

YOGA SUDHRA

A Monthly Journal of SVYASA (Deemed to be University)



1ST WCYS
WORLD CUP OF YOGASANA SPORTS
SUCCESSFULLY HELD
IN S-VYASA CAMPUS, BENGALURU

LET THE CROWN OF
HUMANITY RISE TO
HEALTHY HEIGHTS

WISH YOU
A VERY HAPPY
& HEALTHY
NEW YEAR - 2023





S-VYASA

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



Hearty Welcome
for the

20th Convocation

on **12th Jan 2023**, Thursday
at **University Campus**
'Prashanti Kutiram'
Jigani, Bengaluru - 560 105

www.svyasa.edu.in

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसुखा सुखा

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CONTENTS

Editor
Dr. H R Nagendra
Chancellor, SVYASA
Bengaluru

Asst. Editor
Dr. Aarti Jagannathan

Publisher
Mahadevappa B

Printer
Chandrashekar V
Sharadh Enterprises
No. 51, Car Street, Halasuru
Bangalore - 560 008
ph: 080 - 2555 6015
sharadhenterprises
@gmail.com

SVYASA
Deemed to be
University
No. 19, Gavipuram Circle
Kempe Gowda Nagar
Bangalore - 560 019
ph: 080 - 2661 2669
telefax: 080 - 2660 8645
yogasudha@svyasa.edu.in
www.svyasa.edu.in

Editorial 2
Message from the Vice Chancellor 3



Division of Yoga-Spirituality

**Brahmasutra - Evani muktiphalanīyamastadavasthāvadhrtestada-
vasthāvadhrteḥ** - Prof. Ramachandra G Bhat 5

**Yoga Bhāṣya Sampat Series: Known Yogic Verse Lesser Known
Traditional Insight! - 1** - Prof. M Jayaraman 17
Uttarayana - Dr. Divya Keshavamurthy 21



Division of Yoga & Life Sciences

Arogyadhama: Holistic Research Health Home 20
Arogyadhama: Generalized Anxiety Disorder (GAD) 25



Division of Yoga & Management Studies

Online Yoga Instructor's Course - details 34



Division of Yoga & Humanities

**Yogi Vivekananda - 19: Swami Vivekanda's master is
Sri Ramakrishna Paramahansa** - Dr. K Subrahmanyam 35



VYASA, National

DR. HRN @ 80 - A TRIBUTE - Dr. Sridhar Melukote K 6
UP AYUSH Minister visited Prashanti 37
Yog-yuktha 2022 in Prashanti 38
Jersey launch, Surana College Students Visit & Prize Distribution 39
**Inauguration of Prajna - A Sanskrit Forum at Alva's Institutions
& Jain (Deemed to be University) International Round Table
Discussion and Academic Interaction with Philosophers** 40



VYASA, International

1st World Cup of Yogasana Sports (WCYS) - A Report 9

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EDITORIAL

My dear Brothers and Sisters,

Combining the Best of the East with that of the West - An Initiative from GoI, DST

In the modern era, humanities and sciences were pushed to opposite ends of the education, research and innovation domains. This gap undermined the wholesome development of us as individuals and society and brought about monochromatic thinking and a vacuum where once deep human thought enriched by the sciences and the arts once resided and flourished. Preservation of cultural heritage is one sector that breaks down the silos and brings diverse subjects and sectors together in a spirit of enquiry and respect, aimed towards a noble cause.

In this light, in the past couple of decades, science and technology have been playing an important role in the development of new materials, innovative tools and methods for better investigation, preservation, conservation and restoration of tangible and intangible heritage. The significance of the role of science in cultural heritage conservation has grown steadily, especially in culturally rich, knowledge-based economies. Collaborative work of scientists with indigenous knowledge keepers, practitioners, artists, curators, historians, museologists, architects, art conservators-restorers and academicians has opened up opportunities to understand our tangible as well as intangible heritage better with the appropriate use of scientific tools and technologies. Scientific research teams, especially in analytical, organic, environmental chemistry, physics, microbiology, electronics, imaging and computer science, have brought in new tools and methods for greater precision in the analysis, diagnosis and preservation of art culture. This information then needs to be interpreted by experts in related disciplines who would have helped also in first formulating the questions. Keeping in mind that heritage is a time-sensitive challenge, purposeful and thoughtful interventions through synergetic explorations seem to be one of the best ways forward.

Many nations have made much progress in studying and preserving cultural heritage in a scientific manner and India too is now poised to

be a strong partner in this common human effort. – Engaging with cultural heritage in harmony with contemporary development, and adding to wellbeing of citizens is a fundamental key to a healthy society. Social cohesion, involved communities and pride in distinct identities are some of the core benefits of successful preservation efforts.

Heritage preservation and valorization of legacy can be effected and augmented through scientific methods and technologies. may be vastly augmented through scientific methods and technologies, thereby converting it into a resource. Imaging, diagnostic, and preservation techniques for cultural heritage and expansion of tool-making options can be optimized through interdisciplinary collaboration and technology transfer whilst inspiring researchers and practitioners to explore beyond silos and pre-conceived boundaries. It is laudable that DST has initiated Science & Heritage Research Initiative (SHRI) is a scheme (Technology Development Programme), Ministry of Science of Technology, Government of India, for heritage research, and it aims to engage experts from diverse fields for data capture and analysis, to form new collaborations, and provide viable technology, to address cultural heritage related issues.

