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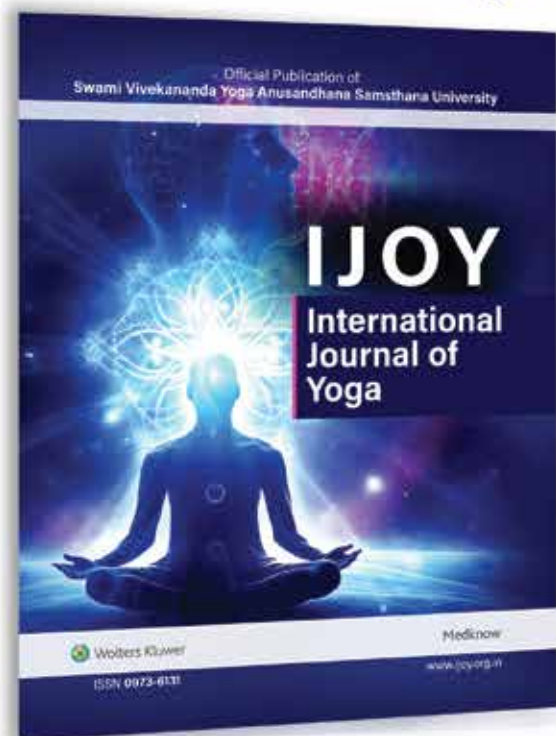


A Delegation from S-VYASA,
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Dr. H R Nagendra met
the **Hon'ble Prime Minister,**
Shri Narendra Modi ji
and congratulated for his
third consecutive term in the office.



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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
- ▶ 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
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Subscription Rates:

- ▶ 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.

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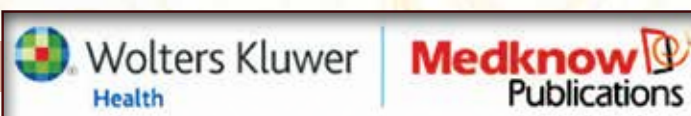
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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसुखा सुखा

Vol.XL No.8 August, 2024

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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

Launching our New Programs at Satva Global City Campus



My dear Brothers and Sisters,

Our new programs in Engineering, Management, Computers, and Allied Sciences at the Satva Global City campus are a beacon of innovation and holistic education. In today's fast-paced world, professionals are increasingly burned out due to stress, late nights, poor diet, and constant mobile engagement. Alarmingly, heart attacks have shifted from affecting those in their 60s to those in their 20s.

For over 30 years, our research has focused on addressing these challenges. We've developed an integrated approach using Yoga Therapy, which will now be incorporated into our curriculum. This not only prevents burnout and can deal with non-communicable diseases (NCDs) effectively, but also imparts essential professional skills through yoga-specific modules.

Satva Global City, a premier IT hub in Bengaluru with over 20 companies and 30,000 professionals and workers, provides our students with unparalleled opportunities. They will receive hands-on training and mentorship from industry experts, ensuring job readiness. Remarkably, students will start earning from the second year as part of their education.

In addition to our science and management divisions, the humanities division offers new programs in music, dance, drama, fine arts, and sports. Being launched soon, we starting this August, we invite our alumni and well-wishers to encourage their loved ones to join this unique venture at S-VYASA this month. Together, we can pioneer a healthier, more balanced professional journey.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

The observance of Guru Purnima signifies the importance of Guru (a teacher) in an individual's life. It takes us back to the lineage which dates back to thousands of years called Guru Shishya Parampara which aims at preserving and transmitting knowledge over generations. Guru Purnima is also celebrated as Vyasa Purnima, which serves as a solemn occasion to honour Maharshi Veda Vyasa, the ancient Saint who meticulously compiled the four Vedas, 18 Puranas, and the Mahabharata.

The modern education system is primarily focused on producing specialized job seekers to fulfil their materialistic desires, career prospects, but fails to promote their moral values and spiritual evolution. The dedication and respect towards their educators is highly compromised. Peace, integrity, and modesty are noticeably reducing in the lives of students.

Bharat has a long-standing tradition of man making education. During the Vedic period, students were not only taught various subjects but also received lessons on leading a disciplined, ethical and cultured life. The home of a Guru or teacher used to serve as the centre of learning, where the students, lived and learned from their teacher, known as Acharyas.

The sculptor or carver meticulously shapes a block of stone into an idol, showing no negligence until the work is finished. Likewise, the Guru diligently works on the disciples, cutting away layers to reveal the true essence within and transforms the normal human being (disciple) into a knowledgeable

evolved person, ready to illuminate the path for others. However, the disciple must exhibit sincere dedication and complete surrender to receive the Guru's ultimate grace.

As mentioned in Advaya Taraka Upanishad, Śukla-Yajurveda:

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः ।

अन्धकारनिरोधत्वात् गुरुरित्यभिधीयते ॥१६॥

*guśabdastvandhakārah syāt ruśabdastannirodhakah |
andhakāranirodhatvāt gururityabhidhīyate ||16||*

The word "gu" in *guru* stands for darkness or ignorance (*andhakara*) and the word "ru" signifies the eradication of darkness or ignorance. Thus, whosoever has the ability to eliminate darkness and thereby bring light into one's life should be called a *guru*.

Parents, driven by ambition, often measure their children's intelligence solely based on their grades. Implementing the ancient education system could shift the focus to individual values and talents instead, allowing students to thrive in their areas of interest. This would not only help develop strong character, but also reduce the intense competition and stress that often leads to anxiety and depression. S-VYASA, as an academic establishment has continuously endeavoured to establish a holistic education system that integrates the finest aspects of gurukula based education along with modern scientific inquiry. It's my privilege to wish all the parents who believed in S-VYASA and the students a happy and blessed Guru Purnima.

With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru



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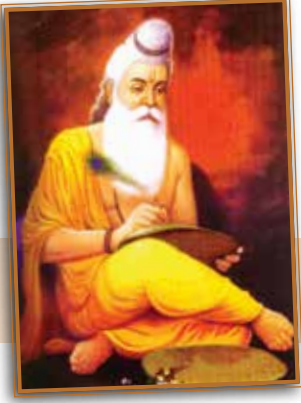
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ब्रह्मसूत्रम् (Brahmasūtram)

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



समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य (ब्रह्मसूत्रम्-४-२-७)

Samānā cāsṛtyupakramādamṛtattvaṁ cānuṣya (Brahmasūtram-4-2-7)

Meaning: And common (is the mode of departure at the time of death for both the knower of the Saguna Brahman and the ignorant) up to the beginning of their ways; and the immortality (of the knower of the Saguna Brahman is only relative) without having burnt (ignorance).

This Adhikarana discusses details about the journey which occurs when a human being discards the present physical body and prepares for further journey. The very commutation starts when a seeker is merging oneself in speech (as described in earlier Adhikaranas) after departure; speech into mind, mind into Prana etc. Considering physical indicators and other physiological functions, it is dropping one after the other, to the subtlest namely Jivatma (individual) form ultimately. That is how the process of departing starts. Now the question is whether it happens to all type of travellers, irrespective of Karma accumulation which enacts as a driving force in everything especially in journey after death.

Some opine that step-by-step merging of gross into subtle, subtler and subtlest happens only to an ordinary layman who got into the loop of vicious circle of birth and death for Punya and Papa (Samsara). Contrary to the ordinary common life, those who become Brahman by experience (*Brahmavid Brahmaiva Bhavati*), for Vidwans, are not bound by force to depart in a similar fashion after death. Brahma Jñānīs conclude the final journey and depart forever, never coming back. It is the privileged class of humans for having done more Punya Karma previously. The difference between Jnanis and

Ajñānīs, lies in levels of wisdom, removal of residual Karma and preparedness. Therefore, it must be considered, the process of departure said earlier will be applicable only to layman, not to the realised Vidwans. This opinion is presented by Purvapakshi. Siddhanti says that the procedure is common to all the people; realised and unrealised till they find the respective ways. Physical existence and associated levels of reality would follow the norm by default. At the later stages, the merging deviates depending upon Karma Phala. For Jnanis, Atma travels through Sushumna Nadi, originating from heart, going beyond this body, entering into Devayana Marga (the path of Devatas up to Brahma Loka), starting from Bhūh, Bhuvaḥ, Swaḥ, Mahaḥ, Janaḥ, Tapaḥ, Satyam up to Satyalokam. The common man travels through some other Nadi, other than Sushumna (Puritat-Nadi, Moksha Nadi, Brahmaandra, top of our brain) and gets a new life form depending upon Karma Phala, again to spend and accumulate Punya and Papa. However, at the time of death, as said in Chandogya, it happens as, "When a man departs from here his speech merges in his mind, his mind in Prana, Prana in fire and fire in the Highest Deity" for everyone.

Samsaris, willingly participating in the circle of birth and death, will always be under the clutches p20 ►►



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Yogopanishad-sara – 2 Amṛtanāopaniṣad

Introduction

In the previous article, Advayatārakopaniṣad, the first among the twenty Yogopaniṣads, was discussed. It was observed that the Upaniṣad integrates Vedāntic Advaita principles with practices and concepts resonating with Haṭha Yoga traditions. These include specific practices like śāmbhāvī mudrā, which involve techniques for internal concentration and external gazing, commonly found in Haṭha Yoga texts.

We will now examine the second in the series, Amṛtanāopaniṣad. It will be interesting to understand the nature of its content, which simultaneously embodies Yogic and Upaniṣadic elements.

About

This Upaniṣad belongs to the Kṛṣṇa Yajurveda tradition, according to the commentator Upaniṣad Brahmayogin¹. There are 38 mantras in this Upaniṣad. The shanti mantra for this Upaniṣad is Saha nāvavatu, similar to other Kṛṣṇa Yajurveda Upaniṣads like Kaṭhopeniṣad Brahmānandavallī

1 इह खलु कृष्णयजुर्वेदप्रविभक्तेयं अमृतनादोपनिषत् । iha khalu kṛṣṇayajurvedaprovibhakteyam amṛtanādopaniṣat | (p.11, Mahadeva Shastri, 1920)

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



and Bhṛḡuvallī. The traditional commentator, Upaniṣad Brahma Yogin, provides an interesting orientation to the Upaniṣad, stating that –

*Puruṣārtha (Moksha) is attained by people with a pure mind through the tools of śravaṇa etal. For those with an impure mind, it is essential to practice the six limbs of Yoga along with the Upāsanā of Brahman. Therefore, the unique contribution of this Upaniṣad is the prescription of Yoga with six limbs as a means to cleanse the mind, preparing it for the realization of Brahman.*²

The Amṛta Nāda Upaniṣad likely received this name because it discusses the Upāsanā of the eternal (Amṛta) Nāda (Praṇava), i.e., Praṇavopāsanā, in verses 2-4, right at the beginning.

2 विशुद्धचित्तानां श्रवणाद्युपायदेव पुरुषार्थसिद्धिः मलिनचित्तानां ब्रह्मोपासनाविशिष्टषडङ्गयोगाभ्यासद्वारकज्ञानेन पुरुषार्थसिद्धिः अस्यामुपनिषदि प्रतिपाद्यते । viśuddhacittānāṁ śravaṇādyupāyādeva puruṣārthasiddhiḥ malinacittānāṁ brahmopāsanāvīśiṣṭaṣṭaṅgayogābhāyāsadvārakajñānena puruṣārthasiddhiḥ asyāmuṇiṣadi pratipādyate (p.11,12, Mahadeva Shastri, 1920)





Contents of the Upaniṣad

As highlighted earlier, the central aspect of the Upaniṣad is the Ṣaḍaṅga Yoga, also known as the Yoga of the Six Limbs. These six limbs are detailed in verse 6, which states –

प्रत्याहारस्तथा ध्यानं प्राणायामोऽथ धारणा ।
तकश्चैव समाधिश्च षडङ्गो योग उच्यते ॥६॥

*pratyāhārastathā dhyānani prāṇāyāmo'tha dhāraṇā ।
tarkaścaiva samādhiśca ṣaḍaṅgo yoga ucyate ।। 6 ।।*

As evident the six limbs are –

a) pratyāhāra b) dhyāna c) Prāṇāyāma d) Dhāraṇā
e) Tarka and f) Samādhi.

