

YOGA SUDHRA

A Monthly Journal of SVYASA (Deemed to be University)



*For the good health
and long life of*
Jnana Yoga Pithadhipati
Guruma
Swamini Samananda Saraswati ji
Havans were performed
in Prashanti



Prashanti Kutiram, July 30: After Pujya Swami Dayananada Saraswati ji, **Jnana Yoga Pithadhipati** of Prashanti Kutiram is **Swamini Samananda Saraswati ji**. Swamini Samananda Saraswati ji leads Samadarshana Ashram in Gujarat.

Swaminiji is popularly called as 'Guruma', inspiring hundreds of people in Gandhinagar, Gujarat.



For the good health and long life of Guruma, havans were performed in the Dakshinamurty Temple premises Yajnashala, of Prashanti Kutiram on this day.

Prashanti Kutiram offers all the Respects, Pranaams for the noble work which is being conducted by Guruma.

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसंज्ञितम्

Vol.XXXIX No.8 August, 2023

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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

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EDITORIAL

My dear Brothers and Sisters,

As we reach our 48th year of Prashanti Kutiram Foundation Day on August 15th, 2023, we are launching the **NRB (Niyantrita Raktachapa Bharat Abhiyaan)** for the Control of Hypertension throughout India, as we did earlier for Diabetes, **NMB (Niyantrita Madhumeh Bharat Abhiyaan)**.

This Nation-wide fast track research project is being planned to check the effect of Yoga Intervention on Pre-hypertension and Hypertension.

It is planned to be conducted in Three Phases:

1. In Phase 1 - Screening for checking the Post Covid Prevalence of Hypertension
2. In Phase 2 - RCT for checking the effect of Yoga as a Life-style Intervention
3. Follow up study for 5 years for sustainability and reversibility.

We have formed International Advisory Borad, headed by Dr. Venkat Ram and National Advisory Board headed by Dr. Srinivas, the Director of AIIMS, New Delhi.

Rigorous Design Protocol is now getting ready for the launch as also the Yoga Protocol. We invite all the interested researchers to join hands in this vital project in the country.



Message from PM

In his speech on international day of yoga on June 21st 2019, he gave a call to the yoga fraternity to

“work synergistically to free India from menace of hypertension and heart diseases”

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■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

As all of you know, our country is known for certain basic values, namely tolerance, non-violence, universal brotherhood, true secularism, socialism, nationalism, patriotism, humanism and utmost respect and honour to women. These values have been practiced and preserved since time immemorial. If you just have a cursory glance towards the stories of the Mahabharata and the Ramayana which are considered as the guiding epics, you will understand how sacrifices were made to protect these values. Yoga as a Science embedded with Spiritual knowledge invariably preaches these values.

Lord Rama who is respected as Purushottama accepted to give off the throne and agreed to be away from the palace luxuries to maintain the National integrity and declare war against Ravana to ensure honour, respect and dignity of woman Sita who is the incarnation of divine mother.

Bheeshma led a highly disciplined life and sacrificed himself totally to safeguard the interest of Hastinapur which is an unseen example for patriotism. Lord Krishna always took the sides of Dharma to uphold its true meaning. The entire story of the Mahabharata exhibits an inherited value to protect the dignity and respect of woman Draupadi, a symbol of entire women folk.

The way in which Samrat Ashoka, Chhatrapati Shivaji Maharaj, Rana Pratapa Simha, Jhansi Rani Lakshmi Bai, Tantya Topi, Azad Chandra Shekar, Bhagat Singh, Raj Guru, Damodar Veer Savarkar, Subhash Chandra Bose, Lal, Bal, Pal, Sardar Vallabha Bhai Patel, Kittur Rani Chennamma, Sangolli Rayanna and many more unheard heroes sacrificed their lives to protect the mother Bharat is a documentary evidence to show how our country is inherited with nationalism and patriotism.

Coming to inheritance of non-violence, Gautama Buddha and Mahatma Gandhi are exemplary and role models to the whole world.

Swami Vivekananda was the very embodiment of all virtues and values ever heard and seen.

Swami Dayanand Saraswati, Raja Ram Mohan Roy contributed significantly to protect the dignity of women.

Our Vedas and Puranas mandate to respect the women as divine mother (*Yatra Naaryastu poojyante ramante tatra devataaha* I, which means where women are respected there the goddesses are jubilant).

In these days here and there women are disrespected, humiliated, tortured, defamed and exploited in different ways which are considered as heinous acts of demons and intolerable to basic values the country has stood for many years.

The recent incidents at Manipur is a barbaric and inhuman act for which every dignified citizen should be shameful and condemn and put every efforts to establish harmony amongst different groups.

Our Honourable prime minister was the first person to condemn the incidence with an unexplainable sympathy and consoling words. He also assured the fellow countrymen of rigorous punishment to the culprits and protection to the community.

It is heartening that the fractured political groups are making use of the shameful incident to gain political milage. The parliament which is considered as the temple of Democracy is not functioning and crores of Tax prayers money is being wasted on this issue only, even though such incidents have been happening in many states which are also highly condemnable and need to be prevented.

The need of the hour is not playing the politics and everyone should work united to create confidence and a sense of security among the community, discuss the issues in the legislative platforms and bring out suitable laws and regulations to prevent such incidents in any part of the country.

Also, the offenders of the incidence should be brought to the books of laws and punish without any delay and reassure the affected families.

As the followers of Yoga, we have greater responsibilities to inculcate the values of our mother land in every aspect and see that such instances do not recur again.

Let us all stand united with the Governments which are taking required measures to maintain the law and order to reassure the society.

Understanding and practicing Yoga in its true sense certainly contribute for an overall development of the personality of an individual towards a positive and pious life journey which in turn prevents such incidents.

Hence, I appeal to everyone to be associated with the knowledge of Yoga to be divine and make our mother land Bharat, the land of divinity.

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





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ब्रह्मसूत्रम् (Brahmasūtram)

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



आसीनः सम्भवात् (ब्रह्मसूत्रम्-४-१-७)

Āsīnaḥ sambhavāt (Brahmasūtram-4-1-7)

Meaning: BSitting (a man is to meditate) on account of the possibility.

Here in this Adhikarana, the subject domain is the methodology of how and when the meditation must be conducted. Till now in this Pada of fourth chapter, the image of the object of contemplation has been pondered upon including 33 Devatas (Aditya, Vasu, Rudra, Indra and Prajapati) and divine centres have been brought to the mental arena for concentration. For focusing on a given subject of concentration, which physical posture would be most suitable while facilitating the very process of meditation, will be dealt in detail here in this Adhikarana.

There are internal and external factors that disturb the mind from its focus - a major human problem - need a targeted approach to overcome efficiently. The sources of disturbances exist at three levels; Adhibhautika, Adhidaivika and Adhyatmika. Protection and sanctification of divine essence of the mind demands a focussed effort at every level of our existence starting from body to breath and to very subtle layers of our being. Amongst all the solutions provided to keep the mind focused is Asana (a physical stable posture) that may instil the stability at gross level. Majority of the efforts that offer the stability to the mind depend often on firm posture of the body.

Basically, Asanas assist in making sure that a flow of thoughts continue till the goal is reached which otherwise is called Upasana. Adi Shankaracharya proclaims that Upasana is undisturbed and undistracted mental modifications from any distraction. The mind's nature is to get disturbance for very minute reasons. The fickleness needs to be addressed carefully. Handling the issues of the distracted mind is undoubtedly possible through physical postures, says Hatha Yoga Pradipika when it says, the breath and mind are so connected that one disturbs the other mutually. Via breath, mind is easily managed by having stable posture (Asanas).

If one adopts a comfortable posture it may lead to lethargy, on the other hand, if moving restlessly then no stillness. The subsequent Sutra describes about the status to be maintained physically with an example of crane (Baka Pakshi) that firms itself to catch its pray. Bhagavad Gita also elaborates about the method of seating for meditation; assuming the stable position, not too high or low, seated upon the meditative mat (cloth, deer skin and Darbha grass one over the other) one should sit for contemplation. In relation with this Asanas, Adi Shankaracharya quotes Hatha Yoga and other texts in elaborating the section of postures.

Inspired by the Western approach in making different disciplines of studies, many so-called scholars consider Yoga is different from Vedanta, Vedanta from Sankhya, Sankhya from the other Shastras and Darshanas which is not the comprehensive approach that Bharat has offered to the universe. Departments and compartments should exist only to ease the process of comprehending the area of study rather changing the approach itself. Mutual exclusivity never existed in Vedic approach of study from the very beginning of every Grantha. Everything should find the place in a grand model while encompassing everything that exists and even that does not exist. In this sense, Yogic insights about nuances of Asanas may be highly supportive to achieve the goal easily.

In summary, Yogic postures, Vedantic insights, Mimamsa based commitment to Dharma, Nyaya inspired cognitive clarity, Vyakarana rooted vocal purity, Dharma Shastra rooted discrimination of good and bad, Jyothishya guided fixation of time of performance, Hatha Yoga suggested Asana practice; all put together offers the most efficient and integrated approach for spiritual journey with acceleration.

to be continued...



Vivekananda Yoga Anusandhana Samsthana

(VYASA, Register Charitable Society)

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

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

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

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

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

Declaration:

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

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

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

Signature of Candidate

Date:



Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 8

How many times & cycles should we practice Prāṇāyāma, ideally?

Various benefits of Prāṇāyāma techniques are mentioned in ancient texts. But those benefits may not accrue by the mere knowing or superficial practice of the technique of Prāṇāyāma. So, it is very essential to know the classical prescriptions with regard to the times/cycles required for the technique to make the intended impact on human physiology and psychology and appropriate times in a day to make a favorable impact.

This following verse from Haṭhayogapradīpikā is quite popular with regard to the number of times in day and the cycles per practice of Prāṇāyāma. But the Jyotsnā commentary on this brings out some very interesting insights which is discussed in this write up.

The Verse

प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् ।
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् ॥ 11 ॥
हठयोगप्रदीपिका 2, 11

Four times a day - In the morning, in the midday, in the evening and the middle of the night - the Kumbhakas (Prāṇāyāma) have to be slowly practiced till 80 cycles.

Yoga Bhāṣya Sampat (Insights from Jyotsnā Commentary)

Jyotsnā commentary states that two major concepts are discussed in the śloka.

