

# योगा सप्तमा

A Monthly Journal of SVYASA (Deemed to be University)



## Education Meets Industry: S-VYASA's New Campus in Bangalore's IT Park



Vice Chancellor, Dr. Manjunath N K  
visits WHO Geneva



Dr. Hansaji Yogendra  
in Prashanti



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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

# योगसुखा सुपर्णा

Vol.XL No.6 June, 2024

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Publisher  
**Mahadevappa B**

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

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# EDITORIAL

*My dear Brothers and Sisters,*

Yoga Vasistha is set within the context of the Ramayana. It begins with Prince Rama's enjoyable wonderful pilgrimage to various temples, spiritual Ashramas etc with his parents, brothers and family members. Despite his privileged position he experiences deep disillusionment by questioning the purpose of life and the nature of existence. This state of dispassion (Vairagya) in Rama serves as the trigger for the teachings of the "Yoga Vasistha."

Concerned by Rama's despondency, his father, King Dasharatha, seeks the counsel of the sage Vishwamitra who had come to fetch the two brothers to protect his Yajna. Vishwamitra, after talking to Rama recognizes the depth of Rama's quest and existential crisis of Vairagya as a transition to go beyond the normal life to deeper and higher understanding of Sanayana Dharma. Rama having found no solution in spite of his brilliance was in total dis-interest in all activities. To encourage him to find an answer, he tells the story of Shuka, the son of the sage Vyasa. Shuka, despite being born enlightened, goes through his own journey of realization, which highlights the importance of experiential wisdom even for the naturally wise. getting encourages, Rama seeks the secrets of life which made Shuka come out of his state of dispassion.

Vishwamitra then requests great Master Vasistha to impart the wisdom to Rama. Sage Vasistha agrees and begins his discourses, which form the basis of the "Yoga Vasistha."

The text is structured into six books, known as Prakaranas, each addressing different aspects of life and spirituality:

**Vairagya Prakarana (Dispassion):** Rama expresses his disillusionment with the world with his brilliant arguments in this Prakarana. Prompting Vasistha to highlight the transient nature of worldly pleasures and the importance of cultivating detachment.

**Mumukshu Prakarana (Desire for Liberation):** Vasistha describes the qualities and mindset

required for a sincere seeker of liberation, emphasizing the necessity of a strong desire for freedom from the cycle of birth and death.

**Utpatti Prakarana (Origin):** This section delves into the nature of creation, illustrating how the universe and all phenomena arise from the mind. Eight stories are used to explain the illusory nature of the world.

**Sthiti Prakarana (Existence):** Vasistha explores how the universe is sustained through the mind's perceptions and actions, emphasizing the role of consciousness in maintaining reality.

**Upashama Prakarana (Dissolution):** This part focuses on the dissolution of the mind's illusions and the attainment of inner peace, teaching techniques for calming the mind and achieving equanimity.

**Nirvana Prakarana (Liberation):** The final section deals with the nature of ultimate liberation, describing the state of enlightenment where one realizes the oneness of the individual soul (Atman) with the universal consciousness (Brahman).

Through these Prakaranas, "Yoga Vasistha" presents a comprehensive guide to understanding the nature of reality, the mind, and the path to liberation. It remains a fascinating work with intriguing stories knit in the text offering profound insights and practical guidance for modern men of brilliance.

I have started Yoga Vasistha Satsang on Saturdays from 6.40 pm to 7.40 pm (IST).

**Watch Satsang Videos in YouTube Channel of S-VYASA Deemed to Be University - Guruji's Satsang on Yoga Vasistha (Playlist)**

**Join Satsang:**

<https://meet.google.com/jhf-hhss-ctw>

■ *Dr H R Nagendra*



# Message from the Vice Chancellor

## International Day of Yoga 2024 – Yoga for Women Empowerment

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

The observance of the International Day of Yoga (IDY) serves as a reminder that yoga is for everyone, regardless of age, gender, socio-economic status, region and religion. This day symbolizes a celebration of diversity and inclusivity, bringing together individuals from different walks of life to engage in the shared experience of yoga. By transcending cultural and geographical boundaries, yoga acts as a unifying force, fostering harmony and mutual respect among individuals from different nations and their cultural backgrounds.

Moreover, the celebration of International Day of Yoga serves as the process of preserving and advancing traditional wisdom and practices. In a world that is constantly changing, where modern lifestyles can often lead to a disconnection from nature and ourselves, yoga presents a timeless knowledge that holds relevance today just as it did in ancient times. By respecting and embracing this ancient tradition, we can enrich our lives and make a positive impact on the well-being of future generations.

The International Day of Yoga has been celebrated across the world annually on June 21<sup>st</sup> since 2015. Our Hon'ble Prime Minister Sri Narendra Modiji, in his UN address in 2014, had suggested the date of June 21, as it is the longest day of the year in the Northern Hemisphere and shares a special significance in many parts of

the world. Subsequent to the initial proposal, the UN adopted the draft resolution, entitled "International Day of Yoga"(IDY), in 2014.

The IDY logo showcases a pair of hands folded in a manner that symbolizes the practice of Yoga, emphasizing the concept of unity between individual consciousness and the universal consciousness.

The brown leaves in the design symbolize the Earth element, the green leaves represent nature, blue color symbolizes water element, brightness signifies fire, and the Sun embodies a source of energy and inspiration. Ultimately, the logo conveys a message of living in harmony with nature, global peace and prosperity, encapsulating the core principles of Yoga.

The IDY is not merely a day for engaging in physical movements, it is a celebration of complete well-being and togetherness. It reminds us of the profound impact that yoga can have on our lives, nurturing health, joy, and unity within ourselves and our global community. Let us embrace the timeless wisdom and spread the message of peace and unity to every corner of the globe.

The year 2024 is very special to S-VYASA family as we are launching our new city campus established amidst the Sattva Global Village Tech Park near Rajarajeshwari Nagar in Mysore

*With Pranams*  
**Dr. Manjunath N K**  
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru



Road. The School of Advanced Studies (with specialised programs in Engineering, Management and Commerce) and the School of Allied Health Sciences (with multiple para-medical programs including clinical psychology, physiotherapy, nursing, occupational therapy etc.) will be providing generation next opportunities for the students to transform themselves into global citizens ready for innovation or employment.

Join us at our new city campus at Sattva Global City Tech Park on June 21<sup>st</sup> for the celebration of the International Day of Yoga. Let us contribute to Women empowerment the Yoga way.

## Dr. Manjunath N K visits WHO Geneva

May 29: Dr. Manjunath N K, Vice Chancellor of S-VYASA, visited the World Health Organization (WHO) in Geneva, Switzerland. During his visit, Dr. Manjunath had a productive meeting with Dr. Kim Sungchol, Head of the Traditional Medicine wing at WHO. They discussed potential collaboration between S-VYASA and WHO's Traditional Medicine division to develop evidence-based approach in integrative medicine.



Additionally, Dr Manjunath met with Dr. Aditi Bana and Dr. Pradeep Dua, both Technical Officers for Traditional, Complementary, and Integrative Medicine at WHO Geneva. Dr. Manjunath also discussed about the launch of the benchmark document in Yoga training prepared by WHO in technical support from S-VYASA University.





# Education Meets Industry: S-VYASA's New Campus in Bangalore's IT Park



S-VYASA's New Campus: A view of the **Inaugural Ceremony**

Bangalore, May 5: In a Momentous development for the academic landscape, S-VYASA, India's leading University (NAAC A+ accredited, AICTE approved), has announced the launch of its new campus situated at Rajarajeshwari Nagar, Bengaluru within the Global Village Tech Park. This initiative marks a pioneering step, positioning S-VYASA as the world's first

institution housed within a tech park, signaling a strategic fusion of education and industry.

The inauguration ceremony featured esteemed presence of Dr. H R Nagendra, a Padma Shri awardee, educationalist, and the Chancellor of S-VYASA, also popularly known as the Yoga Guru of Hon. Prime Minister, Sri Narendra Modi. He was accompanied by Ms. Anju



A view of the **New Campus** in Global Village Tech Park



Lighting the Lamp by **Ms. Anju Bobby George**



**Havans at the New Campus**

Bobby George, a renowned farmer Indian Athlete and chairperson of the Anju Bobby Sports Foundation, and Mr. Sandesh Cadabam, Managing Director of Cadabams Group along with Dr. Manjunath Sharma, an accomplished Yoga researcher and the Vice Chancellor and Dr. Siva Sankar Sai, the Registrar of S-VYASA University.

Central to this expansion are the 40 new courses launched by S-VYASA, Spanning Engineering, Allied Healthcare, Psychology, Business, and Management Domains. Each courses have been meticulously crafted in collaboration with industry experts, ensuring a skill-oriented curriculum that meets the demands of today's employers. With research as its primary focus, S-VYASA programs promote innovation and



**Address by the Chancellor of S-VYASA, Dr. H R Nagendra**

entrepreneurship, industry driven up-skilling and assured employability.

S-VYASA's educational philosophy is rooted in a blend of ancient tradition and modern pedagogy, drawing inspiration from the Guru-Shishya culture, the institution fosters learning that integrates Physical, mental, and spiritual dimensions. This unique approach cultivates a diversity of thought, empowering students to explore varied perspectives and translate them into practical solutions.

For those seeking a transformative educational experience that prioritize personal growth and professional development, S-VYASA offers an enriching environment where students thrive and contribute meaningfully to the realm of health and wellness.





Vice Chancellor of S-VYASA, **Dr. Manjunath Sharma**







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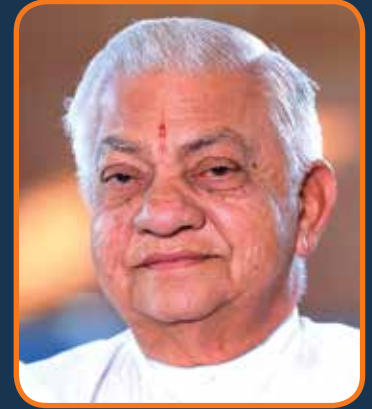
# OUR LEADERS



**Dr. H R Nagendra**  
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Chancellor



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Padma Shri - 2015  
Advisor to the Chancellor



**Prof. K Subrahmanyam**  
Advisor to the Chancellor



**Prof. Ramachandra G Bhat**  
President, S-VYASA Society



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**Mr. Anish Antony**  
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- Data Science & Big Data Analytics
- Data Science & Internet of Things





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- Artificial Intelligence, Robotics & Internet of Things

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- Data Science & Internet of Things

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## ब्रह्मसूत्रम् (Brahmasūtram)

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



### वाङ्मनसि दर्शनाच्छब्दाच्च (ब्रह्मसूत्रम्-४-२-१)

Vānmanasi darśanācchabdācca (Brahmasūtram-4-2-1)

**Meaning:** *Speech is merged in mind, because it is so seen, and there are scriptural statements (to that effect).*

The focus of fourth chapter, we came across how an individual soul, an eternal traveller gets integrated with its original identity which is 'universal existence' (Sat-Chit-Anandam Brahma) with the process called 'Pralaya'.