Similarly, the Skill ministry has added Yoga to its wellness and Beauty sector and is offering courses at several levels of expertise for Yoga This will augment the efforts of YCB offering YCB certification to persons in the unorganized sector in our country irrespective of age, education, and gender. The growth of authenticated Yoga Volunteers/well-wishers, Instructors, and therapists are needed in Lakhs for our 1.5 Lakh wellness centres set up by the Ministry of Health and Family Welfare which are fast emerging in every state of our Nation.

Let the new year bring exponential growth of Yoga practitioners which is most needed for prevention of ailments and promotion of positive health. Also to combat the new impending Carona spread.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

After a gap of nearly three years of the damages caused by the Covid-19 pandemics and effective Immunization in India, the people started attending to their normal Life and activities. Socio-cultural programmes began, Industrial and economic developments are flourishing, National and International tourism has become active and Political surge started with good vigour.

Now, all of a sudden a huge cry has started among the countries of People's Republic of China, United States of America, Japan, South Korea and Argentina due to relapse of Covid in a new variant form Omicron BF7. It is reported that the situation is brim and serious in China that there is no place in hospitals and even in the burial grounds and cremation. Why is this situation? This may be due to administration of improper and substandard China make Vaccine, people's resistance to the precautions and immunization guide lines due to the side effects of Vaccine and the Economic crisis due to the imposition of stringent laws to curb the activities of the people.

In America, Japan and other countries it may be due to the freedom and choice given to people for Vaccination, which has resulted in many people non immunized.

In our country the situation is different and looks safe. It is definitely due to the nearing total Vaccination of minimum two doses and an additional booster dose for vulnerable people in one hand and in the other hand due to the natural immunity among the people due to wither impact and good life-style practices which includes Yoga practice, use of Ayurveda recipes and a positive attitude.

Millions of thanks to our Hon'ble, Prime Minister,

Sri Narendra Modi ji who made the availability of effective and safe indigenous Vaccine well on time and ahead of all other countries, convinced the people with pry and begging hands to take the Vaccine voluntarily and also encouraging AYUSH Systems to reach every nook and corner of the country for boosting natural immunity.

Now, let us not ignore the dangerous new Omicron BF7. Covid pandemic and may be many more different new variants which may establish total collapse of our harmony.

Government of India and all the state Governments are already in war alert to meet any out breaks and challenging situations. Thanks to our Hon'ble Union Health Minister, Sri Mansukh Mandaveeya who started working like a war commander in sensitising and alerting all the State Governments, Hospitals, Medical establishments and Vaccine manufacturing companies.

As public and practitioners of Yoga we have the responsibility to educate and encourage people to practice Yoga daily and continuously to accelerate natural immunity and fitness, convince people to take Booster dose of Vaccination, take one or the other simple immune boosting Ayurveda recipes which are being advised by Ministry of AYUSH Government of India and not the least to fallow strictly the precautions and prevention guide lines such as, use of Mask in public places, Sanitization, Avoiding physical contacts and social gatherings to prevent the pandemics.

If we all bear this in mind and fallow strictly, we can win over the crisis without any problems.

I wish you all a very happy and prosperous New year 2023 with good health happiness and harmony.

With Pranams

Vaidya Dr. B R Ramakrishna

Vice Chancellor, S-VYASA Deemed to be University, Bengaluru

Editor in Chief 'RAJAS' Journal of AYUSH, RGUHS, Bengaluru





S-VYASA

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



Programs in Yoga

Doctoral & PG Programs:

PhD (Yoga), MD (Yoga), MSc (Yoga Therapy)
MSc in Yoga & Vedic Therapy (MYVT) - **Yoga - Spirituality**
MSc in Yoga Therapy (MYT) - **Yoga & Life Science**
MSc in Hatha Yoga (MHY) - **Yoga and Physical Science**
MSc in Yoga Life Style and Stress Management (MYLSM) - **Yoga & Management**
MSc in Yoga Education (MYED) - **Yoga & Humanity**
MSc in Yoga Integrative Sports Science (MYISS) - **Yoga & Humanity**
Master's in Physiotherapy (MPT) - **Yoga & Life Science**
Master's in Occupational Therapy (MOT) - **Yoga & Life Science**
PGDYT (Post Graduate Diploma in Yoga Therapy)

UG Programs:

BSc (Yoga Therapy)
BNYS (Bachelor of Naturopathy & Yogic Sciences)
BSc in Yoga & Vedic Therapy (BYVT) - **Yoga - Spirituality**
Bachelor's in Physiotherapy (BPT) - **Yoga & Life Science**
Bachelor's in Occupational Therapy (BOT) - **Yoga & Life Science**

Certificate Programs:

Diploma in Occupational Therapy - **DOT**
Yoga Instructor's Course - **YIC**
Certificate Program in Integrative Health - **CIH**

Programs in ODL

(Open & Distance Learning)
DYT (Diploma in Yoga Therapy)
BSc (Yoga)
MSc (Yoga)
YIC (Yoga Instructor's Course)
Ph: +91-80-2263 9901/ 02
www.svyasadde.com

+91-80-2263 9968 ; +91-87629 96815

admissions@svyasa.org ; apply online & visit: www.svyasa.edu.in



ब्रह्मसूत्रम् (Brahmasūtram)

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



The human journey is the area of application of all Shastras, starting from the infant stage to adulthood and finally to death. In this ascending order of journey, the progress of a human being is measured in terms of discarding misunderstandings, complexities etc. in life. When one approaches the last stages of life, the age of realization or self-actualization, after the age of 60 or 70, one must be ready with one's baggage to walk through *Bhuh, Bhuvah, Suvah* ... in other words, called Krama Mukti. The study of Brahma Sutras results in this manner motivating a person to march ahead. Earlier Adhikaranas nurture regarding someone's climbing to the stage of Mukti as in the case of Vamadeva, who proclaimed realization in the womb itself - "I'm the sun, I'm the moon, I'm in everything, ..." etc. For some, it is very hard to come out of the thick layer of delusion accumulated over the

period of many lives together in the form of imprints and habitual marks. That is why many live and lead their lives in the external world, grudging the whole world for incomplete and unfulfilled life resulting in a perpetual cycle of never-ending life.