अथ प्राणायामाभ्यासकालं तदवधिं चाह

The time of practice during any given day & night and also the extent (cycles/repetitions) of

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



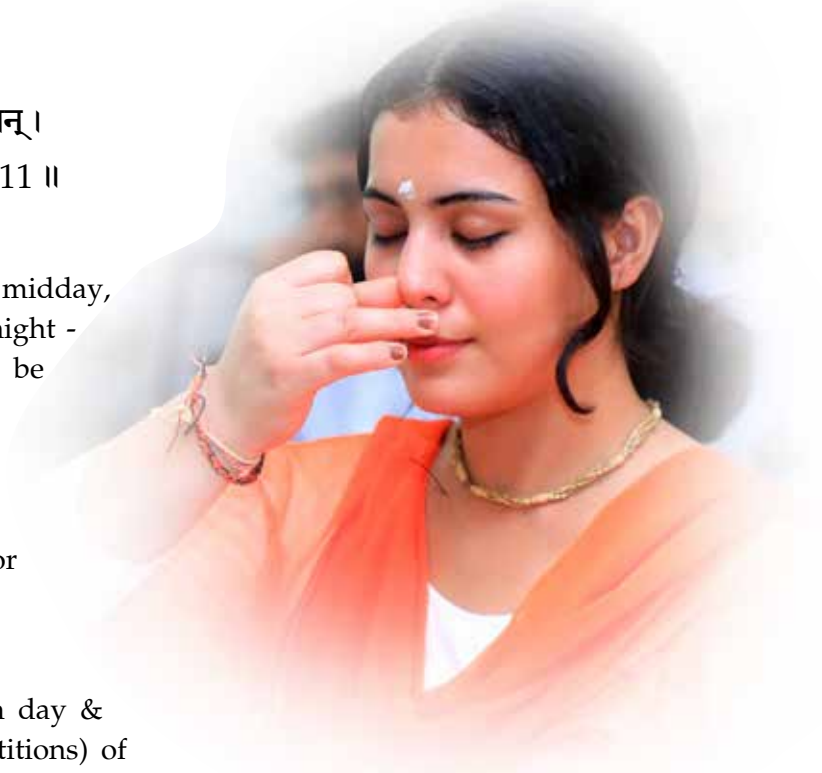
practice is stated.

Let us consider the Jyotsnā explanation on these two aspects.

1) The time of Practice during any day (day and night)

There are four time periods mentioned in the source text for the practice.

They are –





a) Prātah. b) Madhyandina, c) Sāyam, and d) Ardharātra.

The Jyotsna commentary defines each of these.

a) Prātah – Morning

प्रातः अरुणोदयमारभ्य सूर्योदयाद्

घटिकात्रयपर्यन्ते प्रातः काले

(morning) is from the time of the dawn till the rise of the Sun which is a duration of three Ghaṭikās.

Apte dictionary defines Ghaṭikā as - A measure of time equal to 24 minutes.

Three Ghaṭikās is 72 minutes till sunrise. That is defined as Prātah. The practice of Prāṇāyāma in this period is prescribed. Based on the sunrise time one can work backwards and understand the beginning of the Prātah time.

b) Madhyandina - Midday

मध्यन्दिने पञ्चधा विभक्तस्य दिनस्य मध्यभागे

Midday refers to the middle part (third part) of the day which has five parts.

To explain - Daytime is approximately 12 hours from the Sunrise to Sunset. This duration is stated to be divided into five parts. Each of those parts is traditionally considered to have six Daṇḍas each (24 minutes)¹. The duration of one part (among the five) then is 144 minutes (2 hours 24 minutes) Then the five parts of the day will be as follows – if the Sunrise is at 6 am -

- **Part 1** 6 am to 8.24 am
- **Part 2** 8.25 am to 10. 49 am – Forenoon (pūrvāhṇa)
- **Part 3** 10.50 am to 1.14 pm – Midday (madhyāhna)
- **Part 4** 1.15 pm to 3.39 pm
- **Part 5** 3.40 pm to 5.59 pm – Afternoon (aparāhṇa).

¹ Śāstrī GD, (Ed.) (2007) Sāṃga Yogadarśana or Yoga Darśana of Patañjali, with the Scholium of Vyāsa and the Commentaries Tattva-vaiśārādī, Pātañjalarahasya, Yogavārtikā and Bhāsvatī of Vācaspati Miśra, Rāghavānanda Sarasvatī, Viśhānabhikṣu and Hariharānanda Āraṇya Varanasi: Chaukhamba Sanskrit Bhavan; pp. 45-46

The Madhyāhna duration specified above is conducive for midday practice of Prāṇāyāma.

c) Sāyam

सायं सन्ध्यात्रिणाडीप्रमितार्कास्ताद् अघस्ताद् ऊर्ध्वं चेत्युक्तलक्षणे सन्ध्याकाले

Sāyam (Evening time) is three Nāḍikās before and after Sunset

One Nāḍikā is 24 minutes. Three Nāḍikās are again 72 minutes. Sāyam is the period of 72 minutes that encompasses the sunset. Assuming the Sunset to be at 6pm then the Sāyam period would be between 5.24 pm and goes till 6.36 pm.

d) Ardharātra

रात्रेः अर्धम् अर्धरात्रः तस्मिन्नर्धरात्रे रात्रेः मध्ये मुहूर्तद्वये च

The half/middle of the night – it is a duration of two muhūrtas in the middle of the night.

It is to be noted that one Muhūrta is 48 mins and two Muhūrtas is 96 minutes.

Night time is a duration of 3 yāmas. One yāma is eighth portion of a day (24/8 = 3 hours)

The śāstras also clarify that calculation of duration of night time beings ½ yāma after sunset and ends ½ yāma before sunset.

And Mid night is the mid 96 minutes of this duration.

If sunset is 6 pm, - night time calculation starts ½ yāma after that - at 7.30 pm.

Then night time would be 7.30pm - 4.30am (3 yamas, 9 hours)

4.30 am is ½ yāma before sunrise (which is also generally around 6 am).

The Midpoint of the midnight is 12 pm Two Muhūrtas before and after this midnight period would be 11.12 to 12.48 pm. Hence this is the period of practice of Prāṇāyāma during midnight.



2) The Limits of practice (number of cycles)

In the regard the commentary states –

चतुर्षु कालेष्वेकैकस्मिन् काले अशीतिप्राणायामाः कार्याः । अर्धरात्रे कर्तुमशक्तः चेत् त्रिसन्ध्यं कर्तव्या इति सम्प्रदायः । चतुर्वारं कृताः चेत् दिने दिने 320 विंशत्यधिकशतत्रयपरिमिताः प्राणायामा भवन्ति । वारत्रयं कृताः चेत् 240 चत्वारिंशदधिकशतत्रयपरिमिता भवन्ति

In each of the four parts of day 80 cycles of Prāṇāyāma is advised. If one is not able to do in midnight then atleast the practice has to be done the other three times. If done four times the number of Prāṇāyāmas would be 320 and if it is done three times then the number of cycles of Prāṇāyāma would be 240 cycles.

(It is to be noted that this number is especially stated in the context of Nāḍīśodhana, which can be applied other techniques of practice also)

While doing experimental studies on the effect of Prāṇāyāma techniques one is not sure whether these many times of practice can be advised to the participants in the therapy setting. But this highlights the intensity of practice that is need

to bring about the desired impact. But healthy Yoga Sādhakas can systematically attempt these classical time periods for Prāṇāyāma and try to observe the impact of the techniques being practiced with this prescribed duration.

Conclusion

It could be observed from the above discussions that the texts, especially the commentary literature, give very specific inputs with regard to the time of practice and the limit of practice per session of practice. It is unfortunate that these precise inputs are seldom noticed and incorporated or evaluated in an appropriate manner in the process of designing a scientific study. These precise details can also be used to analyze the mechanics of the techniques of Yoga. It is also worth noting that science is about precision/accuracy to best possible extent and the śāstras are up to the task of presenting the precise details. The onus is on the researchers to take note and get well trained in Yoga śāstra texts to be able to do adequate justice to the research task at hand.



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Chakras and Meridians

Introduction to Energy Medicine

Different cultures and healing traditions practice Energy medicine. Physical, psychological, and spiritual health and vitality are fostered through energy medicine. Hospitals are increasingly making them available as a gentle intervention that can enhance the quality of care and support Western physicians' efforts. It is referred to as 'Chi' in China, 'Prana' in India, and 'Lung' in Tibet. Subtle vital energy is another term used for Energy Medicine. Exercise, nutrition, medicine, lifestyle changes, and the implementation of various energy modalities stimulate, enhance, and redirect this vital energy. According to Norm Shealy, M.D., founding President of the American Holistic Medical Association, energy medicine is the future of medicine. Albert Szent-Gyorgyi, a Nobel laureate in medicine, says that healing has always been accomplished by moving energy.

Interrelation between the Chinese Meridians and Chakra Energies

The Chakras are associated with the major



■ *Dr. Divya Keshavamurthy*
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nerve networks within the body. It connects the brain and spine via the major Vagus nerve, the holy grail of the nervous system, and mostly conveys sensory information about the state of the body's organs to the Central Nervous System. Chakra energy centres are believed to be located at the intersection of Ida and Pingala Nadi. As the energy centres ascend (Muladhara to Sahasrara), the level of energy increases. A chakra penetrates the seven auric (energy) layers of the human biofield. Each auric layer surrounds the physical form of the human body, much like a magnet surrounds its magnetic field. Each chakra has a dorsal and ventral anatomical position and an acupoint in each, along with an endocrine gland and nerve plexus association.