Let us discuss the the six limbs as presented in the verses of the Upaniṣad.

1. Pratyāhāra (verse 5)

It is intriguing to note that while verse 6 presents the list of six limbs beginning from Pratyāhāra , verse 5 itself defines Pratyāhāra . It advises that Pratyāhāra involves visualizing the five objects of the senses and the extremely fickle mind as rays emanating from Consciousness.

2. Dhyāna/ Praṇavopāsanā (verse 2-4)

As mentioned earlier, the second limb of the Ṣaḍaṅga Yoga is defined several verses before Pratyāhāra. Dhyāna is prescribed through the chanting of Omkara and visualization based on the allegory of the chariot, similar to the Kaṭhopanishad.

The visualization unfolds as follows:

Omkara represents the chariot (Ratha), with Vishnu symbolizing Buddha as the charioteer. One should seek the abode of Brahman through worshipping Rudra. According to Upaniṣad Brahma Yogin, worshipping Rudra in this context involves meditating upon pure consciousness³. (verse 3) Once the mind grasps the nature of

3 रुद्रः प्रत्यगात्मा तदाराधनं व्यष्टिसमष्ट्यन्तःकरणवृत्तिसहस्रभावाभावप्रक
शकप्रत्यगस्मीत्यनुसन्धानं तदेक- निष्ठत्वं तत्परत्वमित्यर्थः । *rudraḥ
pratyagātmā tadārādhanani vyasṭhisamaṣṭyantarāṇavṛtti
sahasrabhāvābhāva-prakāśakapratyagasmītyanusandhānani
tadeka- niṣṭhatvani tatparatvanityarthaḥ ।*

consciousness, according to Verse 3, the chanting of Omkara and the visualization of the chariot can be relinquished. Instead, one should abide as pure consciousness, the indivisible One, as described in Verse 4.

3. Prāṇāyāma (verses 7-14) (verses 31-37)

It is interesting to note that among the six limbs, Prāṇāyāma receives considerable emphasis in this text, with multiple verses dedicated to its practice. Initially, Verse 7 describes how cleansing occurs through Prāṇāyāma. Verse 9 provides the definition of Prāṇāyāma, while Verses 10-14 list and define its three types: Pūraka, Recaka, and Ruchira (Kumbhaka). Later, from Verses 31 to 37, Prāṇāyāma is further elaborated upon. It is interesting to note that the term Ruchira is used for Kumbhaka in this text.⁴

The Prāṇāyāma definition is the same as that of the one which is described in various other texts – which is - *chanting of vyāhṛti omkāra and śiras along with Gāyatrī mantra thrice while holding the breath is called as Prāṇāyāma.* (Verse 10) Nothing new is stated with regard Recaka (verse 10). The commentator clarifies that Pūraka can be done through the left nostril, right nostril or through the mouth⁵. The Upaniṣad compares inhalation to drawing water through the stem of a lotus (Verse 12). Regarding Kumbhaka, mentioned in Verse 13, Upaniṣad Brahma Yogin clarifies it as Stambha Vṛtti Kumbhaka—ceasing to breathe in or out.⁶ The Upaniṣad further advises that during such Kumbhaka, one should remain as if blind, deaf, and dead to distractions (Verse 14).

In the later part of the text (Verse 31-37), the Upaniṣad describes the well-known seats of Prāṇa (Verse 34) and introduces a previously unknown concept: the colors associated with each of the five

4 अत्र रुचिरशब्दः कुम्भकवाची रेचकपूरकसहपठितत्वात् । *atra
ruciraśabdah kumbhakavācī recakapūrakasahapaṭhitatvāt*
(p.15)

5 इडया पिङ्गळया शीतल्या वा वायुः ग्रहीतव्यः । *idayā piṅgāṣayā śītalayā
vā vāyuh grahītavyaḥ* (p.16)

6 योगी रेचकपूरकव्यापारमकृत्वा एवं वायुस्तम्भनभावं नियुञ्ज्यादिति *yogī
recakapūrakavyāpāranakṛtvā evaṁ vāyustambhanabhāvaṁ
nīyujjyāditi* (p.17)



divisions of Prāṇa (Verses 35-37). It mentions that the number of breaths taken in one day and night is one lakh thirteen thousand and eight (1,13,108), possibly to emphasize the constant movement of Prāṇa in the region of the heart (Verses 31 & 32). The text further indicates that when Prāṇa, with these attributes, pierces and reaches Brahmarandhra at the top of the head, there is no rebirth for such an individual (Verse 38).

4. Dhāraṇā (verse 15)

The Dhāraṇā described here differs from that stated in the Yogasūtras. While in the Yogasūtras it involves fixing the mind in one place within or outside the body (Deśabandhaḥ Cittasya Dhāraṇā, PYS 3.1), here Dhāraṇā is described as *"the reduction of all thoughts in the mind and holding the mind on the indwelling pure consciousness."*

5. Tarka (verse 16 a)

The act of inference, when not opposed to textual authority, is termed as Tarka. It is quite unique to see Inference included as one of the limbs of Yoga. It is noteworthy that inference is also counted among the Pramāṇa Vṛttis in the Yogasūtras (Ref: Pratyakṣānumāṅgamāḥ Pramāṇāni PYS 1.7).

6. Samādhi (verses 16 b, 17-24)

Samādhi is uniquely defined as *"seeing oneself as similar to everything – as everything around is only consciousness"* (Verse 16b). In the following verses, the Upaniṣad describes the prerequisites and preparations required to attain this state of Samādhi. This includes ensuring cleanliness of the place, assuming a firm asana, inhaling breath, and focusing on the Agni in the mūlādhāra and oṅkāra. This practice is to be repeated to remove impurities. Following this, Dhāraṇā, as mentioned earlier, should be practiced. Through steady practice of these techniques (Verses 17-24), one attains the ultimate, akṣaram, imperishable consciousness.

Observations: Based on the discussion above, the following observations can be made comparing

Amṛtanādoṣanīṣad with Patañjali Yogasūtras:

Commonalities: Both Patañjali's Aṣṭāṅga Yoga and Śaḍaṅga Yoga share several common limbs: Prāṇāyāma, Pratyāhāra, Dhyāna, Dhāraṇā, and Samādhi. While Asana is not explicitly listed as a separate limb in Śaḍaṅga Yoga, specific postures such as Padmāsana, Svastikāsana and Bhadrāsana are mentioned in the context of Samādhi (Verse 17).

Differences: Significant differences include the absence of Yama and Niyama from Śaḍaṅga Yoga, which are foundational ethical principles in Aṣṭāṅga Yoga. Additionally, Tarka, which is not part of Aṣṭāṅga Yoga, is included in Śaḍaṅga Yoga as a distinct practice.

Uniqueness:

1. The Upaniṣad emphasizes shedding the scriptures after internalizing their essence through practice, illustrating a progressive approach of holding to the spirit over the letter (Verse 1).
2. The choice of the term "Rucira" (the pleasant one) to denote Kumbhaka is unique, possibly highlighting the pleasant and peaceful state achieved through this practice.
3. Viewing objects of the senses and the fickle mind as rays of consciousness (Verse 5) offers a unique perspective on Pratyāhāra, calming the mind by seeing everything as an expression of ātman rather than mere distractions.
4. The Upaniṣad lists seven things that a Yogi should shed (Verse 27): fear, anger, laziness, oversleep, insufficient sleep, overeating, and under-eating. While eating and sleeping habits are addressed in the Bhagavad Gītā (6.17), the inclusion of fear and anger as key aspects to avoid is distinctive in this context.

These observations highlight the Upaniṣad's



unique synthesis of traditional yoga practices with philosophical insights aimed at spiritual realization and inner transformation.

Conclusion:

The unique contribution of the Amṛtanāḍopaniṣad lies in its prescription of the Ṣaḍaṅga Yoga, emphasizing the attainment of Brahman through these six-limbed yogic practices. While the Upaniṣad shares this common goal with others of its kind, its structure and rationale could benefit from further elaboration. The specific choice and sequencing of the six limbs, differing from the

Yogasūtras, suggest a distinctive approach to yoga. Despite these considerations, the Upaniṣad offers unique insights, such as its perspective on Pratyāhāra and its detailed practices of Prāṇāyāma and Samādhi. For practitioners, integrating these teachings into their yogic endeavors promises to enrich and deepen their spiritual journey.

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1. Shastri, M. (Ed.). (1920). *Yoga Upanishads*. Theosophical Publishing House.
2. Jha, G. (Translator). (1937). *Yoga Sutras of Patanjali with the Exposition of Vyasa: A Translation and Commentary*. Munshiram Manoharlal Publishers.



July 21: Rathotsavam of Jagadguru Veda Vyasa, on Guru Purnima Day at Prashanti Kutiram Campus of SVYASA.



“^{p7} ब्रह्मसूत्रम् (Brahmasūtram)

of ups and downs. This particular description by Bhashyakara, Adi Shankara tells that why should one be aware of this very spiritual pathway. Jnani travels through a Nadi leading to Moksha, Ajnani through Bhuta-Bhautika ending up with vicious circle again.

Anishta Adhikari, accumulating Papa more than Punya, will be destined to be born in lower life form such as insects, plants, birds, bacteria, fungus etc.

To summarise the entire section of mode of departure after death, it is common to both realised and unrealised ones until they find their respective ways.

to be continued...



Ahimsa: Non-violence & Peace

Practice of yoga that was accepted round the globe after the declaration of 21st June as the International Day of Yoga has become a soft power to move towards a war free universal family (vasudhaiva kutumbakam). It is being celebrated in all countries (big and small, developed and under-developed) in various forms for promoting health, harmony and happiness. Sutras of Patanjali's Aṣṭāṅga yoga (yama, niyama, āsana, prāṇāyama, pratyāhāra, dhāraṇa, dhyāna, Samādhi) is the mantra that offers the conceptual base of yoga accepted by all yoga institutions today. Let us dwell on ahimsa (nonviolence) which is the first sutra among five Yamās in Aṣṭāṅgasādhana. This practice of ahimsa may start from its external manifestation, but soon we need to take it to the internal level because essentially yoga is an inward journey. If you don't take it to the inner level, there can be a lot of misunderstanding about the practice of

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Founder Chairman, Disha Bharat



non-violence.

When we think of ahimsa at its gross external level, it means, not harming or killing plants, animals, or people. Practicing nonviolence in this way helps to live in harmony and protect the environment, which is essential for our survival.

