishna 69



**VYASA, International**  
Prashanti Kutiram Welcomes Prof. Ibrahim A. Gambari 70

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

Disclaimer: The information and opinions expressed in this magazine reflect the views of the authors and not of the publisher or the institution. © Copyrighted material.

# EDITORIAL

*My dear Brothers and Sisters,*

Sports medicine stands at the intersection of diverse disciplines, employing a multifaceted approach to optimize athletes' performance, mitigate injuries, and expedite recovery. Yoga has emerged as a transformative element within this realm, showcasing its ability to elevate athletic capabilities significantly. The incorporation of yoga into athletes' routines has proven instrumental in enhancing flexibility, refining balance, and honing mental focus by Asanas- critical components for achieving peak performance. Its emphasis on controlled breathing techniques using pranayama not only bolsters endurance but also cultivates and prepares for a resilient mindset by Dharana and Dhyana, essential for navigating the rigors of competitive sports.

Moreover, Yogic posters serve as a proactive shield against injuries. By fostering improved body mechanics, fortifying core muscles, relaxation of specific groups of muscles and refining alignment, yoga significantly reduces the likelihood of muscle strains, sprains, and joint injuries. Athletes who regularly integrate yoga into their training regimens often exhibit greater resilience and reduced susceptibility to common sports-related injuries.

When injuries do occur, an integrative approach that combines conventional sports medicine modalities with complementary therapies becomes invaluable. Specifically, Physiotherapy stands as a cornerstone, aiding in targeted rehabilitation and restoring optimal functionality. Meanwhile, Ayurveda and Naturopathy contribute holistic healing through natural remedies and personalized dietary interventions, addressing the body's needs at a foundational level.

Furthermore, the inclusion of acupressure and acupuncture serves as complementary modalities, rapid alleviation of pain and stimulating the body's innate healing mechanisms at deeper levels by setting the flow of prana in meridians. This holistic approach not only expedites recovery but also delves into the underlying causes of injuries, fostering comprehensive healing and reducing the risk of recurring issues.

By amalgamating these diverse methodologies, sports medicine transcends a singular approach, embracing a tapestry of practices that prioritize athletes' well-being alongside their performance. This holistic perspective ensures that athletes not only excel in their chosen sports but also nurture their physical resilience, enabling enduring and sustainable participation in their athletic endeavours.

The impending Silver Jubilee celebrations of the

International Conference on Frontiers in Yoga Research and its Applications (25<sup>th</sup> INCOFYRA) represent a momentous convergence set to elevate the realm of sports medicine to unprecedented heights. Hosted at the prestigious Prashanti Kutiram campus from January 3<sup>rd</sup> to 6<sup>th</sup>, 2024, this landmark event promises to unite esteemed researchers, accomplished achievers, and revered personalities from across the globe.

Commencing with a week-long Pre-conference series of enriching workshops from December 28<sup>th</sup> to January 2<sup>nd</sup>, attendees will delve into a comprehensive array of full-day sessions. These workshops encompass Continuing Medical Education (CME), Continuing Research Education (CRE), and Continuing Yoga Education (CYE), offering a robust platform for learning, knowledge exchange, and skill enhancement in the dynamic arena of sports medicine and yoga.

A highlight of this global celebration is the much-anticipated Himalaya Yoga Olympiad. This remarkable gathering brings together participants from diverse corners of the world, showcasing the universal appeal and transformative influence of yoga. The Olympiad serves as a testament to yoga's ability to enhance physical prowess, fortify mental resilience, and foster holistic well-being among athletes and practitioners alike.

Amidst the scholarly engagements and educational forums, the event embraces the splendour of diverse cultures, infusing the occasion with captivating performances and exhibitions as also stalls. This infusion of cultural magnificence alongside academic rigour underscores the holistic ethos that underpins sports medicine, highlighting the interplay between physical vitality, mental fortitude, and cultural harmony.

The 25<sup>th</sup> INCOFYRA celebrations signify not just a milestone in the evolution of sports medicine but also stand as a testament to the unifying power of yoga and integrative approaches in nurturing well-rounded athleticism and comprehensive healing. As luminaries and enthusiasts converge, the event embodies a beacon guiding the way towards a future where sports and wellness intertwine seamlessly for the betterment of individuals and societies alike.

This grand assembly serves as a catalyst for innovation, fostering collaborative efforts among researchers, practitioners, and athletes to explore cutting-edge methodologies and integrated approaches in optimizing sports performance and injury prevention. The event's comprehensive scope aims to bridge the gap between traditional wisdom and modern science, propelling sports medicine into a new era of holistic well-being and athletic excellence.

■ *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 belated very happy and prosperous Diwali and Karnataka Rajyotsava which is celebrated for the whole month of November every year.

During this month our University joined hands with the Department of Integrative medicine NIMHANS, Bengaluru and Jignasa, Ayurveda students' academic forum of ABVP, Karnataka to host "YANTRA", A National Conference on Integrative Medicine with the theme, "Models Integration in Health care from 23<sup>rd</sup> to 24<sup>th</sup> November 2023.

The conference had a record number of registration of more than 1200 delegates, volunteers, and active Swayamsevakas of Tarunya Shikshana Seva Trust an NGO, from different states of the country and invited speakers who are experts in Integrative Medicine from different nations. Most of the speakers and panellists joined physically except a few who joined through virtual mode. I express my whole hearted abhinandans to all the people who supported and made the conference a very grand success by participating in different ways and capacities. In particular I thank Dr. S Somanath ji, Chairman, ISRO and Secretary Department of Space, GoI who energized the young participants with his outreaching words of success, if one undertakes any subject with a vision and mission, Dr. Prathima Murthy, Director, NIMHANS, Bengaluru who highlighted about very short period growth

of the Department of Integrative Medicine at NIMHANS, Dr. M K Ramesh, Vice Chancellor, RGUHS, Bengaluru who appreciated the role of Integrative Medicine in the management of Plantar fascia by stating his own testimony. Dr. D Nagaraja, Senior Professor of Neurology and Former Director of NIMHANS, Bengaluru, spoke about the importance of regulatory body for the practice of Integrative Medicine among the health professionals.

Vaidya Rajesh Kotecha, Secretary, AYUSH, GoI, who joined through virtual mode to deliver Keynote Address of the conference and highlighted various developmental programs and projects being undertaken by the Ministry of AYUSH in the field of Academics, Healthcare and Research activities of AYUSH systems and the need of Integrative approach in total healthcare management.

Dr. HR Nagendra, Hon'ble Chancellor, S-VYASA Deemed to be University, Bengaluru, Vaidya Jayant Deopujari, Chairperson NCISM and Dr. B N Gangadhar, Chairperson of National Medical Commission, participating in a panel discussion "Road map for Integrative healthcare in India discussed about the legal constraints of the practice of Integrative medicine in the country and finally a unanimous conclusion was drawn about the mandatory need of regulatory authority to be constituted by GoI. When a question was raised by the audience regarding the need and timeframe of the

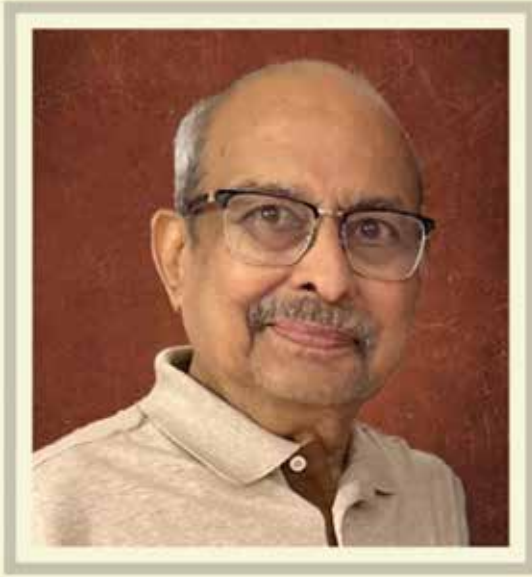
p4 ►►

*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





## Shri Ramkumar H Rathi

1943 - 2023

*A Prominent Well-wisher  
& Supporter*

*of VYASA Movement  
departed his Soul  
on 23<sup>rd</sup> Nov 2023 in Pune.*

**VYASA Family prays  
for the Sadgati.**

## «p3 Message from the Vice Chancellor

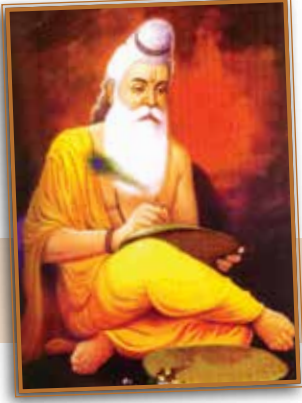
regulatory authority for Integrative medicine, it was vocally concluded by the panellists that if this issue is discussed frequently in different conferences and seminars and submit the report to the competent authorities, one day it will surely reach the deaf ears of the concerned and it will be implemented. Some panellists also expressed that they will be happy if such a constitution of apex body to Integrative medicine happens during their lifetime. The outcome of the panel discussion highlights the already existing Integration attitude at the level of patients, clinicians and research. The real problem persists at the academic level. In the present scenario and the powers vested with the registration boards neither NMC nor NCISM are prepared to take the responsibility and initiative to provide legal security for the practitioners of Integrative medicine. This is the major impediment for the growth and development of Integrative medicine which can become the first choice of healthcare in the management of preventive medicine, chronic diseases, autoimmune diseases, degenerative diseases,

non-communicable diseases and rehabilitative care. The initiation of establishing a regulatory body of Integrative medicine should come from GOI and let us all hope and wish that it happens at the earliest.

Sri Sarbananda Sonowal ji, Hon'ble Minister of AYUSH, GoI, who graced the occasion of closing ceremony in person and enthused everyone by his vibrant and dynamic views on Healthcare and National Integration through dedication, commitment and transformation for the welfare of the society.

Hon'ble Minister of AYUSH and the Chairperson NCISM listened to the problems and grievances of the Principals of Ayurveda Colleges and the Members of Karnataka State Ayurvedic Medical College Federation and assured to provide solutions at the earliest to the points raised.

The conference ended with a resolution that Integrative Healthcare is the need of the future for total, positive and quality healthcare for the society and it should be encompassed to all the levels.



## ब्रह्मसूत्रम् (Brahmasūtram)

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



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

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

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

The previous Adhikarana established that there will be no connection or alliance with on account of achieving Brahma Sthana, Brahma Pada. It is a continuation of the same topic in terms of whether there is any residue of virtues accumulated by the sadhaka that remains attached even while departing.

Here is an interesting fact about Sanathana Dharma regarding moksha. Other than Bharatiya culture, the ultimate goal that can be achieved is until one reaches the heaven or hell. All the karma; all good work or all bad work rest their functions when the person departs. According to the major religions of the world, the time is linear. Once a person reaches the heaven or hell remains in respective locations forever since time is linear. On the contrast Vaidika tradition advocates that the time as a circular phenomenon. Swarga and Naraka are temporary, after the completion of experience; pleasure and pain, in those two worlds respectively, one comes back again to accumulate even more Karma leading to yet another basket of Karma. A Sadhaka who realises the inherent pain of getting into the loop of this Samsara strives to get rid of this loop and gets into serious Sadhana. Once a Sadhaka gets in to Sadhana aspiring moksha, slowly and gradually purifies Chitta to be a qualified for Jnana. This is known to be the sequence of achieving Brahma Jnana or Atma

Jnana. There is no other way or shortcut for this.

In this context, it is a discussion about whether the virtues gathered by a seeker too get separated and destroyed alike vices as indicated in the previous Adhikarana? This is being debated here that even the virtues at the time of depart on account of bondage. Punya Karma too bind the Atma to stop from experiencing the absolute freedom called Moksha. For shastra, when is Sadhaka progresses in the path of spiritual journey towards Moksha, naturally the bad Karma get destroyed, since good Karma is supportive for the growth, it is assumed that good karma remains forever is a question that is addressed in this Adhikarana. Brihadaranyaka Upanishad states that both Punya and Papa will be done away, "ubhe hyevaisa ete tarati - B.U 4.4.22".

Acharya Shankara moves one step further and says, in case that only Papa has been mentioned somewhere to be destroyed, the reader has to extend the meaning of removal of Punya as both of these are inferior to Moksha however. Moreover, there is a direct reference in Chandogya Upanishad claiming both being destroyed in sequence.

Vidya, Jnana is capable of annihilating both Punya and Papa equally is the summary of this Adhikarana.

*to be continued...*



# 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)



## 'YOGA' University for you

■ *Sri P B R Prasada Rao*

*Corporate Yoga & Stress Management Practitioner*

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

### **Health Home:**

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

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

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

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

*Thank you, Gnanadata*

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

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



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

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

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

### **Pain and Sorrow are not same:**

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





## Eight Limbs of Yoga

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

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

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

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

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

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

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

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

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



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

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



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

### **This is the first step to a new life:**

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

relaxation technique.

### **Tomorrow's Yoga Ambassadors...**

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

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

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

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



## How to reach?

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

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

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

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

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

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

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

Dharnas and raggings.

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

## World recognition

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





### **Continuous search...**

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

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

### **Funds flow & MoUs**

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

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

### **Stalwarts in Yoga Service...**

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



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

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

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

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

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



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

### First Time...

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

### Yoga literature expansion

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

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

### Social Consciousness

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

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

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

[www.svyasa.edu.in](http://www.svyasa.edu.in)

Email: [aogyadhama@gmail.com](mailto:aogyadhama@gmail.com)

Ph: 080-2263 9963/ 080-2263 9955/ 99728 71777



## Yoga Bhāṣya Sampat Series

# Known Yogic Verse Lesser Known Traditional Insight! – 12

## Insights on the Practice of Vasti!

### Introduction

Vasti follows Dhauti in the sequence of the six cleansing Kriyās, as outlined in the Haṭhayogapradīpikā. Chapter 2, verse 26 of the text provides detailed insights into the Vasti practice. The Jyotsnā commentary offers practical and noteworthy guidance during the execution of this practice, and we will elaborate on these insights in this article.

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



### The verse

नाभिदघ्नजले पायौ न्यस्तनालोत्कटासनः ।

आधारकुञ्चनं कुर्यात् क्षालनं वस्तिकर्म तत् ॥ २.२६ ॥

*nābhidaghnajale pāyau nyastanālotkaṭāsanaḥ |*

*ādharakuñcanam kuryāt kṣālanam vastikarma tat ||*

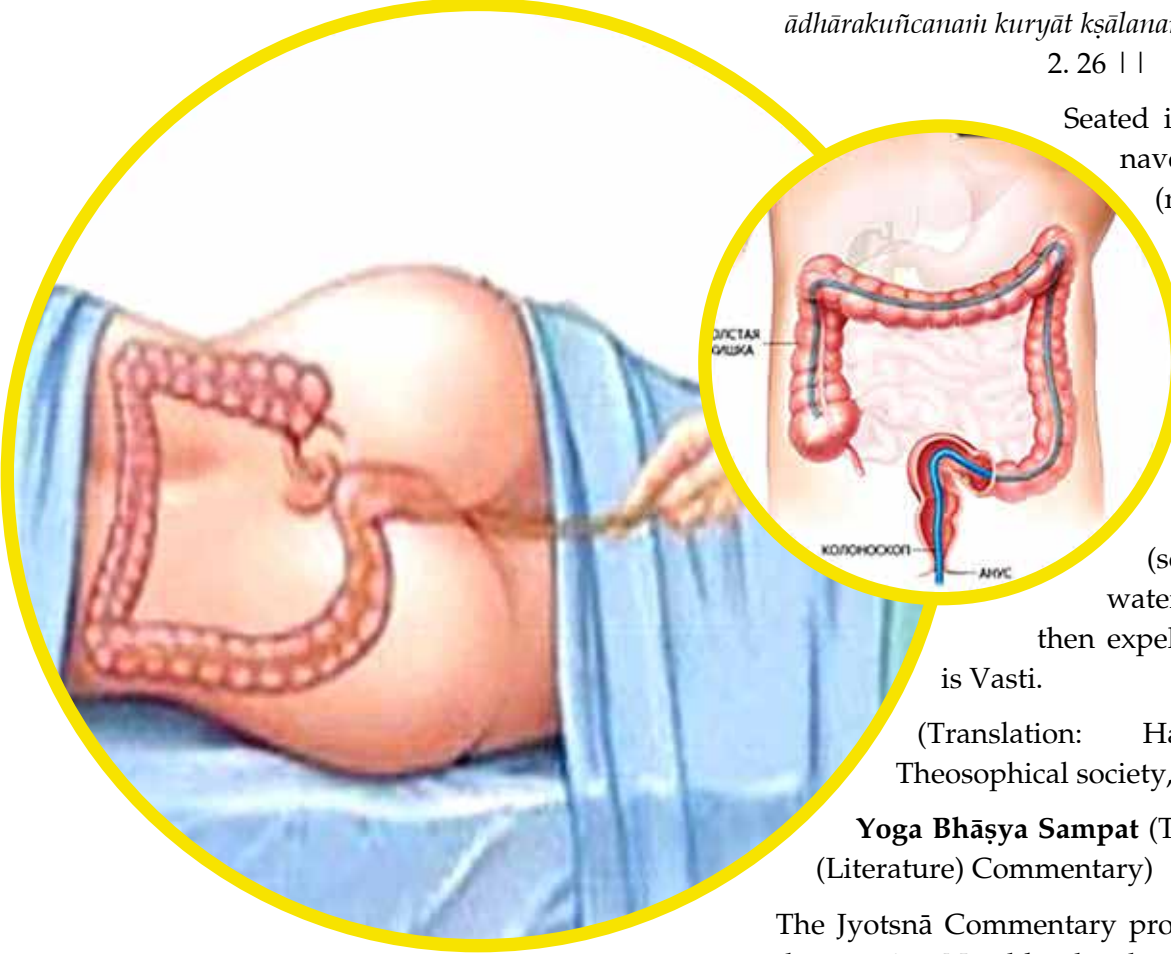
2. 26 ||

Seated in water up to the navel in Ukaṭāsana (resting the body on the toes of the feet, the heels pressing against the buttocks), insert a (small bamboo) tube into the anus and contract the anus (so as to draw the water in, shake it and then expel it). Such washing is Vasti.