Chinese medicine is a highly sophisticated system that focuses on organising the subtle energy system of the human body into a series of organ centres and meridians (energetic pathways). It has been practised for thousands of years. Traditional medicine uses Yin-Yang theory and five element theories for pathology, physiology, diagnosis, and treatment. The Chinese term for meridian is "jing luo." Meridians are energy channels. They run through our fascia (connective tissue) and play an important role in the health of our organs, emotions, and thoughts. Our vital life energy, or "qi", is thought to flow along these meridians, and anything that disrupts the smooth flow of chi is said to cause illness. Most acupuncture and acupressure points lie on a meridian, and stimulating these



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Table 1: Chakras and its association glands, nerve plexus and meridian system

Chakra	Minor chakras	Element in Chinese	Glands	Nerve plexus	Energy points on Taiji pole	Spinal level	Spinal Acupoints	Ventral Acupoint	Meridian with Key points
Root	Knee and Elbow chakras	Earth	Adrenal medulla and adrenal cortex	Pelvic plexus	Huiyin (Meeting of yin)	Sacro-coccyx	Gov 2	Con 2	Bladder and Kidney meridian(Conception, Governor, Chong Mai) (LR 8 and Con 22)
Sacral	Spleen chakra	Water	Ovaries and testes	Inferior mesenteric Ganglion	Mingmen (Gate of Destiny)	L4-L5	Gov 3	Con 6	Spleen and pericardium meridian(Yinchiao Mai) (PC 3 and Gov 12)
Solar	Spleen chakra	Wood	Pancreas	Celiac plexus and Ganglion	Jinsuo (Sinew contraction, Spirit storehouse)	T12-L1	Gov6	Con 14	Liver and stomach meridians (Dai Mai) (TE 4 and Con 17)
Heart	Ear and intercostal chakras	Fire	Thymus	Celiac plexus and Ganglion	Shendao (Spirit path)	T6-T7	Gov 10	Con 17	Small intestine and Heart meridian (Yin Wei Mai) (HT 1 and Gov 7)
Throat	Shoulder and Navel	Metal	Thyroid and parathyroid	Inferior cervical ganglion	Heaven`s chimney (base of throat) Big vertebra (spine-c7)	C7-T1	Gov 14	Con 22	Large intestine and Lung meridian (Yangchiao Mai) (LR 5 and Con 6)
Brow	Clavicular and Groin	No element	Pituitary, thalamus, hypothalamus	Superior cervical ganglion	Yintang (called Wind place)	Occipito-Atlas	Gov 16	Extra 1 (yintang)	Gall bladder meridian(yangwei Mai) (Sp 6 and Gov 4)
Crown	Foot and hand chakras	No element	Pineal	Not linked with ANS	Baihui (100 Meetings)	cranium	Gov 20	Con 4	Triple energizer meridian (TE 5 and Con 4)

points using acupuncture needles, acupressure, moxibustion, or tuina (massage) is thought to help correct and rebalance the flow of energy. According to yoga tradition, the chakras ‘rule’ or regulate the meridians. Chakras bring energy into your body, while meridians send the energy around your body.

There are 12 Principal meridians, divided into Yin and Yang. Meridians possess Yin energies (Ida nadi, feminine, passive, dark, cold, and the moon) and Yang energies (Pingala nadi, masculine, active, light, heat, and the sun), which are complementary yet opposing forces. The lung, heart, and pericardium are Yin meridians. The large intestine, small intestine, and triple burner are Yang meridians. The spleen, kidney, and liver are Yin Meridians of the leg. The stomach, bladder, and gall bladder are Yang meridians of the leg. A spinal imbalance is mainly musculoskeletal and yang,

while a ventral imbalance is organic, emotional, and yin. According to TCM theory, chakras are connected to the Taiji (Tai chi), an energetic pole running from crown to root. Dan Tians are three elixir energy centres connected by this Taiji pole. These are thought to be subtle energies that support and sustain the blood, bodily fluids, and solid tissues. Chi, the life force energy, moves through the meridians and the three *dan tiens*. The dan tiens are three gateways for chi to pass through. The first energy channel is Du Mai, the Governor channel, which runs up the back from the tailbone to the roof of the mouth. The second is a Yin channel that travels from the tip of the tongue to the Hui Yin energy point between the legs. Zhong Mai, the Thrusting channel, is the third important energy channel connected to the Taiji pole.

Misalignments in posture affect these energies. Our health can be negatively affected if a chakra,



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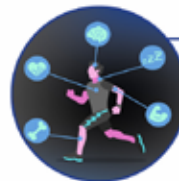
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which regulates a meridian, is out of balance. Below is a table of Chakras and their Meridian points.

Both yogic and Chinese traditions use the five-element theory to promote holistic well-being. The five-element theory is known as Wu Xing in traditional Chinese medicine (TCM). It illustrates our interconnectedness with nature and the environment. An imbalance of chakra energy manifests as congestion (lack of free flow of energy), over stimulation (too much energy drawn into), and incoordination (uncoordinated chakras). The five-element theory describes itself as a creative cycle, a destructive cycle, and a controlling cycle.

1. **Root Chakra:** Everything begins at the root chakra. The root chakra symbolises stability with the Earth element. The stomach and spleen are associated with the earth in the

meridian system. A stomach meridian runs down the front of the body. The spleen meridian runs up the front of the inner thigh and then up the front of the body to the outside of the stomach meridian. If the energies are optimally functioning, they act as a non-judgmental influence, providing understanding, contemplation, and mature energy. If the Earth's influence is excessive, one worries too much, losing the overall perspective. This results in hypochondria, digestive and blood disorders, and menstrual disorders in women. Depression and fatigue result from low energy levels.

2. **Sacral Chakra:** Water is the element connected to this chakra, and this is related to the bladder and kidneys. Water refers to flow, and getting into flow is a metaphor for being present. The bladder meridian runs down the back of the neck, torso, and legs. The kidney meridian runs up the back of the inner thighs. This chakra is concerned with interpersonal energies. The Chinese medicine considers this a storehouse of energy. The optimal state provides strength throughout life. Fear, paranoia, poor resistance, cold, lower back, knee, and general weakness are signs of water deficiency.

3. **Solar Plexus Chakra:** The metal element is associated with this chakra. It has a direction, an inward movement, unlike Earth, which is solid. A metal element is associated with winter, a time of withdrawal. It signifies introspection and looking forward based on past experiences. In the same way that the earth provides strong foundations, metal integrates different parts of our bodies through a common sharing centre. The metal element in TCM relates to the large intestine, lungs, and their related meridians. The lung meridian runs down the outside line of the front of the arm. Along the outer line of the back of the arm and up the neck runs the large intestine meridian. Power, control, recognition, and status are related to this



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chakra. Activating the chakra is necessary when setting boundaries or asserting personal power. This chakra helps with letting go and moving on. If imbalanced, it can lead to gastritis, reflux, food sensitivities, or peptic ulcers. Metal represents a time of inner reflection and meditation when one can draw in and store the essential energies that are useful. Blockage of the Metal element may result in melancholy and grief. Physical manifestations can include chest pressure, breathing difficulties, and low resistance to colds and flu. Excess can result in continuous sobbing and the draining of the body's essential energies.

- 4. Heart Chakra:** In TCM, the heart chakra is connected to the fire element. And Fire relates to passion. It provides a means to express passion. It relates to the heart and small intestine and their associated meridians. Anatomically and energetically, this chakra is the centre of the body and mind. This is concerned with our ability to acknowledge and accept what is. In Vedic philosophy, there are psychic knots called granthis located at the root, heart, and forehead chakras. The Vishnu granthi at the heart centre represents Chinese medicine's Golden Gate. When in an optimal state, its activity is at its peak, and contentment and cooperation prevail. When blocked, it is expressed as heat or tension, especially in the neck, shoulders, and head. When deficient, one may be suspicious, paranoid, lose their memory, or experience emotional unrest.
- 5. Throat Chakra:** In TCM, this is connected to the wood element. Unlike earth for a strong foundation and metal for an introspective nature, the wood element provides an expression of us. Wood is related to the liver and the gall bladder. The gall bladder meridian runs down the side of the body. The liver meridian runs up the centre line of the inner thigh and up the sides of the body to the shoulder. This chakra relates to

expression and communication, inspiration, and detachment. Suppressed wood energies cause irritation, anger, hatred, and other negative emotions. Depletion of wood energies leads to lethargy and depression.

- 6. Brow Chakra:** The brow deals with the personality of the person and is connected with the pituitary, the master gland. The brow chakra governs the lower brain, central nervous system, and left eyes, nose, and ears. It is associated with mental vision, intuitiveness, and insight. When in deficient state, the symptoms include migraines, sinusitis, altered hearing, and deafness and anxiety-related disorders
- 7. Crown Chakra:** This chakra is extensively used in Yoga and the meditative arts. It governs the upper motor neuron region of the brain and right eye and is the link between the person and his spiritual plane of existence through the Divine body. In Chinese medicine, this connects the individual to absolute reality—the Tao, or ultimate void—which both permeates and transcends duality. It affects visual perception due to its connection with the pineal gland. It produces hormones called melatonin and serotonin. Both of these hormones work together in a continuous circadian cycle to maintain our well-being. Serotonin influences our emotional state. High levels of serotonin induce calmness and suppress depression. Due to continuous light influencing melatonin and decreasing it, it leads to anxiety and stress. Increased production of melatonin at night is said to induce calming effects. Crown chakra disorders include vertigo, tinnitus, hypertension, migraine (right side), headache, brittle nails, multiple sclerosis, and seasonal affective disorder (SAD).

Yin Yoga for Balancing Chakras and Meridians

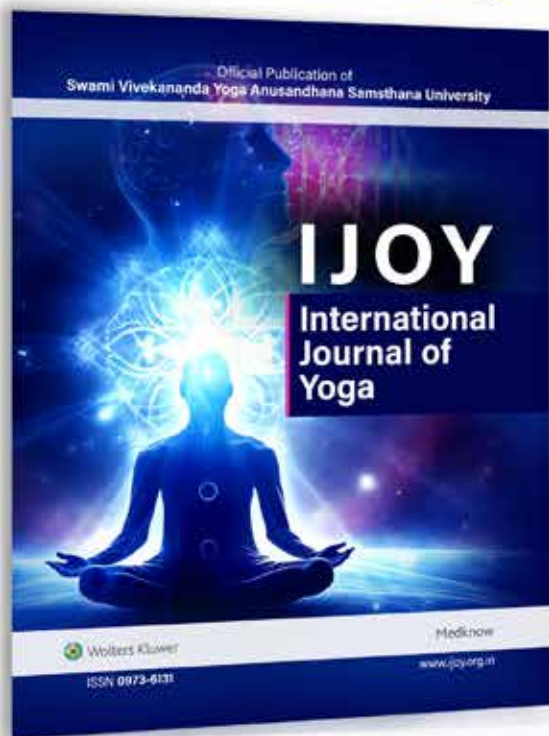
Yin yoga is inspired by ancient Chinese Taoist practices. It is sometimes referred to as



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
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Subscription Rates for the Year 2023:

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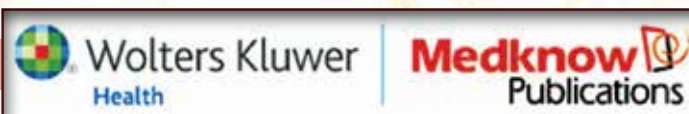
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Taoist yoga or Tao Yin. These practises have been incorporated into Kung Fu training for thousands of years.