In this context, Krishna narrates to Arjuna in Bhagavad Gita that the one who deviated from the primary goal of life (Moksha) will be born with a similar set of Samskaras to continue the discontinued journey towards the goal. Along with *Sukshma Sharira* (subtle body), a person continues to do *Sadhana* with previous *Samskaras*, with small or big baggage.

Here, in the last Adhikarana of the fourth section of the third chapter, it is said that Mukti is nothing but obtaining the stage of Brahma, with an analysis of why a Sadhaka does not reach the goal, hindered by many obstacles.

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः (ब्रह्मसूत्रम्-३-४-५२)

Evam muktiphalanīyamastadavsthāvadhṛteṣṭadavsthāvadhṛteḥ (Brahmasūtram-3-4-52)

Meaning: No such definite rule exists with respect to emancipation, the fruit (of knowledge), because the Sruti asserts that state (to be immutable).

Even after completing the stages of *Shravana, Manana, Nididhyasana*; it matters how much Prarabdha Karma remains to attain Moksha. Nothing can be guaranteed till one reaches the destination by withering away the bondage of life and moving towards Mukti. Until the storage of Karma is evaporated, one must be born again and again and again. If step-by-step progress is called Krama Mukti (a gradual upgrade), discarding the vicious cycle of life immediately after death is called Sadyo Mukti (Mukti gained immediately after the present

life), which is very difficult.

A person's life is an opportunity to do sadhana, influenced by the blessings of Ishwara (the lord). To get into the path of austerity, it is a compulsion to have the blessings of Aishwarya. It is observed in the previous sutras, the whole discussion was on the intensity and degree of the Sadhana of a person leading to acquiring the knowledge. The immediate result of this unique, special knowledge [brahma Jnana] is emancipation, Mukti or liberation. A question arises whether the degrees of the knowledge p19 ►►



DR. HRN @ 80 - A TRIBUTE

प्रथमवयसि दत्तं तोयमल्पं पिबन्तः शिरसि निहितभारा नारिकेला नराणाम् ।
उदकममृतकल्पं दद्युराजीवितान्तं नहि कृतमुपकारं साधवो विस्मरन्ति ॥

शाङ्गधर - सुभाषितरत्नाकर

*Prathamavayasi dattam toyamalpani pibantaḥ śirasi nihitabhārā nārikelā narāṅām |
Udakamamṛtakalpani dadyurājīvitāntam nahi kṛtamupakāraṁ sādhave viśmaranti | |*

Śāṅgadhara – Subhāṣitaratnākara

'Just as Coconut trees require very little upkeep of water in the initial years of their growth and bear the burden of their fruits throughout their lifespan to bestow upon people the sweet and nourishing watery juice of their fruits comparable to Amruta, the nectar of Gods, in the same manner noble and righteous persons also never forget the favour and help rendered to them (and continue to serve the mankind throughout their life)'.

Sunday, the 1st of January 2023, happens to be the Platinum day and beyond, in the history of VYASA, S-VYASA, Karnataka State, India and the world of Yoga as our beloved Guruji Dr. H R Nagendra Ji, Hon'ble Chancellor of S-VYASA, Deemed to be University, Bangalore steps in to 80th year. His 80th Birthday is also very significant from the Indian stand point of *Itihasa, Panchanga, Ayurveda*, numerology, philosophy and mathematics as that magic number has multilayered meanings.

According to venerable grandsire Bhisma who informed Yudhistira in *Virata parva* of the *Mahabharata* that there will be two additional months (*adhika masa*) once every five years and in a span of 80 years, there will be a minimum of 32 or 36 months which amounts to 82 and half years or 83 years sometimes. 83rd year or 80th year of a traditional Hindu is celebrated with a special ritual called *Sahasrapurna chandra Darshana Shanti*. It is a propitiatory rite for averting evil (*shanti*) which is observed by visualizing (*Darshana*) 1000 (*Sahasra*) full moons (*poorna chandra*) called as *Sahasra Poorna Chandra Darshana Shanti*.

Generally, this rite is performed in the 4th month after the completion of the 83rd year or 80th year. According to Indian astronomy, the moon has



twenty-eight digits. He gains the digits during the first fortnight of the month called the full moon period (*shukla paksha*) and loses the digits during the next fortnight of the month (*krishna paksha*). The moon sprang up at the time of churning of the milky ocean, and is endowed with the essence of divine ambrosia (*amruta*). Hence visualizing a full moon would enhance health and prosperity. Even the goddess *Lakshmi* originated from the milky ocean and therefore moon and goddess



2018: During the 75th Birthday celebration of Guruji

Lakshmi are considered to be cousins. During these rituals, the couple are elevated to the state of goddess *Lakshmi* and Lord *Narayana*, and in fact a remarriage is performed for the couples, as emphasized in *Vayu Purana*. The *Varahi Samhita* says that the lunar cycle is related to our departed ancestors or Manes (*Pitru devata*) and therefore by visualizing the one full moon, a person can get rid of several sins (Sridhar M K, 2001*). According to Sanskrit ritualistic texts, this sacred event denotes rejuvenation of the body, mind, consciousness and soul of an individual as ayurvedic herbal bath is performed with recitation of vedic hymns.