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

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

The Jyotsnā Commentary provides insights into the practice. Notably, the above given translation





of the source text includes several ideas enclosed within brackets, which originate from the Jyotsnā commentary only. It is crucial to acknowledge that the commentary offers more insights than the inputs given in the brackets of the translation above, which are duly discussed below.

## Insight 1

The text mentions नाभिदग््नजले nābhidaghnajale – water up to the navel. To this commentary adds – नद्यदि तोये  
*nadyadi toyē*

In water sources such as the river

The reference to the river might imply a fresh, flowing source of water, preferably natural, for the practice of Vasti.

## Insight 2

The expression न्यस्तनालोत्कटासनः nyastanālotkaṭāsanaḥ has been elaborately dealt with. There are three major contributions

- About the tube to be inserted
- About Ukaṭāsana, the position in which the tube has to be inserted
- The process of insertion of the tube into the anus

Let us consider them one by one

### a. About the tube to be inserted

The commentary states that –

नालो वंशनालो येन कनिष्ठिकाप्रवेशयोग्यरन्ध्रयुक्तं षडङ्गुलिदीर्घं वंशनालं

*nālo vaṁśanālo yena*

*kaniṣṭhikāpraveśayogyarandhrayuktanī*

*ṣaḍaṅgulidīrghanī vaṁśanālanī*

The tube refers to the bamboo tube. Its opening should be such that the little finger can be

inserted into it. It should be 6 aṅgulas<sup>1</sup> long.

In the preceding commentary, the material for the tube—bamboo—is specified, the approximate circumference of the tube to be inserted is indicated, and the length is precisely specified. It's important to note that these crucial details are exclusively from the commentary and are not found in the source text.

### b. About the Ukaṭāsana

The commentary defines the Asanas as follows –  
पार्श्विद्वये स्फिचौ विन्यस्य पादाङ्गुलिभिः स्थितिः  
उत्कटासनम्

*pārśvīdvaye sphicau vinyasya pādāṅgulibhiḥ sthitiḥ  
utkaṭāsanaṁ*

Placing the buttocks on the heels and staying (by supporting the body) by the fingers of the feet is called as utkaṭāsana.

It can be noted that the description within brackets in the direct translation of the verse (2.26) comes entirely from the commentary portion.

Further, it is to be noted that among the 15 Asanas mentioned in the first chapter of Hathayogapradeepika utkaṭāsana is not discussed. Hence the commentator takes extra effort to clarify the exact performance of the posture.

### c. The process of insertion of the tube in to the anus

The Commentary contributes the following unique insight in this regard.

चतुरङ्गुलं पायौ प्रवेशयेत् । अङ्गुलिद्वयमितं बहिः  
स्थापयेत्

*caturāṅgulāni pāyau praveśayet | aṅgulīdvayamitāni  
bahīḥ sthāpayet*

(of the 6 aṅgula length of the tube) insert 4

1 One aṅgula is approximately 1.73 cms New Insights on Metrology during Maurian Period, R. Balasubramaniam, Current Science, Volume 97, No.5, Pg 680 (<https://www.currentscience.ac.in/Volumes/97/05/0680.pdf>)



aṅgula length of the tube in the anus and leave two aṅgulas outside.

While the measurement of the tube is a unique contribution from the commentary, the specified lengths for insertion and the portion to be left outside the anus are also distinct. It's important to note that these ideas are not presented in the English translation.

### Insight 3

The next expression in the verse that has useful insights from the commentary is आधारकुञ्चनं कुर्यात् ādhārakuñcanani kuryāt (constrict the anus).

The following is the commentary portion in that regard –

आधारस्याकुञ्चनं यथा जलमन्तः प्रविशेत् तथा सङ्कोचनं कुर्यात् । अन्तः प्रविष्टं जलं नौलिकर्मणा चालयित्वा त्यजेत्

*ādhārasyākuñcanani yathā jalamantaḥ praviśet  
tathā saṅkocanani kuryāt | antaḥ praviṣṭani jalani  
nauulikarmaṇā cālayitvā tyajet*

The anus has to be constricted in such a way that the water enters IT. The water that has entered thus has to be made to move around through the act of Nauli and then expelled.

This commentary introduces two crucial points. While the source text mentions the constriction of the anus, the commentary clarifies that this constriction is specifically for the entry of water through the anus and not just a general constriction of the region. While the source text concludes with this information, the commentary further explains that the water, when taken in this way, must be moved around by Nauli for the cleansing process to occur. Mere intake and expulsion of water through the anus will also not achieve the objective of Vasti.

### Insight 4

After adequately and insightfully commenting

upon the major expressions of the source text – Jyotsnā commentary takes up a common mistake with regard to Vasti and corrects it. The discussion on this from the commentary is as follows –

केचित्तु पूर्वं मूलाधारेण वायोरार्कषणमभ्यस्य जले स्थित्वा पायौ नालप्रवेशमन्तरेणैव वस्तिकर्माभ्यस्यन्ति । तथ करणे सर्वं जलं बहिर्नायाति ।

अतो नानारोगधातुक्षयादिसम्भवाच्च तथा वस्तिकर्म नैव विधेयम् । किमन्यथा स्वात्मारामः पायौ न्यस्तनालः इति ब्रूयात्

*kecittu pūrvani mūlādhāreṇa  
vāyorārkaṣaṇamabhyasya jale sthitoḥ pāyau  
nālapraveśamantareṇaiva vastikarmābhyasyanti |  
tatha karaṇe sarvaṇi jalani bahirñāyati |  
ato nānāroga dhātukṣayādīsambhavācca tathā  
vastikarma naiva vidheyam | kimanyathā  
svātmārāmaḥ pāyau nyastanālaḥ iti brūyāt*

Some individuals practice the intake of air through the anus outside water. Subsequently, when they get into water, they attempt to draw in water through the anus without inserting the tube, practicing Vasti in this manner. If done in this way, not all the water taken in will be expelled completely. This incomplete expulsion can lead to various illnesses and even the weakening of the Dhātus. Vasti should never be performed in this manner. If it were possible to achieve the desired results without inserting the tube, why would Svātmararam specifically mention "insert the tube in the anus"?

The above commentary is not merely an academic input; it represents the insights of a practitioner deeply concerned about the proper practice of Vasti. The aim is to ensure that the practice does not lead to any illness and successfully bestows the intended results upon the practitioner.

### Insight 5

There is a vital additional practical insight on Dhauti and Vasti with regard to food intake. The commentator states the following in that regard -



धौति-वस्ति-कर्मद्वयं भोजनात् प्रागेव कर्तव्यम् ।  
तदनन्तरं भोजने विलम्बोऽपि न कार्यः ।

*dhauti-vasti-karmadvayanī bhōjanāt prāgeva kartavyam ।*

*tadanantarāni bhōjane vilambo'pi na kāryaḥ ।*

Both Dhauti and Vasti are to be done before food intake. After doing the two practices, one should also not delay food intake.

After providing all practice-related instructions, the commentator offers guidance on dietary considerations that should be observed before and after the practice. Before engaging in the practices of Dhauti and Vasti, food consumption is not recommended, and after the practice, there should be no delay in having a meal. This advice appears to stem from the insights of a seasoned practitioner.

### Summary

To summarize, the Jyotsnā commentary provides insights on:

- The nature of source of water for the practice
- Nature and dimensions (length and circumference) of the tube to utilized for the practice
- The procedure of insertion of the tube
- The correct and complete practice of the Vasti –

- including the practice of Nauli
- The way in which the practice should not be done
- Food related instruction before and after the practice of Vasti

As evident from the nature of inputs, meticulousness in the hallmark of the Jyotsna commentary that leaves no stone left unturned in elaborating every single practice of Yoga.

### Conclusion

In conclusion, the insights offered by the Jyotsnā Commentary significantly enrich our understanding of the intricate practices of Vasti as outlined in the Haṭhayogapradīpikā. From precise details on materials and measurements to invaluable advice on the intricacies of the postures, this commentary serves as a guide that transcends the boundaries of mere academic elucidation.

As repeatedly emphasized in this series, it is imperative to establish a standardized text reference protocol in empirical Yoga research practice and report writing and its make adherence mandatory. This ensures that valuable insights such as these, are not overlooked, ultimately enhancing the quality of practice and research in Yoga. In doing so, we contribute a meaningful value addition to the field of Yoga.



**Deepawali** celebrations at Sruthi Mandir, Prashanti Kutiram, on November 12<sup>th</sup>, brought together faculties, students, and inmates. The event featured traditional rituals. The lighting of the diya symbolized the triumph of light. Inmates' active participation added to the festive spirit, creating a harmonious and joyous celebration.



# An Insight into Ashtadravya

Rooted in ancient Indian wisdom, Ayurveda is a holistic healing system that emphasizes achieving balance in mind, body, and soul. At the core of this traditional medicinal practice is Ashtadravya, a combination of eight unique sacred substances with remarkable healing properties. Despite its ancient origins, Ayurveda's principles have seamlessly integrated into modern wellness practices.

Ashtadravya continues to hold significance in Ayurvedic clinics and alternative medicine, showcasing its enduring relevance. In the realm of spiritual rituals, Ashtadravya takes center stage during the special puja known as Ashta Dravya Mahaganapathy Homam, where eight sacred items, including coconuts, sesame oil, sugarcane, lemon, rice flakes, jaggery, honey, and banana, are offered to Lord Ganesha.

For some communities, the Ashtadravya comprises coconut, banana, honey, sugarcane, ghee, modhaka, jaggery, and puffed rice. Ayurveda's preventive approach to illness is reflected in the integral role played by Ashtadravya in attaining and maintaining overall well-being. By incorporating these sacred substances into our lives, we can tap into their profound wellness benefits, embodying the timeless wisdom of Ayurveda.

## Let's take a closer look at the eight substances that make up Ashtadravya:

**Coconut (Cocos nucifera):** Also called "Pharaoh's nut," Hindinut, "Tree of life," "Tree of heaven," "Tree of abundance," "Kalpavriksha," and "Sriphala," it's considered one of the world's ten most useful trees and one of the five Devavrikshas (God's trees). Mentioned in Matsya Purana and Brahmavaivarta Purana, it's both a medicinal plant and a religious requirement (Agni Purana and Brahma Purana);

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



Vrkshayurveda of Sarangadhara notes it. Matsya Purana advocates planting coconut for prosperity, relating it to a noble heart. Breaking a coconut symbolizes breaking ego, and its flesh represents the brain. Coconut symbolizes divine consciousness, often kept in a copper vessel called "Kalasha." It's a significant offering during festivals like Ganesh Puja, Diwali, Dussera, Durga Puja, and Holi. In Tamil Nadu, Aadi Perukku celebrates life and water sustainability. In Daman and Diu, Narali Purnima marks the start of fishing season, offering prayers to





Varuna, the sea God. In Assam, coconut dishes are made during Magh Bihu, a harvest festival. Coconut water and kernel have medicinal properties, making coconut a staple in tropical countries.

In Ayurveda Baal or tender coconut, containing 90 to 95 percent water, is revered for its pure and healing properties. It's an excellent PITTA - pacifier, unclogging channels, and repairing the gastrointestinal tract. Madhyam or middle-aged coconut, with some soft pulp, is considered the most nutritious, offering more carbohydrates, protein, minerals, and vitamins. Pakva or mature coconut, with firm pulp and less water, can be heavy to digest and may aggravate Pitta or VATA. Consumption is cautioned for those with low digestive power, but in dishes like chutney, combined with balancing ingredients, it can be beneficial. It is a natural stress-buster. Cools Sadhaka pitta, which is associated with emotions. Consumption of coconut with selected spices promotes metabolism. With kasha properties coconut oil promotes hair growth. Coconut based skin packs improves complexion. It is considered as a wound healer as it prevents formation of scars. Coconut helps detoxify and flush toxins out of the body.

**Sugar Cane (*Saccharum officinarum*)**, termed "Noble Cane," holds spiritual significance, symbolizing life's dualities. In ceremonies, it renews and revitalizes, representing the balance of bitter and sweet in life. In Hinduism, gods like Lalitha and Tripura Sundari hold sugarcane, symbolizing control over desires and positive thoughts. Devotthan Ekadashi involves sugarcane worship, marking the harvest season and celebrating good over evil. Chewing raw sugarcane is recommended for health benefits, rich in phosphorus, calcium, iron, magnesium, and potassium, with potential anti-cancer properties. Ayurveda recognizes its use in treating various diseases, including urinary issues and inflammation. Sugarcane stem and roots has been used in the Ayurveda and Unani systems of medicine in India, since prehistoric

times. Ayurveda recommends having sugarcane juice, as it supports normal liver functions. It works amazingly well as a natural remedy for jaundice, by replenishing lost electrolytes and nutrients and helps in faster recovery. The goodness of essential nutrients, chlorophyll, and antioxidants in sugar cane is beneficial in boosting the immune system. It shields the body against infection and prevents the formation of cancer cells. In addition, sugarcane helps to detoxify the body and revamps all organs in the body including the eyes and brain. Sugarcane is a wonderful food loaded with minerals that can combat tooth decay and ward off bad breath. It is an amazing hydrating food that is loaded with water, hydrates your body and helps in eliminating kidney stones. Sugarcane being intrinsically rich in calcium supports the normal development of the skeletal system and maintains bones and teeth health. It functions as an effective antiaging mask that moisturizes the skin and prevents acne. Applying sugarcane juice regularly makes your skin look radiant and glowing.

**Sesame (*Sesamum indicum*) seeds and oil:** Sesame seeds, termed the "seed of immortality" in Hinduism, hold cultural and ritual significance. Used in funeral rituals like Til Tarpanam, they are essential for completeness. With a hot potency, sesame seeds are associated with winter, providing warmth. Sesame oil is considered pure for temple lamps, believed to counteract ill effects of planets. Makara Sankranti connects sesame seeds with Lord Yama, offering them to ward off Saturn or Rahu's effects. Til Ke Laddoo, made with jaggery and white sesame seeds, symbolizes renewal and friendship. According to ancient scriptures, sesame seeds originated from the sweat of Lord Vishnu's Kurma Avatar. Resilient to drought and flood, sesame seeds offer various health benefits, from controlling blood pressure to improving bone density.

In Ayurveda Sesame oil is a warm oil used to balance Vata and Kaph Doshas. The Charaka



Samhita, India's most ancient and authoritative text on Ayurveda, describes sesame oil (tila) as the best oil. Sesame oil is used as the base for many Ayurvedic skin treatments. Sesame oil's antioxidants combat free radicals, aiding in repairing and preventing ageing signs. Cleanses sebum, dead cells, and pollutants, leaving radiant and supple skin. As an emollient, it softens hair strands and is effective against dry scalp. Stimulates blood circulation, promoting hair growth with omega-3 and omega-6 fatty acids. Fights infections with antibacterial properties, reducing dandruff. Consuming or oil pulling with sesame oil aids hormonal balance.

**Rice flakes (Oryza Sativa):** Rice flakes, synonymous with the "grain of life," play a central role in social rites, rituals, and festivals across Asian countries. Rice flakes are called prthuka in Sanskrit. It is also known as flattened rice and has very nourishing and light qualities. In Hindi it is known as poha. Rice represents abundance. Beyond its cultural significance, rice holds medicinal value. In Hindu culture, rice flakes symbolize simplicity, humility, and purity. During Hindu fasting periods (vrat), rice flakes are a favoured choice due to their light and easily digestible nature, catering to dietary restrictions. Temples utilize rice flakes as offerings to deities during religious ceremonies, forming part of the bhog (offering) presented by devotees.