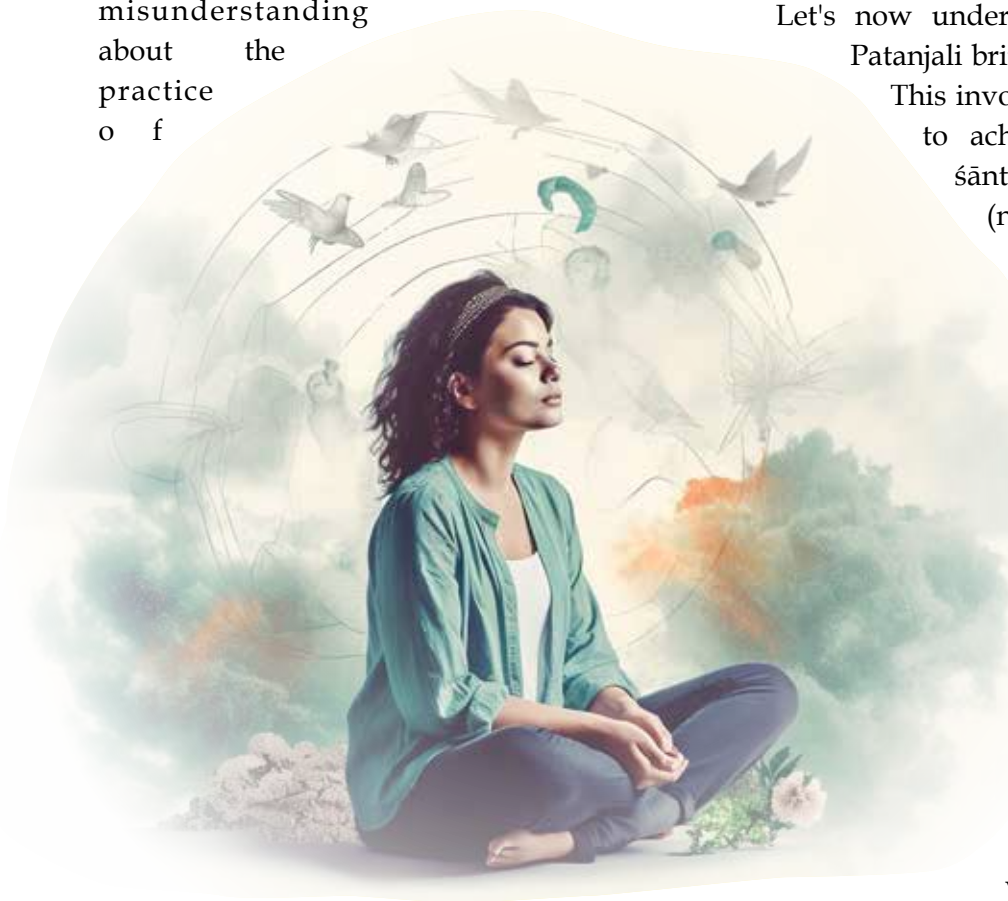
Some people may justify violence in the name of living in harmony. Even today, there is a large religious group that promotes violence against non-believers of the supremacy of their 'God' while claiming to promote peace and harmony in the society.

Let's now understand the subtler aspect that Patanjali brings out in this sutra on ahimsa.

This involves an internal transformation to achieve unperturbable peace or śānti. We need to practice "ahimsa" (nonviolence) to get "Śānti" (peace). At the end of all Sanskrit ślokās we invariably chant 'Om Śāntih Śāntih Śāntih'. We pray for peace at all levels, i.e. the outer and inner aspects of the individual and the unseen effects of the nature around.

Non-Violence and Food

Violence and non-violence are often linked to dietary choices, such as being vegetarian or non-vegetarian.





Let's explore this connection further. A concept from Indian culture states eloquently that "life depends on food and food is generated by food". (annena jātāni jeevanti and annam anne pratiṣṭhitam) This means, 'life requires another life to sustain itself'. The Vedas describe this as the food cycle.

The food cycle refers to the transfer of energy as food from one organism to another. Plants are the primary source of food because they convert non-living matter into food using solar energy through photosynthesis. Herbivorous animals get their energy from plants, while carnivorous animals get their energy from eating other animals. We, the human beings, have been bestowed with the ability (freedom) to use either plants or animals as our food to sustain life.

Energy is lost at each step from plant to animal to human. We can reduce this energy loss by skipping a step in the food chain. Instead of eating animals that consume plants, we can consume plant products directly. This way, more energy is available overall. Plants have life and sustain our life. The food we eat also becomes food for the bacteria in our gut. These bacteria, along with our waste, return to the soil, where they are converted back into matter that plants use, completing the food cycle.

Let us look at the subtler dimensions of non-vegetarianism and vegetarianism. As human beings we have the choice to consume either plant-based or animal-based foods unlike most animals that have no choice. This is an example of the freedom that has been bestowed upon us as we evolved. As yoga practitioners we recommend avoiding consumption of animal based foods as this means himsa. It can be argued that since plants are also living beings, killing them for our survival is also a form of violence. Also when we breathe, we kill many bacteria and when we walk, we crush tiny living creatures under our feet. Is this also not violence?

We see a similar helpless situation in the external nature also. After a dry scorching summer, when

the rain comes and fills up the tanks and the river starts flowing, many creatures that were taking refuge under the sand will be drowned. You may argue that this also is violence at the cosmic level. Thus, the non-violence enthusiasts might find themselves in a logical puzzle where they can't eat, breathe, or walk without causing himsa. Hence we should go to a subtler level of understanding the effect of food on our system (mind and personality) as a whole instead of being stuck at this physical level of killing plants or animals as food for living.

Humans are endowed with a greater moral responsibility than animals, which do not have the luxury of a choice. The minds of animals are more developed compared to plants, and thus their capacity for suffering is greater. In plants, the expression of the mind and the ability to suffer is minimal. This difference suggests that the himsa while consuming animal based foods is significantly more than that of consuming plants. Thus, by choosing vegetarianism, we engage in lesser violence, acknowledging that although plants are alive, their capacity for suffering is minimal compared to animals. Thus, because humans have the ability to make conscious choices, it is considered more ethical to consume vegetarian food, as this involves less violence than killing animals, marine life, birds, or their eggs for our survival.

In regions where plant-based foods are scarce due to harsh weather conditions, people may need to eat meat to survive. Dietary choices should consider both survival and the impact on other living beings. By understanding these ethical implications, we can make more compassionate decisions and minimize harm.

Therefore, when we choose what to eat, we need to consider not only our own survival but also the impact of our choices on other living beings. Understanding this from a broader and subtler perspective helps us make more conscious and compassionate decisions. By considering the ethical implications of our food choices, we can



strive to minimize harm and promote a more compassionate way of living.

Consciousness and Food

In our discussions on yoga and spirituality, we cannot proceed without an introspective understanding of consciousness that expresses as prāṇa, mind, intellect, etc. What is consciousness? A simple expression of consciousness as against unconsciousness is the aspect of 'feeling'. In an inanimate object, a stone for example, there is no visible feeling. The ability to feel is the first expression of consciousness. This is similar to what happens in a person who is in coma where there is no feeling, either at the physical or the mental level.

The second important property of consciousness is 'freedom' which is most highly developed in humans. This manifests as freedom to move, freedom to think, freedom to express our opinions and emotions etc. In the lower species where consciousness has not expressed fully, this freedom is not visible. Thus, we may say that consciousness expresses itself as feeling and freedom.

In the creation, we can see there are different degrees of freedom. Looking at non-living matter, a solid stone has no visible freedom or feeling. From the solid stone, when we move to a liquid, it has freedom to flow and take the shape of its container. In its gaseous form, it has greater freedom to spread and occupy the entire surrounding area indicating its three dimensional freedom.

When we move on to the next level, from the non-living to living forms such as plants, the freedom of self-growth manifests. But the plants do not have the freedom of locomotion which is seen in insects, animals, birds, marine life, etcetera. The birds and animals have developed the feeling and love aspect of the consciousness too. Is it not fascinating to see how the birds create their shelter, and nurture their off-springs during their procreative season?

What is the difference between animals and humans? Sage Bhartrhari points out this difference. Human being is the species who has progressed further by expressing the freedom to change this programmed behavior pattern. The freedom aspect has expressed to a much greater extent as the introspective observer, the 'I', apart from higher levels of intellect and creativity. We have the ability to master all our basic instincts such as hunger, sleep, fear and procreative instinct. In the God's creation on earth, we don't see any other species having a higher degree of freedom than the humans. This high degree of freedom showered upon us expects greater degree of moral responsibility than animals. We as humans have reached the climax of freedom. We can exercise this freedom as universal love (prema) and compassion (karuṇa). Our freedom and love can expand to protect not only our family but the entire creation. We shall acknowledge and express our gratitude to the lord by protecting HIS creation on earth, both the non-living and living environment.

Here is a simple example to express our gratitude and responsibility. The plants do not have the freedom of locomotion. So you keep the plants in the sun during the spring and bring the potted plant to a safer place, when the winter begins and this is our responsibility.

In the same way for our survival, we shall not kill another life for our food. If we had chlorophyll in our system, we could have consumed only the non-living matter without harming the plants. We would have chosen to survive like the plants by consuming the non-living chemical ingredients only. As our digestive system is not designed to convert non-organic chemicals as food, we use the plants as food which will take care of our needs for survival. In my view, most human beings can live a healthy, happy and productive life by consuming only the vegetarian food. Only a small section of the society such as those who live in extremely cold mountainous areas or those who live and work near the ocean may find it difficult to get vegetarian food. Therefore, they compromise



and survive by consuming non-vegetarian foods such as meat and marine life.

Thus, we see that in our culture, a large section of the population were vegetarians, so that we respect divinity that is expressed in animals, birds etc. We were fully satisfied eating only the vegetarian food.

By serving the food, you are actually practicing serving the food to quench the hunger and not for boosting our ego or the taste buds. This is the concept of saving the life within by respecting divinity, the consciousness within.

War and Peace: As Violence and Non-Violence

Generally, people link war and peace with *himsa* and *ahimsa*. This also includes self-defense and self-protection. This self-protection has to be extended to protection of the country, community, culture, and the civilization. The nature itself has provided a provision for self-protection in the form of fight and flight response. This response is available in all living species. When all the simple methods to protect the nature fail, then we may have to resort to more stringent methods which border on violence. If we look back in the Indian history, we have seen that our kings had waged wars not only for self-protection but mainly for defending our country and the culture. This comes right from the time of Mahabharata that ended in a mega war about 5000 years ago in Kurukshetra. Even Arjuna, a wise person, also had a big conflict as to whether he should avoid the destructive war or go ahead and fight for establishing dharma.

Even today many intellectuals criticize Krishna and say that He being the God himself should have used his divine power to avoid violence and establish peace. I always looked at Mahābhārata war not as war and peace, but it is war for peace.

Mahābhārata war was 'war for peace' and dharma sthāpana not a war for power.

In the name of non-violence, people also quote the statement by Jesus Christ in the bible that 'if somebody hits you on your cheek, show the

other cheek to him'. They advise that if somebody harms, you don't harm him back but invite him to your house, with a smile!

Again, promoters of non-violence advice that if a person has committed a crime, don't kill him because killing is violence. Put that criminal in the prison, give him food and shelter and allow him to introspect and come out of his aggressive nature. They argue that If you kill him, his whole family will be enraged and in turn, they will also resort to more violent crimes. We know that one violence leads to another violence. I feel this is a utopian concept and not realistic. We have had several examples where you leave the criminals with a small punishment of imprisonment, they will come out not reformed. They are ready to pounce upon the society with a greater violence. As they have already tasted the life in the prison, it's nothing new for them. They're already used to the prison life. They have even told the prison authorities "don't worry sir, I will return!"

Himsa to Ahimsa - Four Steps

Sāma, Dāna, Bheda and Danda

In our Indian gurukula system the young prince, the yuva rāja, was trained how to deal with criminals to establish dharma. There are four ways to convert an aggressive antisocial element in the society. It should start from Sāma, followed by Dāna, then Bheda, and the last step should be Danda. We start by giving a wise advice - sāma. When this does not work, provide some incentive to follow the non-violent path-dāna. In the next step, if he/she continues the violent antisocial activity, try all ways to convince the person about the harmful effects for himself and his beloved family - bheda. If this also does not work, then the last resort should be danda, a stringent punishment which could even be a death sentence.