Yin Yoga by Taoist yoga teacher Paulie Zink is a slow-paced style of yoga as exercise, incorporating principles of TCM, with asanas (postures) that are held for longer periods of time than in other styles. Advanced practitioners in this method may stay in one asana for five minutes or more. The sequences of postures are meant to stimulate the meridian channels in Chinese medicine and the nadis in Hatha yoga.

Understanding the yin-yang concept helps one better understand yin yoga. In our body, superficial musculature and its movement are called yang. The connective tissues (ligaments, tendons, and fascia) and their deep structure are called yin. Both yin and yang are interrelated and interdependent, and the balance of both is important for health.

Yin yoga works deep into the connective tissues to activate change. It applies moderate stress to the connective tissues of the body – the tendons, fasciae, and ligaments - with the aim of increasing circulation in the joints and improving flexibility. Yin is an introspective practise that offers a chance to turn inward and nurture the calm, quiet centre that is innate in all of us. It is a practise in stillness, patience, and non-reactivity for universal, interconnecting qualities. Yin yoga poses help you connect to and balance the energy of each chakra as you practise. Through yin yoga, we become adept at self-care.

Principles of Yin Yoga

- The focus is on surrendering into the pose rather than muscular engagement
- Most postures are seated or supine (lying down)
- Props like bolsters and blocks are used to support the body in the poses

Yin yoga is an excellent practice for balancing the chakras, as the poses focus on the hips,

pelvis and spine where the chakras are located. A few yin yoga poses are mentioned below for each chakra.

1. **Root Chakra:** Poses that stretch and strengthen the legs and feet support the first chakra. Dangling pose and Toe squat pose
2. **Sacral Chakra:** Poses that help open the hip and groin Butterfly pose and Deer pose
3. **Solar Plexus:** Poses that engage and strengthen the core Reclined twist and Twisted roots
4. **Heart Chakra:** Poses that open and expand the chest and back-bending poses Melting Heart Pose and Seal Pose
5. **Throat Chakra:** Poses that open shoulders and stretch neck muscles Supported Fish pose and Supported Bridge pose.
6. **Brow Chakra:** Poses that are forward folds and that allow the forehead to press against the prop's surface. Supported child pose and supported caterpillar.
7. **Crown Chakra:** Poses that are meditative in nature Trains the mind to focus better. Seated Meditation and Corpse pose.

Benefits of Yin Yoga:

- Remove energetic blocks and stagnation
- Improve physical health of associated organs and glands
- Enhance emotional health and regulation
- Develop spiritual connection and awareness
- Bring overall balance, wellbeing and mindfulness.

In summary, yin yoga is an excellent practice for balancing all seven chakras. The long-held seated and supine postures directly access the areas along the spine where the chakras reside. Targeting specific yin poses to each chakra can help open, strengthen and align these energetic centers, leading to improved physical, emotional, and spiritual health. A complete yin yoga practice brings overall balance and vitality.



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Importance of Yoga in Controlling DNA Damage and Enhancing DNA Repair

Introduction

Yoga is a holistic practice that involves physical postures (asanas), breathing exercises (pranayama), meditation, and relaxation techniques. These different components of yoga may contribute to its therapeutic effects through multiple pathways. One proposed mechanism is the modulation of the stress response. Yoga has been shown to reduce the levels of stress hormones such as cortisol and activate the parasympathetic nervous system, which promotes relaxation and counteracts the effects of chronic stress (1). Chronic stress can have detrimental effects on the body, including inflammation, oxidative stress, and impaired immune function. By reducing stress, yoga may help restore balance in these physiological

■ **Dr. Deepsikha Srivastava**
Research Associate, Anvesana
Research Laboratories, S-VYASA



processes. Another potential mechanism is the influence of yoga on the autonomic nervous system. Regular practice of yoga has been associated with increased heart rate variability, which is an indicator of the adaptability and resilience of the cardiovascular system. This suggests that yoga may have a positive impact on cardiovascular health by improving autonomic regulation. Yoga may also exert its effects through the mind-body connection. Mindfulness meditation, a component of yoga, has been shown to improve emotional well-being and cognitive function. It can enhance self-

awareness, reduce rumination, and promote a positive outlook, which may contribute to overall health and well-being. Furthermore, physical movement in yoga postures can have direct effects on the musculoskeletal system, promoting flexibility, strength, and balance. The breathing techniques used in yoga can enhance lung function and oxygenation of tissues, potentially improving overall physiological functioning.

Relation of Yoga and DNA Damage

Our DNA, which is present in every cell of our body, carries the instructions for how our body functions. However, DNA can sometimes get damaged due to various factors like stress,

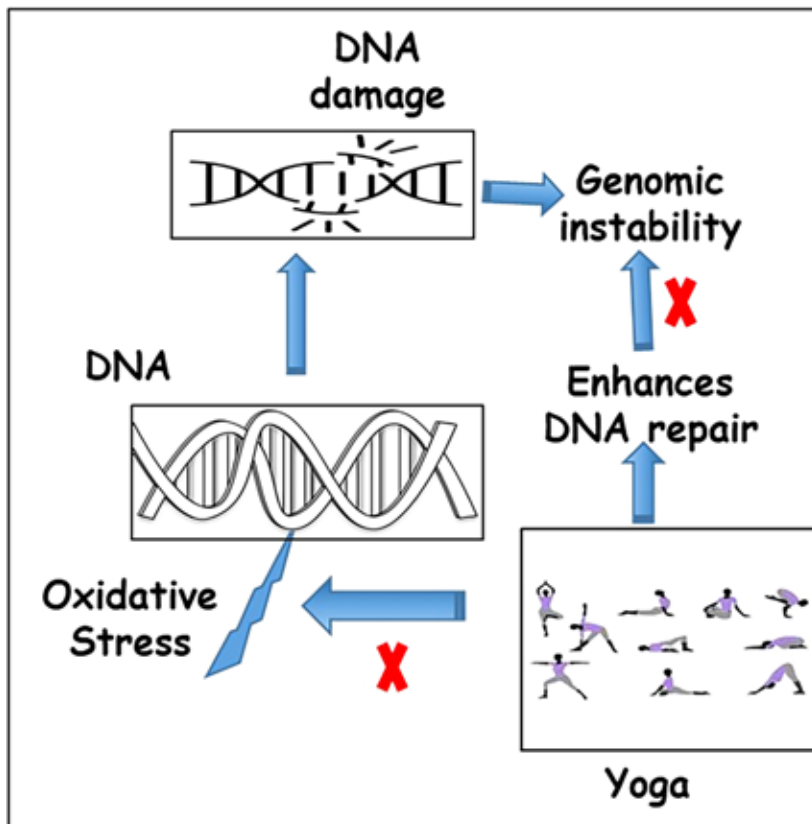


Fig.1. Yoga maintaining genome integrity



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pollution, radiation and or unhealthy lifestyle. It can lead to mutations and disruptions in normal cellular function if not properly repaired. When DNA is damaged, it can lead to health issues and increase the risk of diseases (2). Now, how does yoga come into the picture? Research suggests that practicing yoga regularly can positively impact our DNA. One way it does this is by reducing stress. Stress can be harmful to our bodies and can cause DNA damage. When we are stressed, our body produces certain chemicals (e.g. epinephrine, cortisol etc.) that can affect our cells and DNA. However, practicing yoga helps us relax and reduces the levels of these harmful chemicals, thereby reducing DNA damage (3). On the other hand, DNA repair processes are essential for maintaining genomic integrity and preventing the accumulation of DNA damage. Several mechanisms have been proposed to explain how yoga may influence DNA damage and repair. Yoga has been shown to reduce oxidative stress levels in the body. Oxidative stress can lead to DNA damage by causing oxidative modifications to DNA bases. By reducing oxidative stress, yoga may help prevent or minimize DNA damage. Chronic inflammation is associated with increased DNA damage. Regular yoga practice has been found to have anti-inflammatory effects, which may indirectly contribute to reducing DNA damage. Yoga is known to reduce stress and promote relaxation. Chronic stress can impact DNA repair mechanisms and increase DNA damage. By reducing stress levels, yoga may indirectly support DNA repair processes.

Another way yoga can help with DNA repair is by improving our overall health. Yoga practices often involve deep, mindful breathing techniques, which can potentially enhance the supply of oxygen to the body. Several studies have found that regular yoga practice resulted in increased lung function and improved oxygen saturation levels in participants. It has been indicated that yoga practice improved pulmonary function parameters such as forced

vital capacity (FVC), forced expiratory volume in one second (FEV1), and peak expiratory flow rate (PEFR), suggesting enhanced oxygen supply to the body (4). The increased blood flow and oxygen delivery can support the repair processes in our body, including the repair of damaged DNA. Furthermore, yoga is known to boost our immune system. A strong immune system plays a crucial role in DNA repair as it helps in identifying and eliminating cells with damaged DNA. Practicing yoga can strengthen our immune system, thereby improving the body's ability to repair DNA damage. In addition to these benefits, yoga promotes relaxation and reduces inflammation in the body (5). Chronic inflammation can also contribute to DNA damage. By practicing yoga and reducing inflammation, we create a healthier environment for our cells, allowing them to function optimally and repair DNA damage more effectively. A single-arm yoga exploratory study in healthy individuals demonstrated improvements in DNA damage, oxidative stress, antioxidant capacity, telomerase activity, and blood biomarkers associated with cellular aging (6). The study suggested that Yoga and Meditation-based lifestyle intervention (YMLI) can significantly reduce the rate of cellular aging in apparently healthy individuals. These findings suggest that YMLI may have beneficial effects on cellular health and potentially contribute to the overall well-being of individuals. Research into the molecular and cellular effects of yoga is still in its early stages. Studies using techniques such as gene expression profiling, epigenetic analysis, and biomarker assessments are beginning to shed light on the specific mechanisms through which yoga exerts its effects. While yoga is well-known for its numerous benefits, such as reducing stress and improving flexibility, its role in DNA damage and repair is a topic of scientific interest. Only a few research studies have attempted to investigate the relationship of Yoga with DNA damage and DNA repair.