According to Ayurveda, Poha is Vata and Pitta Shaman (Pacifying), and may increase Kapha slightly. Poha have cardio-protective properties and helps lower cholesterol levels and blood pressure. Poha also has the ability to nourish Rasa Dhatu and Ojas. It is great for pregnant and nursing postpartum mothers as it increases Kapha and provides strength to the tissues.

**Lemon (Citrus limonum):** Lemon is revered in Sanskrit as Nimbu Phala, with a mythological history dating back to the Vedic era. The demon Nimbasurea's tyranny led to destruction, ending with the intervention of Rishi Agastya and

Goddess Shakhambhari. Lemons, symbols of purity, are believed to cleanse spaces from negative energies. Their association with positivity extends to spirituality, where lemons are linked to purification, mood enhancement, and stress relief. In Ayurveda, lemon's medicinal properties include anti-inflammatory and antibacterial effects. The practice of worshipping Goddess Shakhambhari with a lemon garland in Badami, Karnataka, signifies wish fulfilment. Lemons are also believed to ward off negative energies, with Ayurvedic principles recognizing their diverse medicinal benefits.

**Banana (Musa):** The Banana plant is deemed sacred in Hinduism, believed to bring prosperity and luck. Vedic scriptures mention its ritual usage. A myth tells of Rishi Dhurvasa's wife turning into a banana plant after a curse, considered holy in Hinduism. Astrologically, it holds significance. Banana leaves, with natural antioxidants, are believed to prevent diseases. Ayurveda classifies bananas as cooling, controlling bile. In Hindu symbolism, the banana tree is associated with Lord Brihaspati (Jupiter), fertility, and bounty. It is worshipped on Thursday, Jupiter's day. Banana leaves are used as plates in South India and are incorporated into most pujas. South Indian traditions use flowering banana trees during weddings and festivals. In Bengal's Durga Pujo, a banana plant figurine, Kola Bou, symbolizes the goddess Durga.

Antioxidant-rich bananas, revered for their aphrodisiac qualities, offer a nutritious snack loaded with essential vitamins and minerals. Ideal for dieters, they provide strength and contribute to bone health with potassium, calcium, magnesium, iron, zinc, and Vitamins A, B, and C.

High iron content in bananas is well absorbed with plain milk, benefiting those with low haemoglobin. They act as a balancing agent, regulating sodium-potassium levels to reduce high blood pressure and associated risks. For



men, bananas boost calcium levels, increasing sperm motility and promoting a healthy sexual life. The fiber-rich fruit aids digestion, proving helpful for pregnant women, students seeking enhanced focus and memory, and infants transitioning to solid foods. In beauty care, bananas, when combined with honey, combat aging. For smokers attempting to quit, bananas detoxify the lungs and reduce cravings, showcasing their versatility and accessibility for various health purposes.

**Honey (Apis mellifera (honey bee)/ Mel=honey):** Honey holds religious significance in Hinduism, with gods like Krishna and Vishnu known as "Madhav" or the "nectar born ones." Kama, the god of love, is linked to bees, wielding a bow made by them. In Ayurveda, honey (called 'Madhu') is valued for both food and medicine, reducing the Kapha dosha. Hindu mythology associates honey with various deities, like Vishnu represented as a blue bee on a lotus flower. The goddess Bhrāmārī is the deity of black bees, embodying the divine female principle. The Honey Full Moon festival (Madhu Purnima) is celebrated, gifting honey and fruits to monasteries, symbolizing one of the elixirs of immortality.

Ayurvedic scriptures recognize honey, known as "madhu," as a crucial medicine for both internal and external use. It is employed in treating various conditions such as eye diseases, cough, diabetes, obesity, and wounds. Honey acts as a natural preservative and sweetener in Ayurvedic preparations, enhancing the efficacy of medicines and mitigating side effects. It also balances the kapha dosha, and its effects vary with age – fresh honey aids in increasing body mass, while old honey may cause constipation and reduce body mass. Ayurveda cautions against heating honey, emphasizing its preference in a cold state.

Honey is referred to by various names in Ayurveda, including madhu, makshika, madwikam, kshaudram, saradham, vantham,

varadi, bringavantham, and pushparasolbhavam. Different types like Makshikam, Bhraamaram, Kshoudram, Pauthikam, Chathram, Aardhyam, Ouddalakam, and Daalam are specified for treating specific conditions, ranging from eye diseases and diabetes to leprosy and poisoning cases.

**Jaggery (Saccharum Officinarum):** Jaggery, also known as gul, gur, bellam, vellam, or guda, is unrefined brown sugar from various plants. It's non-centrifugal sugar, not processed to remove molasses. Widely consumed in India and other countries, it's considered one of the five elixirs of immortality in Hinduism. About 55% of global jaggery production is in India. In Hindu rituals, couples use jaggery and cumin paste to symbolize an unbreakable, inseparable relationship. Vedas extol its medicinal benefits, and it's a key ingredient in Ayurvedic medicine like gudapaka. Jaggery's gradual impact on blood sugar levels provides sustained energy, avoiding sudden spikes and fatigue. Jaggery is a good cleansing agent known to clean lungs, stomach, intestines, esophagus and respiratory tract. Daily intake of jaggery is recommended for workers exposed to smoky and dusty atmosphere, to protect them from dust allergy, asthma, cough and cold and congestion in chest. Thus, jaggery helps to breathe easier and counters the pollution problems naturally. Jaggery contains considerable amount of magnesium, it strengthens nervous system, helps to relax muscles, gives relief from fatigue and takes care of our blood vessels. The potassium and low amount of sodium present in jaggery maintain the acid balance in the body and control blood pressure. Ayurveda also prescribes jaggery for migraine, and at the time of post pregnancy, for removing all clotted blood from the body, within 40 days after the birth of a baby. Jaggery, known for generating body heat and providing instant energy, prevents constipation, activates digestive enzymes, and improves digestion post-meals in Ayurveda due to its hot property. It may aid weight loss by preventing water



retention through its potassium content, as per Ashtanga Hrudayam Sutrasthana.

Unrefined jaggery balances vata and pitta doshas, acting as a natural blood purifier and aphrodisiac. Washed jaggery, or Dhauta guda, flushes out toxins, balancing pitta doshas. Ayurvedic experts recommend using at least one-year-old jaggery for promoting digestion, cleansing the gastrointestinal tract, urinary bladder, boosting heart function, and alleviating anaemia. In liquid form, it is called dhauta, exhibiting various properties based on its state.

### Conclusion:

Ashtadravya provides a glimpse into Ayurveda's profound wisdom, showcasing how these eight

sacred substances synergize to form a potent elixir of holistic wellbeing. Their remarkable properties hold the key to unlocking the secrets of natural remedies. Embracing Ashtadravya and integrating Ayurvedic practices into our daily lives enables us to embark on a journey toward holistic wellbeing that honours the interconnectedness of mind, body, and soul. Why not harness the power of Ashtadravya and personally experience the profound benefits of this ancient science? Take the time to learn and grasp the principles of Ayurveda and the Ashtadravya substances. This understanding will empower you to make informed choices for your wellbeing, fostering a deeper connection with the principles of this ancient healing practice.

## Laxmi Amma's Aradhana day celebrations



Nov 9: Lakshmi Amma who happens to be the founder of Prashanti Kutiram left her mortal remains in 2009 on the auspicious day of Ekadashi of Ashwayuja masa, Krishna paksha. As a mark of remembrance, Lakshmi Narayana Ashtottara archana was performed by all inmates of Prashanti during Maitri Milan under the guidance of faculty member Kaushik ji from Yoga-Spirituality division. Laxmi Amma was remembered for her selfless service to humanity and her dedication towards Lord Rama dhyana. Chancellor Guru ji & Dr. Nagarathna didi recollected their past time memories with her. Prof. Subrahmanyam ji too praised her contributions.

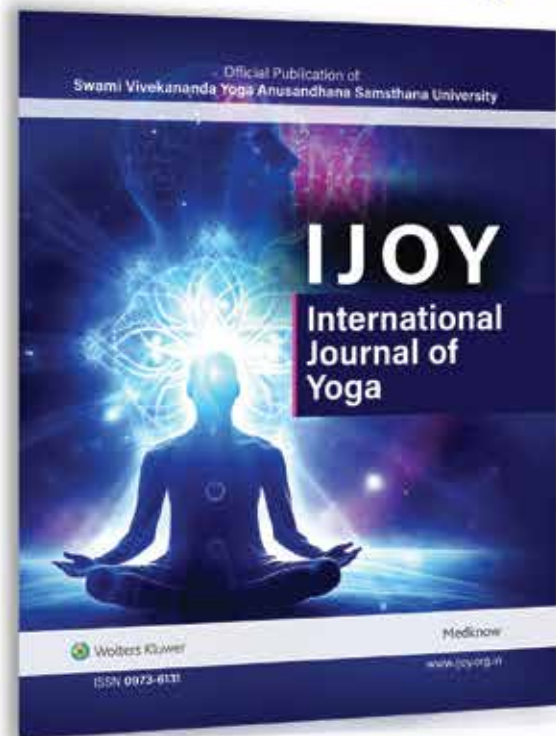
The programme was concluded by prasadam distribution to all in the name of Laxmi Amma.

The programme proceedings was compered by Dr. Manjunath Gururaj, Associate Professor, Yoga-Spirituality division.



Impact Factor  
for 2022: **1.6**

# IJOY International Journal of Yoga



- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:**  
Wolters Kluwer Health  
Medknow Publications  
[www.medknow.com](http://www.medknow.com)
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ The journal is registered with the following abstracting partners: Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TDNet, Wanfang Data
- ▶ The journal is indexed with, or included in, the following: DOAJ, Emerging Sources Citation Index, Index Copernicus, Indian Science Abstracts, PubMed Central



## Subscription Rates for the Year 2023:

- ▶ Print ₹ 3500 in India for Individual & Institute.
- ▶ USD \$ 400 for Overseas for Individual & Institute.
- ▶ Single Issue ₹ 1458 in India for Individual & Institute.
- ▶ Single Issue \$ 167 for Overseas for Individual & Institute.

## Cheque should favour

“Wolters Kluwer India Pvt. Ltd., Mumbai”  
or Pay online at [www.medknow.com/subscribeonline.asp](http://www.medknow.com/subscribeonline.asp)

## Correspondence address

Wolters Kluwer - Medknow Publications  
Wolters Kluwer India Pvt. Ltd.  
A-202, 2<sup>nd</sup> Floor, The Qube, CTS No.1498A/2, Village Marol  
Andheri (East), Mumbai - 400 059, Maharashtra, INDIA  
Ph: 91-22-66491818 / 66491816 | Fax: 91-22-66491817  
[www.medknow.com](http://www.medknow.com)

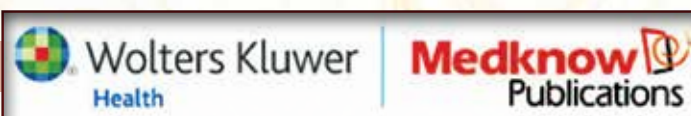
## Editor In Chief

**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.



## Dates to Remember

**Pre-Conference Workshops: 28<sup>th</sup> Dec, 2023 - 02<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> - 06<sup>th</sup> Jan, 2024**

**Last Date for Abstract Submission: 10<sup>th</sup> Dec, 2023**

The Abstracts will be peer reviewed and acceptance or otherwise will be intimated by **14<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)

## 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, Govt.
- **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)

### Workshop on Integrative Approach to Pain Management and Injury Rehabilitation in Sports

Vivekananda Health Global (VHG) in association with S-VYASA University is organising this one-day workshop which will focus on practical and evidenced-based integrative therapy applications for treatment and better management of major injuries related to

- Ankle
- Knee
- Posture and Lower Back
- Shoulders
- Muscle strains

The sessions will cover the theoretical understanding of the ailments or injuries and create effective protocols for treating such injuries. **Participation in this workshop is on a priority and invitation basis only.**

**A limited number of participants** will have a chance to attend and learn from these workshops to have a targeted and dedicated group of attendees.

### 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.



## Eminent Speakers & Panelist of the Conference



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



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



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



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



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



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



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



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



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



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



### Eminent Speakers & Panelist of the Conference



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



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



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



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



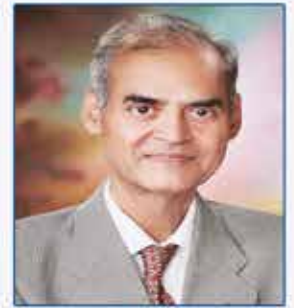
**Dr. R Elangovan**  
Professor (Retd), Secretary,  
Tamil Nadu State Chapter Committee,  
Indian Yoga Association, Chennai



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



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



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



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



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



**Dr. A G Sinha**  
Prof. & Ex-HOD of Physiotherapy,  
Ex-Dean-Faculty of Medicine,  
Punjab University, Patiala, Punjab.



**Prof. Dobson Dominic**  
Head, Sports Medicine &  
Sports Science, Saveetha Medical  
College, SIMATS, Chennai.



**Dr. Jagadeesh P C**  
Sports Specialised Orthopedic Surgeon,  
Kauvery & JOSS,  
Bangalore.



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



**Dr. Chandra Kant Mishra**  
HOD Yoga,  
Netaji Subhas National Institute of Sports,  
Patiala.



**Dr. Mahendra Sawant**  
Assistant Professor, SAI,  
Thiruvananthapuram.



### Eminent Speakers & Panelist of the Conference



**Dr. Denny John**  
Professor of Public Health,  
M S Ramaiah University  
of Applied Sciences, Bengaluru,



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



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



**Dr. Jothi Dayanandan**  
Associate Professor,  
YMCA College of Physical Education,  
Chennai.



**Dr. Ramesh Killedar**  
Associate Professor,  
KAHER Shri B M K Ayurveda  
Mahavidyalaya, Belagavi.



**Dr. Shahin Ahmed**  
Professor, Dept. of Sports Management  
& Sports Psychology & Sociology,  
TNPESU, Chennai.



**Shri. Vijay Samuel Raj V**  
Associate Professor, HOD Sports Science,  
JSS College of Physiotherapy,  
Mysuru.



**Dr. Kiran Kumar Kulkarni**  
Consultant in Sports & Exercise Medicine,  
FIFA & AFC Certified  
Doping Control officer, Bengaluru.



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



**Dr. Ningthoujam Debala Chanu**  
Assistant Professor,  
Dept. of Sports Psychology,  
National Sports University,  
Imphal, Manipur.