Interestingly the Sanskrit word for punishment is 'Siksha' which also means 'learning (śikṣana)'. Such strong punishment is given only after sāma, dāna and bheda have failed. Danda is considered to be learning the hard-way'. This is the subtle



dimension of ahimsa 'ahimsa through himsa' to establish dharma.

This will apply even in the health scenario at the individual level. When a short term disturbance happens to our body such as a simple flu, use sâma method. Be cool, do not panic, take enough rest, relax and consume only mild foods in minimal quantity with home remedies, so that our immune system can restore normalcy. If it is a more difficult disease, we adopt the next step by giving natural medicines; when this also fails we try to give chemical medicines, acting strongly on our system. Finally, if the onslaught is very strong and the bheda method has failed, we recommend surgery (danda), so that the affected part is removed and rest of the body is saved.

This applies to maintaining harmony in the society. When we come across rogue elements they need surgery when the first three steps have failed.

In Mahâbhârata at the time of negotiations, Sri Krishna explains to Duryodhana and Dhritarâstra about the consequences if the situation is dragged-on to a war. Krishna explains the consequences of war in detail; the deaths of many innocent soldiers on both sides, the orphaning of numerous families, and the severe setback to the country's economy by several decades. He pleads to follow the advice and accept the negotiation terms and not push the situation to a war.

This also can be understood from the point of our health. When we need to remove an abscess in Deeper tissues inside the body we need to cut the healthy skin on the surface and the soft tissues around to reach the affected bad part. These healthy tissues around may say, 'we are fine and we are doing good work for you, why are you putting us into suffering by cutting us?' Our reply would be that we have no other choice. We know that the injury we impose will recover by paying some attention. If we do not do this procedure, the entire body will suffer and be destroyed irreversibly is it not? In the same way, Krishna explains that if a war happens, there will be destruction of many

innocent soldiers in order to reach the evil person who is at the center.

Surgery and Surgical Strike

A surgeon has the knowledge, goes to the depth to reach the sick part within and does not stop at putting the incision on the skin. Surgery is not considered as an act of violence as the surgeon is able to look at a deeper perspective of saving the patient. In the same way, experienced people who can foresee the long term consequences on the health of the entire society, take the responsibility to promote immediate surgery, so that they can save the society from cultural disaster. The warriors like Shivaji and Râna Pratâp who waged many wars or the visionaries like Krishna or Râma were such great examples of true non-violence through violence by giving danda to incorrigible people. Such persons are considered vibhutip who manifest divinity by using himsa as the last resort. Such forces of sustenance are seen in our history again and again as stated by Sri Krishna in Bhagavad-Gita in the following famous ślokas.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

*yadā yadā hi dharmasya glānirbhavati bhārata ।
abhyutthānamadharmaṣya tadātmānaṁ
sṛjāmyaham ॥*

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

*paritrāṇāya sādhnānaṁ vināśāya ca duṣkṛtām ।
dharmasansthāpanārthāya sambhavāmi yuge yuge ॥*

Furthermore, the Bhagavad Gita adds that if you have the vision, perception, expertise, and concern for society, then it is your responsibility to take care of such activities so that society benefits from your presence. If you have all these qualities but, for some reason, you don't take care of the societal issues, then you are failing in your duty and indirectly supporting the cause of evil rather than helping the good.

Using violence wisely as a tool to help society reflects the true essence of nonviolence. However,



if your adherence to nonviolence strangles the society or the goodness within, it is no longer beneficial. In such cases, it becomes the arrogance of non-violence, which can be more dangerous than violence itself. Just as nonviolence can be a tool for promoting satvikatā in the society, so can be the violence too. Thus, violence or nonviolence are only tools that have to be used judiciously based on its consequences.

In the Yoga Sutras, Patanjali describes nonviolence initially as a tool, but it must soon become a fundamental value at the deeper level. This applies to all the disciplines of Yama and Niyama, which start as tools but ultimately help establish the core values. This is why Patanjali emphasizes the importance of grounding oneself in truth and nonviolence.

When terrorists attacked Bombay on July 13, 2011, the country responded by the so called nonviolence. Consequently, we organized several essay competitions in schools and rewarded the children who wrote the best essays about the terror attack. But what was the outcome? The terrorist activity did not stop. In fact, they attacked the soldiers in Pulwāma border. This time, we did not ask children to write essays! Instead, we carried out a surgical strike very efficiently. Hundreds of potential future terror attacks were prevented by this single surgical strike.

Ahimsa at Action and Mind Level

Many times, people practice non-injury (ahimsa) at the physical level, but their words can be hurtful. In yoga, we recognize the need to avoid injury not only physically but also in our speech and thoughts. In the Ramayana, Rama is described as someone who speaks without violence, even to his enemies, a virtue known as "Mrudu bhāṣi."

Physical hurt may not last long or have a significant impact on the mind, but hurtful words can deeply affect the heart and leave a lasting impression. People often overlook this in conversation, especially with those close to them, where they might use aggressive language. Speech is an

expression of the mind; therefore, nonviolence must be internalized to ensure it is present even in our expressions. Practicing nonviolence should not just be about actions but about being nonviolent in essence.

This internalization of nonviolence is possible only when we fill ourselves with love, which transcends the mind. Love and peace coexist at the level of consciousness. When peace becomes our nature, violence and nonviolence are merely tools in our hands.

In Rāmāyana, Rāma used violence as a tool against Rāvana but did not become violent himself. This is why Mandodari, Rāvana's wife, was curious to see the person who defeated her mighty husband. When Rāvana was dying, Rama stood by his side, feeling sad about the death of such a great scholar and a warrior. At that moment, Mandodari approached and bowed at Rāma's feet.

Rāma, with deep respect, said, "My dear mother, please pardon me. I am sorry you have to see your husband in this condition." Mandodari replied, "I am curious to see the person who conquered my unconquerable husband." Rāma responded, "I am the unfortunate person who killed your husband. Please pardon me. If you feel fit to give me any punishment, you can do so."

Mandodari replied, "I am not angry with you, Rāma. I have great respect for you. My husband was a great scholar and warrior, but you possess an additional quality that makes you superior, that is your culture. When my husband saw another man's wife, he abducted and imprisoned her. When you saw your enemy's wife, you are apologizing and bowing down in front of me. This culture makes you greater than my husband."

This example shows that even though you stop the evil through violent means, you do not harbor venom in your heart. The world changes according to you, illustrating the victory of nonviolence over violence. Therefore, it is necessary to nurture peace or nonviolence at the root of your personality. If violence is required, it should not disturb your



inner peace. Peace, tranquility, harmony and compassion (karuṇa) should be the foundation of justice and any tool used should ultimately result in peace.

Peace as Foundation, Violence and Nonviolence as Tools

When we are established in peace, we can use any tool, whether it is nonviolence or violence, without being attached to either. The tool itself is not the problem; our attachment to the tool is the problem. Peace belongs to consciousness or the self, while violence and nonviolence pertain to the external world. The issue is not whether you are violent towards someone; the issue is violent feeling within the self.

Often, people are highly nonviolent towards the world outside, but when it comes to themselves, they can be torturous. When you are violent towards others, the law can punish you and the

police can take action. However, when you are violent towards yourself, no law will come to your rescue. On the contrary, some glorify self-violence as tapas or penance, calling it a great spiritual discipline. They cite historical examples, saying Jesus Christ underwent punishment for the sins of the people. Some sādhakas undertake penance by self-torture for their spiritual growth.

Violence or torture is evil, whether directed at others or at oneself. In both cases, it only means that we are attached to the concept and value to violence. Rise above violence and nonviolence, go deep within, and establish yourself in peace.

In summary, the core message and the journey of Sanātana Dharma is establishing peace within yourself and the society around. Nonviolence and violence are tools to establish peace in the society at large. The day we forget this truth portrayed in Sanātana Dharma, we suffer.



July 7: The **Rathayatra of Lord Jagannath** celebrated in Prashanti Kutiram. Dr. R Nagarathna, Dr. H R Nagendra Guruji & Dr. Amit Kumar Singh bringing the trinity to the Srigundicha Mandir (Mangala Mandir) from the Chariot.



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The Fragrant Path to Well-being: Exploring the Science and Philosophy of Smell in Health, Yoga, and Ayurveda

Introduction:

Our sense of smell is more than just sniffing scents - it's a key part of how we live and understand our world. It keeps us safe by warning us about dangers like gas leaks, and it makes our food taste better. Smells can also bring back memories and change how we feel, affecting our mood and relationships with others.

A weak sense of smell can be a problem. It might mean something's wrong with your health. To keep your nose healthy, be gentle with it and avoid harmful stuff. See a doctor if you notice any significant change in your smell.

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



This article explores how smell can make us feel better and healthier, works with our brain and emotions, and how we can use it to improve our well-being. By the end of this article, you'll gain a deeper understanding of how your sense of smell can help you enjoy life more.

The Power of Smell: Emotions, Memory, and Beyond

Our sense of smell, often overlooked, is a complex and intricate system that plays a pivotal role in our lives. When we inhale, odor molecules enter our nasal cavity, and interact with specialized receptors. These olfactory receptors transmit electrical impulses to the olfactory bulb within the brain, initiating odor recognition and processing.

Smell has an extraordinary power to evoke emotions and memories. Unlike other senses, smell signals bypass the brain's relay station and go directly to the part responsible for feelings and recollections. This unique connection explains why certain scents can instantly transport us to specific moments in time, a phenomenon known as the Proust effect.





Smell is vital to our well-being. It protects us by warning us of potential dangers through odors, enhances our taste experience, and boosts our appetite. Interestingly, changes in our sense of smell can sometimes signal underlying health problems.

Our bodies are closely connected to the sense of smell. The scents we encounter trigger various bodily responses. For instance, the smell of food can prepare our stomachs for digestion, and specific aromas can influence our hormones and emotions.

In essence, smell is far more than just a sensory experience. It is a complex biological system deeply intertwined with our emotional, cognitive, and physiological well-being. Understanding how smell affects our overall well-being can provide valuable insights into improving our quality of life.

How Smell Affects Our Overall Well-being

Emotional Regulation: Aromatherapy uses essential oils to enhance emotional well-being. These plant extracts interact with the olfactory system, influencing mood and emotions. Inhaled, these oils reach the limbic system, aiding emotional regulation. Lavender calms anxiety and stress, bergamot uplifts mood, and rose oil fosters balance. Chamomile provides relaxation, and ylang-ylang promotes tranquility. Responsible use of high-quality essential oils is crucial.

Physical Well-being: Aromatherapy extends beyond emotions to enhance physical health. Oils interact through inhalation and skin absorption, inducing relaxation, alleviating pain, supporting respiratory health, improving skin, and enhancing sleep. Lavender, chamomile, peppermint, eucalyptus, and tea tree oils offer various benefits, but do not substitute medical care.

Cognitive Function: The olfactory system shares a neural pathway with the limbic

system, influencing cognitive functions such as memory, attention, and mood. Aromatherapy may impact neurotransmitter levels, improve brain blood flow, and reduce stress, vital for cognitive performance. Scents like basil, clary sage, ylang-ylang, jasmine, sage, juniper berry, and lemon verbena enhance focus, memory, and mood, potentially boosting mental clarity and reducing fatigue.

Spiritual Well-being: Aromatherapy is widely used in meditation and spiritual practices to promote relaxation and inner peace. Scents like lavender and chamomile are known for calming anxiety and creating tranquillity. Sandalwood and frankincense, are revered in religious rituals for grounding, spiritual connection, and a sense of sacred space. Rose and jasmine uplift emotions, while patchouli and vetiver provide stability, helping to center the mind and body. Together, these aromatic compounds create an atmosphere conducive to meditation, allowing practitioners to deepen their inward spiritual journey.