In Srishti-Pralaya, expansion and contraction occur in a circular gradual fashion. Taittiriya Upanishad explains in these following Mantras; 'Brahmavidapnoti param..., Akashad vayuh...' etc. The elemental expansion, "Srishti", of the universe, "from space air, from air fire, from fire water...", in this way and Pralaya in reverse order, from gross to subtle. The wise people name this "Brahmanda global expansion".

Likewise, in the case of Pindanda, the individual human traveller, the Pralaya process is as following; 'Vak Manasi Sampadhyate, Manah Pranena, Pranah Tejasi, Tejah Parasyam Devatayam' - 'speech dissolves in mind, mind in Prana, Prana in fire, then finally fire into the ultimate deity'. So, when someone is to dissolve and stop one's journey in this world, first of all, the speech and talk will be stopped. But mind will be working. It's even in common expression when someone is departing, 'talking stopped'. That means talking assimilated, merged in mind, then mind merged in vital force etc., finally Tejah, the fire merges in Atman after becoming one with Akasha.

With all that explanation the question in this Adhikarana is, whether these elements in their original form become one with their roots or just their energy will be disappearing. Connecting to the subject above the technical details of Pranayama, individual Pranayama, it is portrayed in this Adhikaranam.

The logical ideation is the focus in this Adhikaranam. Don't we come across the examples of pots created out of clay, gets back to its original state when it's destroyed. Trees come from the soil, when they are dead gradually every part gets assimilated in its root. Likewise, this body originates from Para devata (jiva, individual entity) at its root and when the whole purpose of individuality is successfully completed it goes back to *Para Devata*. Then the liberation, Moksha takes place. In the state of liberation, the covered entity of human being totally becomes uncovered, unshrouded, free from its coverings as ignorance attached for life together. In Krama Mukti, gradual liberation, first, while departing someone stops talking in gross form, subtle form continues. Upon analysis subtle form of speech is nothing but the mind. Thoughts make us speak, words coming out of mouth is a representation of mind. In Aitareya Upanishad, the Mantras says that 'Agnih vag bhutva mukham praavishat'- fire enters the body in the form of speech'. Hence,



Apr 10 & 11: Chancellor, **Dr. H R Nagendra** and **Dr. R M Acharya** at the **World Homeopathy Day 2024** celebrations in New Delhi.



Chancellor and other Senior Officials of S-VYASA at the Yoga Centre of Calicut, affiliated to VYASA

## ब्रह्मसूत्रम् (Brahmasūtram)

the correlation of ideas strongly supports the logical narration of the entire process.

Speech, Mind, Prana, Para Devata - all these inherit exclusive properties. Property-wise they are different, and manifestation of them too differs.

Here Vyasa Maharshi, the great scientist of yore tells, talking as a functionality communicates what is originating in the mind in the form of thoughts. The method of verbal communication, words chosen for communication is the work of mind only. though talking is stopped, that person will be communicating through his mind, bodily gestures, and other ways of communications. Even without verbal expression and language,

the communication happens through other means of interaction. Speech, mind, Prana along with other minor tools stop working and one gets merged with their causal form.

All these things we must make it evidentially logical which may harmoniously correlate cultural practices such as grand celebration of birth, death, growth, transformation etc., these are all probably subtle, but important aspects of journey.

To summarise the discussion of this Adhikarana, it's the different functionality of physical body getting merged into subtle and root cause finally into ultimate reality.

*to be continued...*



Prashanti Kutiram, May 16 & 17: During the recent visit of **Dr. Hansaji Yogendra**, President, Indian Yoga Association, the children of Bhagavdgita class, took the blessings for writing books on ancient wisdom.



Prashanti Kutiram, May 27: Three participants **successfully submitted Srimad Bhagavadgita in Anuloma Krama**. The participants are, Pranav Ghante (8 yrs), Smt. Madhuri Grandhi, Smt. Patibandla Madhavi.

Lalitha Rama Lakshmi Trust conducted the submission event herein Shruti Mandir and the Chancellor of S-VYASA, Dr. H R Nagendra ji, Prof. Ramachandra G Bhat and Sri Karibasappa ji were the examiners. The participants were honored with Certificates and Memento.



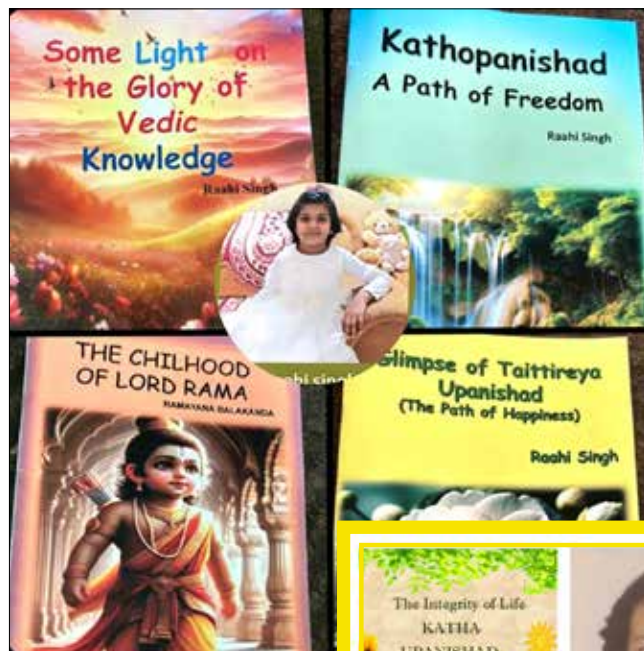


# Wonder Kids of Prashanti: Sharing knowledge through Books & Bribooks

The wonder kids of Prashanti, Trivikrama, Raahi Amit Singh, Gauri, Shiva Kumari, have reached yet another milestone.

After completing Bhagavadgita memorization they started expanding their knowledge by learning Vedanta, Itihasa, Vedic Chantings. Now they have shared their knowledge in the forms of Printed Books and Bribooks (online platform).

The books are on Ramayana, Introductory topics of Vedanta and Bird's eyes view on some major Upanishads.





## Yoga Bhāṣya Sampat Series

# Known Yogic Verse Lesser Known Traditional Insight! – 17

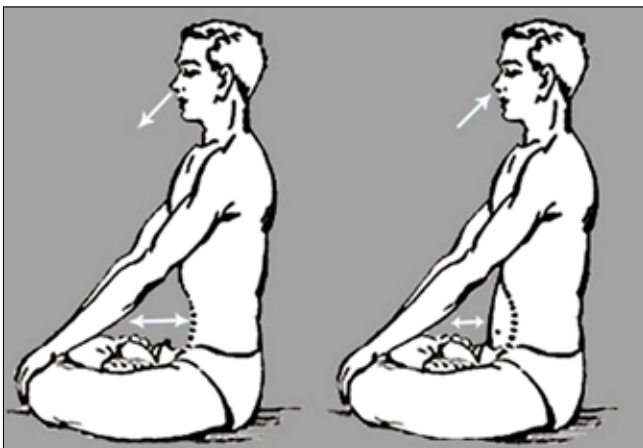
## Insights on the technique and Benefits of Kapālabhāti & Gajakaraṇī!

### Introduction

In the previous article of this series, we explored the intricate details outlined in the Jyotsnā Commentary regarding the Naulī practice. Now, let's shift our focus to the Kapālabhāti, the sixth cleansing practice, its associated benefits, and the insights offered by the Jyotsnā Commentary. Kapālabhāti, a rapid breathing technique, holds a significant place in traditional practices aimed at promoting respiratory health. The technique and its benefits are present in verse 35 of chapter 2 of Haṭhayogapradīpikā. Though the six cleansing Kriyās are completed with this, one also finds an additional Kriyā mentioned Gajakaraṇī in verse 38. In this article both these two Kriyās are discussed in the light of inputs from Jyotsnā commentary.

### The verses

भस्त्रावल्लोहकारस्य रेचपूरौ ससम्भ्रमम् ।  
कपालभातिर्विख्याता कफदोषविशोषिणी ॥ ३५ ॥



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



*bhastrāvallohakārasya recapūrau sasambhramam |  
kapālabhātīrvikhyatā kaphadoṣaviśoṣiṇī || 35 ||*

उदरगतपदार्थमुद्धमन्ति पवनमपानमुदीर्य कण्ठनाले ।

क्रमपरिचयवश्यनाडिचक्रा गजकरणीति  
निगद्यते हठज्ञैः ॥ ३८ ॥

*udaragatapadārthamuddhamanti  
pavanamapānamudīrya kaṇṭhanāle |  
kramaparicayavaśyanāḍīcakrā  
gajakaraṇīti nigadyate haṭhajñaiḥ || 38 ||*

### Direct Translation<sup>1</sup>

Perform Recaka (exhalation) and Pūraka (inhalation) rapidly like the bellows of a blacksmith. This is called Kapālabhāti, and destroys phlegmatic diseases. 35

[Yogin-s] draw up the Apāna to the throat and vomit the substances [food, water, etc.] that are in the stomach. [This act] the gradual practice of which brings all the Nāḍī-s under control is called Gajakaraṇī by those who know Hatha-yoga. 38

### Yoga Bhāṣya Sampat

(The Wealth of Yoga Commentary)

Let us now consider the insights offered by Jyotsnā

<sup>1</sup> Translation: Haṭhayogapradīpikā, Theosophical society, 1972, pg28)



Commentary on the techniques of practice and its benefits.