**Shri. Gopinath K,**  
Para Badminton Coach,  
National Wheelchair Fencing Classifier,  
IWAS BWF level-1.



**Dr. M Kannan**  
Scientist-III, CCRS,  
Sri Jayachamarajendra  
Govt. Hospital of Indian Medicine,  
Bengaluru.



**Dr. Hardik Patel**  
Lead Physiotherapist,  
Vijayi Bharat Sports Academy,  
Gujrat.



**Ms. Keerthana Swaminathan**  
Sports and Performance  
Psychologist,  
President INSPA,  
Chennai.



**Dr. Vaishali Chaudhary**  
Sports Psychologist,  
Inspire Institute of Sports  
Bengaluru.



## Organising Committee

### Chief Patron

Dr. H R Nagendra

**Patrons:** Dr. R Nagarathna, Prof. K Subrahmanyam, Dr. Pahlada Ramarao, Dr. Ramachandra G Bhat

**President:** Dr. B R Ramakrishna

**Vice President:** Dr. Manjunath N K

**Treasurer:** Dr. Dayananda Swamy H R

**Organizing Secretary:** Prof. S Siva Sankara Sai

### Joint Organizing Secretaries:

Dr. Ramesh M N, Dr. Prasanth Shetty, Dr. Sangamitra Patnaik, Dr. Amit Singh, Dr. Vasudeva Vaidya, Mr. Anish J

**Institute Co-organiser:** Vijayi Bharat Sports Academy, Ahemadabad, SAI, Trivandrum, United Consciousness Global

**Scientific Committee: Chair:** Dr. Manjunath N K,

**Co-Chair:** Dr. Vijaya Majumdar, Dr. Champa Panth, Dr. Sowmya, Dr. S Parveen, Dr. Swathi Sharma

**Members:** Dr. Raghavendra Bhat, Dr. Mithila M V, Dr. Apar Saoji, Dr. Pradeep S R, Dr. Aniruddha Arya, Dr. Sowbhyagalaxmi Mohanty

**Finance Committee:** Dr. B R Ramakrishna, Dr. Manjunath N K, Dr. Dayananda Swamy H R, Sri. Dhananjay C

**Delegate Registrations Committee:** Prof. Sony Kumari, Dr. Shree Varaprasad N S, Dr. Rama Reddy, Dr. Ranjitha R, Dr. Prashanth V M

**Accommodation Committee:** Sri. Narendra Shetty, Mrs. Chaya M S, Sri. Hanumantappa, Sri. Satya Narayan, Sri. Ashok

**Exhibition and Stalls Committee:** Sri. Anish J, Dr. Sreenidhi G S, Dr. Sandeep, Dr. Titty Geroge

**Cultural Program Committee:** Ms. Padmasri G, Dr. Sandhya D S, Dr. Reshma J, Dr. Moulya

### Spiritual Events & Discourses Committee

Prof. M Jayaraman, Dr. Manjunath Gururaj, Sri. Arun Balachandran, Mrs. Sreeparna Roy, Sri. Naveen Kumar

**Himalaya Yoga Olympiad:** Dr. Vikas Rawat, Dr. Rabindra M Acharya, Dr. Vinaya, Sri. Kiran Kumar, Ms. Anupa Chantyal

### International Co-ordinators

Dr. Bharathi Dhevi, Dr. Vasudha Sharma, Dr. Vikrant Singh Tomar, Mrs. Manasa Pawan,

Sri. Sailesh Pradhan, Sri. Raghu Bengaluru, Sri. Yogi Mohan, Ms. Yi

### Pre-Conference Workshops Committee

Dr. Apar Saoji, Dr. Amit Singh, Ms. Padmasri G, Dr. Vikas Rawat, Dr. Shubha Rani,

Dr. Aniruddha Arya, Dr. Sharad, Dr. Harish Babu, Dr. Harish Gopal

### Hospitality Committee

Mrs. Smita Dayananda, Mrs. Sharada Shankar, Prof. Sowmya, Dr Swati P S, Dr. Yashbeer,

Sri. Prasanna Kumar, Sri. Ashok, Sri. Narendra Shetty, Mrs. Chaya

### Publicity, Media and Govt. Liaison

Dr. Mohan Kishore, Dr. Narasimhan G, Sri. Anish J, Dr. Mahendra Sawant, Dr. Nischal, Dr. Abhiram, Dr. Rabindra Mohan Acharya,

Sri. Shivakumar, Sri. Sheshadri Nagaraja

**Sponsorship Committee:** Dr. Mohan Kishore, Sri. Mahadevappa, Sri. Anish, Sri. Basavaraj, Sri. Satya Narayan

### Publication and Souvenir Committee

Prof. M K Sridhar, Dr. Natesh Babu, Dr. Raghavendra Bhat, Sri. Bharatheesha, Ms. Asima Adya Mohanty

**Transport Committee:** Dr. Rithesh C, Sri. Umapati, Sri. Naveen Kumar, Sri. Satyanarayana

**Website:** Dr. Raghavendra Bhat, Dr. Aniruddha Arya, Sri. Raghavendra Gowda

**Audio, Video & Photography Committee:** Sri. Shankar B V, Sri. Murulidhara H D, Sri. Elumalai, Sri. Arijit Ghosh, Sri. David, Sri. Ashok

**Volunteers & Coordinators:** Dr. Vikas Rawat, Dr. Swathi P S, Dr. Alok Roy, Sri. Kiran Kumar

**Food Committee:** Dr. Pragya Prasanna, Dr. Prabhavati Kichadi, Dr. Swathi B S, Sri. Sanjeev Hegde, Sri. Madhu, Sri. Umesh

**Venue Maintenance Committee:** Sri. Prasanna Kumar, Sri. Kiran Kumar N S, Sri. Narendra Shetty, Mrs. Chaya

### Felicitation & Stage Committee

Prof. Sony Kumari, Dr. Remitha, Dr. Bharathi Dhevi, Dr. Jincy Sundaran, Dr. Arundhati Goley,

Dr. Shijin, Dr. Amrutha, Ms. Asima Adya Mohanty



### Conference Registration

Accommodation Type	PRE-CONFERENCE (28th Dec '23 - 2nd Jan '24)		MAIN CONFERENCE (3rd Jan '24 - 6th Jan '24)	
	SAARC Countries (INR)	Non-SAARC Countries (USD)	SAARC Countries (INR)	Non-SAARC Countries (USD)
Category - 1 Deluxe A/C Shared	13500	490	9500	345
Category - 2 Non A/C Shared	10000	365	7500	275
Category - 3 Non A/C Shared	7000	NA	5500	NA
Category - 4 Non A/C Dormitory	4000	NA	2500	NA
Day Delegates N/A	1000/day	NA	1000/day	NA

- All categories include Registration with kit, food and accommodation.
- Categories 1 to 4: Include Access to Conference Venue with kit, food, and accommodation.
- Day Delegates: Access to Conference Venue with kit and food.
- Registrations done before **15<sup>th</sup> December 2023** will qualify for a **10% early bird discount** on all categories.
- **S-VYASA Alumni** are entitled to a **20% concession** on all categories.  
(S-VYASA Student Certificate should be submitted during the registration process.)
- Registration at S-VYASA campus office is also available.
- For bulk registrations, contact the registration desk.
- After Online Payment, please Mail a Copy of the Payment Receipt to [accounts@svyasa.org](mailto:accounts@svyasa.org) & [registration\\_incofyra@svyasa.edu.in](mailto:registration_incofyra@svyasa.edu.in).  
Please copy to [incofyra@svyasa.edu.in](mailto:incofyra@svyasa.edu.in)

#### Cancellation Policy:

- Registration fees is non-refundable.
- Conference registration is non-transferable
- If the conference is cancelled or rescheduled due to unforeseen circumstances, such as natural disasters, pandemics, government regulations, or any other force majeure event, we will provide registrants with options, which may include a refund or a credit for a future conference.

Scan/ Click  
to Locate  
Prashanti



#### S-VYASA, Deemed to be University

'Prashanti Kutiram' Campus, Vivekananda Road, Kalluballu Post Jigani, Anekal Taluk, Bengaluru – 560 105, KA, India  
cell: +91-70226 53900 | e-mail: [incofyra@svyasa.edu.in](mailto:incofyra@svyasa.edu.in)  
facebook: [svyasayoga](https://www.facebook.com/svyasayoga) | YouTube: [svyasabl](https://www.youtube.com/svyasabl)  
[www.incofyra.com](http://www.incofyra.com) ; [www.svyasa.edu.in](http://www.svyasa.edu.in)

# HIMALAYA

## Yoga Olympiad - 2023-24

**Nationals:** 28th, 29th, 30th Dec 2023

**Internationals:** 31st Dec 2023

Prashanti Kuteeram, Jigani, Bengaluru



### Age Groups for Participants

9-14 yrs | 15-17 yrs | 18-25 yrs | 26+ yrs



S-VYASA Deemed to be University

#19, 'Eknath Bhavan', Gavipuram Circle, KG Nagar, Bengaluru - 560019

cell: +91-9148654898 | e-mail: [himalaya@svyasa.edu.in](mailto:himalaya@svyasa.edu.in)

[www.Incofyra.com](http://www.Incofyra.com)

## 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 is 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.

## STRUCTURE OF HIMALAYA

### 1. TEAMS

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

### 2. VENUES

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

### 3. RULES AND REGULATIONS OF HIMALAYA

- The HIMALAYA will be conducted in the following stages:
  - Taluk level
  - District level
  - State level
  - National
  - International level
- The HIMALAYA will be conducted in all the above levels, in the following group, for both men and women separately.
  - Sub junior - 9 to 14 years. (Male & Female)
  - Junior - 15 to 17 years (Male & Female)
  - Youth - 18 to 25 years (Male & Female)
  - Senior Youth – 26 or above (Male & Female)
- No participant who is below 9 years as of July 1<sup>st</sup>, 2023 will be allowed to participate in the HIMALAYA. Proper age proof should be given by the participant, preferably a certificate of date of birth from a competent authority before the start of HIMALAYA. Xerox copy will not be accepted.
- Members of various yoga institutions are invited to participate in the HIMALAYA. Each institute can send eight teams with 3-4 participants in each for each section of every group. 1 participant can be at stand-by. That makes 32 the maximum number of participants from one team and 6 the minimum number of participants.
- Only the top team of each level will be selected to participate in the next level HIMALAYA. That means the top teams in the district will be selected for the State level HIMALAYA; the top teams in the states will be selected for the national and international level HIMALAYA.
- The same team of selected team participants should be fielded in the next level of HIMALAYA. No change of participants will be permitted. If the team provides the list of standbys at the time of submission of the entry, the entry fee for the standbys is remitted along with the team. The maximum number of standbys allowed in each section is one only. Therefore, the maximum number of participants would be 40.
- A non-refundable entry fee per participant should be sent along with the entry form. Entry fees should be paid separately for each level of HIMALAYA.

Entry Fee Details	
Entry Level	Entry Fee in Rs
Taluk & Ward / 1 <sup>st</sup> Level	100
District / 2 <sup>nd</sup> Level	250
State / 3 <sup>rd</sup> Level	500
National & International / 4 <sup>th</sup> Level	500

- The technical committee's decision is final and binding in all matters of dispute in and during the HIMALAYA.
- The participants should wear the following costumes when they perform “Asanas, Pranayama, Mudras, Bandhas, Dhyana and Kriyas:
  - Boys/men: white shorts.
  - Girls/women: Salwar Kurta tailored to suit or a single piece, swimsuit or gymnastic suit or as they wear their costumes in the national competitions.

### 4. SYLLABUS

ASSESSMENT	Sub Junior	Junior	Youth	Senior Youth
	9 to 14 years	15 to 17 years	18 to 25 years	Above 26
<b>Compulsory</b>	Suryanamaskara	Suryanamaskara	Suryanamaskara	Suryanamaskara
<b>Compulsory Āsana</b>	Vrikshāsana	Vrikshāsana	Garudāsana	Garudāsana
	Trikoṇāsana	Trikoṇāsana	Parivṛtta Trikoṇāsana	Pārśva Koṇāsana
	Uṣṭrāsana	Uṣṭrāsana	Pāda Hastāsana	Pāda Hastāsana
	Bhujaṅgāsana	Bhujaṅgāsana	Śalabhāsana	Śalabhāsana
	Sarvāṅgāsana	Sarvāṅgāsana	Cakrāsana	Cakrāsana

Optional				
Group A Āsana	Matsyendrāsana	Matsyendrāsana	Matsyendrāsana	Matsyendrāsana
	Dhanurāsana	Dhanurāsana	Dhanurāsana	Dhanurāsana
	Hanumanāsana	Hanumanāsana	Hanumanāsana	Hanumanāsana
	Mayūrāsana (B)	Mayūrāsana (B)	Mayūrāsana (B)	Mayūrāsana (B)
	Bakāsana (G)	Bakāsana (G)	Bakāsana (G)	Bakāsana (G)
Group B Āsana	Vakrāsana	Vakrāsana	Vakrāsana	Vakrāsana
	Kukutāsana	Kukutāsana	Kukutāsana	Kukutāsana
	Paścimottānāsana	Paścimottānāsana	Paścimottānāsana	Paścimottānāsana
Pranayama	Bhrāmarī	Bhrāmarī	Bhrāmarī	Bhrāmarī
	Śītalī	Śītkāri	Sadantā	Sadantā
Kriya	Kapalabhati	Kapalabhati	Seetkarma Kapalabhati	Danda Dhouti
	Jalaneti	Sutraneti	Danda Dhouti	Vastra Dhouti
Mudra	Shambhavi Mudra	Shambhavi Mudra	Shambhavi Mudra	Shambhavi Mudra
Bandha	Uddiyana	Uddiyana	Maha Bandha	Maha Bandha
Dhyana	Padmāsana	Padmāsana	Padmāsana	Padmāsana
Jñāna	Basic Knowledge of Yoga			

## 5. ASSESSMENT

1. Suryanamaskara-Grace, a natural smile on the face, flexibility, and continuity.
2. Asana - Grace, relaxation, a natural smile on the face, flexibility, and maintenance.
3. Pranayama - Slowness, relaxation, grace, Kevala Kumbhak duration, soundsin Ujjayi, Bhramari, and Bhramari balance between the two nostrils.
4. Bandhas - Correctness, relaxation, effortless special Bhavas.
5. Mudras - Special Bhavas and a natural smile on the face.
6. Kriyas - Ease of performance-mastery level.
7. Dhyana – Eye ball movement, body movement, Grace, natural smile.
8. Theory Assessment - Basic Knowledge of Yoga.

Time to maintain each compulsory Asana in each level				
ASSESSMENT	Sub Junior	Junior	Youth	Senior Youth
	9 to 14 years	15 to 17 years	18 to 25 years	above 26
Taluk & Ward	20 Seconds	30 Seconds	40 Seconds	30 Seconds
District	30 Seconds	40 Seconds	60 Seconds	40 Seconds
State	40 Seconds	60 Seconds	80 Seconds	60 Seconds
National	60 Seconds	80 Seconds	90 Seconds	60 Seconds
International	60 Seconds	60 Seconds	60 Seconds	60 Seconds
Time to maintain each optional Asana in each level				
ASSESSMENT	Sub Junior	Junior	Youth	Senior Youth
	9 to 14 years	15 to 17 years	18 to 25 years	above 26
Taluk & Ward	10 Seconds	10 Seconds	10 Seconds	10 Seconds
District	10 Seconds	10 Seconds	10 Seconds	10 Seconds
State	15 Seconds	15 Seconds	15Seconds	15Seconds
National	20 Seconds	20 Seconds	20 Seconds	20 Seconds
International	30 Seconds	30 Seconds	30 Seconds	30 Seconds

## 6. SCORING

The marking scheme will include the performing, the holding, and the lasting of an Asana. Expression of tension and trembling will also be noted. The final pose will be accepted with a smiling face and pleasant expression.

- Suryanamaskara is compulsory. There will be no marks for Suryanamaskara
- The first five asanas are compulsory. Assessment for compulsory asana will be out of 40 marks.
- Three optional Asanas need to be done from either A or B category.
- A categories asana will be of out of 40 marks and B categories Asana will be out of 30 marks.
- Three referees, one scorer, a timekeeper, and one announcer will form a panel of referees. One chief referee will also be a part of the judgment and he has the power to alter the decision of one or all the referees for the sack of Justice.
- The referee is free to observe the candidate on the carpet and if needed can order the competitor to perform the Asana again. The referee is allowed to stand in front of the player in balance Asanas.