In summary, aromatherapy deeply impacts emotional, physical, cognitive, and spiritual well-being, highlighting the holistic benefits of scent for our health and inner harmony. Its role in Sankhya and Yogic philosophies reveals how smell connects us to elemental energies and enhances spiritual practices through conscious breathing.

Smell in Sankhya and Yogic Perspectives

In both Sankhya and Yoga, smell, or Gandha, transcends mere sensory perception. Sankhya philosophy classifies it as a Tanmatra, a subtle element linked to Earth, influencing our perception of the world and connecting us to elemental energies. Yoga integrates Gandha into the subtle body, where it contributes to the physical sheath and interacts with Prana, the life force. The interplay between breath and smell is a cornerstone of Yogic thought, emphasizing the role of conscious respiration



in olfactory experiences.

Aromatic experiences extend beyond sensory gratification, intertwining deeply with the body's energy system. Each chakra, a center of energy, responds to specific scents, promoting harmony across physical, emotional, and spiritual realms. This alignment between smell and chakras supports overall well-being:

- **Root Chakra:** Grounding scents like cedarwood, patchouli, and vetiver foster stability.
- **Sacral Chakra:** Floral and sweet fragrances like ylang-ylang, jasmine, and orange blossom awaken creativity.
- **Solar Plexus:** Uplifting aromas such as bergamot, lemon, and ginger stimulate confidence and energy.
- **Heart Chakra:** Floral and herbaceous scents like rose, jasmine, lavender, and geranium nurture love and compassion.
- **Throat Chakra:** Refreshing notes of peppermint, eucalyptus, and lemon clarify communication.
- **Third Eye:** Frankincense, sage, and sandalwood elevate intuition and insight.
- **Crown Chakra:** Lotus, jasmine, and rose connect to higher consciousness.

These scents offer a path to balance the body's energy centers, enhancing spiritual growth, physical health, and our understanding of interconnected existence.

Yoga and Olfactory Health

Some potential benefits of yogic practices that might indirectly support nasal and olfactory health:

- **Yoga Asanas and Olfactory Function:** Yoga poses enhance olfactory health by improving overall well-being and respiratory function. Inversions like Sirsasana and Sarvangasana boost head circulation, potentially benefiting olfactory receptors. Twists such as Spinal

Twist (Ardha Matsyendrasana) stimulate abdominal organs, indirectly affecting smell perception. Chest-opening postures like Bhujangasana and Dhanurasana optimize respiratory function and nasal airflow. Deep breathing and mindfulness in asanas relax the nervous system, fostering an ideal environment for olfactory health.

- **Pranayama and Olfactory Health:** Pranayama, the yogic practice of breath control, optimizes respiratory function and olfactory health. Techniques like Nadi Shodhana (alternate nostril breathing) and Kapalabhati (skull shining breath) purify respiratory passages, enhancing airflow crucial for optimal odor perception. Beyond physical benefits, pranayama harmonizes subtle energy channels linked to olfactory senses. Nadi Shodhana, for example, enhances olfactory sensitivity. Concentration improves through focused pranayama practice, aiding in discerning scents.

Rhythmic techniques like Bhramari (bee breath) and Ujjayi (victorious breath) create nasal vibrations, stimulating olfactory receptors and clearing mucus, further boosting olfactory function. Regular pranayama enhances the sense of smell, improves respiratory health, and promotes overall well-being.

- **Nasal Cleansing (Neti):** Ancient yoga techniques like Jala Neti, Sutra Neti, Dugdha Neti, Ghrita Neti, Vyutkrama, and Sheetskrama Kapalabhati cleanse nasal passages and enhance olfactory function:
 - o **Jala Neti:** Warm saline water clears mucus, allergens, and supports clear nasal passages for optimal odor perception.
 - o **Sutra Neti:** A thin thread massages nasal tissues, enhancing sensitivity and removing debris to refine the sense of smell.
 - o **Dugdha Neti:** Lukewarm milk soothes and moisturizes dry nasal passages, enhancing olfactory sensitivity.



- o **Ghrita Neti:** Warm clarified butter nourishes and alleviates nasal dryness and inflammation, improving nasal health and the sense of smell.
- o **Vyutkrama and Sheetkrama Kapalabhati:** Unique water inhalation and exhalation techniques, respectively cleanse nasal and oral cavities, enhancing nasal hygiene and olfactory function.

Regular practice under guidance enhances nasal hygiene, sensitivity, and clarity of the sense of smell, reflecting yoga's holistic principles.

- **Meditation:** Meditation enhances olfactory function by promoting mindfulness, reducing stress, and heightening sensory awareness. Mindfulness practices cultivate present-moment focus, including on smells, enhancing perception of subtle scents. Techniques like mindfulness and loving-kindness meditation reduce stress, calming the nervous system that affects olfactory senses. Improved concentration from meditation sharpens the ability to distinguish different smells, enriching the olfactory experience. Regular meditation supports brain neuroplasticity in areas linked to sensory perception, potentially increasing sensitivity to scents. Overall, meditation contributes to holistic well-being by balancing emotions, improving sleep, and boosting immune function, supporting optimal sensory and overall health. Integrating meditation with yoga and pranayama practices ensures synergistic benefits for enhanced olfactory function and well-being.

Practice yoga under qualified guidance, especially for inversions and nasal cleansing. While yoga supports well-being, it isn't a substitute for medical care. Consult a healthcare professional if you have smell-related concerns.

Ayurveda and Olfactory Health

Ayurveda recognizes smell, or Gandha, as a vital sense connected to overall well-being. The olfactory system is seen as a gateway through

which the mind and body interact with the environment.

Smell is linked to the Earth element (Prithvi) and governed by Prana Vayu, the life force. The nose, or Ghrana Indriya, is the organ of perception, while the mind interprets sensory input.

In Ayurveda, the three doshas - Vata, Pitta, and Kapha - influence olfactory health. Vata, associated with air and movement, can lead to dryness and alterations in smell when imbalanced. Pitta, governing metabolism, may increase smell sensitivity or cause burning sensations if aggravated. Kapha, connected to stability and structure, can result in congestion and a reduced sense of smell when imbalanced.

A key point in the nasal cavity, the Phana Marma, is crucial for olfactory function and is interestingly connected to the ear, highlighting the interconnectedness of the senses.

Ayurvedic Therapies for Olfactory Health

Ayurveda recognizes the significance of smell, or Gandha, in overall well-being. Nasya and Gandhusthana are key therapeutic modalities. Nasya involves administering medicated oils or powders through the nasal passages to balance doshas and enhance olfactory function. Gandhusthana utilizes medicated powders for specific conditions like nasal polyps and sinusitis. Both therapies target the olfactory receptors, regulate Prana, and provide soothing benefits.

Sugandhi Dravya: Aromatic Alchemy in Ayurveda

Ayurveda integrates fragrant substances, known as Sugandhi Dravya, to enhance overall well-being. These substances influence dosha balance, with scents like cinnamon and ginger for Vata, sandalwood and rose for Pitta, and eucalyptus and camphor for Kapha. Aromas also impact



emotional well-being, promoting relaxation (lavender, chamomile), joy (citrus scents), and focus (peppermint, basil). Additionally, scents like jasmine and rose induce relaxation and uplift moods, enhancing emotional health.

For physical health, eucalyptus and peppermint offer respiratory benefits and relieve congestion, while turmeric and ginger support digestion and reduce inflammation. These aromatic compounds are integral to daily rituals, from skincare routines to meditation practices, fostering both physical and spiritual harmony.

Daily Rituals (Dinacharya) and Seasonal Variations (Ritucharya)

Daily rituals such as nasal administration (Nasya), massage (Abhyanga), dry powder massage (Udvardana), bathing, and incense burning incorporate fragrant elements. These practices cleanse, nourish, balance doshas, and promote relaxation. Seasonal variations influence the choice of aromatic substances in Ritucharya, ensuring alignment with nature's rhythms. Fragrant oils, powders, and herbs are carefully selected to address seasonal imbalances.

Commonly used Sugandhi Dravya include flowers like rose and jasmine, herbs like sandalwood and tulsi, spices such as cinnamon and clove, resins like frankincense and myrrh, and oils like sesame and coconut.

By aligning fragrance choices with daily routines and seasonal changes, individuals can optimize their well-being according to Ayurvedic principles, promoting balance and vitality throughout the year.

Key takeaways from the article:

- **Smell and Well-being:** Our sense of smell profoundly impacts emotions, memories, and overall health, enhancing our quality of life.
- **Aromatherapy Benefits:** Aromatherapy, through essential oils, improves emotional, physical, and cognitive health by influencing

mood, aiding relaxation, and boosting mental clarity.

- **Yoga's Influence:** Yoga practices such as asanas (postures), pranayama (breath control), and meditation enhance olfactory function by improving respiratory health and sensory awareness.
- **Ayurvedic Perspective:** Ayurveda recognizes smell (Gandha) as crucial for health, is influenced by doshas (Vata, Pitta, Kapha), and uses aromatic therapies to balance energies and promote well-being.
- **Therapeutic Applications:** Ayurvedic therapies like Nasya (nasal administration) and Gandhusthana (aromatic treatments) use fragrant substances to soothe, balance doshas, and enhance olfactory function.
- **Holistic Understanding:** Understanding how smell affects us can lead to improved health, emotional balance, and spiritual growth, integrating aromatics into daily life for overall well-being.
- **Practical Integration:** Practical applications of aromatics, from daily rituals to seasonal adjustments, offer accessible ways to optimize well-being according to Ayurvedic principles.

Conclusions:

In conclusion, our sense of smell deeply affects our well-being through its influence on emotions, memories, and physical health. Aromatherapy, yoga, and Ayurveda provide effective methods to use scent therapeutically, promoting balance and enhancing our overall quality of life. This article explores how smell impacts our emotional, physical, and spiritual dimensions, offering practical advice on integrating aromatic practices into daily life. By embracing these holistic approaches grounded in science, philosophy, and ancient wisdom, people can strengthen their connection to their senses, leading to improved health, harmony, and a greater sense of well-being.

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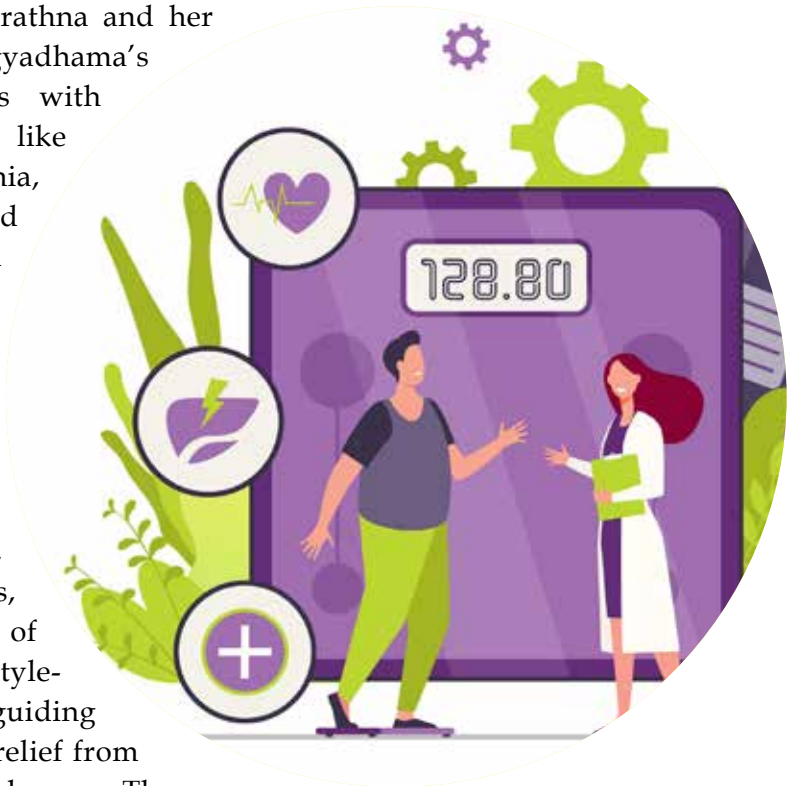
Considerable Improvement in Patients of Obesity after Arogyadhama Stay

In this article, we share three experiences of patients of Hypothyroidism-related Obesity who benefited greatly from our Integrative Medicine therapy.