### Insight 1 – How Impactful is Kapālabhāti?

While there is no significant insight with regard to the technique of practice of Kapālabhāti in Jyotsnā commentary, with regard to the benefits there is a noteworthy input. The outcome of Kapālabhāti is stated by the term कफदोषविशोषिणी *kaphadoṣaviśoṣiṇī* in the source text. While explaining this term, Jyotsnā commentary adds –

कफस्य दोषाः विंशतिभेदभिन्नाः। तदुक्तं निदाने - कफरोगाश्च विंशतिः इति। तेषां विशोषिणी विनाशिनी

*kaphasya doṣāḥ viṃśatibhedabhinmāḥ | taduktam nidāne - kapharogāśca viṃśatiḥ iti | teṣāṃ viśoṣiṇī vināśinī*

There are twenty types of disorders caused by Kapha. It has been stated in Nidāna – “Kapha diseases are twenty”. They are scorched destroyed (by this practice)

The real impact of the proper practice of Kapālabhāti is amplified by this comment. While in general understanding kapha doṣa may be considered as some impact of phlegm in the lungs and nostril etc. This comment indicates that 20 types of diseases/disorders caused by Kapha can be managed by Kapālabhāti.

While Jyotsnā commentary mentions that 20 types of Kapha Doṣas are found in Nidāna (text) a detailed exposition of the 20 types of Kapha disorders are found in the primary text Carakasamhitā itself. The reference and the translation in that regard is as follows (sūtrasthāna adhyāya 20) –

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः तद्यथा- तृप्तिश्च तन्द्रा च निद्राधिक्यं च स्तैमित्यं च गुरुगात्रता च आलस्यं च मुखमाधुर्यं च मुखस्त्रावश्च श्लेष्मोद्गिरणं च मलस्याधिक्यं च बलासकश्च अपक्तिश्च हृदयोपलेपश्च कण्ठोपलेपश्च धमनीप्रतिविचयश्च गलगण्डश्च अतिस्थौल्यं च शीतान्निता च उदरद्वयं श्वेतावभासता च श्वेतमूत्रनेत्रवर्चस्त्वं च इति विंशतिः श्लेष्मविकाराः श्लेष्मविकाराणां मपरिसङ्ख्येयानामविष्कृततमा व्याख्याता भवन्ति ॥१७॥

*śleṣmavikārāṅiśca viṃśatimata ūrdhvaṇi vyākhyāsyāmaḥ tadyathā- trptiśca tandrā ca*

*nidrādhikyaṇi ca staimityaṇi ca gurugātrata ca ālasyaṇi ca mukhamādhuryaṇi ca mukhasrāvaśca śleṣmodgiraṇaṇi ca malasyādhikyaṇi ca balāsakaśca apaktiśca hṛdayopalepaścakanṭhopalepaśca dhamanīprati(vi)cayaśca galagaṇḍaśca atisthaulyaṇi ca śītāgnitā ca udardaśca śvetāvabhāsatā ca śvetamūtranetravarcastvaṇi ca iti viṃśatiḥ śleṣmavikārāḥ ... || Verse 17 ||*

Trṛpti (Contentment/ non-industriousness), Tandrā (Drowsiness), Nidrādhikya (Excess sleep), Staimitya (Rigidity/ Immobility), Gurugatrata (Heaviness in body), Ālasya (Lassitude), Mukh-mādhurya (Sweet taste in mouth), Mukha-srāva (flow of saliva), śleṣmodgirana (Expectoration of mucous), Malādhikya (Excess accumulation of excretory content), Balāsaka (Loss of strength), Apakti (Indigestion), Hridayopalepa (coating of impurities surrounding heart), Kanṭhopalepa (Adherence of phlegm in throat), Dhamanipraticaya (coating of impurities in blood vessels/ atherosclerosis), Galagaṇḍa (Goiter), Atisthaulya (Morbid obesity), Shitagnita (decreased agni), Udarda (Urticarial rashes), śvetāvabhāsatā (Pale look)<sup>2</sup>...

This opens up a entire wide area of research on Kapālabhāti. How efficacious Kapālabhāti in all these twenty conditions can be examined and systematic research documentation can be made. While efficacy of the Kapālabhāti may have been already examined from various dimensions, with this systematic textual, traditional documentation an organized approach can be adopted.

### Insight – 2 Gajakaraṇī | clarification on two terminologies

While the description of Gajakaraṇī technique is also fairly clear, it is worth to note the effort in the Jyotsnā commentary to clarify the meanings of one long compound term i.e क्रमपरिचयवश्यानाडिचक्रा

2 Refer Carakasamhita Online: Accessed on 16<sup>th</sup> May 2024 [https://www.carakasamhitaonline.com/index.php?title=Maharoga\\_Adhyaya#Disorders\\_of\\_kapha\\_dosha](https://www.carakasamhitaonline.com/index.php?title=Maharoga_Adhyaya#Disorders_of_kapha_dosha)



*kramapāricayavaśya* - nāḍīcakrā . The commentary in this regard is as follows –

क्रमेण यः परिचयः योऽभ्यासः तेन वश्यं  
स्वाधीनं नाडीनां चक्रं यस्यां सा तथा, सा क्रिया

*krameṇa yaḥ paricayaḥ yo'bhyaśaḥ tena vaśyaṇi  
svādhīnāni nāḍīnāni cakrāni yasyāni sā tathā , sā kriyā*

Gradual practice by which the control of all nāḍīs is achieved. That Kriyā in which such control is possible (is Gajakaraṇī) – (this is denoted by this compound term)

Because the compound term is long it becomes essential to dissolve and analyze the compound and indicate the exact intended meaning. Else, in the absence clear discussion, there is a possibility of fanciful interpretations. That is avoided and clear cut unambiguous meaning of the term is provided.

Also, the commentary goes one step further and provides an alternative reading of the compound term and its meaning is also discussed. It is as follows –

क्रमपरिचयवश्यनाडिमार्गा इति क्वचित् पाठः। तस्यायमर्थः।  
क्रमपरिचयेन वश्यः नाड्याः शङ्खिन्याः मार्गः कण्ठपर्यन्तो यस्यां  
सा तथा

*kramapāricayavaśyanāḍīmārgā iti kvacit pāṭhaḥ |  
tasyāyamārthaḥ | kramapāricayena vaśyaḥ nāḍyāḥ  
śaṅkhīnyāḥ mārgaḥ kaṅṭhaparyanto yasyāni sā tathā*

*kramapāricayavaśyanāḍīmārgā* is the alternative reading. Its meaning is as follows – gradually the path of the Nāḍī śaṅkhinī, that extends till the throat, comes under control. Such a practice (by which this is attained is Gajakaraṇī).

It could be noted that, in comparison to the previous reading there is change in just one place. In place of the last component *Cakra*, the word *Mārga* is found. And that change brings in a sea of change in the meaning. In the previous reading it was stated that, by systematic practice of Gajakaraṇī the entire set of Nāḍī's are mastered. But because of the change in the reading, it emerges that, by this practice the complete control over just one

Nāḍī i.e Śaṅkhinī<sup>3</sup> and its path is achieved. While the former reading is generic, the later reading is specific. While neither of the reading can be judged as right or wrong by looking at the text itself – the availability of two inputs opens up venue to those desirous of empirically exploring whether the impact of Gajakaraṇī is in on all the Nāḍīs or Just in Śaṅkhinī alone.

## Summary

Thus, as seen in the cases of both Kapālabhāti and Gajakaraṇī, the inputs from the Jyotsnā commentary open up more areas of potential impact for these techniques to be explored and empirically validated. Alternative readings of the source text, Haṭhayogapradīpikā, brought out by the commentary is also noteworthy.

## Conclusion

It thus emerges once again, that the Yoga texts hold within them secrets and insights that can be unraveled through systematic and patient study of traditional commentaries. This further underscores the need to implement a rigorous Text-Consultation-Protocol (TCP) in scientific studies and papers on Yoga. Such a protocol would not only enhance the quality of evaluated Yoga practices, as discussed above, but also free researchers from a narrow perspective on the impact of specific practices, thereby broadening the scope of investigations into hitherto unknown aspects of efficacy of Yoga practices.

3 आसव्यकर्णाद् विप्रेन्द्रे शङ्खिनी चोर्ध्वगा मता  
*āsavyakarṇād viprendre śaṅkhīnī cordhṛvagā matā*  
śaṅkhinī is said to go upwards, up to the left ear  
(Bṛhadyogiyājñavalkyaśmṛti, 4.42) Kaivalyadhama, 1951



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# Reviving Ancestral Wisdom: The Healing Power of Touch across Cultures

## Background

From the dawn of civilization, humans have recognized the profound healing potential of touch, leading to the development of diverse massage modalities and therapeutic touch traditions across cultures. From the rhythmic movements of Thai massage to the precise techniques of shiatsu and the gentle strokes of lomi lomi, these ancient practices reflect our shared realization of the transformative power of skilled touch.

As these massage traditions traveled the globe over centuries, they not only preserved ancient wisdom but also inspired the emergence of new Western systems such as craniosacral therapy and myofascial release. These innovations shed light on the body's inherent ability to repair itself, deepening our understanding of how therapeutic touch can facilitate healing processes.

■ *Dr. Divya Keshavamurthy*  
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Even our Indigenous ancestors, deeply connected to the natural world, developed their own healing traditions rooted in plants, movement, and ceremonial touch. From Ayurveda's aromatic oils to the spiritual rituals of curanderismo, these practices reaffirm the essential truth that true well-being stems from attuning to nature's wisdom within and around us.

Despite differences in theories and techniques, all these touch therapies share a common thread - the power of skilled human hands to ignite processes of renewal and rejuvenation within the body. In today's era of disconnection, they serve as reminders of our intrinsic connection





to the energetic fabric of life itself, offering pathways to holistic healing and vitality.

Let's explore some examples of these touch therapies from different parts of the world.

### **Massage based touch therapies**

For millennia, healing massage has been integral to cultures worldwide. Originating from the simple recognition of touch's healing potential, diverse massage styles emerged, each with unique wisdom.

Thai massage, blending yoga, acupressure, and Ayurveda, employs firm pressure along energy lines to enhance flexibility and release blockages, embodying spirituality and physical therapy in a dynamic dance.

Shiatsu from Japan utilizes finger pressure and stretches to maintain the body's qi flow, restoring harmony on physical and emotional levels through ancient Chinese principles.

China's tui na system combines pushing, grasping, and kneading with Traditional Chinese Medicine, addressing energy imbalances pre-emptively with sophistication akin to acupuncture.

Lomi lomi, native to Hawaii, offers rhythmic massage focused on "loving hands," promoting emotional release and spiritual purification alongside physical therapy through chants, botanicals, and intention.

From Middle Eastern deserts, fragrant traditions like Arabic massage incorporate aromatic oils and ancient Persian techniques, rejuvenating the entire being with sensual practices.

In India, Ayurvedic massage utilizes custom oil blends and techniques tailored to individual mind-body constitutions, restoring balance in a highly personalized manner.