- Tracksuits will not be allowed while performing Asanas. Slacks', shorts, or swimming costumes are compulsory during the Asana. Participants are strictly instructed to put on tight underwear with elastics.
- The marking system for a tie – In case of equal marks, a performer's total marking given by all judges will decide the winner, if a tie still remains then a performer who has obtained more marks in optional Asanas will be declared as the winner. Still there is more than one competitor with equal marks, they will be decided as joint winners. But if the tie is for first place then the winner will be decided by a toss of coin.
  - Each asana will be of 40 marks. The detailed distribution of these 40 marks will be given by the referee as under -

*	Asana	Marks
1)	Time consumed and process followed to reach the final position of Yogasana.	4
	Points for Marking	
	A) Sthiti (Starting to Final Posture)	1
	B) Process/ Flow (Not showing other Asanas in between)	1
	C) Stages followed	1
2)	Time consumed and process followed to reach back to normal position	4
	Points for Marking	
	E) Process/ Flow (Not showing other Asanas in between)	1
	F) Stages followed	1
	G) Sthiti (Asana to Sthithi)	1
3)	<b>Perfection of Posture</b>	<b>8</b>
	A) Stretch/ Bend/ Curve/ Twist	4
	B) Palms/ Toes/ Fingers perfection	1.50
	C) Alignment(including head direction)/ Distance betweenhands/ legs	1.50
	D) Balance/ Symmetry/ Tilt lessness	
4)	<b>Stresslessness (Face)- During asana and/or the process of flow</b>	<b>4</b>
	A) Smile	1
	B) Eye position	1
	C) Closed Mouth	1
	D) Calmness	1
5)	<b>Stability/ Tremblinglessness</b>	<b>4</b>
	A) Hands/ Legs muscles stability	1
	B) Abdominal muscles stability	1
	C) Head stability	1
	D) Overall body stability	1
6)	<b>Breathing Pattern</b>	
	A) Normal Breathing- Final Posture	2
7)	<b>Smooth Movements (No Jerks)</b>	<b>4</b>
	A) Smooth movement	1
	B) No Jerks	1
	C) No excess stretching	1
	D) No supported movements	1
8)	<b>Holding Time</b>	<b>6</b>
	A) 100% Time	6
	B) 75% to 99% + time	4
	C) 50% to 74% + time	2
	D) 25% to 49% + time (for second attempt 1 mark will be deducted)	1
9)	<b>Grace and Presentation</b>	<b>4</b>
	A) Costume- as per the code	1
	B) Walking/ Standing	1
	C) Greeting	1
	D) Confidence	1
	<b>Total</b>	<b>40</b>
	<b>8*40</b>	<b>320</b>

*	Pranayama	Marks
	A) Bhrāmārī	
	Smile	1
	Duration (Seconds)	
	30 and above	8
	25 – 29	7
	20 – 24	6
	15 – 19	5
	10 – 14	4
	Below 10	2
	Posture padmasana	1
	B) Śītālī / Sadantā (5 round)	
	<b>Grace and Presentation</b>	<b>10</b>
	<b>Total</b>	<b>20</b>

*	<b>Kriya</b>	
	Kapalabhati	10
	Jalaneti	10
	Ease of performance-mastery level.	
	<b>Total</b>	<b>20</b>
*	Shambhavi Mudra	10
	<b>Total</b>	<b>10</b>
*	<b>Bandha</b>	10
	<b>Total</b>	<b>10</b>
*	<b>Dhyana (Posture padmasana)</b>	
	<b>Duration seconds</b>	
	30 Min and above	50
	25 – 29	40
	20 – 24	30
	15 – 19	20
	10 – 14	10
	Below 10	5
	Eyes movement - for each movement 5 marks will be deducted	
	Posture movement - for each movement 5 marks will be deducted	
Grace	10	
	<b>Total</b>	<b>50</b>
*	<b>Jñāna</b>	
	20 objective type question will be there from the YIC book	
	<b>Total</b>	<b>20</b>
	<b>Total</b>	<b>350</b>

**Reference Books:** Light on Yoga by Dr. B K S Iyengar, Pranayama - The Art & Science by Dr. H R Nagendra, YIC Book S-VYASA and Himalaya Yoga Olympiad - Advanced Asanas

S.No.	Executive Committee Himalaya	
1	President	Dr. H. R Nagendra
2	Senior Vice President	Dr. Anand Balayogi
3	Secretary General	Dr. Rabindra Acharya
4	Secretary	Dr. Vikas Rawat
5	Treasurer	Mr. Dhananjaya C
6	Vice President	Dr. Abhijeet Ghosh
7	Vice President	Dr. Manoj Thakur
8	Vice President	Dr. Vijaya
9	Vice President	Mr. Umang Dawn
10	Vice President	Dr. Jhala Ji
11	Vice President	Niranjana Murthy
12	Vice President	Mr, Bhaskar vikram chetia
13	Joint Secretary	Mrs. Hemlata
14	Member	Mrs. Ilia khadlia
15	Member	Mrs. Mamta Mohanty
16	Member	
17	Member	

	State	Coordinator	E.Mail ID	Mobile Number
1	Andhra Pradesh	Brijbhushan		9440191179
2	Andaman and Nicobar Island			
3	Arunachal Pradesh	Joram aniya tana		9436896555
4	Assam	Suman Chandwadkar	esumant.111@gmail.com	8638927293
5	Bihar	???		
6	Chandigarh	Amit Chal	<a href="mailto:acha071@gmail.com">acha071@gmail.com</a>	81461 67174

7	Chhatisgarh	Mr. Mejar Singh,	cgyogsports@gmail.com	90099 89674 /75667 05888
8	Dadra and Nagar Haveli			
9	Delhi	Naveen Kandpal		9871513660
10	Goa	Dr. Divya		
11	Gujarat	Ms. Divya Dwan	<a href="mailto:umangdawn@gmail.com">umangdawn@gmail.com</a>	94264 59966
12	Haryana			
13	Himachal Pradesh	Raman acharya	<a href="mailto:ramanyogi77@gmail.com">ramanyogi77@gmail.com</a>	9418362848
14	Jammu and Kashmir			
15	Jharkhand			
16	Karnataka	Sudarshan	<a href="mailto:sudarshanyoga@gmail.com">sudarshanyoga@gmail.com</a>	9844388250
17	Kerala	Meena ji.		9847790996
18	Ladakh			
19	Lakshadweep			
20	Madhya Pradesh	Vashista ji / Mr. Gulab Singh Chauhan/	<a href="mailto:gsinfo11@gmail.com">gsinfo11@gmail.com</a>	9329628470
21	Maharashtra	Mr. Ravi Bhushan	ravi_bhushan1980@rediffmail.com	9403570358
22	Manipur	Mr Ganga Ningombam	ningobang25@gmail.com, ganganganga@yahoo.com	9774077155
23	Meghalaya	Bhaskar vikram chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
24	Mizoram	Bhaskar vikram chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
25	Nagaland	Bhaskar vikram chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
26	Odisha	Mr. Ramaballav	rama.orissa@gmail.com	9437091447
27	Puducherry	Mr Gopinath R K	<a href="mailto:gopinathrkp@gmail.com">gopinathrkp@gmail.com</a>	9894737013
28	Punjab	Dr. Sanjeev Tyagi	<a href="mailto:kavityagi@gmail.com">kavityagi@gmail.com</a>	9501934391
29	Rajasthan	Mr. Lara	<a href="mailto:sdmajmer@gmail.com">sdmajmer@gmail.com</a>	09414499727
30	Sikkim	Bhaskar vikram chetia	<a href="mailto:bhaskar.slac@gmail.com">bhaskar.slac@gmail.com</a>	8638457588
31	Tamil Nadu	Ms Shelvi	<a href="mailto:dselvi2000@yahoo.com">dselvi2000@yahoo.com</a>	8608586862
32	Telangana	Mr. Phani Kumar	<a href="mailto:yoga_liyo@yahoo.com">yoga_liyo@yahoo.com</a>	9849373440
33	Tripura	Suman Dev	<a href="mailto:sumantadebayrs@gmail.com">sumantadebayrs@gmail.com</a>	7629956252
34	Uttar Pradesh	Ashish Tandon /	<a href="mailto:ashutandon0006@gmail.com">ashutandon0006@gmail.com</a>	9565621651
35	Uttarakhand	Dr. Vinod Notiyal	<a href="mailto:vinodnautiyal123@gmail.com">vinodnautiyal123@gmail.com</a>	9411354989
36	West Bengal	Arup Bag	<a href="mailto:vyasacal@gmail.com">vyasacal@gmail.com</a>	6290244750

# arogyadhama

Holistic Research Health Home



To promote health  
by using the best of  
all Healthcare Systems

- Modern Medicine
- Yoga Therapy
- Ayurveda
- Naturopathy
- Physiotherapy
- Acupuncture  
Treatments

400 Bed Hospital  
in 100 Acre Campus  
functioning with  
the Guidance of

Integrative Medicine  
Consultant

**Dr. R Nagarathna**

MBBS, MD, FRCP, MRCH, DSc



Admission  
Everyday

Mondays  
**Neurology, Oncology**  
Tuesdays  
**Cardiology, Pulmonology**  
Wednesdays  
**Psychiatry**  
Thursdays  
**GI, Endocrinology**  
Fridays  
**General Patients**  
Saturdays  
**Obesity, Positive Health**

#### Campus

'Prashanti Kutiram', Kallubalu Post, Jigani, Anekal Taluk  
Bengaluru – 560 105, India | *ph:* +91-80-2263 9963/ 99  
*cell:* +91-99728 71777, 98805 98017, 96113 44691

#### Correspondence Address

# 19, 'Eknath Bhavan', Gavipuram Circle, Kempe Gowda Nagar  
Bengaluru – 560 019, India | *ph:* +91-80-2661 2669



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



# Understanding the Phenomena of Impulsivity and Yoga (Part-II)

We tried to understand the phenomena of impulsivity from empirical and Vedic perspectives in part I. We now will understand, “how impulsivity can be regulated through Yoga” by combining the best of the West (technology) with the best of the East (Vedic wisdom) in part II.

**Emotion and Impulsivity:** Most of the tools and techniques are being developed in the western countries in the present era. They have the best technologies to measure mental and physical health-related measurements. A few approaches have led to the development of some of the most groundbreaking technologies in history. They also have skyscrapers, fantastic diagnostic tools, powerful pharmacological interventions, and surgeries. But they have failed to understand the mechanism of the mind-body intellect and emotion. It might be the fact that modern science is limited to the physical universe. Emotions are an integral part of human life and play a crucial role in shaping our behavior, thoughts, and decisions. Emotion regulation refers to the ability to manage and control one's emotions

■ *Dr. Krishna D*  
MSc, PhD (Yoga)  
Asst. Professor, Anvesana  
Research Laboratories, S-VYASA



in a healthy and productive way. It involves being aware of one's emotions, understanding their causes, and being able to respond to them appropriately. Emotion regulation is an important skill for overall well-being and has been linked to better mental health, improved relationships, and increased resilience. They are an essential component of our social and personal lives and are closely linked to our mental and physical health. Emotions help us respond to different situations and communicate our needs and desires to others.

However, emotions have been largely ignored or undervalued in Western philosophy, which has traditionally emphasized rationality and logic as the primary means of understanding the world. This has led to a limited understanding of human experience and behavior and a neglect of the importance of emotional intelligence in

personal and professional relationships.

Emotion and impulsivity are closely intertwined, forming a complex relationship that influences human behavior and decision-making. Emotions, ranging from joy and anger to fear and excitement, play a pivotal role in shaping impulsive actions. Understanding the intricate connection between emotions and impulsivity provides insight into how





affective states can drive impulsive behaviors. Emotions can alter the decision-making process, leading individuals to make impulsive choices driven by their current emotional state rather than rational evaluation. Heightened emotional reactivity can increase the likelihood of impulsive actions, where intense emotions overpower rational thought processes. Specific emotions, especially negative ones like anger or frustration, can serve as triggers for impulsive behavior, leading to immediate actions without considering consequences. Difficulty in regulating emotions may contribute to impulsive responses, as individuals struggle to manage strong emotional reactions effectively. The prefrontal cortex, responsible for executive functions, including impulse control and emotional regulation, interacts with emotional centers to modulate impulsive behaviors (1). Dysfunction in the prefrontal regions can lead to compromised emotional regulation, exacerbating impulsive tendencies in response to emotional cues. Emotions exert a significant influence on impulsivity, shaping decision-making processes and behavioral responses (2). The interplay between emotional states, neural mechanisms, and regulatory processes underscores the complexity of how emotions contribute to impulsive behaviors. Recognizing the role of emotions in impulsivity is crucial in developing strategies for emotion regulation and interventions aimed at managing impulsive tendencies, particularly in the context of emotional disorders and high-stress environments.

Impulsivity, characterized by acting on sudden urges without forethought, can significantly impact an individual's life. From impulsive decision-making to emotional reactions, it often leads to undesirable consequences (3). However, practices like yoga and meditation offer holistic approaches that help individuals manage impulsivity, fostering better emotional regulation and decision-making skills. It is often linked to the brain's reward system,



specifically the prefrontal cortex and limbic system. Neurological studies highlight that impulsivity arises from imbalances in these areas, affecting decision-making, emotional regulation, and self-control (4). Yoga practices, such as controlled breathing (*prāṇāyāma*) and meditation, have been associated with reduced cortisol levels, thus mitigating the physiological stress response. Chronic stress can impact brain structure and function. *Yoga's* stress-reducing effects may promote neuroplasticity, potentially altering brain regions associated with impulsivity and emotional regulation (5). Yoga has been linked to increased levels of gamma-aminobutyric acid (GABA), a neurotransmitter that promotes relaxation and inhibitory control, potentially mitigating impulsive behaviors (6). Some studies suggest that yoga practices might influence dopamine levels, affecting reward processing and impulse regulation (7). Yoga



interventions have been shown to enhance prefrontal cortex activity, improving executive functions such as impulse control, decision-making, and emotional regulation (8).

### **Impulsivity and *Pancakoṣa* Model:**

Let us understand how does yoga help to alleviate impulsivity through *pancakoṣa* model Shown in **Figure 1**. The *pancakoṣa*, a concept from the *Taitareya Upaniṣad*, refers to the five sheaths or layers that encapsulate human existence, encompassing various aspects of one's being – physical, energetic, mental, intellectual, and spiritual. Nurturing these sheaths holistically can contribute to reducing impulsive behavior by fostering a more balanced, harmonious, and integrated state of being.

*Annamayakoṣa*, represents the physical sheath or the body that encompasses the physical aspect of an individual. In the context of impulsivity, the *Annamayakoṣa* plays a role in shaping impulsive behaviors through its influence on bodily sensations, states of health, and the interconnectedness of the body and mind. Emotions often manifest as bodily sensations, such as increased heart rate, muscle tension, or sensations in the gut. These somatic experiences can trigger impulsive actions as the body reacts to emotional stimuli. Heightened awareness of bodily sensations, facilitated by practices such as yoga or mindfulness, can aid in recognizing the physical manifestations of emotions that may precede impulsive behavior. The state of the *Annamayakoṣa*, including overall health, nutrition, and physical well-being, can influence mental states and emotional regulation. Imbalances in the *Annamayakoṣa*, such as fatigue or low energy, might contribute to reduced self-control and increased impulsivity. Physical practices in yoga (*āsana*) help harmonize the *Annamayakoṣa*, promoting bodily awareness, relaxation, and a sense of balance that can aid in regulating impulsive tendencies. Engaging in mindful physical activities that align with the *Annamayakoṣa* can

enhance self-regulation and self-awareness, reducing impulsive behaviors by promoting a more balanced mind-body connection. Therapeutic interventions that emphasize the body-mind connection, such as body-centered psychotherapy or somatic experiencing, may aid in addressing impulsivity by working through bodily experiences associated with emotions. Nurturing the *Annamayakoṣa* through a balanced lifestyle, including healthy nutrition, adequate rest, and physical activity, contributes to overall well-being, potentially reducing impulsivity. Integrating approaches that encompass body-centered practices alongside traditional psychological interventions may offer a comprehensive framework for addressing impulsivity. Through practices that promote body-mind awareness, such as yoga, individuals can cultivate a deeper understanding of bodily sensations, potentially aiding in the recognition and regulation of impulsive behaviors. Acknowledging the role of the *Annamayakoṣa* in impulsivity underscores the importance of a holistic approach in addressing impulsive tendencies.

*Prāṇamayakoṣa*, represents the vital energy sheath or the energy body, encompassing the flow and regulation of life force or prana within an individual. Understanding *Prāṇamayakoṣa*'s influence on impulsivity involves recognizing its role in regulating the subtle energy systems of the body and their impact on mental states and behaviors. It is associated with the flow of prana through subtle energy channels (*nāḍī*) and energy centers (*cakra*) in the body, influencing overall vitality and mental states. Imbalances in pranic flow within the *Prāṇamayakoṣa* can affect emotional equilibrium, potentially leading to impulsive reactions. Practices like pranayama focus on breath control to regulate *prāṇic* flow, calming the mind and enhancing self-awareness, potentially aiding in impulse control. Pranayama techniques are known to alleviate stress, which can mitigate heightened emotional reactions that often trigger



impulsivity. The flow of prana within the *Prāṇamayakoṣa* is believed to affect emotional well-being, with disruptions potentially leading to impulsive behaviors driven by emotional upheavals. Blockages or disturbances in the flow of prana may contribute to emotional imbalances, exacerbating impulsive tendencies in response to emotional triggers. Practices that focus on prana heighten energetic awareness, aiding individuals in recognizing subtle shifts in energy associated with impulsive urges. Certain meditation practices centered on prana and chakra alignment foster a sense of inner calm and emotional stability, potentially reducing impulsive reactions. Modalities such as Reiki or *prāṇic* Healing work with the *Prāṇamayakoṣa* to clear energy blockages, potentially addressing underlying causes of impulsive behaviors. Maintaining a balanced *Prāṇamayakoṣa* through holistic practices promotes overall well-being, potentially contributing to better impulse control. Practices focusing on *prāṇic* flow regulation, such as pranayama and energy-based therapies, offer potential avenues for managing impulsivity by promoting energetic balance and emotional stability.

*Manomayakoṣa* represents the mental sheath or the layer of the mind. It encompasses thoughts, emotions, cognitive functions, and the intellect. Understanding the role of *Manomayakoṣa* in impulsivity involves recognizing its influence on thought patterns, emotional processing, and cognitive mechanisms that contribute to impulsive behaviors. It is responsible for the generation and processing of thoughts, including impulsive thoughts that arise spontaneously and drive impulsive actions. Cultivating mindfulness allows individuals to observe and understand their thought patterns, potentially recognizing and interrupting impulsive thoughts before they lead to actions. It filters and processes emotional experiences, influencing impulsive behavior by modulating emotional reactions and their subsequent expressions. Impulsive behaviors can stem

from intense emotional states that dominate the *Manomayakoṣa*, leading to immediate actions without reasoned consideration. *Manomayakoṣa* governs executive functions like decision-making and impulse control, where impairments may lead to impulsive choices. Challenges in delaying gratification, often associated with impulsivity, involve cognitive processes within the *Manomayakoṣa* that prioritize immediate rewards over long-term consequences. Mindfulness techniques train the *Manomayakoṣa* to observe thoughts without immediate reactions, potentially fostering better impulse regulation. Cultivating self-awareness through practices like meditation aids in understanding *Manomayakoṣa*'s workings, facilitating better control over impulsive tendencies. Imbalances within the *Manomayakoṣa*, such as anxiety, stress, or psychological distress, can contribute to impulsive actions as a coping mechanism. Therapeutic approaches centered on the *Manomayakoṣa*, such as mindfulness-based cognitive therapy, target impulsive behaviors by addressing underlying thought patterns and emotional responses. Practices that enhance mindfulness, self-awareness, and cognitive regulation offer potential avenues for managing impulsivity by cultivating a more balanced and controlled *Manomayakoṣa*.