How Arogyadhama's Department of Endocrinology Deals with Diseases

Under the able guidance of Dr. Nagarathna and her team of doctors and therapists, Arogyadhama's Department of Endocrinology deals with diseases related to endocrinology like Obesity, Hypothyroidism, Dyslipidemia, etc. and the prevention of associated comorbidities. We apply an integrated approach of therapy - Yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy - is applied for treating non-communicable diseases (NCDs) and to promote Positive Health.

Patients with issues of obesity, constipation, menstrual irregularities, etc. approach us for management of their condition. Our Yoga and lifestyle-intervention advice has been of help in guiding many, for healthy weight-loss and for relief from symptoms caused by hormonal disturbances. Three such cases are described below.



Amrit's Success Story

Amrit Mallya, 26 yrs (stayed for three weeks in May 2024)

Complaints - Obesity grade 2, Hypothyroidism, Hypercholesterolemia

Amrit, a 26-year-old male participant, came with the complaint of increased weight gain since the last seven years. His TSH levels had increased since the last five years and though they were kept under control for a long time, recently there had been a spike in them. He also complained of increased hair-fall. A known case of ADHD since childhood, his disposition was now very irritable and impatient, with anger hampering his daily conversations. He also complained of noisy snoring since last five years, and was diagnosed with OSA (Obstructive Sleep Apnea). Since the last 5-6 years, he would feel tired and fatigued each time he went out in the Sun. Other than this, he had had hypotension since the last four years. Plus, he is a known case of Renal calculi, though no calculi is present currently.

Amrit came to Arogyadhama for management of his health condition. He was administered



Integrated Therapy during his stay, which included Special technique for health and wellness, Kriyas, Pranayama, Suryanamaskar, MSRT, CM, Bhajan session and Yogic counselling. He was also given Ayurveda treatment that included Virechana, and also put on a special Naturopathy diet and treatment.

Amrit’s health improved after his three-week stay, as his parameters given below show.

| Parameters | On Admission | Discharge | Parameters | On Admission | Discharge |
|--------------------------|--------------|-----------|----------------------------|--------------|------------|
| Pulse (Beats/ min) | 82 | 80 | Weight (kg) | 104.4 | 98.9 |
| Blood Pressure (mmHg) | 136/88 | 110/70 | BMI (Kg/mt ²) | 37.4 | 35.5 |
| Respiratory Rate/ min | 20 | 12 | Symptom Score | 0 | 0 |
| Bhramari Time (sec) | 22 | 27 | Medication Score | 0 | 0 |
| Height (cm) | 167 | 167 | Mid arm circumference (cm) | L-37; R-37 | L-34; R-33 |
| Waist circumference (cm) | 116 | 120 | Hip circumference (cm) | 122 | 120 |

Rohit’s Case

Rohit, 54 yrs (stayed for 6 days in May 2024)

Complaint - Obesity

This middle-aged gentleman had a weight-gain of 10 kgs within one year. Since the last six months, he had been feeling breathless while walking and climbing stairs. He had had leg pain for six years, which radiates from knee downwards to the ankle; sitting helped relieve this pain. Since the last six months, he also had blurred vision and dryness in the eyes.

Rohit was administered Integrated Therapy during his stay. In Yoga, special technique, Pranayama, MSRT, CM, Bhajan session and Yogic counselling formed the mainstay of his therapy. He was also given Naturopathy treatment over six days. The diet administered was juices, boiled diet, raw diet, etc.

By the time he left, Rohit felt better. Within a period of one week, he had managed to reduce his weight by 5kg, with waist circumference and hip circumference both reduced. His blood pressure had come down, and his breathing parameters showed good improvement.

Below are his parameters on admission and on discharge.

| Parameters | On Admission | Discharge | Parameters | On Admission | Discharge |
|--------------------------|--------------|-----------|----------------------------|--------------|------------|
| Pulse (beats/ min) | 82 | 81 | Weight (kg) | 93.4 | 88.85 |
| Blood Pressure (mmHg) | 136/92 | 128/82 | BMI (Kg/mt ²) | 31.6 | 29.7 |
| Respiratory Rate/ min | 18 | 20 | Symptom Score | 0 | 0 |
| Bhramari Time (sec) | 12 | 19 | Medication Score | 0 | 0 |
| Height (cm) | 172 | 172 | Mid-arm circumference (cm) | L-33; R-32 | L-33; R-32 |
| Waist circumference (cm) | 117 | 111 | Hip circumference (cm) | 112 | 105 |



Anu's Story

Anu Vishwa, 19 yrs (stayed for 3 weeks in May-June 2024)

Complaints - PCOD and Obesity

Anu came to us with the complaint of obesity since last seven years, after attaining puberty. In 2019, she had done intense workouts for 12 hours a day, to reduce weight, along with a special diet. Post this regime, she lost almost 23.5 kg - from 90 kg to 66.5 kg.

After three months, however, there was rebound: she gained 8 kgs, and thereafter, the weight kept increasing. At the time of admission, she weighed almost 104 kg. Besides this, she had complaints of irregular menstrual cycles since puberty (once in 6 months). In 2016, she had also got diagnosed with hypothyroidism and was under medication for the same. Four months ago, she was diagnosed with PCOS. For her delayed menstrual cycle, she was prescribed a tablet, which she had taken for three months, without much effect. It was then that she decided to try holistic treatment.

At our department, she was given the integrated-approach treatment. In Yoga, postures and special techniques, Pranayama, MSRT, CM, Bhajan, Yogic counselling, and Kriyas were followed. Naturopathy treatment given included Mud applications, foot and arm baths, Reflexology, and throat pack. Ayurveda therapy included a combination of therapies including Virechana as well as medicines. Her diet was varied on a weekly basis - it included fruit, special juices, boiled diet, Virechana diet, etc.

After three weeks, these were Anu's parameters as given in the table below. At discharge, she felt much better.

| Parameters | On Admission | At Discharge | Parameters | On Admission | At Discharge |
|-----------------------|--------------|--------------|---------------------------|--------------|--------------|
| Pulse (Beats/ min) | 60 | 68 | Weight (kg) | 103.9 | 96.3 |
| Blood Pressure (mmHg) | 122/80 | 110/70 | BMI (Kg/mt ²) | 37.8 | 35.4 |
| Respiratory Rate/ min | 12 | 16 | Symptom Score | 0 | 0 |
| Bhramari Time (sec) | 19 | 23 | Medication Score | 2 | 0 |
| Height (cm) | 165 | 165 | | | |

What we need to do in Hypothyroidism: What we need to avoid:

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

- Pearl millets as they're known to hamper iodine-absorption,
- Goitrogens-containing cruciferous vegetables like cabbage, cauliflower and capsicum, etc.,
- Simple carbohydrates.

What Hypothyroidism feels like:

- Fatigue
- Cold intolerance
- Constipation
- Dry skin



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

What leads to Hypothyroidism:

The Thyroid hormone contributes in maintaining the body's metabolic rate, controlling heart rate, muscle and digestive functions, brain development, and bone mineralization. In Hypothyroidism, there is inadequate synthesis of thyroid hormones T3 and T4 owing to an underactive thyroid gland. Deficiency of this hormone leads to hampered Basal Metabolism in the body, thus leading to dysfunction.

Hypothyroidism can be caused by:

- Iodine deficiency
- Permanent loss or atrophy of functional thyroid tissue as in Primary hypothyroidism
- Insufficient stimulation of a normally-functioning thyroid gland due to Pituitary gland-related pathology, which would lead to low TRF or TSH secretion as seen in secondary hypothyroidism
- Any hypothalamic disorder that causes reduced TRF secretion
- Cellular hypothyroidism causing due to resistance to T3 & T4 at cellular level

Among all the types of hypothyroidism, Primary hypothyroidism is the most common. In primary hypothyroidism, TSH level is higher than normal i.e. greater than 4 mIU/L – along with low T3 and T4 levels.

Hypothyroidism is fairly common among women, though it can also affect children, teenagers and men due to underlying pathology. In women, the risk for developing hypothyroidism increases with age; its prevalence is 1.4 per 1000 women in the 18-24 years age-group, 6.7 per 1000 among 65-74 years, and 14 per 1000 in women 75-80 years of age.

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On July 5, **One Day Wellness Program** was conducted for the **Officers of Kerala Water Authority** and 38 Officers attended the Program and on July 25, **Half Day Wellness Program** was conducted for the **Officers of Indian Defense Accounts Service (IDAS)**.



In the month of July the **3 Batches of Essae Youth Empowerment Program**, dated 5th - 7th, 12th - 14th & 26th - 28th.





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Yogi Vivekananda - 37

Swami Vivekananda is a yogi. He is a patriotic yogi, militant yogi, compassionate yogi and an intuitive yogi. Yogis are never superstitious or sentimental. What they do is always in tune with truth. Their actions and expressions are always for the welfare of society. They are always very loving and unselfish.

Yogis are rational in approach and spiritual in fulfilment. They are rational in analysis and transcendental in reasoning. They are emotional in humanism and spontaneous in service. They are Scientific in thought and intuitive in intellect. Finally, they are practical in work and progressive in vision. All their questions are answered intuitively.

Swami Vivekananda never accepted anything without questioning and without proper

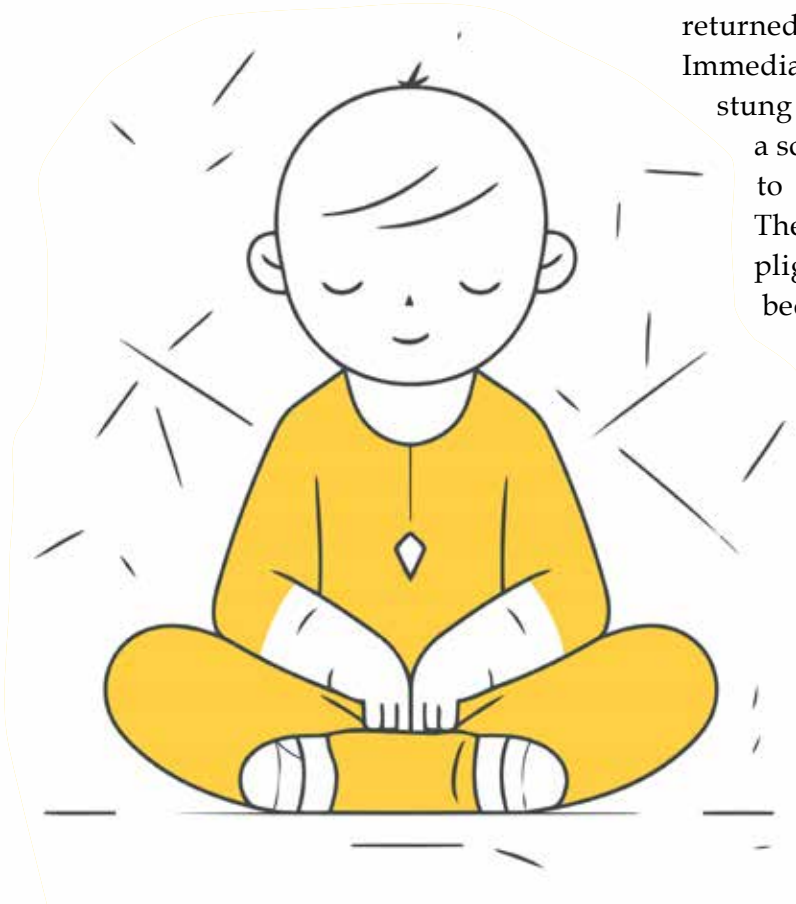
■ *Dr. K Subrahmanyam*
Advisor to Chancellor
S-VYASA



verification. He came to know that Sri Rama Krishna Paramahansa would never come in contact with money in any form. He was also away from lust. His heart was full of love and never a shade of lust. Swami Vivekananda was unable to understand how any person could be allergic to the contact of money. He decided therefore to test his master.