Upon reaching the Western world, Swedish massage emerged, employing gentle strokes, kneading, friction, and vibration for relaxation, tension relief, and circulation improvement.

Despite variations, these ancient massages harness the power of touch for healing across physical, energetic, emotional, and spiritual realms. Rooted in nature and spirituality, they serve as gateways to profound wellness, reminding us of our primal connection and offering paths to holistic health and vitality.

### **Energy based touch therapies: The Unseen Currents of Healing**

In the realm of healing, beyond the confines of conventional medicine, exists an unseen universe of life force energy. Mystics and healers across ages have been attuned to these sublime frequencies - chi, qi, prana, and ki.

Ancient Eastern practices like qigong, reiki, and pranic healing are rooted in energy medicine. Practitioners use specialized techniques such as breathing and precise hand movements to perceive and manipulate subtle energy fields. By clearing stagnation and rebalancing energy flow, they facilitate profound healing at the core energetic level.

Reiki, originating from Japan, harnesses the "universal life force" through attuned masters, purifying and replenishing depleted energy fields. It serves as a poetic reminder of our connection to nature's divine currents.

Indian pranic healing, developed by Master Choa Kok Sui is influenced by Vedic and Chinese energy models, revitalizes depleted fields and dissolves blockages through specialized breathing and intention.

Chinese qigong focuses on mastering the intrinsic energies of yin and yang, allowing adept practitioners to project concentrated qi fields for remote healing.

Western modalities like therapeutic touch blend clinical and technological approaches to sensing the human energy field.

These traditions share the principle that disease arises from not just physical imbalance but also distortion of energetic fields. Healing



occurs by retuning resonant frequencies at our bioenergetic blueprint's core.

Energy healing treatments offer an expanded state, acknowledging the invisible currents within and around us. In our materialistic world, these ancient arts provide re-attunement to profound energetic dimensions, sustaining the cosmological tapestry and fostering thriving.

They invite us into The Unseen, where physical and spiritual realities dance in infinite creation.

### **Body work-based touch therapies**

In our modern, sedentary lifestyles, tension and imbalance easily build up in our bodies. That's where bodywork steps in - using skilled touch and mindful movement to untangle stubborn aches, pains, and restrictions.

Enter Rolfing or Structural Integration, a deeply transformative practice. Through ten sessions, Rolfers systematically release fascial tensions, the connective tissue network. This improves posture, flexibility, and overall embodiment significantly.

The Feldenkrais Method offers a gentler approach, guiding subtle movements to retrain the nervous system internally. Instead of forcing positions, practitioners lead you through novel articulations that naturally reorganize neuromuscular patterns, heightening body awareness to ease chronic issues.

For those battling poor posture habits or physical inefficiencies, the Alexander Technique provides a reset. Teachers use hands-on cues and verbal coaching to bring awareness to unconscious tensions, allowing for release into balanced alignment.

Seeking an active, fluid experience? The Trager Approach offers just that. With oscillating movements and resistance-release techniques, practitioners awaken the joys of relaxation and vibrant ease, like a child rediscovering embodied aliveness.

And for pain, restricted range, or chronic

tightness, Myofascial Release gradually dissolves restrictions. By applying sustained pressure to fascial adhesions, connective tissues release their grip, restoring mobility and realigning the body's natural architecture.

Though their techniques vary, these hands-on modalities share a common goal - relieving chronic tension and stress. Whether you're overcoming acute issues or seeking comfort and embodiment, they offer an experiential pathway to holistic well-being by attentively working with living tissues, guiding you into a deeply integrated experience of vibrant presence within yourself.

### **Reflexology based touch therapies**

Our feet, the silent heroes of our journey, hold more than just our weight - they might just hold the key to holistic well-being. Reflexology, a fascinating practice, uses precise finger pressure on feet, hands, and ears to induce relaxation and rebalance the body's energies.

With roots in ancient Chinese wisdom, reflexologists see the feet as microcosms of the body, with points corresponding to organs and energy pathways. By stimulating these points, they aim to clear blockages and restore smooth life force flow.

Western reflexology, born in the early 1900s, shares similar beliefs, viewing the feet and hands as interconnected with the body's systems. Massaging these points is thought to alleviate issues ranging from digestion to chronic pain.

Even luxury spas offer indulgent "foot reflexology" massages, drawing from Thai traditions. After a soothing foot soak, skilled therapists knead, press, and stretch along meridians and acupressure points, inducing blissful relaxation.

Though the exact mechanisms are unclear, it's believed that reflexology may signal the nervous system, improve circulation, or trigger the release of natural pain relievers. Regardless, many find profound relaxation and relief from



issues like migraines and anxiety through regular sessions.

Despite the mystery surrounding its ancient maps, millions worldwide attest to the tangible benefits of this simple, non-invasive healing art. So, who's ready to kick off their shoes and tap into the power at their toes?

### **Indigenous and traditional Touch therapies**

For centuries, indigenous cultures worldwide nurtured profound healing traditions steeped in ancestral wisdom and deep reverence for nature. These ancient practices, passed down through generations, offer unique insights into health, balance, and the interconnectedness of mind, body, and spirit.

Consider Ayurvedic massage from ancient India, where flowing strokes with herbal oils aim to balance bodily energies or doshas. Beyond philosophical equilibrium, research suggests tangible benefits like improved circulation and botanical therapeutic effects.

Hawaiian Lomi Lomi massage, with its rhythmic movements honoring life force energy, induces profound renewal on physical, emotional, and spiritual levels. As practitioners' forearms glide in fluid waves, recipients report lymphatic stimulation and biochemical relaxation.

China's venerable Tuina therapy, rooted in Traditional Chinese Medicine, clears energetic blockages to ensure free qi flow. Techniques like pushing and kneading offer potential anti-inflammatory and pain-relief effects, as indicated by studies.

In Latin America, curanderos integrate indigenous wisdom into sacred Curanderismo practices, addressing spirituality, emotion, and physicality through rituals, herbs, and bodywork. Some components show therapeutic potential, including anti-inflammatory effects.

While these ancient therapies predate modern science, many principles are increasingly



validated by research, from energy pathways to botanical biochemistry. They celebrate humanity's innate ability to harmonize with nature's healing energies, invoking the body's self-repair mechanisms.

Rooted in deep listening and humility, these practices transcend cultural boundaries, offering rejuvenation and reconnection to our collective consciousness. Whether experienced as ritual or for physical benefits, they serve as touchstones to our interconnected truth across time.

By honoring diverse ancestral traditions while embracing ongoing understanding, we bridge ancient empiricism with modern science, guiding the integration of body, mind, spirit, and nature.

### **Osteopathic and Chiropractic-based touch therapies**

When your body feels out of sync – be it back pain, stiffness, or just feeling off-kilter – osteopathy and chiropractic offer hands-on solutions to restore your natural flow.



Osteopathy believes in the body's ability to find balance with gentle guidance. Practitioners use hands-on techniques like soft tissue work and joint mobilizations to release restrictions and enhance structural integrity, recognizing the close connection between the musculoskeletal system and overall health.

Chiropractic focuses on the spine's impact on neurological function. Through specialized adjustments, chiropractors restore proper vertebral alignment and motion, addressing nerve pathways and physiological disturbances caused by spinal misalignments.

During adjustments, precise thrusts are applied to restricted spinal segments, optimizing brain-body communication by removing motion restrictions. Benefits may include improved biomechanics, nervous system function, and natural pain relief.

These hands-on techniques tap into our innate need for direct physical therapy, restoring balance and vitality. In today's high-tech world, therapeutic touch offers profound healing potential, complementing the body's natural abilities.

For those seeking drug-free, surgery-free solutions, osteopathy and chiropractic offer holistic options. By working with the body's self-healing capabilities, they promote internal realignment. Alongside treatment, patients receive exercises, ergonomic tips, and lifestyle

guidance for lasting well-being.

### Conclusion

In the end, whether through the ancient lineages of traditional massage or the cutting-edge modalities of Western bodywork, the power of skilled therapeutic human touch remains an enduring catalyst for holistic healing. These diverse touch therapies all share a unifying essence - an invitation to surrender into the profound wisdom that lives within our bodies' innate blueprint for vitality and balance.

As we rediscover and integrate these modalities, we are reminded that optimal health arises not just from biochemical tinkering, but through attuning to the deeper streams of life force pulsing through our beings. Whether on the massage table or the bodywork plinth, we have the opportunity to realign with our bodies' inner harmonics and experience quintessential renewal on every level of our existence.

With compassionate hands working in sacred cooperation with the unseen energies animating our living matrix, these touch therapies ultimately guide us towards our birthright - an ecstatic reunion with the scintillating dance of creational rhythms moving through us all. In receiving their gifts, we reclaim our embodied sovereignty as portals for life's regenerative currents to flow freely once more. One healing touch at a time, we spiraling ever closer towards becoming fully alive.

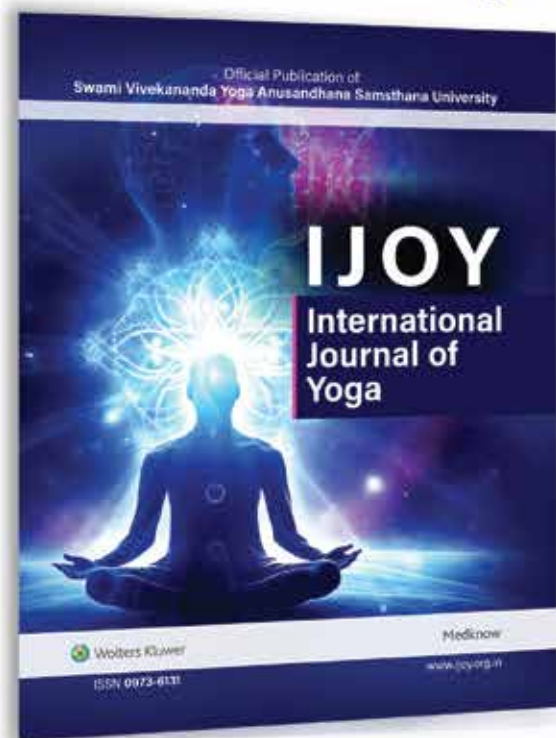


**Prof. M Jayaraman**, Dean Division of Yoga - Spirituality, was invited by Madras Sanskrit College (Under University of Madras), to deliver four lectures on the *Patanjala Darshana*, from the *Sarvadarshana Sangraha* of Sayanamadhavacharya (14th Century) on the 11 & 12 May 2024 for creation of Digital repository of Lectures on Sarvadarshana Sangraha from traditional Scholars to be submitted to Central Sanskrit University. Dr. Hariharan, Director of Digital Campus of Sanskrit college, hosted and facilitated the lectures.