*Vijñānamayakoṣa*, represents the wisdom or intellect sheath, encompassing the higher mental functions, discrimination, and intuitive understanding. Its role in impulsivity involves the discernment of thoughts, introspection, and the ability to differentiate between impulsive urges and reasoned actions. It is responsible for higher cognitive functions, facilitating rational thinking and discernment, potentially aiding in evaluating impulsive urges. The discerning aspect of *Vijñānamayakoṣa* enables individuals to differentiate between impulsive thoughts and reasoned actions. *Vijñānamayakoṣa* encourages introspection and self-inquiry, allowing individuals to examine the root causes of impulsive tendencies. Through self-reflection,



individuals can identify underlying motivations triggering impulsive behavior, fostering conscious decision-making. *Vijñānamayakoṣa* balances intuitive insights with rational thinking, potentially guiding individuals in making informed choices rather than impulsive reactions. Cultivating clarity of thought within *Vijñānamayakoṣa* aids in discerning the consequences of impulsive actions, promoting thoughtful decision-making. Integrating wisdom from *Vijñānamayakoṣa* involves learning from past experiences, potentially helping individuals exercise greater caution in impulsive situations. Practices that enhance mindfulness support *Vijñānamayakoṣa* by fostering present-moment awareness, aiding in making deliberate choices over impulsive reactions. Through introspection and the cultivation of wisdom, individuals can gain greater control over impulsive tendencies by making conscious, reasoned decisions.

*Ānandamayakoṣa*, represents the bliss or the innermost sheath, signifying the core essence of an individual, characterized by pure joy, contentment, and spiritual fulfillment. Its role in impulsivity involves exploring the deeper emotional states, inner fulfillment, and the potential impact of accessing inner peace on impulsive behaviors. Accessing inner joy and peace may reduce impulsive reactions triggered by negative emotional states, promoting a calmer response to external stimuli. *Ānandamayakoṣa* represents a state beyond ordinary impulses, suggesting that a connection to this deeper layer may diminish the influence of impulsive tendencies. Cultivating a connection with *Ānandamayakoṣa* may enhance self-awareness, leading individuals to act from a place of inner fulfillment rather than reacting impulsively to external stimuli. Accessing the inner peace within *Ānandamayakoṣa* may alleviate stress, which is often linked to impulsive behaviors as a coping mechanism. Practices that focus on accessing this deeper layer of joy and contentment offer avenues for managing impulsivity by fostering a more balanced and

fulfilled inner state. Recognizing the role of *Ānandamayakoṣa* underscores the significance of inner peace and contentment in addressing impulsive tendencies.

### **Management of impulsivity through Yoga:**

One effective strategy for managing impulsivity is to be aware, conscious, and attentive to the present movement. This involves being aware of your thoughts, feelings, and bodily sensations in the present moment without judgment. By practicing mindfulness regularly, you can develop greater self-awareness and self-control, which can help you make more deliberate choices instead of acting impulsively.

Yoga and meditation have been introducing as a therapeutic intervention in the domains of physical and mental health problems shown in **Figure 2**. Impulsivity is related to mental health which percolate the physical health gradually. Several yoga and meditation research study have reported their impact on the mental and physical health using Western technologies. The multifaceted practice of yoga exerts its influence on impulsivity through a combination of neurobiological, cognitive, and psychological mechanisms. By targeting stress reduction, neuroplasticity, cognitive function, and emotional regulation, yoga offers a promising complementary approach to managing impulsivity and associated conditions. One of the studies found the resting state EEG brain potentials in the frontal region are linked to impulsive behavior and can be influenced by the practice of meditation. The brain potentials of resting-state EEG showed higher alpha and lower beta power in the right frontal region (9). These outcomes suggest that meditators were relaxed which may help to control the impulsive behavior related to attention, motor, and non-planning behavior. Previous studies reported that the right frontal region of the brain is associated with the reorienting of attention, working memory, decision-making,



and impulsive control (10). Moreover, the motor inhibitory control is linked to the right frontal cortex which helps in regulating the positive and negative emotional impulse responses. Regular yoga practice has been associated with structural brain changes, including increased grey matter volume in regions involved in self-control. It involves mindfulness techniques that promote present-moment awareness and non-reactivity, fostering self-regulation and reducing impulsive reactions (11). Yoga practices encourage emotional awareness and regulation, potentially reducing impulsivity related to emotional dysregulation (12). Yoga interventions have shown promise in improving attention and reducing impulsivity in individuals with ADHD (13). Yoga-based interventions may aid in managing impulsivity associated with substance abuse by enhancing self-awareness and self-control. Yoga's stress-reducing and mood-regulating effects may indirectly mitigate impulsivity often linked to these mental health conditions. Regular yoga practice fosters self-awareness and self-discipline, potentially reducing impulsive behaviors across various contexts (14).

Shreds of evidence indicates that the meditation practice may have improved the functional brain connectivity of the right frontal region which facilitates the control over impulsive attention, motor, and non-planning behavior. The functional connectivity of the frontal brain network includes the intrinsic activity of the interior frontal-insular region involved in executive control, goal-directed behavior, initiation, and inhibition of cognitive functions (15). From meditation to attention and motor control behavior involves five cortical regions i.e., anterior cingulate cortex, insula cortex, dorsolateral prefrontal cortex, frontal parietal network, and primary motor cortex that help individual for preparation to execution of the task (16). The prefrontal cortex demonstrated the impulse control functions via motor inhibitory system (5). A previous study reported alpha

brain activity associated with novel creativity, thinking, focus, meditative state, restfulness, and relaxed wakefulness state (17). However, recent research suggests that people with high impulsivity and low alpha may have less capacity for response inhibition in the right frontal lobe. These evidences suggest right frontal cortex plays an important role in the inhibitory process which is indeed important for controlling impulsivity. Therefore, we claim that meditation enhances alpha power in the frontal lobe by reducing neuronal activity resulting in reduced impulsive behavior in the practitioners.

The modulation of beta power is associated with motor planning, which can be influenced by impulsivity. In meditators, low beta is primarily found in the frontal lobe (18) which is associated with inhibitory processes (19). A frontal higher beta is associated with the degree of mental effort required to complete the problem-solving task, decision-making, and stimulus assessment (20). Thus, a decrease in beta power could be a sign of non-judgmental behavior in the meditators. The beta band showed a positive correlation with impulsivity which suggests that the frontal beta power can influence impulsive behavior. Evidence suggests that meditation reduces the motor process and induces internalized attention.

### **Conclusion:**

In conclusion, we also explored the *pancakoṣa* model along with structural aspect of body that contribute to impulsivity, including genetics, environment, social relationship and brain chemistry. It is important to note that impulsivity can have negative consequences on an individual's life, such as social, physical and mental health problems. However, there are strategies that can be used to manage impulsivity, such as yoga and meditation. It is crucial to understand and manage impulsivity because it can impact every aspect of our lives. By recognizing our impulsive tendencies and



implementing effective management techniques, we can improve our decision-making abilities and overall well-being.

## References:

1. Friedman NP, Robbins TW. The role of prefrontal cortex in cognitive control and executive function. *Neuropsychopharmacology*. 2022 18;47(1):72–89.
2. Herman AM, Critchley HD, Duka T. The role of emotions and physiological arousal in modulating impulsive behaviour. *Biol Psychol*. 2018;133:30–43.
3. Barratt ESE. Impulsiveness and aggression. *Violence and mental disorder: Developments in risk assessment*. 1994 p. 61–79.
4. Torregrossa MM, Quinn JJ, Taylor JR. Impulsivity, Compulsivity, and Habit: The Role of Orbitofrontal Cortex Revisited. *Biol Psychiatry*. 2008; 2;63(3):253.
5. Krishna D, Singh D, Prasanna K. A cross-sectional study on impulsiveness, mindfulness, and World Health Organization quality of life in heartfulness meditators. *Yoga Mimamsa*. 2022;54(1):24.
6. Streeter CC, Jensen JE, Perlmutter RM, Cabral HJ, Tian H, Terhune DB, et al. Yoga Asana Sessions Increase Brain GABA Levels: A Pilot Study. *J Altern Complement Med*. 2007;13(4):419–26.
7. Knytl P, Opitz B. Meditation experience predicts negative reinforcement learning and is associated with attenuated FRN amplitude. *Cogn Affect Behav Neurosci*. 2019 Apr 15;19(2):268–82.
8. Novaes MM, Palhano-Fontes F, Onias H, Andrade KC, Lobão-Soares B, Arruda-Sanchez T, et al. Effects of Yoga Respiratory Practice (Bhastrika pranayama) on Anxiety, Affect, and Brain Functional Connectivity and Activity: A Randomized Controlled Trial. *Front Psychiatry*. 2020;11.
9. Krishna D, Prasanna K, Angadi B, Singh B, Anurag S, Deepeshwar S. Heartfulness meditation alters electroencephalogram oscillations: An electroencephalogram study. *Int J Yoga*. 2022;15(3):205.
10. Fellows LK. Orbitofrontal contributions to value-based decision making: evidence from humans with frontal lobe damage. *Ann N Y Acad Sci*. 2011;1239(1):51–8.
11. Hernández SE, Suero J, Barros A, González-Mora JL, Rubia K. Increased grey matter associated with long-Term Sahaja yoga meditation: A voxel-based morphometry study. *PLoS One*. 2016; 11(3), e0150757.
12. Cohen SCLL, Harvey DJ, Shields RH, Shields GS, Rashedi RN, Tancredi DJ, et al. Effects of Yoga on Attention, Impulsivity, and Hyperactivity in Preschool-Aged Children with Attention-Deficit Hyperactivity Disorder Symptoms. 2018 1;39(3).
13. Luo X, Huang X, Lin S. Yoga and music intervention reduces inattention, hyperactivity/impulsivity, and oppositional defiant disorder in children's consumer with comorbid ADHD and ODD. *Front Psychol*. 2023;20;14.
14. Muktibodhananda S. *Hatha Yoga Pradipika*. 2012th ed. Muktibodhananda S, editor. Delhi: Yoga Publications Trust; 2001. 718
15. Sutherland MT, McHugh MJ, Pariyadath V, Stein EA. Resting state functional connectivity in addiction: Lessons learned and a road ahead. *Neuroimage*. 2012;62(4):2281–95.
16. Kral TRA, Lapate RC, Imhoff-Smith T, Patsenko E, Grupe DW, Goldman R, et al. Long-term Meditation Training Is Associated with Enhanced Subjective Attention and Stronger Posterior Cingulate-Rostrolateral Prefrontal Cortex Resting Connectivity. *J Cogn Neurosci*. 2022;34(9):1576–89.
17. Shanok NA, Saldias-Manieu C, Mize KD, Chassin V, Jones NA. Mindfulness-Training in Preadolescents in School: The Role of Emotionality, EEG in Theta/Beta Bands, Creativity and Attention. *Child Psychiatry Hum Dev*. 2022;3:1–15.
18. Hinterberger T, Schmidt S, Kamei T, Walach H. Decreased electrophysiological activity represents the conscious state of emptiness in meditation. *Front Psychol*. 2014;5.
19. Maitra S, Sasidharan A, Mukhopadhyay K, Sinha S, Chatterjee M. Working memory, impulsivity and emotional regulation correlates with frontal asymmetry of healthy young subjects during auditory session. *Neural Netw World*. 2020;30(6):365–78.
20. Garcia A, Uribe CE, Tavares MCH, Tomaz C. EEG and autonomic responses during performance of matching and non-matching to sample working memory tasks with emotional content. *Front Behav Neurosci*. 2011 ;5:82.



**Annapurna Building unveiled a new stretcher lift** on November 23, 2023, boasting a 15-passenger capacity. The lift prioritizes accessibility and safety with advanced features, aligning with the building's commitment to inclusivity. The inauguration ceremony featured speeches emphasizing the dedication to modern facilities and occupant well-being. Dr. B R Ramakrishna, Hon'ble Vice-Chancellor, Dr. R Nagarathna, Medical Director - Arogyadahama, Dr. H R Dayananda Swamy, Director-Finance & Administration and other senior faculties attended the function.



# Arogyadhama Success Story

## Effect of Integrated Approach of Yoga Therapy (IAYT) on Ulcerative Colitis

This study is a case of an ulcerative colitis (UC) patient, who visited Arogyadhama in 2023.

The patient was diagnosed to have ulcerative colitis since 1996, initially it was associated with bloody, mucoid diarrhea and then from 2002 she started having severe constipation and on medication for the same. She does not want to take allopathic medication; so, she tried alternative therapies in Ayurveda, homeopathy by which she found relief but after COVID vaccination even with medications she was having frequent flare up episodes. She is also a known case of internal fissures and hemorrhoids since 1996, which is painful while passing stools. She was diagnosed with uterine fibroids in 2010 and she did not take any medication since no symptoms were there but from the past 2 years she was experiencing pain in her pelvic region. In 2022 she was diagnosed with uveitis and under medications for the same. She wanted to work on her immunity, gut health and energy levels. The patient was given holistic integrated yoga therapy, naturopathy treatment and acupuncture. The patient was taught gastroenterology special techniques including customized yoga practices along with various breathing exercises and meditation techniques. The patient was able to see an improvement in her energy levels and immunity with relief in her symptoms. The patient's case study is an attempt to provide yoga therapy as an alternative/supportive treatment for ulcerative colitis.



### Total duration of yoga therapy went on for 2 weeks.

Parameters	DoA	DoD	Parameters	DoA	DoD
Pulse (Beats/ min)	88	82	Weight (Kg)	48.2	49.6
Blood Pressure (mmHg)	122/84	118/72	Height (cm)	163	163
Respiratory Rate/ min	16	14	BMI (Kg/mt <sup>2</sup> )	18.144	18.71
Bhramari Time (sec)	13	14	Symptom Score	3	0
			Medication Score	5	5

### Integrated Approach in Treatment:

**Yoga:** Certain Yogic Techniques helped the patient to find relief

**Naturopathy Treatment:** Naturopathy involves treating the disease using five elements, for ulcerative colitis abdominal pack, eye pack; alternate hip bath and full mud bath helped in reducing stress and improving the peristalsis and reduced abdominal symptoms.

**Acupuncture:** According to TCM (Traditional Chinese medicine) lack of energy is related to spleen meridian, so spleen meridian massage for 6 days followed by one week of acupuncture and reflexology to palm and foot which increased her energy levels and reduced stress levels and improved overall quality of life.



# Harmony of Body and Mind: Unveiling Holistic Wellness in Yoga Vasistha from Purvardha part of Nirvana – Prakaranam - Chapter 81

Yoga Vasistha, an ancient Indian scripture, offers profound insights into the intricate connection between physical and mental well-being. This Chapter delves into the seeds of disorders, their causes, and potential remedies, providing a holistic perspective on health that transcends conventional boundaries. This comprehensive analysis explores the key points of this chapter, unravelling the wisdom it imparts on achieving harmony through the balance of vital energies, the clarity of the mind, and the interconnectedness of the body and spirit.

## Introduction

Yoga Vasistha, an ancient Indian scripture, has long been revered as a source of profound wisdom on the interconnectedness of physical



■ *Dr. Sridevi K J, PhD*  
*Senior Research Fellow, Anvesana*  
*Research Laboratories, S-VYASA*



and mental well-being. The above-mentioned chapter of this venerable text stands out as a beacon guiding individuals toward a holistic understanding of health. In this expanded analysis, we embark on a journey through the intricate teachings of this Chapter, unravelling the layers of wisdom that underscore the harmonious balance of vital energies, the clarity of the mind, and the profound interconnectedness of the body and spirit.

## 1. Kundalini and the Vital Breath: Awakening the Inner Potential

This Chapter 81 of Purvardha part of Nirvana - Prakaranam commences with a profound emphasis on Kundalini, the dormant spiritual energy believed to reside at the base of the spine. This latent force, the text suggests, is intricately linked to the equilibrium of vital breath or Prana. The chapter delves into the transformative journey of awakening Kundalini, elucidating the symbiotic relationship between the balanced flow of the three vital winds - apana, samana, and udana – and the unlocking of inner potential. As practitioners grasp the significance of these vital energies, a roadmap to holistic well-being begins to unfold.