One day, when Sri Ramakrishna was not in his room, Swami Vivekananda went to his cot. He removed the bed sheet and placed a coin on the bed. The bed spread was placed concealing the coin. After a few minutes, Sri Ramakrishna returned to his room and sat on the cot. Immediately, he sprang up as though he was stung by a scorpion. He was feeling the pain of a scorpion sting. Everybody was surprised to see Sri Ramakrishna in that condition. They were all stunned and felt sorry for his plight. One of the disciples removed the bedsheet and the coin from the bed rolled out. It was only then that Vivekananda was convinced of Sri Ramakrishna's allergy to materialism.

Some yogis are super sensitive. As the magnetic needle points to the north always, the minds of the yogis are glued to the god. Any disturbance to the magnetic needle is confused and it is restless till it is pointed towards the north. Similarly, yogis living with god are disturbed and restless when they are forcibly brought in contact with world and worldly affairs





Until Sri Ramakrishna was seen, Vivekananda was not able to understand the supersensitive divine nature of godmen. Swami Vivekananda though initially didn't believe the yogic nature of his master, gradually he was able to find that he himself was evolving to be supersensitive. He too like his master was unable to live in the materialistic world. He was always godly in his thinking. When the Americans gave him money he felt the prick of materialism. He brought all that money with all detachment and gave it away to Swami Brahmananda. Till then, he was restless. He was relieved when he was freed from money.

When Swami Vivekananda was a wandering monk, he never touched money. Nor did he carry any food with him. He was totally dependent on God.

The major difference between Swami Vivekananda and the ordinary people is Money. Ordinary people think that money makes everything. Swami Vivekananda thinks man makes everything. Do you want to become a slave of money or a master of money? Yogis are independent of money.



YIC (Yoga Instructor's Course) Batch - 253, July, 2024



July 11: PCP (Personal Contact Program) of MSc Batch of CODE Team along with S-VYASA Officials.



IDY Celebration in 14 Govt Schools adopted by S-VYASA

Jigani, Bengaluru, June 22: The 10th International Day of Yoga was celebrated in 14 Govt Schools adopted by S-VYASA in the vicinity of campus. Senior yoga students from S-VYASA were deputed to these schools for giving them good practice. Senior coordinators and other officers, including the respective head masters and teachers, monitored the events much to the satisfaction of everyone concerned in these initiatives.

Student Participation Details:

| School Name | No of Students |
|------------------------|----------------|
| Kadujakkanahalli | 17 |
| Indalavadi | 151 |
| Indalavadi High School | 145 |
| Devasandra | 35 |
| Madapatna | 314 |
| Harapanahalli | 177 |
| Bukkasagara | 40 |
| Kallabalu | 214 |
| Mahantalingapura | 49 |
| Giddenahalli | 27 |
| V Manchenahalli | 120 |
| Konasandra | 131 |
| Ramasandra | 28 |
| Ragihalli | 31 |
| Total | 1479 |





July 17: The Chancellor of Vidyashilp University, Dr. Dayanand Pai and his son, Sri Ravindra Pai visited Prasanthi Kutiram and met Guruji Dr. H R Nagendra, Chancellor of S-VYASA.



July 16: Guruji Dr. H R Nagendra signing MoU between S-VYASA and CBR - IISc (Centre for Brain Research - Indian Institute of Science)



Academic Activities of Prof. M K Sridhar Pro Vice Chancellor & Academic Dean, during July 2024

Gave an Invited Talk titled '**Introduction to Indian Knowledge System (IKS)**' to the first year Commerce Degree students of Jain University, Bangalore on 5th July 2024 as part of Deeksharambh - 2024 celebrations organized by that University.

Addressed the students from Kuwait, at Chancery Pavilion Hotel on 9th July 2024, who had come to Bangalore, on scientific, cultural exchange with Vijnana Bharati, an NGO working for the promotion of Indian Science. He spoke about Indian Culture, Yoga, S-VYASA University and contribution on Indian Scientists at the global level. Followed by interaction.

As chief guest **released a Kannada book titled Sadashiva Brarhmendra**, a 15th century Advaita scholar and saint, authored by Sri K S Ramamurthy a retired professor of Kannada on 21st July 2024. He spoke about the life, achievements and publications of scholar Brarhmendra. Dr. N Raghu, Musicologist and Deputy Director, Akashavani and Doordarshan, South Zone, GoI, presided.

Prof. Sridhar M K and Ms. Asima Adya (MSc Yoga), Admin Secretary to Hon'ble VC, presented a joint research paper titled "64 Yoginis of Hirapur - A Field Study" at the **National Seminar on 'Contribution of Bharata to Knowledge World'** organized by Samskrita Shodha Samsthana (R), Sirsi, North Canara, 22-23, June 2024 as a part of Silver Jubilee celebrations. He also chaired a Session during the Seminar.



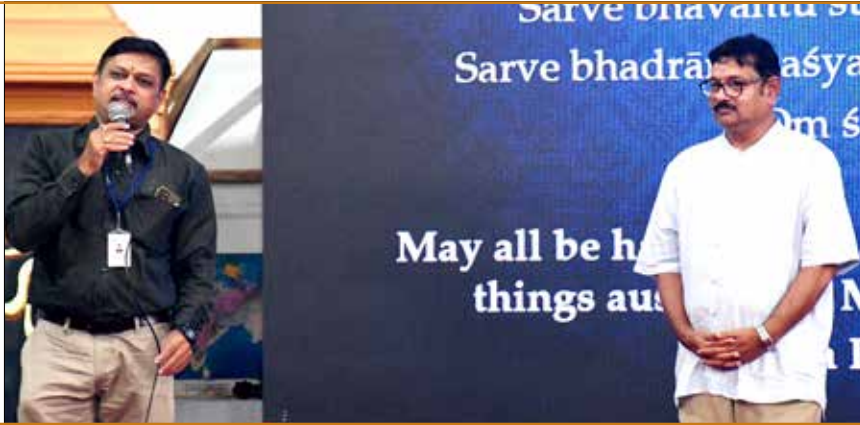
July 4: **Prof. M Jayaraman**, Dean, Division of Yoga – Spirituality, delivered an Online Lecture in the **International Seminar on Indian Knowledge Systems - A Multi-disciplinary Approach**. The topic of the lecture was "Thesis Construction Methodology for IKS Disciplines". The seminar was organized by SDNB Vaishnava College, Chennai.

49th Batch (July 2024) of
YIC Students @ **Patanjali Yoga
Training & Research Center**,
Ernakulam.





July 1: Swami Vimurthananda, Secretary of Ramakrishna Mutt, Tanjavur, visits S-VYASA campus



July 3: Mr. Deepak Ji, Coordinator of IDY, Dubai, visited S-VYASA



July 4: Dr. Subhash Kaushik, Director General of CCRH and Senior Scientist, Dr. Dev Dutta were visited to Prasanti Kutiram, for signing of an MoU between S-VYASA, Deemed to be University and the Central Council for Research in Homoeopathy (CCRH).
Being facilitated during Maithri Milan at Shruti Mandir.



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

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Bengaluru - 560105, India

Email: editor@jacsonline.in

www.jacsonline.in



July 4: Dr. Chenraj Roychand, Chancellor of Jain Deemed-To-Be-University, during the recent visit to S-VYASA Campus, Prashanti Kutiram.



July 9: Prof. Ajay K Jain, MDI New Delhi, visited S-VYASA as an external BOS Member. He got felicitated in Maitri Milan at Shruti Mandir.

July 11: Dr. Kumar Sami, President, Kongu Group of Institution, Erode, Tamil Nadu, a Pupil/ Student of Prof. K Subrahmanyam's visited Prashanti Kutiram and was felicitated.





July 12: **Induction Program** was conducted for the **Officials of Sattva Global City Campus (SCC)** at Prasanthi Kutiram Campus. The New Campus Director, Dr. Sridhar and Head of Department (HOD) of Management Studies, Dr. Geetanjali were present for the program.



July 18:
Dr. Hymavathy Raj's visit to S-VYASA for Breast Cancer Awareness, Education and Screening.



July 24: **Awareness of Dengue Prevention Programs** to all the students and faculties of S-VYASA during its Maitri Milan. On Dais of Shruthi Mandir, Bangalore District Health Officer, Dr. Bhujabali D Yalgudri, Taluk Health Officer, Dr Ravi C R, Jigani Medical Officer, Dr. Karthik, Senior Health Inspecting Officers, Sri Ramesh S, Sri Goardhan P T and Taluk Senior Health Inspecting Officer, Sri Prakash M R.



The International Yoga Conference 2024

Yoga for Self and Society

June 27-28 in Durban, South Africa



The International Yoga Conference 2024, themed "Yoga for Self and Society," was successfully conducted on the 27th of June, 2024, at the Senate Chambers, University of Kwazulu-Natal in Durban, South Africa. This event was conducted as part of the annual International Day of Yoga celebrations and same was organized by the Indian Council for Cultural Relations (ICCR), the High Commission of India in Pretoria, the Consulate General of India in Durban, and the Swami Vivekananda Cultural Center in Durban, in collaboration with S-VYASA Deemed University, Bangalore, Karnataka, India, and the University of Kwazulu-Natal (UKZN), South Africa.

The conference started with an excellent fusion music and dance performance i.e., South African traditional music along with Indian classical dance to welcome all the delegates and speakers of the conference along with the senior officials representing government of

India and the host University authorities. Very warm welcome address was given by Prof. Neil Anthony Koorbanally, Professor of Organic Chemistry, College Dean of Research, UKZN. Prof. Koorbanally, also highlighted the activities his University is known for and briefed about their interest in promoting Yoga based research and education. He also conveyed the greetings of Professor Nana Poku, Vice Chancellor of the University of Kwazulu-Natal. This was followed by remarks from Sri Prabhat Kumar, High Commissioner of India in South Africa. Sri Prabhat Kumar also described about the commonalities and uniqueness in the tradition and culture of South Africa and India. He also recollected the contributions of Indian Prime Minister in the declaration of June 21st as the International Day.

Sri Kumar Tuhin, Director General of ICCR, while addressing the gathering took the audience through an excellent journey of the



History of Yoga and Spiritual lore. His speech also covered the fundamentals of the philosophy and practice of Yoga and its applications. Dr. B R Ramakrishna, Pro-Chancellor of S-VYASA University, Bengaluru, India, gave an overview of the ICCR IDY programs and provided the details of the Durban conference. It was Dr. Thelma Johan David, Consul General of India in Durban, who elaborated the Yoga activities they are already engaged with and thanked all those involved in Organizing the present Yoga conference.

The sessions were designed to have more interactions and discussions. There were two panel discussions which included panelists from South Africa, India, Tanzania, Egypt and Nairobi.

The first panel discussion was on “**Yoga in Africa: Current status & future potential**”, **Moderated** by Prof. Anil Chutrugoon, Dean of Research, School of Health Sciences. Prof. Chutrugoon, gave an excellent overview of the research being conducted at his department and explained about the importance Yoga in daily life.