Role of Yoga over DNA Damage in Cancer

A cross-sectional pilot study compared the apoptotic index (a measure of cell death) and qualitative DNA damage using the single-cell gel electrophoresis assay (commonly known as the comet assay) in advanced yoga practitioners, breast cancer patients undergoing radiation therapy, and normal healthy volunteers (7). Based on the findings of the study, the authors suggest that cellular dysfunction requires restorative mechanisms to restore balance in the body. The pilot study's results indicate that during illness, such restorative mechanisms may be inadequate despite high levels of dysfunction. Regular practice of yoga, on the other hand, was associated with lower cellular dysfunction, suggesting a reduced need for restorative mechanisms. The results of the pilot study showed that yoga practice may help to keep up the integrity of the DNA in breast cancer patients.

Role of Yoga over DNA Damage in Infertility

Sperm DNA damage leads to poor implantation and pregnancy rates. It also affects the health of offspring and may be causative of de novo mutations in the germ line and post-fertilization. This may result in complex diseases, polygenic disorders, and childhood cancers. It has been also seen that YBLI, reduces oxidative DNA damage, and normalizes the levels of dysregulated sperm transcripts. In an exploratory study, the researchers analyzed the gene expression of specific transcripts in spermatozoa, seminal oxidative stress, and sperm DNA damage. The findings of the study are suggestive of the contribution made by yoga-based lifestyle intervention to free radical levels optimization, a significant decline in oxidative DNA damage, and the normalization of sperm transcript levels. This improvement in sperm quality and gene expression may have positive implications for pregnancy outcomes and the long-term health of

offspring. A reduction in reactive oxygen species levels has been documented to show significant improvement in sperm progressive motility, which is a predictor of fertility potential (8). The seminal reactive oxygen species levels have been shown to decline within 10 days of yoga practice (9). and gradually reduced oxidative DNA damage in sperm over a period of 6 months (10). YBLI is proven to hold the potential to improve pregnancy outcomes and improve the dynamic (changing) course of health and illness.

Role of Yoga over DNA Damage in Type 2 Diabetes

Although it is well established that Yoga reduces the pathology associated with diabetes the molecular and cellular event(s) underlying these various outcomes are currently less known. The direct impact of yoga on DNA damage biomarkers in T2DM is not yet fully elucidated. However, yoga's potential to reduce oxidative stress, enhance antioxidant defense, reduce stress levels, improve metabolic health, and potentially influence DNA repair mechanisms suggests a possible positive impact on DNA damage biomarkers. Further research is needed to establish the direct effects of yoga on DNA damage biomarkers in individuals with T2DM. In a recent mechanistic study of Type 2 Diabetes, a 10-week yoga therapy was performed and the purpose of this study was to investigate the mechanism by which yoga influences oxidative stress-induced DNA damage and the efficiency of DNA repair (11). The results of the study demonstrated that the Yoga group exhibited a significant reduction in DNA damage indicators, such as Tail Moment and Olive Tail Moment, compared to the Control group. Additionally, oxidative DNA damage, as measured by the marker 8-OHdG, was significantly decreased in the Yoga group. In terms of DNA repair, the expression of the OGG1 protein, which is indicative of DNA repair activity, significantly improved in the Yoga group. Mediation analysis revealed that the improvements in oxidative DNA damage and DNA repair collectively



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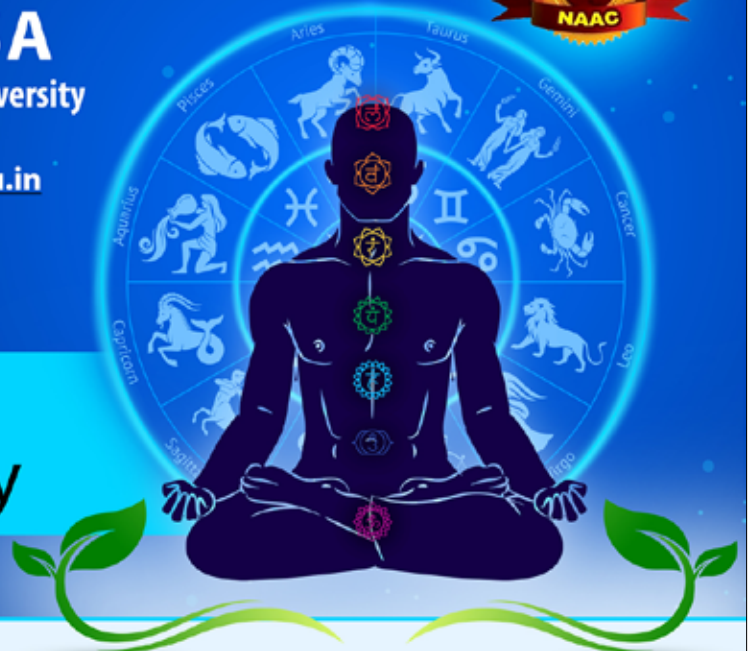
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- Research teaching from researchers of our Research center.
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- Peaceful ambiance for learning.

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

Details of the Course:

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played a major mediatory role (97.4%) in the observed effects of yoga on DNA damage in individuals with T2D. The study suggests that the beneficial effects of yoga on DNA damage in individuals with T2D are mediated by the mitigation of oxidative DNA damage and the enhancement of DNA repair mechanisms. These findings provide insights into the potential mechanisms underlying the positive impact of yoga on managing T2D-related complications.

Conclusion

So, in a nutshell, practicing yoga regularly can help reduce stress, improve overall health, strengthen the immune system, and reduce inflammation, all of which can contribute to reducing DNA damage and supporting DNA repair processes in our body.

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July 14: Opening of X-Ray Lab at Sushrutha Ayurveda Medical College and Hospital S-VYASA Campus, Bengaluru





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Highlights of MSc Yoga Education:

- Yoga Education practical training will be given in full-fledged Yoga center.
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- Yogic principles will be taught by experts in the field of Yoga Teaching.
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- Field Training will be in the S-VYASA campus in Residential YIC and PDC.
- Peaceful ambiance for learning.

Job Scope: Teacher in schools, colleges and Universities, can teach yoga for promotion of positive health.

Details of the Course:

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Integrating Yoga with Mainstream Medicine

There is an urgent need to integrate Yoga practices with Allopathic Medicine (AM). Such integration could bring a much-needed wholistic medical science within the reach of care givers and care seekers alike. Before we proceed with such integration, we should examine the presuppositions required for such a confluence. We provide an overview of these presuppositions and some resolution of what seems to be diverse outlook of Yoga on one hand and AM on the other.

INTRODUCTION

For integrating any two systems of medicine (or for that matter, any two systems, biological or physical) in a seamless manner, overlap of some basic ideas and procedures are required. Here, the important ones are: 1. Model on which each system works should have overlap, if not exact identity; 2. Method(s) to follow by the clients must be easily practiced by all (elderly and physically and mentally handicapped); 3. Outcome of the procedure should be well articulated. In the last case, for example, are we proposing a cure, or a healing outcome or simply a coping strategy if the illness or disability is of a prolonged nature. This presentation looks into the first aspect in some detail and proposes method of integration even if we are short of overlapping ideas in the two diverse systems of Yoga and Allopathic Medicine (AM).

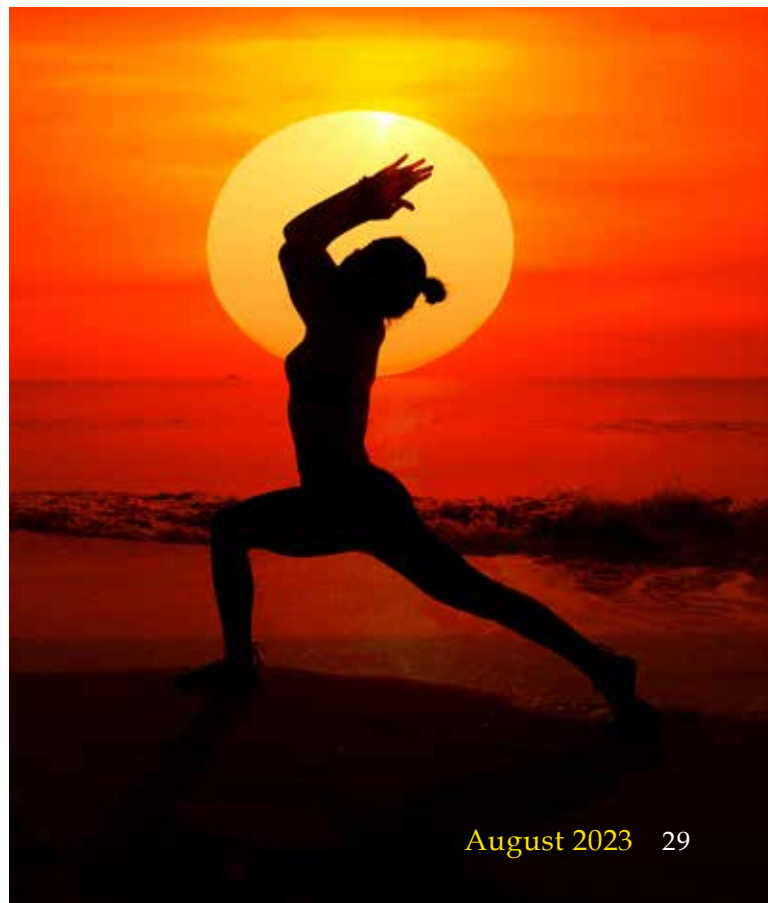
MODELS IN YOGA AND IN ALLOPATHIC MEDICINE

Allopathic Medicine (AM) follows biochemical model which is presently well-accepted. This paradigm, though not fundamental (see below for an explanation) is considered to be ultimate proof of efficacy of any therapeutic procedure. Hence, in Yoga research also, the attempt is to

■ *T M Srinivasan, PhD, DSc*
Professor
Yoga and Physical Sciences



follow biochemical outcomes as a result of Yogic practices. Thus, we look at telomere length (for evaluating the biological age of a practicing person) [1], GABA and other bio/neurochemicals for determining health status in clients [2]. While these attempts in understanding effects of Yoga for health restoration and promotion are useful in clinical application, it is indeed trying to push a camel through the eye of a proverbial needle! The grand design and the ultimate purpose of Yoga practices are relegated to the background. This is also due to the fact that the model of a human in Yogic terms is vastly different from the sickness suppression model of AM!