## 2. Role of Intellect and Mind: Nurturing Mental Clarity

At the heart of this Chapter lies the concept of the intellect as the living principle, intimately connected to the flow of Kundalini. The chapter expounds on the evolution of the intellect



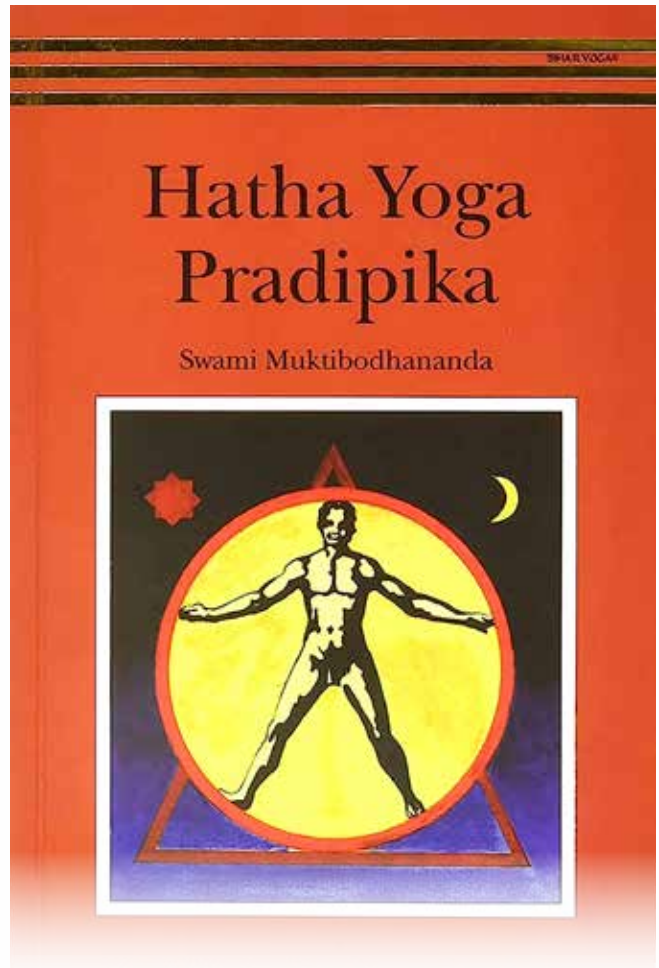
through various mental and vital processes, underscoring the profound significance of mental clarity and balance in promoting overall health. This section encourages individuals to cultivate mindfulness, fostering a state of mind characterized by clarity and equilibrium. As we delve deeper into the teachings, the link between the intellect and the broader spectrum of mental well-being becomes increasingly apparent.

### **3. Balance of Vital Breath: Apana's Crucial Role**

Central to the teachings of Yoga Vasistha is the recurring theme of balancing vital breath, with particular emphasis on the apana wind responsible for downward functions in the body. This Chapter issues a cautionary note, warning of potential dangers and even mortality if this delicate balance is disrupted. However, it does not dwell solely on the risks; rather, it offers a glimmer of hope. Through focused attention and a calm disposition, individuals are empowered to attain longevity and liberation from diseases. This nuanced approach to the balance of vital energies opens the door to a more profound understanding of the body-mind connection.

### **4. Causes of Diseases: Unveiling the Roots of Imbalance**

The chapter delves into the causes of diseases, identifying ignorance, excessive desires, and improper lifestyle choices as the fundamental roots of both physical and mental disorders. Here, the interconnectedness of the mind and body is vividly portrayed, illustrating how mental anxieties can manifest as physical ailments. The text underscores the imperative of addressing intrinsic causes, urging individuals to embark on a journey of self-discovery to unearth and remedy the root causes of imbalance. By acknowledging the profound impact of unchecked desires and mental anxieties, practitioners are guided toward a holistic approach to healing.



### **5. Cures for Diseases: Beyond External Solutions**

While external factors such as medicines and mantras are acknowledged for their efficacy in addressing ordinary diseases, this Chapter propounds a deeper insight. It places significant emphasis on tackling intrinsic causes through yogic practices and mental purification. The clarity of the mind and control over desires emerge as instrumental factors in achieving freedom from diseases. This section invites individuals to explore the transformative power of inner purification, fostering a holistic approach to well-being that transcends the limitations of external remedies.

### **6. Yogic Practices for Mastery: Bridging the Physical and Spiritual**

As Chapter-81 of Purvardha part of Nirvana - Prakaranam unfolds, it introduces a tapestry of



**Table 1:** A structured overview of the key points discussed in each section of the analysis, offering a quick reference to the themes explored in Chapter 81 Purvardha part of Nirvana-Prakaranam of Yoga Vasistha.

1. Kundalini and the Vital Breath	Emphasis on Kundalini's link with vital breath. Balanced flow of apana, samana, and udana vital winds unlocks inner potential for holistic well-being.
2. Role of Intellect and Mind	Intellect as the living principle connected to Kundalini. Mental clarity and balance are crucial for overall health.
3. Balance of Vital Breath	Apana's role in downward functions. Disruption may lead to dangers, but focused attention and calm disposition offer hope for longevity and freedom from diseases.
4. Causes of Diseases	Ignorance, excessive desires, and improper lifestyle as root causes of disorders. Mental anxieties can manifest as physical ailments, emphasizing intrinsic causes.
5. Cures for Diseases	External remedies (medicines, mantras) for ordinary diseases, but intrinsic causes addressed through yogic practices and mental purification. Control over desires and mind clarity crucial.
6. Yogic Practices for Mastery	Yogic practices for mastery over body and mind. Breath control and manipulation of Kundalini energy foster physical, mental, and spiritual growth.
7. Nature of Moon and Fire	Metaphorical parallels between sun (intellect and heat) and moon (mind and coldness). Balancing these internal forces crucial for overall well-being.
8. Causality and Existence	Recognition of unity in all existence as Brahman. Encouragement for harmony between internal and external realms, fostering a comprehensive understanding of interconnectedness.
9. Creation and Consciousness	Cosmological perspective on the universe's origin through the union of mind and matter. Likening consciousness to moonlight, born from the sun's intellectual beams.
10. Internal Transits and Combinations	Shift in focus inward to the meeting of prana and apana. Internal harmony emphasized for physical, mental, and spiritual well-being.

yogic practices designed to attain mastery over the body and mind. The focus shifts to the control and manipulation of Kundalini energy through specific practices such as breath control. The narrative suggests that these practices not only address physical ailments but also foster mental and spiritual growth. The integration of physical and spiritual elements underscores the holistic nature of well-being in Yoga Vasistha. Practitioners are encouraged to embark on a transformative journey that encompasses the entirety of their being, transcending the boundaries between the physical and the metaphysical.

## **7. Nature of Moon and Fire: Balancing Internal Forces**

Drawing metaphorical parallels between the sun and moon within the body, this chapter paints a vivid picture of the alternating influence of fire (associated with intellect and heat) and the moon (linked to coldness and the mind). Understanding and balancing these internal forces emerge as key elements contributing to overall well-being. The chapter invites practitioners to attune themselves to the delicate interplay of these forces, fostering a state of harmony that encompasses both the



physical and mental realms.

## **8. Causality and Existence: Embracing Unity in Diversity**

Delving into the concept of causality, this chapter urges practitioners to recognize the unity of all existence as Brahman. This holistic view encourages harmony between the internal and external realms, guiding individuals toward a more comprehensive understanding of their place in the world. By embracing the unity of existence, practitioners are prompted to transcend the limitations of a fragmented perspective and recognize the interconnected nature of the universe.

## **9. Creation and Consciousness: Illuminating the Cosmic Connection**

The chapter unfolds a cosmological perspective, explaining the origin of the universe through the union of mind and matter. Drawing parallels with the formation of the moon from a combination of water and nectar particles, Yoga Vasistha likens consciousness to moonlight, the product of the sun's intellectual beams. This cosmic perspective invites individuals to contemplate the cosmic forces at play in their own journey toward well-being. It provides a lens through which practitioners can view their existence as an integral part of the cosmic dance, fostering a profound sense of connection and purpose.

## **10. Internal Transits and Combinations: Shifting Focus Inward**

The chapter culminates by urging practitioners to redirect their focus inward, specifically to the meeting of prana and apana, rather than fixating on external astronomical events. This shift in focus aligns seamlessly with the holistic philosophy of Yoga Vasistha, emphasizing the internal harmony that leads to physical, mental, and spiritual well-being. The chapter serves as a poignant reminder that true well-being is cultivated from within. By encouraging individuals to delve into their internal

processes, it fosters self-awareness and a deeper understanding of the intricate interplay between vital energies, mental clarity, and the overall harmony of body and mind.

## **Conclusion**

In conclusion, the expanded analysis of Chapter 81 of Purvardha part of Nirvana - Prakaranam of Yoga Vasistha unveils a comprehensive understanding of physical and mental disorders, providing a roadmap to holistic wellness. The text transcends the boundaries of conventional approaches, advocating for a harmonious balance between vital energies, mental clarity, and the interconnectedness of the body and spirit. As practitioners delve into the intricacies of this ancient wisdom, they are guided toward an active participation in their own well-being. In the complex tapestry of modern life, this chapter serves as a guiding light, inspiring a transformative journey toward true harmony of body, mind, and spirit. Through the timeless teachings of Yoga Vasistha, individuals are empowered to navigate the labyrinth of existence, unlocking the secrets to a life that is not merely lived but profoundly experienced in its entirety.

## **Acknowledgment**

I extend my heartfelt thanks to **Dr. M. Jayaraman Sir, Dean, Division of Yoga - Spirituality, S-VYASA** for graciously sharing his profound knowledge and insights on Yoga Vasistha. His guidance has been instrumental in unravelling the intricate wisdom of Adhi & Vyadhi embedded in Chapter 81 of Purvardha part of Nirvana - Prakaranam, and his dedication to the dissemination of ancient Indian wisdom is truly commendable.

## **Textual References**

1. <https://yogavasishtha.org/book6-part1b-ch61-128.html>
2. [https://ia601004.us.archive.org/0/items/theyogavasishtha46531gut/46531-h/46531-h.htm#CHAPTER\\_LXXXI](https://ia601004.us.archive.org/0/items/theyogavasishtha46531gut/46531-h/46531-h.htm#CHAPTER_LXXXI) - Vihari lal Mitra
3. <http://yogavasishtha.org/> - Resource



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



**Online Learning**

# Yoga Instructor's Course

Online YIC is a combination of Theory and Practical subjects, like Breathing Practices, Asana, Pranayama, Meditation Techniques, Kriyas, Happy Assembly, which improves physical stamina, memory, concentration and awareness.

- **YIC is mandatory for Long Term Courses in S-VYASA**
- **Course Duration:** 2 months, 5 hrs / day
- **Timing:** 6:00 - 8:00 am and 4:00 - 7:00 pm (*flexible for working people*)
- **Eligibility:** 10<sup>th</sup> Std/ SSLC/ equivalent
- **Fees** - ₹ . 25,000/- for Indians & US\$ 1,000/- for Foreigners

Call: **+91-87629 96815**

E-mail: **onlineyogacourses@svyasa.edu.in**

Apply: **<https://svyasa.iweb.online/>**



**Enroll Now!**

[www.svyasa.edu.in](http://www.svyasa.edu.in)



# Youth Empowerment Program Strengthening Heroes of Tomorrow



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

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

Essae Foundation, Bengaluru joined hands with S-VYASA Yoga University with an aim to empower the youth. This Program Coordinates by Ms. Gangotri Panda, Asst. Professor of S-VYASA under the guidance of Chancellor Dr. H R Nagendra ji (Guruji).

In the month of November, we conducted 2 batches of Essae Youth Empowerment Program (EYE-P), dated 17<sup>th</sup>-19<sup>th</sup> Nov, 2023 Girls batch and 24<sup>th</sup>-26<sup>th</sup> Nov, 2023 Boys batch.

An overview of S-VYASA University, the objective of Arogyadhama, Anvesana Lab and collaborating the Integrative Approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc. were informed to the students, trainers was delivered by Mrs. Gangotri Panda, Asst. Professor. General Yoga, Pranayama, DRT, Kridayoga, Cyclic meditation classes were conducted by Ms. Varita (Sr. Yoga Therapist), Mr. Rishu (Volunteer), Mr. Kaushik (BSc-YT), Mr. Sonu (BSc-YT), Mr. Ayush (BSc-YT), Mr. Dhiraj (BSc-YT). Inhibition to Initiative which is the title of this workshop was conducted by Essae Institutes Professors.

17<sup>th</sup>-19<sup>th</sup> Nov. was very special as it was the 25<sup>th</sup> batch. So, the chairman of Essae Institute Shri Chandran ji blessed the students and motivated



the students with his words of wisdom. The certificate was distributed to all students by the Registrar of S-VYASA, Prof. S SivaSankar Sai and Mrs. Gangotri Panda, coordinator of the program.

24<sup>th</sup>-26<sup>th</sup> Nov. was also so special as we have completed this workshop for thousand students. So, Mr. Prabhu Chandran, MD of Essae Teraoka along with the Chaiman, Sri Chandran ji blessed the students and motivated the students for their brighter future. The certificate was distributed to all students by Sri Prakash Venkatesan, MD, Essae Digitronics Pvt. Ltd, Essae Gears and Automotives and Trustee of UDHARA.



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

**The journal is registered with the following abstracting partners:**

Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TdNet, Wanfang Data

**Editor in Chief**

**Prof. H R Nagendra**

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

Bengaluru - 560105, India

Email: [editor@jacsonline.in](mailto:editor@jacsonline.in)

[www.jacsonline.in](http://www.jacsonline.in)



# Yogi Vivekananda - 30

Swami Vivekananda is a born yogi. He is born like the Sun God to give spiritual light to all. On that day, Swami Vivekananda was born, the Sun God was also born to commence his journey in the northern direction. (Uttarayana). Swami Vivekananda was born to travel Westward initially, and to the entire globe later for spreading spiritual wisdom and all-embracing love. He is jnana Bhaskara, the Sun of wisdom.

Swami Vivekananda was not only born as a yogi, but also to show how a yogi makes Sadhana in growing to be a harmonious, wholesome and exemplary yogi. He, in his life, practiced and perfected Jnana yoga, Raja yoga, Bhakti yoga, Karma yoga and Prapatti yoga (The yoga of self-surrender). He has lived what Shri Krishna preached in Bagavath Gita. In other words, Swami Vivekananda is the very personification of the Song Celestial.

The Sun is never dark, but now and then, he is eclipsed for a while by the dark clouds. Similarly, Swami Vivekananda is always a spiritual person of yogic brilliance, but now and



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



then, here and there, we find him to be eclipsed in the worldly clouds of sorrow and suffering. Nothing can ever shake him. He is always a hero of thought, word and action. All his struggles also are heroic and yogic. His falls are only to make him rise. His failures are only to grant him success. He is never afraid of falls or failures. If we are afraid of fall, we can never rise. If we are afraid of failure we can never succeed. Fear makes a person weak and we have to shun fear if we want to progress in any enterprise. In any area of adventure, fear is a hindrance. It causes weakness and defeatism. Any spiritual aspirant has first to kill fear and overcome diffidence. Swami Vivekananda is known for his fearlessness and courage of conviction.

Since Swami Vivekananda is born with heroic spirit and spiritual outlook, he is gifted with luminosity in his vision. Every day when he goes to bed and closes his eyes to sleep, this bright light is seen in his vision. When he went to Sri Ramakrishna Paramhansa, the master asked the disciple Narendranath, if he sees any bright light before he goes to sleep. Narendranath replied in the affirmative. It's an unusual phenomenon. Ordinary people don't see such light or Jyoti when they close their eyes before sleeping.

Swami Vivekananda is an extraordinary person with special and strange characteristics. This was known only to Sri Ramakrishna Paramhansa. Swami Vivekananda was chosen to be a torch bearer to the entire world in the field of yogic experiences. It was discovered by the master Sri Ramakrishna Paramhansa.

The light of wisdom or jnana Jyoti is a born



gift to swami Vivekananda. This brilliant light is comprehensive brilliance of all yogic experiences and practices. This light is Prema Jyoti or light of love. This loving light began to become more and more brilliant in the life of Swami Vivekananda. When he was as the son of Bhuvaneshwari Devi, his love was confined to his biological brothers and sisters. When he went to Sri Ramakrishna Paramhansa, this lamp of love became more and more luminous amidst the co disciples.

Later, when he travelled as wandering monk in the length and breadth of mother India, this loving lamp expanded giving light to all. Finally,

when he went to the West, it grew further to all people all over the globe. Therefore, on the 11th of September 1893, he addressed the Americans as sisters and brothers. Love expands; it never shrinks. It doesn't have any preferences and prejudices. Nor does it discriminate one from the other. It is universal. As the Sun gives his light to all, Vivekananda's love illumines all hearts.