The Panellists were asked to give a brief opinion on the topic of the panel and then to take some questions from the audience.

As the first panellist, Dr. N K Manjunath Sharma, Vice Chancellor, S-VYASA University, gave a summary of the trends in Yoga research and future directions. He also elaborated the evidence-based approach being followed in Yoga for its global outreach. Ms. Mennaallah Hesham Amin Aly, a Yoga Instructor from Egypt summarised the spread of Yoga in Egypt. Ms. Mennaallah, also spoke about the challenges and the measures she took to make Yoga as an acceptable science. The other panellist Ms. Marisa Buffone, Chairman, of WC, BKS Iyengar Institute of South Africa, explained in brief about the growing interest in Yoga across different age groups in South Africa. The final panellist, Dr. Ansuyah Moodley, a Yoga Instructor, Durban, also known for her media shows described the fundamentals of Yoga and its applications.

The organizers had organized very tasty Satvik





Yogic lunch which was well appreciated by all the delegates and speakers.

The post lunch session started with an informal musical note by the delegates which made all the audience engage themselves and actually stimulated everyone well enough to start the next intellectual session. The afternoon panel discussion was moderated by Dr. B R Ramakrishna, and theme for the panel was on "Yoga for Self and Society". Dr. Ramakrishna highlighted the significant role of yoga in enhancing individual well-being and fostering societal harmony. He also created a pitch for the panel by raising many questions on the topic and elicited excellent responses from the panelists. The panelists kept the intellectual quest of the delegates active and created enough curiosity on the topic. Ms. Mariam Mohamed Marx, Yoga Instructor from Tanzania, gave an overall perspective of the status of Yoga in Tanzania. Ms. Lauren Mensikovas, Principal, Mzansi School of Yogic Arts, Cape Town, added the scope of becoming a Yoga instructor in South Africa. Sri Lovekesh Arora, CEO, Angel Investor from Johannesburg, connected the idea of using technology for the promotion of Yoga. Mr. Kugan Naidoo, Yoga Instructor from Durban, explained about the evolution of Iyengar Yoga in South Africa and explained about the need for the use of props in Yoga. Dr. Amit Kumar Singh, the Chief Medical Officer of Arogyadhama, S-VYASA University illustrated the importance of mind body medicine the role of Yoga in promoting the same. Other speakers and audience also participated in the discussion actively. Dr. Ramakrishna summarized the session and created lot of inquisitiveness in the audience to think about and practice Yoga.

Furthermore, it was Dr. Manjunath Sharma's turn and responsibility to present the summary of the conference. Dr. Sharma elaborated the proceedings session wise and recollected each and every activity precisely. The conference was concluded with a farewell address by Sri Abhay Kumar, Deputy Director General of

ICCR. This was followed by a brief felicitation ceremony organized by S-VYASA University which gave an opportunity to thank all the officials, speakers and the organizing committee members including the Director of Swami Vivekananda Culture Center in Durban, Dr. Anasuya who also managed the event as the master of ceremony.

Thanks to DG, DDG, ICCR, and all the support officers in New Delhi, India for conceiving and taking this Yoga conference to South Africa and hats off to the team in South Africa (Indian Embassy, Pretoria, Indian Consulate, Durban, SW Culture Center, Durban) for conducting the event successfully.

The delegates and locals were also given an opportunity to participate in a unique Yoga practice session titled "Yoga on the Shores of the Indian Ocean," led by Dr. Amit Kumar Singh from S-VYASA on the 28th of June, 2024. During the sunrise, it was a spectacular event where more than 50 participants practice the IDY Common Yoga Protocol. All the senior officials and several speakers also participated in this special event. Senior officials of Government of India and S-VYASA University also participated in a beachside Yoga photoshoot and finally ended as the most memorable activity for everyone.

Yoga, an ancient practice from India, has gained immense global popularity due to its comprehensive benefits that extend beyond physical fitness to mental clarity, emotional stability, and spiritual growth. In South Africa, the enthusiasm for yoga is rapidly growing, with an increasing number of practitioners and yoga studios emerging nationwide. Durban, known for its vibrant and diverse community, provides an ideal setting for this large-scale yoga conference, which aims to engage a broad audience and deepen the collective understanding of yoga's transformative power.

Dāna

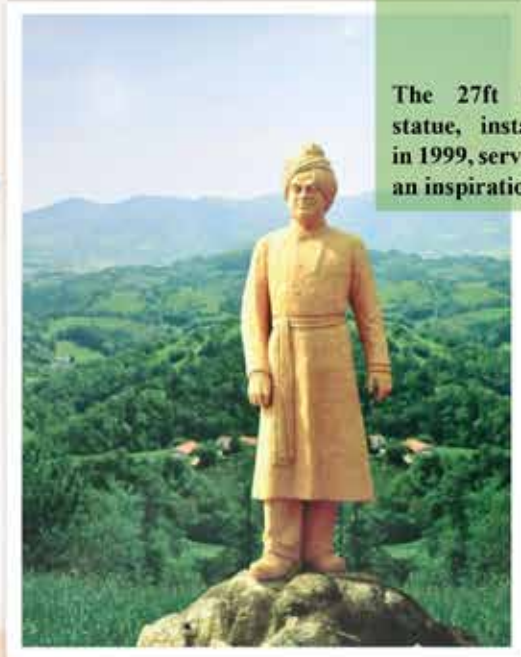
“Generosity and Giving”

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.

Arogyadhama 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.



Anvesana, 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**
Pro-Chancellor
- **Dr. N K Manjunath**
Vice-Chancellor
- **Prof. M K Sridhar**
Pro-Vice-Chancellor
- **Dr. Dayananda Swamy H R**
Director, Finance & Administration
- **Prof. Siva Sankara Sai**, Registrar



Tracking the Autonomic Functions



Brain Studies



Gene expressions Studies



Measuring Meditation

- ✦ 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.

School of Yoga:

YIC

Yoga Instructor's Course

BSc & MSc

(Yoga)

BSc & MSc YT

(Yoga Therapy)

BSc & MSc YVT

(Yoga Vedic Therapy)

BA & MA YEd

(Yoga Education)

BA & MA YISD

(Yoga for Integrated Sports Development)

BA & MA HY

(Hatha Yoga)

School of Physiotherapy:

BPT

Bachelor of Physiotherapy

School of Yoga & Naturopathic Medicine:

BNYS

Bachelor of Naturopathy and Yogic Sciences

MD

Yoga



Center for Open and Distance Education (CODE)

CODE 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 |
|------------------------|--|--|
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| Sponsor a Peetham | "Complimentary accommodations (boarding and lodging, etc.) during retreats. Recognize as a sponsor." | ₹ 1,00,00,000/- (INR One Crore Only) |
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| 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) |
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| "Donors Well-wisher" | "You can contribute as much as you wish!" | Any Amount |

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Kempe Gowda Nagar,
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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:

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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 |
|-----------------------------|--|--|
| One Day Food | 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) |
| One Meal | Lunch or Dinner served to 1200 residents at Prashanti Kutiram on any one day! | ₹ 30,000/- (INR Thirty Thousand Only) |
| One Breakfast/Snacks | Breakfast / Snacks served to 1200 residents at Prashanti Kutiram on any one day! | ₹15,000/- (INR Fifteen Only) |
| Other | According to the donor's wishes. | As you wish |

Swasthya Dāna

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

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



| Particulars | Description | Amount |
|---------------------------------|---|--|
| One-Year Rehabilitation | 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) |
| One-Month Rehabilitation | Funds will be collected and utilized to provide one bed in Arogyadhama for a duration of one month! | ₹ 20,000/- (INR Twenty Thousand Only) |
| Other | 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 |
|--------------------------------|--|---------------------------------------|
| One-Year Rehabilitation | Funds will be pooled and used for students who are needy and deserving | ₹ 5,00,000/- (INR Five Lakhs Only) |
| Other | 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 |
|--------------------------------|---|---|
| Cow | Funds will be pooled and used to purchase of Indian Desi Cow | ₹ 60,000/- (INR Sixty thousand Only) |
| Calf | Funds will be pooled and used to purchase of Indian Desi Calf | ₹ 25,000/- (INR Twenty-five Thousand Only) |
| Food for One Cow /Month | Funds will be used for the feed of Indian Desi Cow | ₹ 5,000/- (INR Five Thousand Only) |
| Other | For the enrichment of the library, lab etc. | As you desire |



Library facilities



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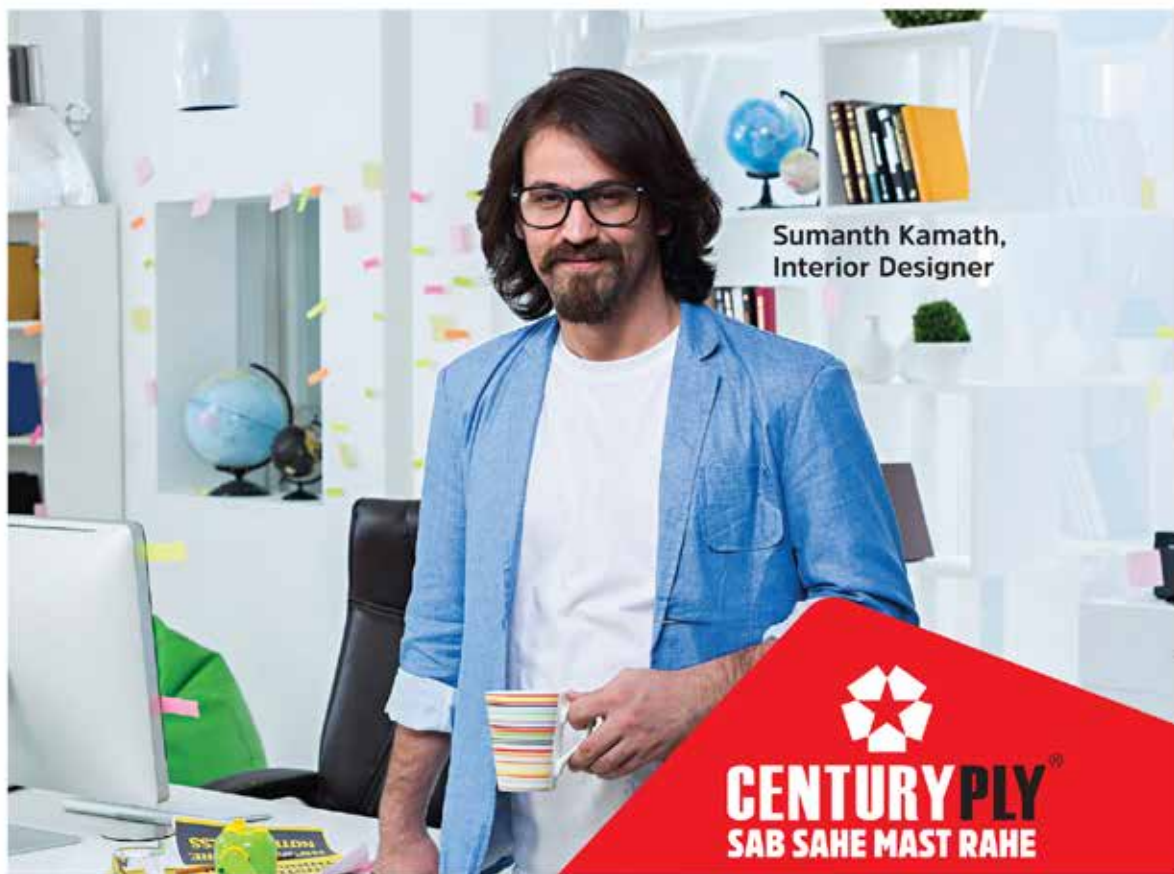
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