Impact Factor  
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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](http://www.medknow.com)
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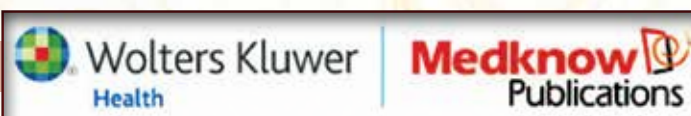
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# Shakuntala

## The truth needed a witness!

This is a familiar story. This is an old story; yet it has not lost its sheen due to the passage of time. It inspires us even today and for all time to come.

The Women of the Mahabharata - 'The question of Truth' by Chaturvedi Badrinath.

This book tells us the stories of twelve women of the epic, Mahabharata. The first one is about Shakuntala. There are two versions for this story. One as written in Mahabharata and the other twisted by Mahakavi Kalidasa, for more than one reason and one is for the sake of dramatic effect.

The version of Mahakavi Kalidasa tells us that Shakuntala had to pay a price for she was lost



■ Ms. Malathi B  
Arogyadhama Holistic  
Research Health Home



in thought when a prominent guest was at the door step. That is when Durvasa visited Kanva Maharshi, Kanva was not at the ashram. Shakuntala was expected to play the role of an ideal host and treat the Maharshi with reverence; she invited trouble by losing herself in her thoughts about Dushyanta from whom she had not heard for quite a long time. She was cursed by Durvasa that made Dushyanta forget Shakuntala forever.

On the advice of her foster father, Kanva Maharshi, she comes along with her son and a battery of ashramites, to the place where she rightly belongs. When she begins her conversation, she is told that she is a stranger and that Dushyanta is quite unaware of whatever transpired between the two of them at the ashram. Later, the fisherman gets the ring which has a royal insignia and the story unfolds which enables Dushyanta to recall all that happened back in the days. Later on, he accepts his son Bharath, the future King of this land who goes on to rule the land with justice and leads it to prosperity.

The truth needed a witness!

The Mahabharata version is different. When Shakuntala is snubbed and affronted by Dushyanta, she expresses eloquently all that had taken place back in the days at the Kanva Maharshi's ashram. She helps Dushyanta to recall the days and the promise that he had



made soon after the Gandharva Vivah.

When he refuses to accept the truth, Shakuntala, walks out of the palace with her head held high, saying that she is not interested in living with a man who cannot keep up his word.

At this point, the celestial Gods rain flowers on Shakuntala and her son. The voice - 'ashareera vani - says that all that Shakuntala said was nothing but the Truth.

Dushyanta makes sure that the people in the palace hear the voice. He proceeds towards Shakuntala, embraces Bharata and says that he was in the know of everything but he wanted everyone to know that you are not an ordinary woman and that Bharata was not born out of mere lust but he was born out of true love and he wanted the world to know that Shakuntala was a magnificent woman even Gods would stand by her. Later on, he escorts them to his mother for a formal introduction. The Queen mother, Ratantarya embraces the daughter in law and takes the boy in her arms.

Shakuntala in Kalidasa's version appear to be rather weak. She has no voice until the ring comes into the picture whereas the Shakuntala, as depicted in Mahabharata depicts a woman of character, strength, grit and determination and tells that the Truth needs no witness whereupon the celestial Gods applaud her stance and say that whatever she had said was absolute truth.

Shakuntala of Mahabharata would writhe in embarrassment if she ever read the other version! The woman need not claim her place in the society. She has it within her and rightfully so.

Dushyanta of Mahabharata was not a mere husband. He was a King. He was not only responsible for formulating the laws of the land but also follow them to the word. He had to prove to the world that he was responsible not only towards Shakuntala but also to the subjects of the land. He ruled the land by example/ by practicing what he preached.



May 17: **Dr. (Smt) Hansaji Yogendra**, Director of The Yoga Institute, Mumbai delivers speech to the staff and students of S-VYASA during Maitri Milan prayer session.



# Scientific Approach of Yoga in Pregnancy on Physical, Mental, and Emotional State

- *Dr. Reshma P. Jogdand*, BNYS, Msc (YT), PhD scholar (Yoga and Gynecology)  
*Asst. Professor, SVYASA University, Bangalore*
- *Dr. B.D. Jadhav*, MBBS, MS, Former Officer on Special Duty Public Health  
*and Medical Education, Food and Drugs, Government of Maharashtra*

Pregnancy is a transformative and complex journey characterized by physical, emotional, and psychological changes as a woman's body prepares for childbirth and motherhood (1). Here are various aspects like Biological Aspect, Emotional and Psychological Aspect, Social and Cultural Aspect, Spiritual and Holistic Aspect, and Medical aspect (2). Overall, pregnancy is a multifaceted experience that encompasses biological, emotional, social, cultural, medical, and spiritual dimensions (3). Each woman's pregnancy journey is unique and influenced by her circumstances, beliefs, and experiences. Understanding and respecting the diverse aspects of pregnancy can help support expectant mothers and families as they navigate this profound and transformative life stage (4).



Yoga can play a significant role in promoting health and well-being during pregnancy (5).

**Physical Health (6):** Yoga asanas (poses) help strengthen and stretch the muscles, improve flexibility, and enhance overall physical fitness.





Gentle yoga poses tailored for pregnancy can alleviate common discomforts such as back pain, sciatica, and swollen ankles. Additionally, practicing yoga can help maintain a healthy weight and prepare the body for childbirth.

**Breathing Techniques (7):** Pranayama (breathing exercises) practiced in yoga helps pregnant women learn to breathe deeply and rhythmically, which can be beneficial during labor and delivery. Deep breathing techniques can also reduce stress, and anxiety, and promote relaxation, which is beneficial for both the mother and the baby.

**Pain Management (8):** Yoga provides pregnant women with tools to manage discomfort and pain during pregnancy and labor. Techniques such as mindfulness meditation, visualization, and relaxation exercises can help reduce the perception of pain and promote a more positive birth experience.

**Emotional Well-being (9):** Pregnancy can bring about a range of emotions, including joy, excitement, and anxiety. Yoga offers pregnant women a safe and supportive environment to explore and process these emotions, promoting emotional balance and well-being. Mindfulness practices in yoga help women stay present and connected to their bodies and emotions during this transformative time.

**Bonding with the Baby (10):** Prenatal yoga classes often incorporate practices that encourage bonding between the mother and the baby. Through gentle movements, breath awareness, and visualization techniques, pregnant women can establish a deeper connection with their growing baby and cultivate a sense of love and connection.

**Preparation for Childbirth (11):** Yoga prepares women physically, mentally, and emotionally for childbirth. By practicing yoga during pregnancy, women develop strength, stamina, and confidence in their bodies' ability to give birth. Additionally, learning relaxation



techniques and coping strategies in yoga can help women feel more empowered and in control during labor and delivery.

**Postpartum Recovery (12):** Continuing yoga practice postpartum can aid in the recovery process, helping women regain strength, tone, and flexibility in their bodies. Gentle yoga poses and breathing exercises can also help relieve postpartum discomforts and promote relaxation and stress relief during the early days of motherhood.

Yoga can be a beneficial practice during pregnancy, offering various mechanisms that support the physical, emotional, and mental well-being of expectant mothers. A possible mechanism like Physical support to strengthen the muscles, and mental improvement will spiritually alleviate acceptance towards change. Yoga is emphasized in all ways for a healthy pregnancy. Evidence also shows the effectiveness of Yoga in high-risk pregnancies (13).

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

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# Yoga: A Stress Reliever

Stress is a modern disease. Stress is universal. Stress is nothing but the response of our body and mind to the demanding situation...

Baby is in stress when mother is delayed in feeding him. A Pedestrian on the road has tension about street dogs attack. Student has tension about his exam results. Employee has tension about his promotion or recognition for his work, whether their love leads to marriage or not is Love birds tension. Doctor is intense about his patient's recovery after his treatment/surgery, It is tension for research scholar whether his thesis will publish or not in a prominent magazine etc; This list is very big. So, it proves that Stress has no caste, creed, status, men and women, race, poor and rich, professions and age gap.



■ *Sri PBR Prasada Rao*  
*Corporate Yoga & Stress*  
*Management Practioner, Hyderabad*



Scientific and technological development has brought significant changes in the life of a man. Man is running incessantly for a life of indulgence and for earning money. As a result, he faces physical and mental stress in the form of shallow life, health problems, dissatisfaction. Along with noise and air pollution, our eating habits and lifestyle also contribute to stress. Industrialization and urbanization are also increasing emotional stress. Most of us know how to work but don't know how to relax. When mental stress goes beyond the limit, it comes out in the form of different types of diseases. Depression, pessimism, frustration, jealousy, anger prevail. It affects work, family and social relationships.

**Stress:** In yoga parlance, every sudden action in our body and mind towards the situation can be considered as **Stress**. This means that there is a lack of balance between the body and the mind. There may be imbalance in the level of emotions due to strong desires. At the psychological level it leads to conflicts and narrowness. Due to lack of holistic understanding and equal priority at the mental micro level, many problems are being faced at the physical level. There is no shortage of events that trigger physical and mental stress in today's hectic life. Examples of this are crimes like road accidents, suicides or murders, which are taking place on a regular basis. In this competitive world, everybody feels, that I should reach a higher level financially than others, acquire greater positions politically/ occupationally. A man running in the quest to



accumulate wealth and live more lavishly than others in the society, has not had time to think about his health, worries, problems, mental state or actually stopped caring about himself. He sets impractical goals and overexerts himself. He is over reacting even to small incidents. He loses his wisdom and commits unfortunate incidents like suicides and murders. Whatever the cause of stress, it brings about many changes physically, mentally and emotionally.

### **Unexpected changes in the body**

Many changes take place in the body when a person is under severe stress. For example, imagine what the situation would be like if you were suddenly confronted by a cobra or a gun-toting terrorist. Legs, hands, eyes work actively. Irises and eyelids beat very fast. Eyes widen. Then the field of view widens. Muscles become more agile. The level of glucose utilization in the body increases. Breathing becomes faster during exhalation. The nostrils widen and help the breathing air to travel freely. Heat is generated in the brain and muscles. It takes sweat to cool it off. Blood pressure increases. As a result, the acidity in the digestive tract increases. Tongue throbbing. Increasing Thirst. The man is constantly shaking with fear. Once out of the event, all these changes revert back to their original state.