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

Job Scope:

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

Details of the Course:

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

Course Duration: 2 yrs (Regular Fulltime Program)

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Panchakosha Model: (*Koshas from inside to out*) Annamaya, Pranamaya, Manomaya, Vijnanamaya & Anandamaya

The Pancha kosa model of a human is important and a popular one in Yoga. Herein we propose five sheaths or coverings, namely food sustained sheath, followed by prana, manas, vijnana and lastly, the bliss sheath. Normally, we present body/mind/spirit triad as making up of the human; however, complete picture emerges only when prana (life energy) and vijnana (knowledge of the subtle) are included. However, most clinical measurements relate primarily to role of body and mind in health and disease in individuals. At this point of time, all aspects of the Yogic model cannot be measured. For example, we have no idea how to quantify prana which is a big handicap preventing the Yogic model being universal. Both life processes and death are related to availability (or lack of) prana; hence, it is vital this lacuna is addressed urgently. However, this may not be resolved in any foreseeable future!

There is a profound problem with the model presented in AM also. Dr. Szent-Gyorgyi has mentioned in one of his writings that the biochemical model in AM is an incomplete one; we need to go one step lower (or, subtler), namely measure electron availability and their movement within molecules in health

and disease [3]. This could not only enhance our understanding of biological processes at the most subtle level; it could also provide therapeutic modalities that are not even talked about presently! This electron transport within and between cells could be manipulated through procedures such as humming, mantra chanting, pranayama practices, music etc. Further, since electrons seem to play a key role in health maintenance, this level of understanding and measurement could open up completely new ways of understanding the biological process of health and disease; it could also provide an overlap with the prana principle of Yoga.

Thus, life processes and even a definition of death is possible through monitoring electron availability and transport. Dr. Szent-Gyorgyi has indeed opened a new door for enquiring into the fundamental processes of human life itself.

CONCLUSION

In conclusion, we can say that both Yogic sciences and Allopathic Medicine have some basic postulates that are not amenable to proof as in macro-Physics. As Dr. Szent-Gyorgyi has pointed out, the electronic exchanges in biology are not even mentioned; however, they are the most fundamental aspects in biomedicine. As mentioned earlier, there is a huge lacuna in our knowledge base because of this limitation in our understanding these processes at a most fundamental level. It is possible the availability and movement of electrons could cause a disorder in the biological system and such imbalances could be overcome through readjustment of electron configuration intra- and inter-cellularly! It may also be possible to achieve this correction through vibratory inputs (read: mantra chanting, music and other intonation methods). Though there are some efforts in these directions, presently the attempts are more intuitive than based on logic and experimentation.

Where does all these leave us with integration



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MSc

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Highlights of MSc Yoga Lifestyle and Stress Management:

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

Job Scope:

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

Details of the Course:

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we started with - integrating Yoga with AM in treating patients. Though there is no common ground for integration, in both systems we deal with body/mind/spirit in some nebulous and undefined way. After all for the client, getting well is the priority, the philosophical underpinnings are not critical to start with. It is possible we start with a care of the patient which is intensive and directed as in AM and once the client is sufficiently well, move on to life style adjustments and outlook modifications needed for a healthy future. Thus, the two systems complement each other in bringing resolution to the crisis that all of us go through some time in our life.

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Prashanti Kutiram, July 13: The **Board of Studies (BOS) meeting of the School of Physiotherapy** took place in Tarangini Board room, focusing on curriculum review and other pertinent matters. The first-year curriculum was meticulously reviewed and suggested few changes were incorporated. Yoga component was split across all 4 years. The BoS members visited the Physiotherapy department and Anvesana Research Laboratories, followed by an interaction with the Hon'ble Vice Chancellor, Dr. B R Ramakrishna.



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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.

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Center for Energy Research

Fortnight Bulletin #009 | 5th July 2023

New Horizon - SeeGen



The International Conference on Condensed Matter Nuclear Science (also popularly known as International Conference on Cold Fusion) has a long history dating back to 1990. The first meeting was held in Salt Lake City, USA. Since then, the location has rotated between Asia, Europe and North America. The most recent ICCF conferences were conducted in Assisi, Italy (2019) ICCF-22, Xiamen, China (2021) ICCF-23 and Mountain View, USA (2022) ICCF-24. The 25th International Conference on Condensed Matter Nuclear Science (ICCF-25) will be organized in Szczecin, Poland during August 27-31, 2023. 80 research papers on LENR from 23 countries will be discussed in the conference, where major share is from USA (34%).

CER had been presenting either poster or paper in every conference since 2019. For this year's conference, a paper from CER titled "**Exploring the Potential applications of Low Energy Nuclear Reactions**" got accepted for presenting in the conference.

In the meantime, the research at CER is going with good pace and continued working on generating excess heat. The reactor designs are continuously improved to give aesthetic look to

the reactor as this is the time to go for field test of the room heaters. The devices are named as SeeGen (**Sustainable Excess Energy Generator**) and these heaters may find best applications in army bunkers, submarines and also in space research with suitable modifications.

The salient features of these room heaters are the following:

The heat generated here is clean, safe, green, sustainable, and portable, at affordable cost. The device is also scalable and easy to handle. The device is small in size with the dimensions of 156 mm length and 70 mm Dia and easily mass produced.

Mr. B C Datta, Vice-President, Corporate Affairs, *Ola Electric* along with Mr. Ramesh Venkatraman, Founder & CEO, *Idea Valley Consulting & S-VYASA venture Lab* enabler visited CER. Both got thrilled to see the performance of the SeeGen and requested to supply 3 working devices to test inside the army bunkers located at remote locations. In army bunkers currently they use either charcoal or kerosene as a source of energy, which produces Carbon Monoxide while burning and is very dangerous to health.



The 3 devices will be reaching the army camp soon will undergo field testing as a SeeGen. Research team is eager to collect data and improve the design, performance, operation etc. As per the tests conducted at CER & IIT Guwahati, the device has worked for 3 months on 24 x 7 basis. As the SeeGen is designed to work with heater input from a commercial grid, it has to be supported accordingly.

However, CER also has a standalone solution which can work in grid-less remote locations. CER is in dialogue with VCs, accelerators and donors for generous support to this effort of National importance and Global necessity.

The CER Team is also working with experts from Amity University for collaboration and product improvements.



July 21: S-VYASA and Sushrutha Ayurvedic College & Hospital signed MoUs respectively with College of Ayurveda & Yoga Therapy, Milton Keynes, for propagating & encouraging Yoga & Ayurveda culture in UK.



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Yogi Vivekananda - 26

Sri Krishna in the Bhagavad Gita declares that he will look after the welfare of those devotees who think of him and live a yogic life in tune with divinity. Swami Vivekananda has been leading a yogic life throughout. He has annihilated egoism. He has always surrendered his all at the feet of divinity. In Shri Ramakrishna, he has faith and in him he has seen divinity. Therefore, swami Vivekananda's every thought, word and deed or guided and governed by God.

At the parliament of religions, it is the divine force that has spoken cosmic truth with universal love. When he said sisters and brothers of America, it was cosmic mother who prompted him to speak of universal brotherhood.

Whenever swami Vivekananda was at cross roads in a dilemma, it was divinity that guided him to the right goal in a right way. When Vishwanath Datta, father of swami Vivekananda passed away the family was in deep sorrow, suffering and poverty. It was then that the divine direction was given to swami Vivekananda to plunge into divine activity as a wandering monk. Swamiji in obedience to the cosmic call became a patriotic monk and went around the country to study the mankind. On the 25th December 1892, he reached the southernmost tip of the land at Kanyakumari. In the midst of the three seas, he found a solitary rock and he swam to eat. Once again, he was in the horns of dilemma with regard to his future force of activity for the welfare of humanity.

Once again, the divine hand came to his rescue and held him by hand to take him to the west. From Kanyakumari he proceeded to Chennai following the divine direction once again in Chennai he was unable to decide whether he should accept the money collected by Alasingaperumal to meet the cost of the travel to go to the US. He, in tune with the

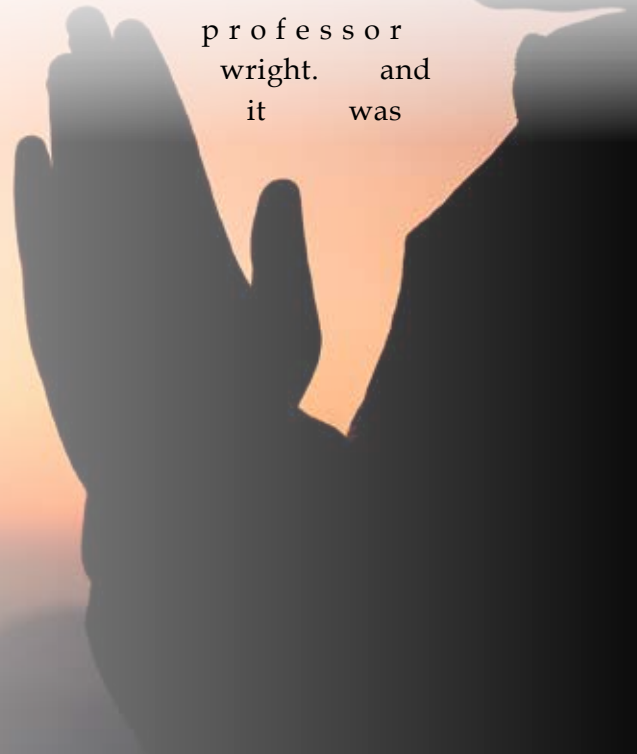
■ *Dr. K Subrahmanyam*
Advisor to Chancellor
S-VYASA



heart of a generous help, offered that money for poor feeding. Admiring his kind nature and selflessness, divinity in the form of a green signal from holy mother Sri Saradadevi directed him to go to Chicago with the money offered by the youth of Chennai.