Eight also known as *Ashta* in Sanskrit is the number of wealth and abundance. The goddess of wealth and prosperity, *Lakshmi*, has eight forms. There are eight guarded treasures, according to Hinduism (*Ashta nidhis* and *Vasus*) and Lord *Kubera* is the guardian of all those treasures. There are eight protectors of the directions known as *Ashta-dikpalakas*.

Number eighty is significant from the angles of numerology and mathematics. It is an even number. If eight is added to zero, eight remains ($8 + 0 = 8$). Eight minus zero is also eight ($8 - 0$

$= 8$). You turn the number 8 in clockwise or anti-clockwise direction, eight remains. It represents the sign of infinity. If you draw a big picture of 8 on paper or ground, enter it and move in clockwise or anti-clockwise direction, you will be moving on it endlessly. Hence even now in the USA, if a person wants to get a car driving license, then he should clear driving the number 8 path perfectly. It is an acid test for any driver too!

Just as Indian mathematician Brahmagupta (598 – 668 CE) gave the importance of zero and first in the world to give rules for computing zero, Dr. H R Nagendra Ji decoded the ancient Indian holistic thoughts hidden in Taittiriya, Mandukya, Prashna upanishads, Mandukyakarika with his scientific and engineering bent of mind and ushered in a revival of new yogic health order. His novel





2018: 75th Birthday celebration of Guruji: **With his Family Members**

theories of *Panchkoshas* for physical, psychical, mental, intellectual and spiritual development of one's personality, related yoga modern techniques, nurturing of HQ (Health, happiness and harmony quotient), curing of Non- communicable diseases through Yogic life style, matter based approach to consciousness based approach, proposal of Integrative Medicine for holistic life, research in vedic astronomy, performance of vedic *Yajna* as healing science, establishing of Yoga Centers and Federations globally, International Day of Yoga and many more are too well known. Dr. HRN's Re-vision is like the vision of vedic sages namely *Mantra drishtaraha natu kartaraha* or as told by Sanskrit poet Bhavabhuti 'Accomplishment of tasks remains in the inward essence of great people and not in the instruments' (*Kriyasiddhih sattve bhavati mahatam nopakarane I*).

Dr. H R Nagendra like one among the eight *vasus* (riches) has brought opulence to Yoga domain, has propagated and promoted the essence of eternal Indian Yoga like *Dikpalakas* around the world and moves on majestically like a tusker and primordial serpent (*Nagendra*) in diverse realms of engineering, physics, mathematics, six systems of Indian philosophy, vedic astronomy, human engineering, nay, spiritual engineering. His towering personality and contributions

to India and the world like the snowcapped Himalayas (*Nagendra*) is none to second! His untiring work schedule of 18 hours day-in and day-out, establishing world class institutions in Yogic science in India, China, Japan, the USA bears testimony to his great vision, assiduous scholarship, unflinching industry, uncanny ability for the welfare of humanity is like *Kalpataru* (wish yielding divine tree and coconut tree), immeasurable and infinite like number eight. His Full life and great dream comes to a complete circle like number eight, once Bharatiya Yoga finds its place as a competitive world sport in the ensuing Olympics. Thus like number eighty or eight, Dr. H R Nagendra Ji remains an enigma as a Polymath inspiring generation after generations of different age groups in very many spheres of science, engineering, technology, Indian Knowledge Systems worldwide and stands as a Yoga icon and as a legendary figure in his own times or for decades to come!

On this sacred and joyful day, let us all pray in the Omnipotent Almighty to bestow a century of autumnal life, health and peace on to our beloved Guru Ji as heralded in the Yajurveda *mantra* thus:

Jeevema sharadah shatam |
Pashyema sharadah shatam |
Modama sharadah shatam |
Shrunuvama sharadah shatam |
Ajeetsyama sharadah shatam |

'Let us live for a hundred autumn

Let us see a hundred autumn

Let us rejoice a hundred autumn

Let us hear a hundred autumn

Let us live invincibly for hundred autumns'.

■ **Dr. Sridhar Melukote K**

Distinguished Professor

S-VYASA, Deemed to be University

* Sridhar M K, 'Celebrating Life and Longevity in India' in Aging: *The Indian Experience*, Indira Jai Prakash, Bangalore University, Bangalore - 56, 2001, pp.7-10.



1st World Cup of Yogasana Sports (WCYS) held in S-VYASA Campus



Inaugural Ceremony of 1st World Cup of Yogasana Sports: All the Contestants with the Dignitaries

Bengaluru, Dec 2-4: The IYSF has developed a very elaborate and precise procedure for conducting this 1st World Cup of Yogasana Sports (WCYS), which is held once every two years. They have international juries and judges, who are responsible for the specific criteria for evaluating the performance of athletes.

After the grand inauguration of the world cup event on 2nd December 2022, the athletes, who

are the national champions of their respective countries (deputed by IYSF chapters of respective countries), performed in the quarterfinal competition of the world cup on 3rd Dec 2022. The athletes came from 23 countries that include America, Salvador, Spain, Norway, Deutschland, Italy, San Francisco, Argentina, Australia, Ireland, Poland, Sweden, Mexico, New York, USA, France, Romania, London, Ireland, India, and Switzerland.