### **Sudden change in behavior**

Today's man is getting mentally exhausted in order to achieve his goals. He has no opportunity for physical activity. He is getting away from proper sleep and nutritious food. When stress is high, suddenly unexpected changes make in some people's behaviour. These changes leave a temporary/ long term impression on the human mind. As a result, those who work well behave recklessly, a frugal person spends heavily, those who do not know what alcohol, drugs and cigarettes are, suddenly become addicted to them, those who spend generously becomes too stingy, those who are always friendly tend to be alone, a shy person waking up with everyone,

a person who works well with everyone wants to work alone, a person who behaves independently depends on others for every little need, those who are ethical and honest dare to cheat and violate the rules of ethics. Those who behave responsibly behave irresponsibly. If go on saying, this would be a big book. When emotions and sensitivity go beyond the limit, it leads to problems like neurosis, phobias, always thinking about something etc;

### **Adverse Effects of Stress**

Uncontrolled stress leads to many adverse effects. High stress is the main reason for today's man's restlessness, family conflicts, and mental disorders, which run wild in the daily life. Frequent stress can lead to high blood pressure, heart pain, neck, back, knee pain, indigestion, and huge fluctuations in sugar levels in the body. If this condition continues for a few years, heart attack, high blood pressure, dealing with anxiety all the time becomes a habit.

The result is high blood pressure, leading to diabetes. When stress is severe there is a risk of blockage of blood vessels leading to heart attack. Also, diabetes, stomach acidity, colonic system groove, migraine headache, allergy, rheumatoid, thyroid problems, neck, back, knee pains start at a young age. Immune power also declines day by day.

### **Who is more likely to be stressed**

There are generally, three types of people who suffer from high stress. One of them is greedy, another is pessimistic, and yet another is enthusiastic. Greedy people who set goals beyond their power, whether it is to get rich overnight or to get a promotion at work, will experience tension. They come under 'A' category. Their behaviour generally like this... Often talks in a hurry, eats too fast, gets impatient openly, rushes faster than time even if it is not necessary, is tempted to think and do different things at the same time. Even at rest period, they are restless. In a short period of



time, they set themselves deadlines and yearn to achieve whatever they want. For them, quantity is more important than quality in results. Their aim is to reach the heights in life. They crave for recognition by registering a numerical success streak. The competitiveness among them is extreme. Challenge others in everything. Even an atom of arrogance and exaggeration can be seen in their conversation. If he thinks of doing a job, he does not show any kindness towards others and oppressed without any mercy as part of this. It becomes a habit for them to always clench their fists and grind their teeth. Although they look serious and strong on the outside, they are always troubled with a sense of insecurity inside. Such people are more prone to heart attacks.

**The second type of people are pessimists.** They come under 'B' category. Disappointment and depression are theirs. Because he was born like that, my life is dark, I have no hopes for life, I can't achieve anything, I get depressed with no help. Due to this they are under severe pressure. When such people fall ill, they feel the opposite every moment, no matter how much the doctor reassures them. Any small incident in the family would make him feel that the situation is against him. Making more promises than he can, keep him under pressure.

**There is a third type of men.** They come under 'C' category. They are completely opposite

to 'A' and 'B' category people. No matter how great their achievements, there is no desire to flaunt them in front of others. Always try to be calm, cheerful and fun. They achieve their goals by playing and singing. Do not want to show dominance. Don't feel any guilt. Whatever work they undertake, they complete it without any hassle or worry. These people can stand as a living proof to Swami Vivekananda's quote... "The calmer the mind, the less nervous tension, the more love the work, the more wonderful the result." We can say that they are only true Karma Yogis.

**Miserable:** What is the root cause of severe stress and how miserable is the condition of a man when under stress is well mentioned in Bhagavad Gita. When you first see an object, it seems just good. Later it gets attached. He wants to have it. Feels like owning it anyway. If anyone gets in his way, he will be angry. When you get angry, you forget what your personality is, what you are, what your family is. Anger leads to infatuation. The power of thought declines. Wisdom perishes. You will get confused. Memory declines. Once the mind is thus weakened, it degenerates further. The intellect that decides good and bad also perishes. With this you will be completely infatuated. This situation leads to undesirable events. Ignorance of Yama and Niyama showed in Ashtanga Yoga by sage Patanjali, can be considered as the main cause of stress.

### **Those three are only root causes**

They are pride in man, attitude towards life, ignorance are the three sources of mental conflicts and high stress. Many people think that they are stressed by the work load but that is not entirely true, it is just our attitude towards work that leads to stress. Desperate desires like not getting desired position, recognition, compliments can also increase stress. Everything begins with the ego, myself, my thoughts, my feelings, my body. The range of thought does not expand at all, does not spread but leads to



severe mental stress. It means that there is a lack of balance and there are ups and downs in the mental level. As a result Fast pace in lifestyle. This Fast pace in lifestyle drains man's skill, judgment and decision-making power. It Provides a shallow life.

**Temporary solution:** Some people resort to smoking, drinking alcohol, consuming drugs, promiscuous sex at the encouragement of friends/doctors to relieve the stress that is becoming fatal. These may provide temporary relief but do not prove to be a permanent solution. But recent researches state that stress control is possible by making lifestyle changes and by leading a modest life.

### **Patanjali Yoga Sadhana is a wonderful solution**

There is no doubt that following Maharishi Patanjali's (1) Yama (2) Niyama (3) Asana (4) Pranayama (5) Dhyana in daily life with concentration will give a wonderful solution. Even adherence to Yama and Niyamas will result in better results.

#### **Yama means...**

1. Non-violence (do not torture others mentally or physically)
2. Truth... (Always be truthful)
3. Asteya ... (should not steal what is not his)
4. Brahma Charya... (abstain from excessive, immoral love)
5. Aparigriha... (Should be away from unlimited ties possessions)

#### **Niyama means...**

1. Clean (manasa, wacha, karmana, physically clean)
2. Santosh... (being satisfied with what one has)
3. Tapasya... (Self-discipline)
4. Swadhyaya (self-examination)
5. Ishvara Pranidhana... (Should develop spirituality)

**Asanas...** if practiced regularly with concentration, will increase body strength and immunity. Reduces stress.

**Pranayama** achieves control over breathing and provides a good remedy for breathing related problems. Awakens inner energies.

**Meditation:** A balance in alpha waves can be achieved with the practice of meditation. When meditation starts, the mind wanders without our involvement. There is no need to worry. The mind must witness every movement. The activities of Mind should be examined in silence. This gives the power of sense restraint. Mind boggles. You get peace of mind.

According to Shastra, identifying the root cause of the problem is half the solution. Practicing Ashtanga yoga can not only relieve stress but also lead a peaceful life. Yoga is not twisting the body in the name of asanas. Yoga means connecting the mind and body. Immersion in the divine. Practicing yoga with a concentrated mind in a regular manner will bring good results. Take Padahastasana for example...

1. First, stand straight and place your hands beside your thighs.
2. Now, inhale slowly and bring your hands up from the sides of thighs. Your shoulders (while doing the asana) should touch your ears.
3. Bend forward slowly while exhaling. Place your palms on your feet and forehead on knees. Care should be taken not to bend legs and arms anywhere.
4. At this time, blood flow to the head and face increases and feels heavy. There is a Pressure (pain) in the abdomen, thighs, etc
5. Stay in this posture as long as possible.
6. Take a slow breath and stand up straight and bring your hands to the side of thighs as usual.
7. Now head, face and whole body feel very light.



8. It is very important to focus your mind on changes in your body while performing the asana.

By connecting the mind with the practice of asanas, Research shows that certain types of pains can be instantly relieved and others are preventable in the short term. Yogasanas need not be done for hours. Depending on your convenience, you can do it on an empty stomach for a while every day.

### **New life with mental strength**

Stress can be relieved by developing mental strength through meditation. This will be helpful to gain control over speech and actions. Morale keeps one from slipping into pessimism by remembering old mistakes. The future and the past are not in our hands. We have to learn to live in the present because there is only the present.

### **Prayer/ Meditation**

It is our ignorance about ourselves that causes emotions. We must realize that our attitude is the main cause of our stress. Calmness can be cultivated through meditation. In order for

meditation to proceed properly, one should first practice sitting quietly for a few days. Ignore thoughts that come in meditation. Gradually they disappear. One must always believe that I have necessary power for my development. Meditation makes the purpose of life clear. As the days pass by starting meditation, one learns how to live in the present. Facilitates internal travel. Promotes modesty

### **Nitya Sadhana**

Regular practice of Ashtanga yoga is the best for stress control. It is not a matter of celebrating that you have studied deeply and fully understood this practice of yoga, but only if you put it into practice in your daily life, you will get good results. A disciplined and responsible life should be practiced. Remember your favorite deity for a few minutes before starting the activities of the day. Love the work you are given, don't think that you have to do it all at once, that only I can do it. Demonstrate proficiency at work. Take rest in between.

### **Happy Life**

A person who feels I know everything actually knows nothing about himself. That's why we should know ourselves completely. It should become a habit to spend life fun and happily. A positive attitude towards life should be established. Acknowledging that failures are a part of life and honestly accepting them will improve the ability to overcome adversity. The problem of stress will not arise, if we follow the warnings given by the mind from time to time on our conduct and behaviour.

If you practice in this way, your talent will shine. Equality occurs in emotions. Helps to climb higher peaks in life. It gives clarity on life. Adds strength to the body. It drains the cold mentality. That is why practice of Ashtanga Yoga should be made a part of daily life. Only then will the stress come under control. You can adjust yourself over time. No matter how tough the situation, never give up hope on life. Hope



drives man forward. Everything is in our mind. For this to be possible the first step is always in what we do Speed, haste, frustration, greed, anger etc. should be carefully observed.

One can get angry for various reasons. Many people have the experience of reacting without thinking ahead and then apologizing. The first step to overcome this situation, is to realize that the generated anger brings the man down and pollutes the atmosphere. The second step is, if you feel stressed any time, you can immediately do Pranayama (long breathing) and meditation for some time to get relief. Then the mind is calm. The third step is to direct your energy towards achieving the goal with care. Always should observe every movement of the body

and every thought of the mind. As a result, the habit of thinking before reacting to events is learned, unlike in the past.

**The last** and the most important step is to take an honest review of your behavior every day before going to sleep and find out if there are any mistakes. When you wake up in the morning, make a firm decision not to repeat those mistakes. Practicing this every day will lead to self-control. In no time, others will notice the significant changes in you before you do. You will experience that you are calmer than before. therefore, stress will be away from every reader of this article.