Swami Vivekananda as a yogi is born to spread the cosmic love and universal wisdom. He is a torch bearer of universal love to lead all to the heights of humanism and ethical perfection.



Chikkaballapur, Nov 24: **Dr. Manjunath Gururaj**, Associate Professor at S-VYASA, delivered a **Guest Lecture, Dhyana & Yoga in enhancing concentration among all**, herein **Dept. of AYUSH** and conducted a practice session of guided meditation. In the Physical Teachers Training Programme about 50 participants from various schools in Karnataka participated.



YIC (Yoga Instructor's Course) Batch - 245, November 2023



# Glimpses of YANTRA 2023 Conference held in NIMHANS, Bengaluru



From S-VYASA, Chancellor, **Dr. H R Nagendra** and Vice Chancellor, **Dr. B R Ramakrishna** shared the stage with ISRO Chairman, **Dr. S Somanath**; President of NMC Medical Assessment and Rating Board, **Dr. B N Gangadhar** and many more dignitaries.





# CCRYN Workshop at NIMHANS

Guruji Dr. H R Nagendra and Pro-Vice Chancellor Dr. Manjunath Sharma were invited to participate in a workshop on “Yoga as an eco-therapy for Achieving UN’s Sustainable Development Goals: an explorative study” which was organised by the Central council for research in Yoga and Naturopathy (CCRYN) which is an Apex Body for Research and Development in Yoga and Naturopathy under the Ministry of AYUSH, Government of India, In collaboration with National Institute of Mental Health and Neurosciences (NIMHANS), Hosur road, Bangalore.



The aim of this workshop was to prepare a white paper to conduct a study to understand how yoga can be used as an Eco-Therapy to achieve community and environment sustainability. As the SDGs are interlinked with each other and a common intervention such as Yoga which can be advocated as an Eco-Therapy can help in achieving a number of SDG goals for community and environment sustainability. If this yoga protocol is implemented across India and submitted to

United Nations (UN) through the Government of India, Yoga as an Eco- therapy Intervention can help in not just improve health and wellness, but also bring about changes in climate action, world peace and developing sustainable communities and environments.

As a part of this study a stake holders workshop was conducted at NIMHANS Convention Center on 22nd November, 2023. A white paper was prepared as recommendations to the ministry of AYUSH for implementation and the stake holders agreed to work on the same at their own institutional capacities.





# National Naturopathy Day Celebrations at the University of Patanjali, Haridwar



During the celebration of the Sixth Naturopathy Day, the CCRYN invited Guruji Dr. H R Nagendra to be the **Guest of Honor** at the University of Patanjali, Haridwar. As part of this, a national conference was held from November 18<sup>th</sup>-19<sup>th</sup>, 2023, organized by the Central Council for Research in Yoga and Naturopathy in collaboration with Patanjali University.

The Pro-Vice Chancellor of S-VYASA, Dr. Manjunath Sharma was invited as a Keynote Speaker to deliver a talk on the topic "**The Role of Yoga and Naturopathy in Neuro-Rehabilitation**". Dr. Sharma also motivated the participants of the Pre-conference Workshop on research methodology.





# The Excel Group of Medical Institutions have invited Dr Manjunath Sharma, as the Chief Guest, to their Annual Day Celebrations



Nov 24: The Excel Group of Medical Institutions, located in Komarapalayam, Tamil Nadu, has invited Dr. Manjunath Sharma, Pro-Vice-Chancellor and Director of Research, to be the **Chief Guest** at their **Annual Day and Cultural Fest**. During his visit, Dr. Manjunath also signed an MoU with Excel Group of Institutions with S-VYASA University.



New York, Nov 15-18: **Dr. Soumya Manjunath Chavan**, Director, ICCR and Professor at S-VYASA, participated in **The Forum on Cultural Diplomacy in the UN 2023** - "Promoting Democracy and Peace through Dialogue & Cultural Diplomacy", organised by ICD Academy for Cultural Diplomacy and presented a paper, Swami Vivekananda: Rethinking from perspectives of Cultural Diplomacy.





# Felicitation to the Prize Winners in the 4<sup>th</sup> Karnataka Yogasana State Yogasana Sports Championship 2023



Students from S-VYASA participated in the 4th Karnataka Yogasana State Yogasana Sports Championship 2023, held on 29<sup>th</sup> October 2023 at Kanteerava Stadium, Bengaluru. The details of prizes won by our students are as follows:

Students	Course & Sem/ Year	Category	Prize/ Medal
Meghna Sinha	MSc (YT) - 1 <sup>st</sup> Sem	Traditional	Silver Medal
Aditya Jangam	BNYS - 3 <sup>rd</sup> Year	Artistic Solo (Male)	Gold Medal
Meghna Sinha	MSc (YT) - 1 <sup>st</sup> Sem	Artistic Solo (Female)	Gold Medal
Adrita Sarkar	BSc (YVT) - 3 <sup>rd</sup> Sem	Artistic Solo (Female)	Bronze Medal
Kritika & Sejal	BSc (YT) - 3 <sup>rd</sup> Sem	Artistic Pair (Female)	Silver Medal
Devika Biju & Vaishnavi S	BNYS - 1 <sup>st</sup> Year	Artistic Pair (Female)	Bronze Medal
Chaya Bhagyavathi & L. Bandhavya	BNYS - 2 <sup>nd</sup> Year	Rhythmic Pair (Female)	Gold Medal



The **Annual General Body Meeting of Vivekananda Yoga Anusandhana Samsthana (VYASA)** held on Friday, the 10<sup>th</sup> November, 2023, convened at Satya Building at 10:30 am. Members engaged in a succinct session, covering achievements, financial updates, and future plans. Various activities undertaken showcased impactful initiatives. The meeting fostered a sense of community commitment and optimism for VYASA's future.



## 68<sup>th</sup> Kannada Rajyotsava celebration in Prashanti on Nov 27<sup>th</sup>







# 6<sup>th</sup> National Naturopathy Day celebration by TSYNM



On the occasion of 6<sup>th</sup> National Naturopathy Day, The School of Yoga and Naturopathy Medicine organized various literary and art inter - house competitions on 18<sup>th</sup> November, 2023.

All four houses at TSYNM participated with great enthusiasm, showcasing their talents in various events.

The program was graced by the esteemed presence of Dr. Jincy and Dr. Ritesh, who served as the judges for the day.



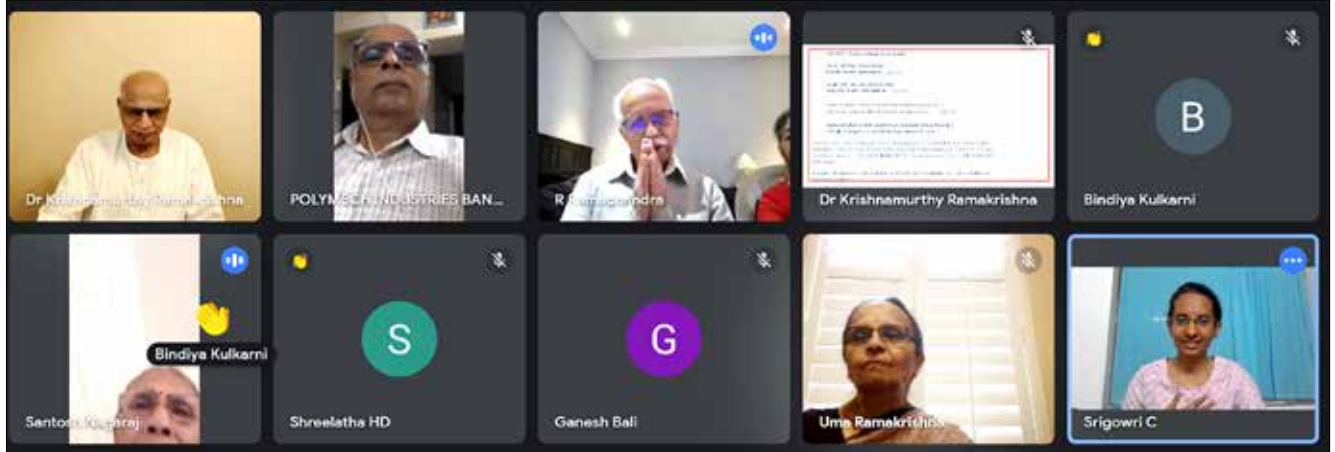
Events like Verbal Clash, Artistic Face Off, just a Minute, and Talkathon were organized, giving our students a platform to utilize their words and art to express their understanding of our system and its impact on holistic health.

The literary winners were from Jala House, while Vayu House emerged victorious in Artistic Face Off and Talkathon. It was fantastic to see students from all houses actively participating and showcasing their skills. The program was a grand success. The day concluded with a thought-provoking discussion led by a few teachers on topics related to naturopathy.





# ŚrimadBhagavad Gītā by Dr. K Ramakrishna



S-VYASA has been successfully conducting several short-term online courses and sharing the invaluable knowledge on Yoga for the benefit of participants staying away from the 'Prashanti' campus. One such course was conducted by Dr. Krishnamurthy Ramakrishna, from Tampa, Florida for 18 days from 23<sup>rd</sup> Sept to 19<sup>th</sup> Nov 2023 portraying the essential concepts from our holy text SrimadBhagavad Gita.

The speaker has attempted to give the essence of the 700 verses of the SrimadBhagavad Gita in about 80 verses, based on the commentary of Sri Shankaracharya, by diligent selection of the verses. He has divided the material of his discourse into 10 chapters. His presentation was lucid with appropriate examples, diagrams and tables and analogies appealing to the sadhakas with modern scientific background. He has given

a handout about his presentation material to the participants in the beginning of the course. The gist of the concepts brought about in the course is as below:

1. Knowledge about Atman
2. Trigunas and their relation with Atman
3. About Jagat or Formation of the Universe
4. Concept of Karma Yoga
5. Benefits and Limitations of Karma Yoga
6. Concept of Bhakti Yoga
7. Experience through Dhyana Yoga

This narrative was similar to the modules of Karma-yoga, Jnana-yoga, Bhakti-yoga and Raja-yoga with 18 verses each chosen from original text as given by Dr. H R Nagendra. Guruji Dr. H R Nagendraji gave the concluding remarks in the last session about the course and assured to support for further such programs.



Students from Govt. Ayurveda College, Kannur visited S-VYASA as a part of Education Tour



# Prashanti Kutiram Welcomes Prof. Ibrahim A. Gambari



On Nov 28, Prashanti Kutiram was honored to host Prof. Ibrahim A. Gambari, Former Chief of Staff to the President of Nigeria, and Former Minister of External Affairs, as part of ICCR's Distinguished Visitors Programme. The schedule featured a meeting at Tarangini, commencing with a warm welcome and discussions with the Hon'ble Chancellor and S-VYASA officials. The day unfolded with highlights such as an overview of

S-VYASA by Prof. S. Siva Sankara Sai, Registrar, a thought-provoking speech by Prof. Gambari, and an address by Dr. H R Nagendra, the Hon'ble Chancellor. All heads of various departments were present. A campus visit to Anvesana Research Labs, and Arogyadhama, the Holistic Healing Centre, enriched the visitors experience. The day concluded with gratitude expressed in a Vote of Thanks by the Prof. S Siva Sankara Sai, Registrar, leaving a lasting impression cultural exchange.



# Dāna

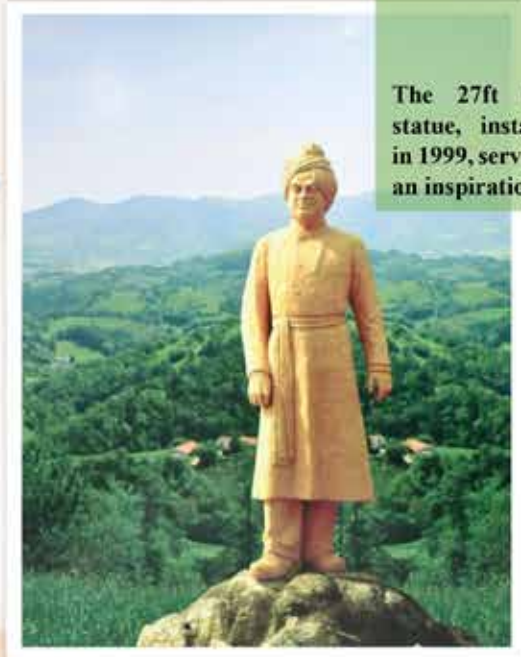
## “Generosity and Giving”

*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>	<i>According to the donor's wishes.</i>	<i>As you wish</i>

## Swasthya Dāna

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

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



Particulars	Description	Amount
<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

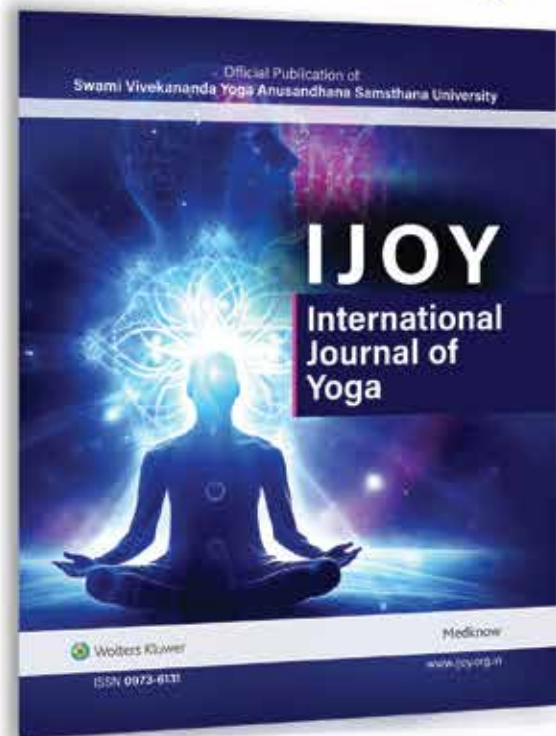


LAYT Teaching for Students



Impact Factor  
for 2022: **1.6**

# IJOY International Journal of Yoga



- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:** Wolters Kluwer Health Medknow Publications [www.medknow.com](http://www.medknow.com)
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ The journal is registered with the following abstracting partners: Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TDNet, Wanfang Data
- ▶ The journal is indexed with, or included in, the following: DOAJ, Emerging Sources Citation Index, Index Copernicus, Indian Science Abstracts, PubMed Central



## Subscription Rates for the Year 2023:

- ▶ Print ₹ 3500 in India for Individual & Institute.
- ▶ USD \$ 400 for Overseas for Individual & Institute.
- ▶ Single Issue ₹ 1458 in India for Individual & Institute.
- ▶ Single Issue \$ 167 for Overseas for Individual & Institute.

## Cheque should favour

“Wolters Kluwer India Pvt. Ltd., Mumbai”  
or Pay online at [www.medknow.com/subscribeonline.asp](http://www.medknow.com/subscribeonline.asp)

## Correspondence address

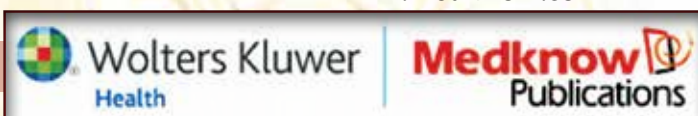
Wolters Kluwer - Medknow Publications  
Wolters Kluwer India Pvt. Ltd.  
A-202, 2<sup>nd</sup> Floor, The Qube, CTS No.1498A/2, Village Marol  
Andheri (East), Mumbai - 400 059, Maharashtra, INDIA  
Ph: 91-22-66491818 / 66491816 | Fax: 91-22-66491817  
[www.medknow.com](http://www.medknow.com)

## Editor In Chief

**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)



# S-VYASA

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



## Programs in **YOGA**

### **Dctoral & 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)

# Value Driven Leadership through

- Quality that is Infinite
- Service that Cares
- Hardwork that Endures



**Making a Positive Difference  
to lives across the globe**

**Alkem Laboratories Ltd.**

Alkem House, Senapati Bapat Marg, Lower Parel, Mumbai - 400 013, Tel: 022 39829999

**My designer gave me a lot of design options.  
But for ply she gave only one choice.**

**WE CHOSE CENTURYPLY.**



**Anya Dias,  
Software Engineer**

**CENTURYPLY<sup>®</sup>**  
**SAB SAHE MAST RAHE**

**OUR PRODUCT PORTFOLIO: PLYWOOD | LAMINATES | VENEERS | DOORS | MDF**

Follow us on: [f CenturyPlyOfficial](#) [t CenturyPlyIndia](#) [y CenturyPly1986](#)

**For any queries, call us on 1800 5722 122 or SMS 'PLY' to 56070**