Inaugural Ceremony of the World Cup: Lighting the Lamp



Hon'ble Chief Minister of Karnataka, **Shri Basavraj Bommai ji**, Guruji & other Dignitaries



सत्यमेव जयते

प्रधान मंत्री
Prime Minister
MESSAGE



It gives me great happiness to learn about the World Championship of Yoga Sports (WCYS) 2022 being hosted at SVYASA, Bengaluru between December 3-4, 2022, by the International Yoga Sports Federation. Best wishes to all the athletes participating in WCYS 2022.

A traditional Indian science and art at the same time, Yoga promotes good health, wellness and happiness. Today, people across the world are embracing it as an integral part of their daily lives.

Yoga is not merely a set of 'Asanas' or exercises, but a path to build physical fitness, as well as mental and spiritual peace and well-being. It helps individuals to establish a deeper connect with themselves as well as with others.

The organisation of WCYS 2022 is a noble endeavour to showcase Yoga in a new light - as a competitive sport. This Championship will not just help in developing a new way of approaching Yoga, that will include all its benefits, but also make it an exciting sporting endeavour.

When practised as a sport, it will enable youngsters taking to Yoga, to instil a sense of discipline, endurance, self-discovery and transcending one's limits. It will also help in further popularising Yoga globally.

It is satisfying to note that athletes from several nations are taking part in WCYS 2022. It will not only help the athletes appreciate each other's skills, but also enable them to forge long-term bonds, as well as learn about each other's nations and cultures.

The painstaking efforts of SVYASA and International Yoga Sports Federation are commendable. My best wishes are with the organisers for successful conduct of WCYS 2022.

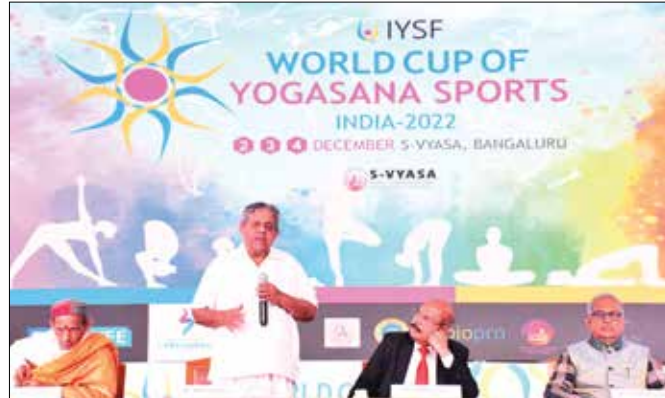
I wish every participating athlete at WCYS 2022 the very best for winning medals, as well as hearts through their performances.

New Delhi
अग्रहायण 10, शक संवत् 1944
01st December, 2022

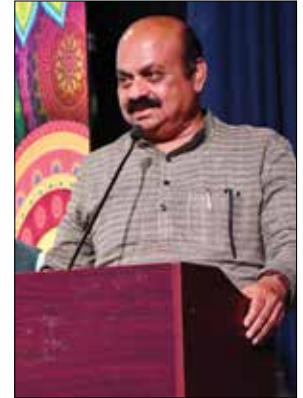
(Narendra Modi)



Union Minister, **Shri Anurag Singh Thakur**



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



CM of Karnataka, **Shri Basavraj Bommai ji**

The event manager of WCYS “Titan Intech Ltd.”, Mumbai relayed the live competition program online through the OTT platform “Pranam Bharat”. It was a visual feast for all the students, staff of S-VYASA, guests, and other athletes who watched the wonderful performance of this World Cup of Yogasan Sports, India - 2022, as the athletes are national champions representing their respective countries. Few athletes from China and Japan couldn’t travel to India because of Covid restrictions in their countries.

The judges were kind enough to allow them to perform in on-line mode.

In the evening, there was a cultural program. The Hon’ble Vice-Chancellor, Dr. B R Ramakrishna welcomed all the dignitaries, especially the Hon’ble Chief Minister, Sri Basavraj Bommai Ji. Hon’ble VC Ji in his speech, briefed the popularity of the Hon’ble CM with the audience and students.

The Hon’ble Chief Minister, Shri Basavraj Bommai Ji of Govt. of Karnataka couldn’t





CM of Karnataka, **Shri Basavraj Bommai ji**



Felicitation to Organising Team Member



Chancellor of S-VYASA, **Dr. H R Nagendra Guruji**



Minister, **Shri R Ashoka**



MLA, **Shri M Krishnappa**

come on the 1st day of the inaugural program, due to a hectic schedule. However, the yoga enthusiastic Chief Minister fulfilled his promise by coming on the 2nd day of WCYS as the Chief Guest of the Cultural Event. He watched and appreciated the performance of the last year's WCYS champions. He spoke to the packed audience in the Samskriti Bhavan of Prasanti Kutiram of the S-VYASA campus. He welcomed the gathering and elaborated on the various dimensions and purposes of Yoga and its beauty. He also mentioned that the Human body is the wonderful creation of God. It has everything much more than the outside world has, and yoga is the science of discipline, it can increase and manage the capability and adaptability of the human being to survive in this world. A person

with a common IQ uses up to 6% of his/her brain capacity and a person with a greater IQ uses up to 12% of his/ her brain capacity. A highly accomplished scientist uses up to 22% of his brain capacity. The CM emphasized through Yoga, we can stretch this percentage of capacity of the brain up to the maximum level. He thanked Hon'ble H R Nagendra Ji and his team at S-VYASA for their wonderful contribution to yoga advancement both scientifically and spiritually. He ended his talk by thanking S-VYASA and IYSF for organizing the world cup at Bangalore and gave his best wishes to all the athletes with his words "Play to Win".

After CM's speech, a grand cultural festival was put-up by the students of 'BNYS college' and the 'School of Yoga of S-VYASA.