*Best of luck everyone.*



S-VYASA Parivar with **Dr. Hansaji Yogendra**, President, Indian Yoga Association, during her recent visit to Prashanti



May 3: **Dr. Kadambini Acharya**, Director of Indira Gandhi Centre for Indian Culture & Second Secretary of High Commission of India, Mauritius, **graced Sattriya (8<sup>th</sup> classical dance of India) performance** by Ms. Rohini Ananth and Ms. Sridevi Jagannath at the IGCIC Auditorium in Mauritius, organised by High Commission of India in Mauritius.



## Wellness Program for the Officials of Kerala Water Authority (KWA)



Prashanti Kutiram, May 24: A group with 35 numbers from Kerala Water Authority who are having the service in the field of the Technical, Finance & Admin department and having 15-25 years of experience working as Finance Managers, Deputy Chief Engineers, Superintendent Engineers, Divisional Account Officers and Senior Superintendents attended One-day Wellness Program as a part of SMET in SVYASA University.

Ms. Gangotri Panda, Asst. Professor and the team conducted General Yoga, Pranayama, DRT, Krida Yoga, Meditation and Chair Yoga classes. Prof. K Subramanyam ji, Advisor to the Chancellor of S-VYASA, delivered a talk on the Concept of Happiness and Dr. Devika Kaur, Asst. Professor, S-VYASA, spoke on Holistic Health.



Prashanti Kutiram, May 26: Felicitation to **Sri Sanjay Kumar, Programme Officer at Indian Council for Cultural Relations (ICCR)** during his recent visit to S-VYASA Campus to interact with the participants (from Pacific Island Countries (PIC) of ICCR sponsored YIC Program (Yoga Instructor's Course)



# Youth Empowerment Program Strengthening the Heroes of Tomorrow



Prashanti Kutiram: “When two great minds come together, sheer magic happens.” This is what exactly is happening at S-VYASA Yoga University, Jigani Bengaluru.

Essae Foundation, Bengaluru joined hands with S-VYASA with an aim to empower the youth.

In the month of May, conducted **three batches of Essae Youth Empowerment Program (EYE-P)**, dated 10<sup>th</sup> - 12<sup>th</sup>, 17<sup>th</sup> - 19<sup>th</sup> and 24<sup>th</sup> - 26<sup>th</sup>.



An overview of S-VYASA, the objective of Arogyadhama, Anveshana lab and collaborating the Integrative Approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc. was given to the trainee students. General Yoga, Pranayama, DRT, Krida Yoga, Cyclic Meditation and Role of Yoga on Youth Empowerment classes were conducted by Ms. Gangotri Panda and the team. Inhibition to Initiative which is the title of this workshop was

conducted by Essae Institutes Professors. The certificate was distributed to all the trainees by Sri Chaurappa ji, Sri Ravi ji, Sri Essae Chandran ji (Founder of Essae Institute) and Mr. Anand ji from Essae Chandran Institute.



# Yogi Vivekananda - 35

Yogis are always calm. They are cool, tranquil, serene and steady. They are always stress-free, tension-free and anxiety-free. Above all, they are never in a hurry and they are fearless. Therefore, they are able to conquer all. Their influence on environment, people and all beings is positive and enormous. Sri Rama is a yogi; therefore, he is always a spiritual dynamo. Sri Krishna is a Yogishwara. Though they appear to be doing many worldly activities, they are essentially very very composed and cool. Their impact on all is very very powerful. They can neutralise any negative power and bring in a favorable transformation everywhere. They are capable of doing and undoing anything. They are also capable of doing differently any activity for the benefit of society.

Swami Vivekananda was in the western countries. He was not only a powerful speaker but also a yoga practitioner. He had many disciples in the west. His impact on his disciples and the society at large was very memorable.



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



On the 11th of September 1893, his presence looks and the words enthralled audience. They were all spell bound by his boundless love. All this success because of his yogic power.

One day with his disciples, swami Vivekananda went to a park for a holy satsang. There were about 20 people in the group. One of them was a white girl in the scarlet robes. The red color of her clothes provoked the bull in the park. The redness perhaps was allergic to the bull. It got itself roused to actions by the provoking red color. It became highly energetic like a thunder bolt and rushed towards the girl in red robes. Looking at the wild bull of violent charge, all the disciples ran helter skelter in various directions. Swami Vivekananda was standing unmoved. In his characteristic style of standing fearlessly with his hands cross locked on his chest remained calm. He was looking at the powerful bull with all calmness. He did not feel any fear. Nor did he try to run away like his disciples. He was cool and without any tension. The bull very vigorously went towards him, looked at him straight into his eyes and stared at him for a few minutes without any further movement. Swamiji too looked at bull's eyes and gazed at its eyes without any fear or favor. They both looked at each other for a few minutes and the wild bull returned without harming anybody. Swamiji stood coolly. After the bull returned to its place quietly, the disciples reassembled, however the girl in red jacket covered her body with a white shawl concealing the red jacket. Everything was normal and calm.

Now the question is what transpired between



the powerful bull and the great yogi? The answer is very simple. Swami Vivekananda is a yogi with total control over mind, his feelings and emotions. Fear is a feeling that feeling of fear is born of psychic weakness, any emotion is because of a weakness in the mind.

Arjuna said that he was sorrowful and desponded unable to stand up and fight in the 1st chapter of Bhagavad-Gita. Sri Krishna listens to him and declares that it is all due to Arjuna's psychic weakness. A yogi should first strengthen the mind, control his feelings and neutralise all negativity in him or her. When a person is yogic, he becomes loving and positive. Fear and all negative feelings run away from yogis.

Therefore, they become powerful, loving and become capable of spreading their love. Nothing untoward will ever happen because of their yogic calmness and positive comprehensive.

Swami Vivekananda has total control over his mind and he has controlled every thought and feeling. Fear and negativity are totally absent in his mind. Therefore, he is able to win over all the hearts. Snakes and such other wild creatures do harm to the people out of fear. When the charging bull did not find any harm from the man, Swami Vivekananda, it became quite. Yogis are capable of serene, silence and spread calmness all around.



YIC (Yoga Instructor's Course) Batch - 251, May, 2024

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# Personality Development Camp: A Perspective!

## 4 Batches: Apr 1<sup>st</sup> to May 10<sup>th</sup>

■ *Dr. Devika Kaur, PhD, Asst. Professor, S-VYASA*



“How have I become the kind of a person I am today?” is a question that every adult ponders upon from time to time. The answer that readily comes to mind includes the influences of parents, peers, temperament, a moral compass, a strong sense of self, and sometimes critical life experiences such as losing a parent, separation in a relationship or any traumatic experiences. The social acceptance and personality development encompasses these factors and many other influences on the growth of the person. In addition to this, it also addresses the question of understanding how we develop as unique people? How enduring are the influences of our

early life experiences? The study of personality development offers perspective on these and many such other issues, that how often by showing how complex and multifaceted are the influences on developing children, and thus the intricate processes that have made you the person you are today. Let’s dive into this understanding:

Humans are inherently social creatures and mostly we all work, play, and live together in groups and learn from one another and children specially can be securely or insecurely attached with their parents and regular other caregivers, and they can differ in their security with different people. The security of attachment is an important corner stone of social and personality development, because infants and young children who are securely attached have been found to develop stronger friendships with peers, more matured emotional understanding and early conscience development, and more positive self-concepts, compared with insecurely attached children. The consistent or non-





consistent emotional experience of care, results in shaping up the young children's developing concepts of their self, and as well as how other people are like, and how to interact with them.

As children grow and mature, the parent-child relationship naturally change. The Pre-school and grade-school children of recent times are more capable, and have their own preferences, and sometimes refuse or seek to compromise with parental expectations. This can lead to expectant greater parent-child conflict, and how this conflict is managed by the parents further shapes up the quality of parent-child relationship there upon. In general, children develop a greater competence and self-confidence when parents have reasonable expectations for child's behaviour and have a good communication with them, and are warm and responsive, and use *reasoning* as a tool as a preferred responses to children's misbehaviour. The authoritative parents are supportive and show interest in their kids activities but are not overbearing and allow them to make constructive mistakes.

It's not only how a parent-child relationship which is most significant in a child's life, but "Peer - relationships" are also equally important as social interaction with another child who is similar in age, skills, and knowledge provokes the development of many social skills that are valuable for the rest of their life.

In peer relationships, children learn how to initiate and maintain social interactions with other children. They learn skills for managing conflict, such as turn-taking, compromise, and bargaining. Play also involves the mutual,

sometimes complex, coordination of goals, actions, and understanding. For example, as infants, children get their first encounter with sharing of each other's toys during pretend play as pre-schoolers they create narratives together, choose roles, and collaborate to act out their stories; and in primary school, they may join a sports team, learning to work together and support each other emotionally and strategically toward a common goal. Through these experiences, children develop friendships that provide additional sources of security and support to those provided by their parents.

So every year of April month Prashanti Kutiram , S-VYASA conducts **Personality Development Camp** for children aged, 6 yrs - 16 yrs, where around 3 - 4 batches minimum, with more than 120-140 children in each batch is taken care of. The campus would be hustling and bustling with children's hue and cry throughout the campus who would come for this camp with lots of cheer and curious eyes looking out everywhere, and anything you say would be bounced back with questions of - **why's, when's and what's?**

The PDC camp fulfils all the pre-requisites and customise their schedule from morning 5am to evening 9pm, and children enthusiastically participate in each & every activity viz., the asana & pranayama sessions, bhajan and meditation sessions, karma yoga sessions where they wholeheartedly participate in cleaning the premise and learn the significance of helping others and others. Such intriguing thoughts, and habits that enhances their personality is widened with eminent speakers meaningful



lecture sessions, Q&A sessions are encouraged and then the relaxation techniques adopted post lunch and creativity sessions are majorly loved by Kids as they get chance to showcase their talents. Beautiful life's experiences are carried by kids from camp, some gets too attached to their fellow mates and do end in exhibiting their emotions through hugs and cries. So, it's definitely a overwhelming experience in each batch with different temperament kids. Remarkable, itinerary rendered in each batch by all the volunteers, staff of S-VYASA, and also hats off to their selfless, caring and warmth demeanour.

This in fact, explains children's experience of relationships at home and the peer group contributes to an expanding repertoire of social and emotional skills and also to broadened social understanding. In these relationships, children develop expectations for specific people (leading, for example, to secure or insecure attachments to parents), understanding of how to interact with adults and peers, and developing self-concept based on how others respond to them. These relationships are also significant forums for emotional development.