In 31st May 1893, he proceeded to the western countries by ship from Mumbai. He reached the west on the 31st of July 1893. Once again, he was in difficulties since the parliament of religions would commence only on the 11th of September 1893. Mysteriously divine help came to him in the form of miss Sanborn to look after him in Boston. It was she

who introduced
him to
p r o f e s s o r
wright. and
it was





professor wright who wrote to professor Barros about swami Vivekananda. All these was nothing but divine hand helping and guiding heart of selfless love.

Once again in Chicago, when swami Vivekananda was unable to find professor Barros, it was Mrs hale who came to his help and introduced him to professor Barros.

If we observe the life of Swami Vivekananda, we find he was taken care of by god always. Sri Krishna or the divinity fulfills the promise that devotees who always think of god are righteously and rightly guided by god.



YIC (Yoga Instructor's Course) Batch - 240, June 2023



47th Batch of YIC
@ Patanjali Yoga Training
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July 6: As a part of **Consultancy Programme, a Wellness Workshop** was conducted for the **Senior Executives of Centre for Development of Advanced Computing (C-DAC) Bengaluru**. It was a 3-days workshop. This is the second wellness program organised by S-VYASA to the C-DAC employees exposing them to positive health & living.



July 10: The **CEO of Image Management, Noida, New Delhi**, visited S-VYASA and gave his valuable inputs.



July 12: The **Primary School Students from Giffy Kidz, Bengaluru**, visited S-VYASA as the part of their Education Trip. The faculty of School of Yogic Sciences organized Yogic Games (Krida Yoga) and exposed the young children to the field of Yoga shown them around the campus.



July 3: S-VYASA is known for Guru-Gruha Vasa Parampara, **Gurupurnima** celebrations were conducted by all the students, teachers and other inmates of Prashanti by doing archana for the Adi Guru 'Yoga Dakshinamoorti'. After completion of the same, the Guru of Prashanti, Hon. Chancellor, Dr. H R Nagendra ji gave his Blessing, to all in the Shruti Mandir, Prashanti Kutiram.





July 17: In association with Rhythms, College of Fine Arts was launched at S-VYASA



July 21 & 23: Workshop for Youth Empowerment held at Prashanti by Essae Foundation.



On July 22, 2023, **BMS College of Engineering** in Bangalore sent 60 students (both undergraduate and graduate) and five faculty members from the Department of Medical Electronics Engineering to visit the **S-VYASA Campus**. Professor Dr Vijayalakshmi organized the industry visit to allow the students to see the Anvesana Research Labs.



Prashanti Kutiram, July 15: As part of the **NSS activity**, under the guidance of our NSS Coordinator, Mr. Kiran Kumar, all the students of **The School of Yoga and Naturopathy Medicine (TSYNM)** participated in **Swachha Prashanti** program by cleaning the space around the TSYNM and collected the waste. As part of S-VYASA's one of the principles to imbibe Karma Yoga among students, the program happened with active participation of TSYNM students and staff as well to encourage them about the same.



■ Prashanti Kutiram, July 14: The **58th Executive Council Meeting** was conducted in Tarangini Board Room. The **Executive Council Members** - can be seen.

July 14: The **56th Academic Council Meeting** was conducted in Prashanti. Apart from the internal academic council members of S-VYASA, the external members attended through both on line & offline meeting.



Prashanti Kutiram, July 19: S-VYASA facilitated the **Best Room Awards** for various the students staying in the hostel. A total of 32 students were awarded for the best rooms in both the boys and girls hostels for the BAMS and BNYS programmes. Out of the 400 rooms in each hostel, the top two rooms were selected based on their exceptional cleanliness and material organization. These students demonstrated outstanding efforts in maintaining a tidy and organized living space, setting a high standard for others in the hostel.



Faculty Recreation Staff Welfare Programme



July 15: The management of S-VYASA had arranged a staff outing under Staff Welfare Programme.

The staff members started journey towards Sri Revana Siddeashwara Betta (SRS), as first point around 08.00 am. After completing a delicious breakfast all staff members started for trekking of approx. 1 km. It was a steep stair climb. All explored the area on their own which was an incredible experience and the view from the top was mesmerizing.

After completing the place, all moved towards 'Talakadu' where there was Cauvery River. All enjoyed the dip in the cool Cauvery River water. Some people played in the water others took ride in the round unique boat.

After completing Talakadu, lunch was arranged at the farm house of the Director Finance and Administration, Dr. Dayanand Swamy. The food was warm and delicious and the hospitality was heart melting. Hon'ble Chancellor, visited the placed and joined all the staff members for lunch and gave his blessings to all.



The next destination of the trip was Somanathapura. The Chennakesava Temple also known as Keshava Temple, was a Vaishnava Hindu temple built on 13th Century on the banks of River Cauvery at Somanathapura, Karnataka. The Archaeological Survey of India has declared it as a heritage site.

After completing the temple visit, bus moved towards the campus Prashati Kutiram.

This event was very useful to know our colleagues better and created a healthy environment to work along with interpersonal relationship. Also, gave break from monotonous work revitalized all staff to perform better and be more productive.

The staff members of S-VYASA thank the management for arranging such wonderful trip for all the faculty members.





LMS Training for Staff Members at S-VYASA



Introduction:

This report outlines the LMS (Learning Management System) training organised by IQAC at S-VYASA for faculty members. The training aimed to familiarize the participants with the functionalities of the Learning Management System, including signing up, creating usernames and passwords, adding students, and admin accounts. The training aimed to equip the staff with the necessary skills to effectively use the LMS for academic purposes.

Training Overview:

The LMS training was held on 25-07-2023 and was attended all the faculty members from various departments across the university. The training was organized in Sruthi Mandir and was led by Mr. Sumanth.

Training Objectives:

The main objectives of the LMS training were as follows:

1. To introduce staff members to the university's LMS platform and its benefits.
2. To demonstrate the process of signing up and creating individual user accounts.

3. To teach participants how to add students to their respective courses within the LMS.
4. To instruct the principal on how to add professors and grant them appropriate access.

Training Content:

The LMS training was divided into several key segments:

1. Introduction to the LMS:

- Overview of the LMS software.
- Explanation of its key features and functionalities.
- Discussion on the benefits of using the LMS for both academic and administrative purposes.





2. User Registration:

- Step-by-step guide on signing up for the LMS.
- Participants created their individual usernames and passwords.
- Detailed explanation of password security and best practices for account protection.

3. Adding Students to Courses:

- Demonstration of how to add students to specific courses within the LMS.
- Explanation of different user roles and permissions within the platform.
- Discussion on the importance of accurate student data and maintaining confidentiality.

4. Managing Professor Accounts:

- Instructions for the principal on how to add professors as users on the LMS.
- Overview of professor-specific features and tools available within the platform.
- Emphasis on maintaining data accuracy and managing access rights for professors.

Conclusion:

The LMS training organised by IQAC conducted at [S-VYASA] was successful in providing staff members with the necessary skills and knowledge to effectively use the LMS platform. Participants learned how to sign up and create their own usernames and passwords, enabling

them to access the system and perform their respective tasks. Furthermore, the principal was equipped with the ability to add professors and manage their accounts within the LMS.

The implementation of the LMS is expected to enhance the teaching and learning experience for both students and faculty, streamline administrative processes, and improve overall efficiency in managing academic activities.

Recommendations:

To ensure the successful adoption and utilization of the LMS, the following recommendations are provided:

1. Regular follow-up training sessions should be conducted to reinforce knowledge and address any queries or issues that may arise.
2. Encourage faculty members to actively use the LMS by promoting its benefits and advantages.
3. Create documentation and video tutorials to serve as quick references for staff members using the LMS.
4. Periodically review the LMS usage statistics and gather feedback from users to identify areas for improvement and future enhancements.

Overall, the LMS training marks a positive step towards embracing technology in education and will contribute to the continued growth and success of S-VYASA.



9th IDY celebration by Shree Yoga Vijnana Kendra Yelahanka New Town, Bengaluru



June 19-21: 3-days Yoga Session at **Rail Wheel Factory**, New Town, Yelahanka



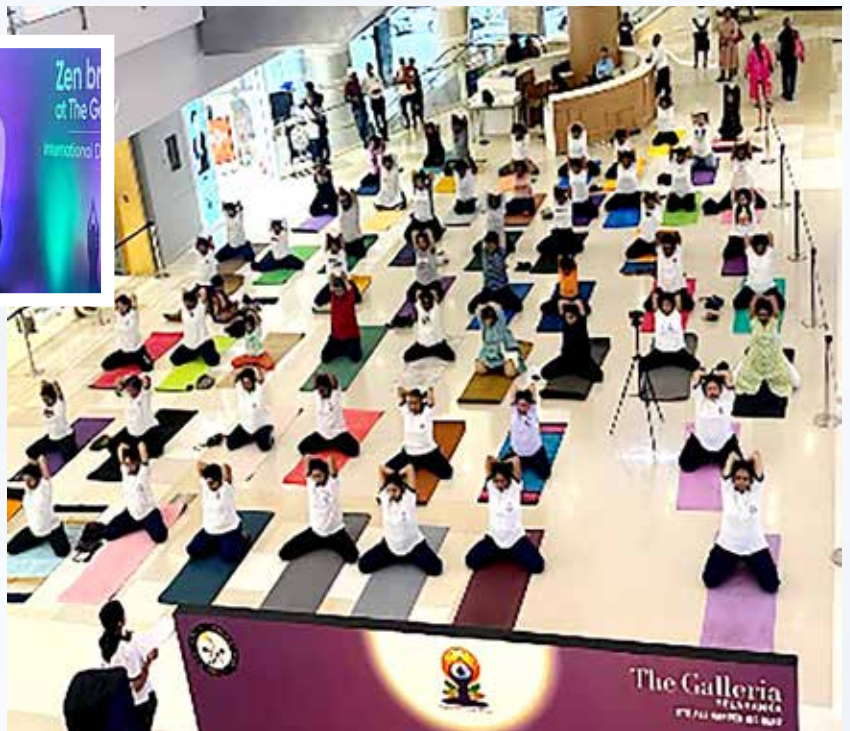
3-days Yoga Session at **Power Grid Corporation**, Yelahanka. Around 100 participants including executive officers and staff were there.