Felicitation to Organising Team Member



Colours of Inaugural Ceremony



Inaugural Ceremony: Pro-Vice Chancellor, Dr. Manjunath N K; Former VC, Prof. Ramachandra G Bhat; Chancellor, Dr. H R Nagendra; Chancellor, PES University, Dr. M R Doreswamy; Vice Chancellor, Dr. B R Ramakrishna; Registrar, Prof. S Siva Sankara Sai & other Dignitaries





Yoga Performance



Cultural Extravaganza



Cultural Extravaganza



Yoga Performance





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Division of Yoga-Spirituality



VMAC-VTR

Varahamihira
Advanced Centre of
Vedic Technology
Research

Launching soon
in S-VYASA Headquarters, 'Prashanti Kutiram'

While we have done our contributions for Yoga Therapy for over 30 years in the form of nearly a thousand Research Papers published in the Peer Reviewed Journals, we now are venturing into a new Project related to the Purva Mimamsa Shastra.

We are all aware of the three major contributions of Patanjali Maharshi known for Yoga, Grammar and Ayurveda.

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Hence in his name we have now planned to open a new venture, 'Varaha Mihira Advanced Centre of Vedic Technology Research' (VMAC-VTR).

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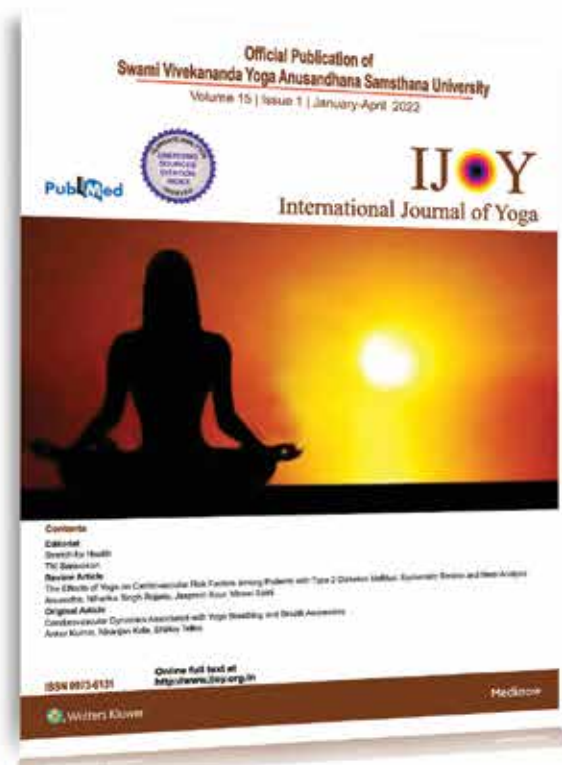
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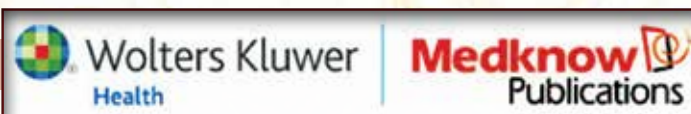
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Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 1

Introduction

It is well known that Bhagavad-gītā, Yogasūtras, Haṭhayogapradīpikā, Yogavāsiṣṭha, the Yoga Upaniṣads are texts of fundamental importance in the field of Yoga. Most Yoga teachers, therapists, and practitioners are well versed or aware of at least a few verses from the aforementioned fundamental texts of Yoga.

But It is interesting to note that each of these texts have associated rich literature in the form of classical commentaries

- There are about two dozen commentaries in Saṃskṛta to Yogasūtras beginning from the Bhāṣya of Sage Vyāsa till the Yogavallī of Ācārya T Krishnamācārya.
- The Bhagavad-gītā has many important commentaries beginning from the commentary of Ācārya śaṅkara, Ācārya Rāmānuja and Madhvācārya and so on.
- There is a very lucid and insightful commentary called Jyotsnā to Haṭhayogapradīpikā.
- The Yoga Upaniṣads have been commented upon by Sage Upaniṣad Brahmendra.
- The Yogavāsiṣṭha also has wonderful Sanskrit commentaries like Tātparyaparakāśa of Śrīmad Ānanda Bodhendra Sarasvatī

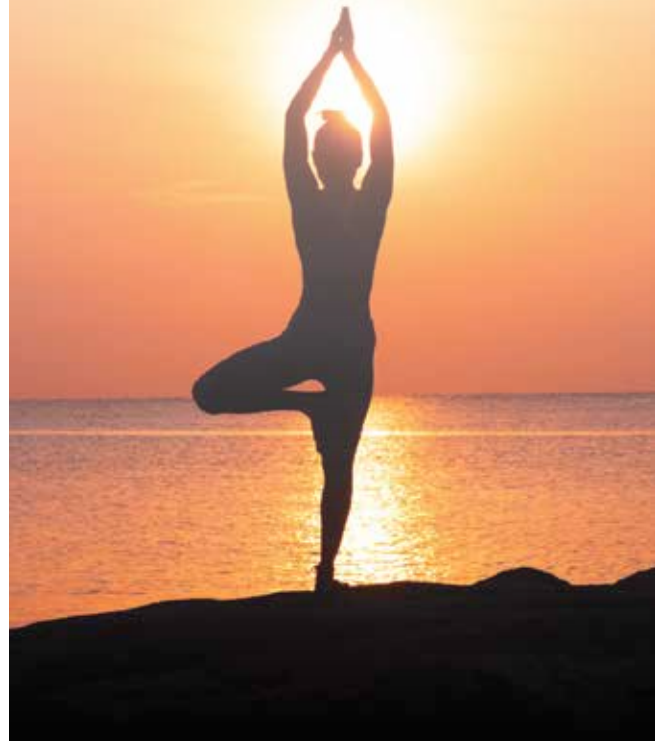
It is beyond doubt that the study of the commentaries by practitioners of Yoga will enrich the understanding of Yogic tenets and techniques. But unlike the acquaintance with the Yogic source texts Yoga practitioners might not have had the opportunity to delve into wealth of Saṃskṛta commentaries of Yoga texts (Yoga Bhāṣya Sampat).