Remarkably, young children begin developing social understanding very early in life. Developing social understanding is, in other words, based on children's everyday interactions with others and their careful interpretations of what they see and hear. There are also some scientists who believe that infants are biologically prepared to perceive people in a special way, as organisms with an internal mental life, and this facilitates

their interpretation of people's behaviour with reference to those mental states.

Although a child's temperament is partly determined by genetics, environmental influences also contribute to shaping personality. Positive personality development is supported by a "good fit" between a child's natural temperament, environment and experiences.

Early influences are important, but not determinative, because the capabilities required for mature moral conduct, gender identity, and other outcomes continue to develop throughout childhood, adolescence, and even the adult years. Hence, such camps would certainly help in blossoming children in their growth at physical, mental, emotional, intellectual and spiritual levels and teach the values to adopt and act in accordance.

**Conclusion:**

As the preceding sentence suggests, social and personality development continues through adolescence and the adult years, and it is influenced by the same constellation of social, biological, and representational influences discussed for childhood. Changing social relationships and roles, biological maturation and (much later) decline, and how the individual represents experience and the self-continue to form the bases for development throughout life. In this respect, when an adult looks forward rather than retrospectively to ask, "what kind of person am I becoming?" - a similarly fascinating, complex, multifaceted interaction of developmental processes lies ahead.



Prashanti Kutiram, Apr 27: Sri Kadam Sandeep Vasant, IAS, Secretray of AYUSH, Govt. of Himachal Pradesh and the deligation gave a visit to S-VYASA Campus and had seen the facilities of the University, Arogyadhama and Anvesana Research Laboratory.



Apr 24: Prof. Vaidya Kartar Singh Dhiman, Vice Chancellor, Sri Krishna AYUSH University, Kurukshetra, Haryana along with his colleagues visited S-VYASA. He also visited all the Research Labs, Arogyadhama & all the Schools.



# Lecture Series for Sri Shankaracharya and Sri Ramanujacharya Jayanti



**Dr. R. Rangan ji**, renowned Traditional Scholar



**Sri Vikram Phadke**, Practicing Advocate

Prashanti Kutiram, Bengaluru: The Division of Yoga - Spirituality at S-VYASA University organized a two-part lecture series on the 13th and 20th of May 2024 commemorating the Jayantis of two of India's most revered philosophers Acharya Ramanuja and Acharya Shankara which fell on May 12<sup>th</sup> (Vaishakha Suddha Panchami). These events aimed to explore their visions for a "Vikasit Bharat" (Developed India).

The events began with Deepa Prajvalana (lamp lighting) followed by invocation prayers. Kumari Shankari Kumar sang the invocation

on the 13th of May, and Mr. Kaushik Kadiwal, Faculty of Division of Yoga - Spirituality sang the invocation on the 20th of May.

On the 13th of May, Dr. R. Rangan ji, renowned traditional scholar & founder of Valmiki Ashrama, spoke on the vision of Acharya Ramanuja for a "Vikasit Bhatrat". On the 20th of May, Sri Vikram Phadke, Practicing Advocate at Karnataka High Court and Supreme Court and scholar on Ancient Legal systems, enlightened the audience on the vision of Acharya Shankara, with Ms. Mandumula Maheshwari, BSc Programme Coordinator and Assistant





Professor, serving as the compere.

The guest speakers were felicitated by Guruji Dr. H. R. Nagendra ji, Chancellor, SVYASA, Acharya Dr. Ramachandra Bhat ji, Director of VMAC-VTR, S-VYASA and Prof. K Subrahmanyam ji, Advisor to the Chancellor and other dignitaries on the stage. Acharya Dr. Ramachandra Bhat ji presided over sessions and shared his scholarly observation on both the talks.

Dr. Nagarathna ji, Medical Director, Arogyadhama, Hon'ble VC, Dr. N. K. Manjunath Sharma ji, Registrar, Prof. S Siva Sankara Sai ji, Deputy Registrar, Dr. Vasudeva Vaidya ji, Principals of School of Yoga and School of Naturopathy, Dr. Vikas Rawat and Dr. Apar Saoji attended the lectures.

Mr. Naveen Kumar H., MSc YVT Programme



Coordinator and Assistant Professor, expressed the vote of thanks. The programme concluded with a Shanti Mantra. The events were well-attended by students and faculty, who found the talks enlightening and inspiring.

This two-part Lecture series was conceptualized and curated by Prof. M Jayaraman, Dean, Division of Yoga - Spirituality.

## PCP Program for CODE YIC – Mar 2024 Batch

Prashanti Kutiram, May 22-29: Students from March 2024 batch of Distance YIC (Yoga Instructors Course) attended the Offline PCP (Personal Contact Program). It is a 3 months distance certificate course, where the students



had been already attending the weekly 2 days of online classes followed by the offline PCP. The PCP is a 7 days program where the first 4 to 5 days will be live classes followed by the theory and practical exams. A total of 20 students attended this PCP from various states. The distance YIC PCP commenced with orientation, followed by various theory and practical classes on Introduction to Yoga and its Concepts, Streams of Yoga - Bhakti Yoga, Karma Yoga, Jnana Yoga, Raja Yoga, Indian Culture, Life and Messages of Spiritual Masters, Anatomy, and IAYT - Integrated Approach to Yoga Therapy, Sukshma Vyayama, Loosening Practices, Breathing Practices, Surya Namaskar, The Eight Step Method of Teaching an Asana, Om Meditation, Pranayama, Cyclic Meditation, Chanting, Kriya, Krida Yoga, Happy Assembly. The students enjoyed the entire PCP program, from morning 5:00 am to evening 7:30 pm. They had good interactive sessions with all the faculties, along with the campus tour to various departments.



May 10: Chancellor, **Dr. H R Nagendra** congratulates students from School of Yogic Science for clearing Yoga Certification Board (YCB) Level 3 Exams.



**Prasanthi Premier League:** Guruji, Dr. H. R. Nagendra inaugurates T-shirt and Trophies on May 23<sup>rd</sup>.



Apr 25: In continuation of the **Blood Donation Camp** organized at S-VYASA in collaboration with Narayana Hrudayalaya Blood Centre, Bangalore, on April 23, certificates of appreciation and mementos were distributed to all schools by the Narayana Hrudayalaya Blood Centre during the Maitri Milan session.



May 18: CEO of 21C LABS and Aeronautical Engineer **Mr. Raghavendra** delivers a speech on **Ancient Secrets of Flying Objects and Modern Development in Aeronautics** at Shruti Mandir in the presence of Director of Anvnesana Research Laboratories, Dr. Ramesh Mavathur, Principal of School of Yogic School (SYS), Dr. Vikas Rawat, Faculty of Yogic Science, Dr. Padmashree, PhD Coordinator, Dr. Soubagya Lakshmi.



Prashanti Kutiram, May 23: Felicitation to **Sri Dhanvir Singh Rawat**, Programme Coordinator at the Indian Council for Cultural Relations (ICCR) during his recent visit to S-VYASA Campus to interact with the participants (from Pacific Island Countries (PIC) of ICCR sponsored YIC Program (Yoga Instructor's Course).



4<sup>th</sup> Batch of YIC Students  
@ Yofi Holistic Wellness Centre,  
Chennai



28<sup>th</sup> Batch of  
YIC Students  
@ Anahat Yoga, Pune



May 22: **Sports Event**  
was inaugurated  
at Prashanti Kutiram  
by Hon'ble Chancellor,  
Dr. H R Nagendra ji,  
in the presence of all  
the Senior Members of  
S-VYASA.





Prashanti Kutiram:  
**The Participants of the One-Month Residential Program in Yoga from Pacific Island Countries (PICs), sponsored by the Indian Council for Cultural Relations (ICCR), Government of India, New Delhi.**

# Dāna

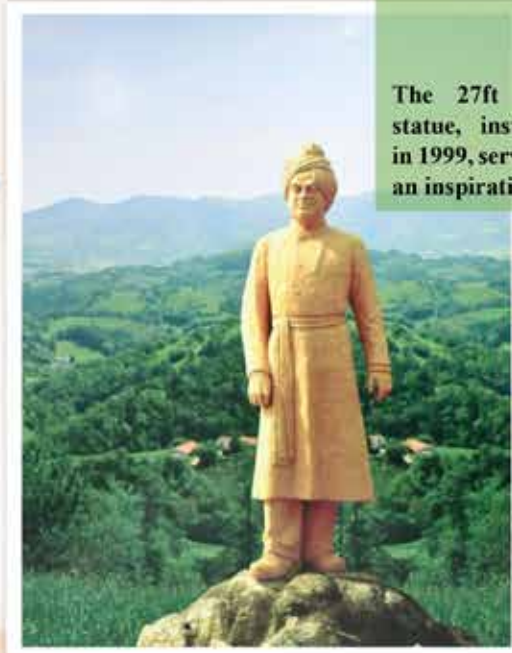
## “Generosity and Giving”

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



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

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



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

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

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



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

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

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

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

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

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

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

### Accomplishments:

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



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

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

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

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

### S-VYASA Management:

- **Dr. H R Nagendra**  
Chancellor
- **Dr. B R Ramakrishna**  
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



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

## Divisions of S-VYASA:

### Programs by Division:

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



## Center for Open and Distance Education (CODE)

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

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

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

# Patron Schemes

जीवने यावदादानं स्यात् प्रदानं यत् ततोऽधिकम् |

*"Give more than what you receive in Life"*

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

-Taittiriya Upanishad

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

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

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

**To:**

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

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

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

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

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

Rupees in words: .....

towards.....

**From:**

Name: .....

Address: .....

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

**Thanking You,  
Yours Sincerely.**



## Anna Dāna

सर्वेषामेव दानानामन्नदानं विशिष्यते ।  
अत्राद्भवन्ति भूतानि अत्रेनैव च वर्द्धते ॥

sarveṣāmeva dānānamannadānaṁ viśiṣyate ॥  
annādbhavanti bhūtāni  
annenaiva ca varddhate ॥

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

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

## Swasthya Dāna

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

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



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

## Vidya Dāna

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

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

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



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



## Gou Dāna

दातास्याः स्वर्गमाप्नोति वत्सरान् लोमसम्मतान् ।  
कपिला चेत्तारयिति भूयश्च सप्तमाकुलम् ॥

dātāsyāḥ svargamāpnoti  
vatsarān lomasammatān ।  
kapilā cettārayiti bhūyasca saptamākulam ॥

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

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



Library facilities



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



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