June 19: **Galleria Mall**, Yelahanka



KRLS School, Domlur, Bengaluru. Around 500 students participated.





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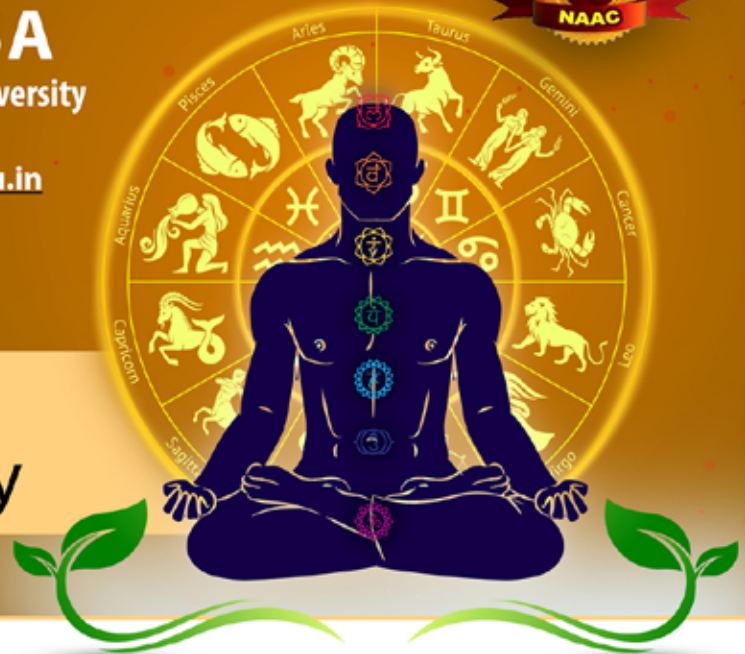
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Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA, Deemed to be University) conceptualized the BSc Yoga and Vedic Therapy (BSYVT) from Yoga - Spirituality Division to produce Yoga and Vedic Therapy Experts/ Masters who would become the exponents both in the field of Yoga therapy as well as the Ancient Vedic Healing System.

Highlights of the Course:

- Theoretical Aspects of Yoga from Classical Scriptures and Practical Aspects of therapy with Arogyadhama Training.
- Understanding of Yoga Biomechanics with the basics of Anatomy and Physiology
- Health concepts and practices from Indian Medicinal System (Ayurveda)
- Common Ailments and Influence of Planetary system through Medical Astrology
- Understanding of Evidence Based Healing Mechanisms of the Sacred Fire Ritual Therapy (Yajna Therapy), Sacred Sound Therapy (Music Therapy) to restore and enhance Eco Balance and Personal Spiritual Growth.
- Advanced and Traditional Scriptures Based Meditation Techniques.

Proficiency: To produce outstanding teaching professional of Philosophy and Practice of Yoga, Vedanta, Yajna Researches, Medical Astrology and as Health Consultants/ Counsellor to provide Integrated Approach of Yoga Therapy (IAYT).

Job Scope: The course supports both for Self-Employment as well as Getting Recruited in Reputed and Recognized Health and Wellness Institution as Academician, Researcher, Yoga and Wellness Consultant, Trainers Therapists and Vedic Healing Therapists.

As per National Education Policy - 2020, Bachelor Degree is of 4 years:

- A student who leaves after completing 1 year will get UG Certificate in YVT.
- A student who leaves after completing 2 year will get UG Diploma in YVT.
- A student who leaves after completing 3 year will get UG Degree in YVT.
- A student who leaves after completing 4 year will get honor's Degree in YVT.

Details of the Course:

Eligibility: 10+2 with 50% marks
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Admission Ends on: 31st July 2023

Contact: Ms. Mandumula Maheshwari

WhatsApp Contact: +91-73306 20730

Email: mandumulamaheshwari@svyasa.edu.in



Scan here to apply



9th IDY by Chiranjiv Foundation, Pune

Chiranjiv Foundation, Pune, Maharashtra, Managed by Founder Director Dr Sunanda Rathi & Supported by Shri Ramkumarji Rathi witnessed a series of remarkable events to commemorate International Yoga Day.

Various organizations and institutions came together to celebrate this special day in a unique and inspiring way, showcasing the transformative power of yoga. From educational institutions to old age homes, professionals to special schools, the city united to promote the practice of yoga and its benefits for individuals of all ages and backgrounds. The activities were spread over one week headed by Dr Sunanda Rathi with her qualified trained staff

Acharya Vijay Vallabh School, Bhavani Peth, Pune

On June 20th, Acharya Vijay Vallabh School organized a stress management session for its teachers and staff. The session, held from 11:30 am to 01:30 pm, aimed to provide effective techniques for managing stress through the practice of yoga.

Balkalyan Sanstha, Aundh, Pune

On June 19, Balkalyan Sanstha celebrated the International Yoga Day by hosting a program



that featured yoga trainers demonstrating the Ayush protocol. The program was recorded and a link was created to allow special schools from all over Maharashtra to participate on June 21, resulting in a unique and widespread celebration.

Renowned Scientist & Ayurvedacharya Dr. Bhushan Patwardhan's Seminar at Sakal Swasthyam

Dr. Bhushan Patwardhan, in an interview conducted by Dr. Sunanda Rathi, shed light on the importance of Indian ancient sciences for the youth. The seminar, held at Balshiakshan Mandir, Kothrud, Pune, aimed to explore the





timeless knowledge of ancient sciences and their relevance in modern lives. Participants discovered techniques to enhance physical, mental, and spiritual well-being.

Mahaveer Pratisthan, Bibvewadi, Pune

On June 21, Jito, a Jain Ladies Organization, arranged a special program for women at Mahaveer Pratisthan. From 6:30 am to 8:00 am, the event offered a platform for women to engage in yoga and experience its numerous benefits.

MPF Stress Management Seminar for Professionals

On June 25, Mahesh Professional Forum organized a three-hour stress management seminar for professionals, including Chartered Accountants, Company Secretaries, Lawyers, and Engineers. The seminar, held at Babaramdev Mandir in Kothrud, Pune, introduced techniques to manage stress effectively through yoga practices.

Unique Celebration at Old Age Home Niwara

On June 28, a unique celebration took place at Niwara, Patrakar Bhavan, Pune, to mark International Yoga Day. The event showcased the yoga performances of the elderly residents, who have dedicatedly practiced yoga for the past three years. Dr. Sunanda Rathi of Chiranjiv Foundation felicitated the participants, appreciating their commitment to yoga. The celebration also coincided with Dr. Sunanda Rathi's birthday, adding an extra layer of joy to the occasion.



Yoga for Creativity at Arena Animation Institute

On July 1, Arena Animation Institute celebrated its 25th anniversary by organizing a yoga program for students, emphasizing the role of yoga in enhancing creativity. The event aimed to showcase how yoga can inspire and nurture the creative abilities of individuals.

Students of CODE in Contact Program, July 2023



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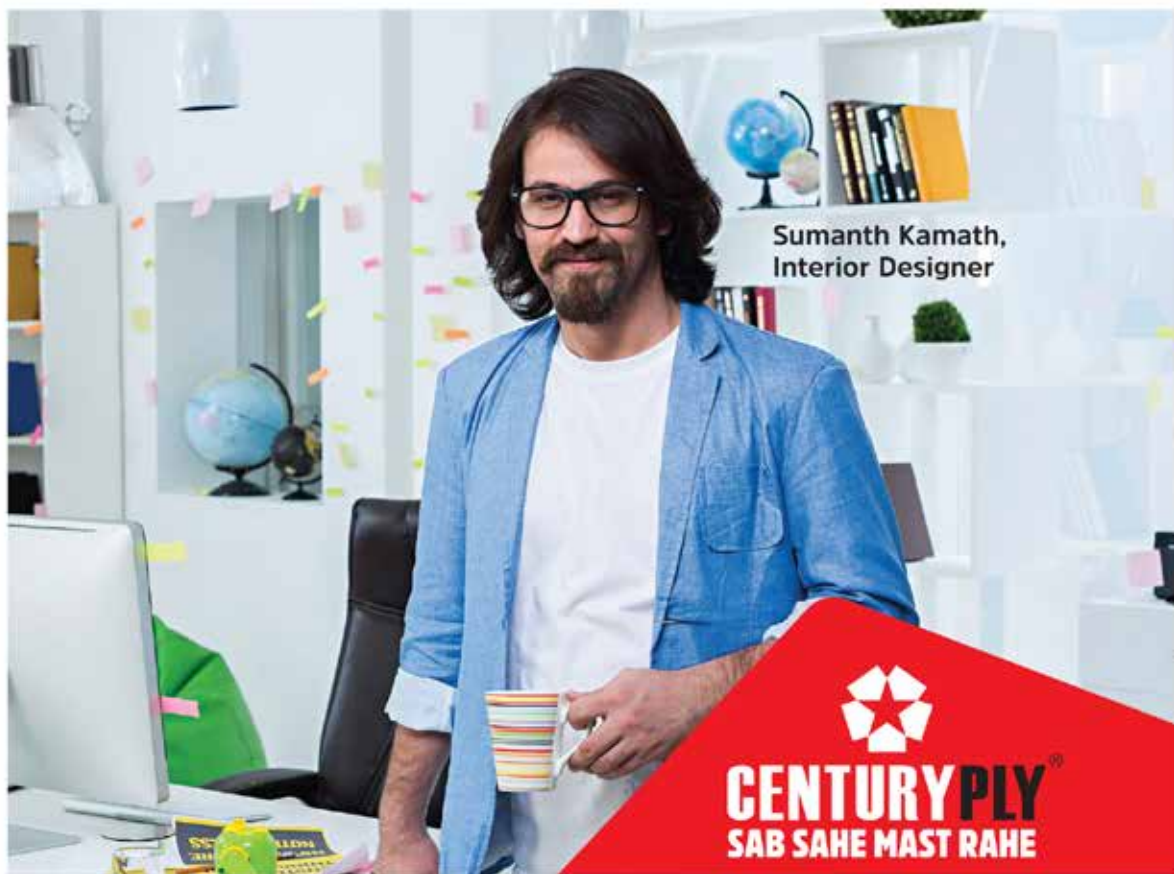
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