In this series – important, well known, oft quoted verses and Sūtras from these fundamental Yoga texts

■ Prof. M Jayaraman
Yoga & Spirituality
S-VYASA School of Yoga



*From
Traditional
Commentaries
of Yoga Texts*





will be taken up and examined in the light of classical commentaries and practical insights from them will be placed before the Yoga fraternity for reflection and for consideration of appropriately incorporating these inputs towards making a favorable qualitative impact in Yogic practices.

Yoga Āsanas in the light of Jyotsnā Commentary (1)

Fifteen Āsanas that are mentioned in the first chapter of Haṭhayogapradīpikā are – Svastikāsana, gomukhāsana, kūrmasana, kukkuṭāsana, (ākaraṇa) dhanurāsana, (pūrṇa) matsyendrāsana, Paścimatānāsana, mayūrāsana, śavāsana, siddhāsana, padmāsana, śiṃhāsana and bhadrāsana

The Nature of practical inputs

The insights that can be gained from the study of Yogi Brahmānanda's commentary to the Āsanas mentioned above can be classified under the following heads –

1. Precision in definition of limbs and instructions of practice
2. Correction of Haṭhayogapradīpikā instruction/reading on Āsana
3. Clarification on possible confusion regarding the practice of Āsana
4. Insights on Sampradāya (the tradition) & Rahasya (the secret) in Āsana practice
5. Vital insight on the role of relaxation for Āsana practice

1. Precision in definition of limbs and instruction of practice

Āsanas practices is about the limbs and the placement of the limbs. Precision in describing the limbs and the method of practice is essential for correct practice. Let us consider a couple of instances from Jyotsnā commentary to that end.

The precise description of limbs: Āsana practice involves placement of the limbs in the appropriate

parts of the body. It would be difficult to perform a particular āsana if there is lack of clarity about the limbs that are involved. We can see the precise description of the limbs in Jyotsnā commentary, in many instances.

Example: In the process of describing the Siddhāsana the placement/pressing of the (left) heel against Yonisthana is advised (Yonisthānakamaṅghrimūla ghaṭitam HYP 1.35). The word Yoni has very wide connotations in Saṃskṛta language that can be seen from any standard Saṃskṛta to English dictionary. Hence Brahmānanda the author of Jyotsnā commentary states (1.35) –

Gudopasthayormadhyapradeśaḥ yoniḥ tat
The region between the anus and
the genital is Yonisthana.

This clear explanation helps in the perfect placement of the limbs. Similarly other limbs like aṅghrimūla, kūrpara, kandharā, that appear in the context of various other Āsanas are defined by Brahmānanda.

Clear and precise instructions in practicing the Āsana: Not only are the limbs clearly defined in the commentary, the act of placing the limbs also, is described with great clarity. For example, in Mayurāsana (an āsana where with the support of the palms placed on the ground, legs are lifted parallel to the ground), the source text says

“Dharāmavaṣṭabhya karadvayena” – *By placing both the hands on the ground.*

To this Brahmānanda states –

Karadvayena... *prasāritāṅgulī bhūmisamlagnau samnihitau karau kṛtvā ityarthah*

By placing the hands/palms close to each other on the ground with finger spread.

Prasāritāṅgulī (spreading the fingers) and *samnihitau karau* (hands closer to each other) are the additional inputs that Brahmānanda gives in explaining dharāmavaṣṭabhya karadvayena (placing both hands on the ground). Practitioners will agree that by following the instructions of Brahmānanda on placing the palms in the ground, stability in Mayurāsana is achieved, which might otherwise be difficult.



2. Correction of Haṭhayogapradīpikā instruction/ reading on Āsana

Brahmānanda corrects the expression in Haṭhayogapradīpikā's reading. Haṭhayogapradīpikā presents Svastikāsana, (1.19) as –

Janūrvorantare samyak kṛtvā pādāta ubhe |
rjukāyaḥ samāsīnaḥ svastikaṁ tat pracakṣate

Having correctly placed both the soles in between the thighs and the knees one should sit balanced and straight-bodied. This is Svastikāsana.

On reading the text and translation one might wonder how can there be a gap between the thighs and the knees – because they are continuous limbs. So one is confused as to where exactly should the soles of the feet be placed?

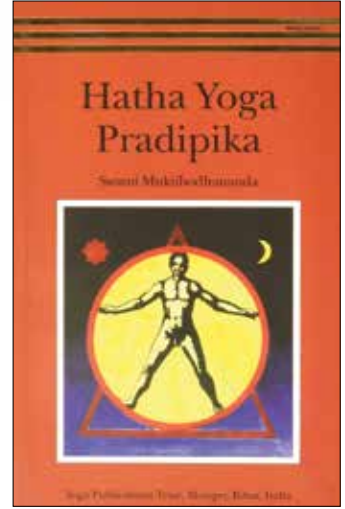
Brahmānanda clarifies this. He states –

*Atra jānuśabdena jānusannihito
jaṅghāpradeśo grāhyah |
jaṅghorvoriti pāṭhastu sādhyān*

Here by the word janu (knee) one has to understand that shanks or the portion of leg from the knee to ankle as being indicated. Or the reading of the verse, with the word Jangha (Shank) in place of Janu (knee) is more appropriate.

By reading the commentary it becomes clear that, the soles of the opposite feet have to be inserted in the gap between the thighs and the shanks (calf muscles) when one is sitting in a cross-legged position.

Thus we see the commentator suggesting a correction to the reading or even suggesting right kind of description of the Āsana. The same kind of correction has been made by Brahmānanda for Kukkutāsana (1.23) also.



to be continued...



Dec 3: there was a **Seminar** organised by C-DAC on “C-DAC’s indigenous digital solutions for holistic wellness through premier R&D in Ayurveda, Accessibility & Mental wellness, and Micro drones for Natural farming” during World Cup of Yogasana Sports, India-2022.

«p5 ब्रह्मसूत्रम् (Brahmasūtram)

of emancipation gives rise to different stages of Mukti. This Adhikarana clarifies that the result of knowledge which is Mukti is of only one type, one kind; there are no divisions or degrees of freedom; it is absolute and final emancipation.

Repetition of the word Avadhriti indicates the conclusive verdict on the discussion regarding the path, different stages, different intensities of doing sadhana, and finally attaining the destination, Moksha. Giving connection towards moksha, the third Pada is concluded with a note on Phala, the result.

to be continued...

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



UTTARAYANA

Introduction

The term Uttarayana is derived from two different Sanskrit words - "uttara" (North) and "ayana" (movement). It indicates northward movement of the sun. In this period the sun and the wind are powerful. The sun takes away the strength of the people and the cooling quality of the earth. During this time, the energy of the sun fall upright at 30 degree meridian of the North Pole on June 21st every year, called as summer solstice. It is the emblem for farmers that Sun is back, and that harvest season is approaching which is called Makar Sankranti.

Traditional and Mythological Importance

The period of Uttarayana is considered to be highly fruitful for attaining the path of spirituality and worshipping God. Bhishma Pitamaha of Mahabharata, held onto his life and waited on his deathbed of arrows until Uttarayana came because he wanted to make use of this transition in nature,

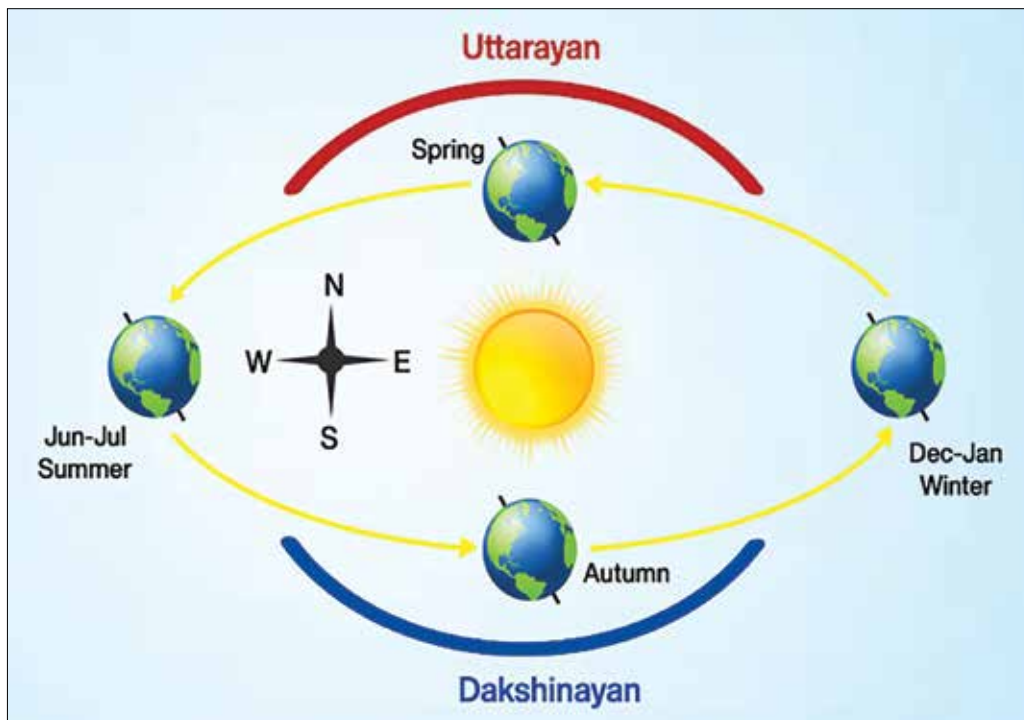
■ **Dr. Divya Keshavamurthy**
Assistant Professor, Division of
Yoga-Spirituality, S-VYASA



to make his own transition possible. Hence it is said whosoever dies during this period, attains Moksha. Gautama also attained on the third full moon day after Uttarayana. And in South India, there are examples of innumerable saints, sages, siddhas and yogis who have made the transition during this period. It is also at this auspicious time, of sun turning northward, Bhishma Pitamaha imparted his nephew Yudhishtira- the revered text Vishnu Sahasranama. Lord Shri Krishna himself mentions the significance of Uttarayana period in Shrimad Bhagwat Gita (5.21.7) that the 6 months of this Sun equinoxes period is considered to be highly auspicious and therefore, celebrated as festivals. There is a mention of Uttarayana in Matsya Purana and Skanda Purana.

Magha Bath is considered important at this time as it is believed that Ganga from heaven reached the Earth on this auspicious day. Hence bathing in holy waters, performing tarpan of ancestors, giving donations, worshipping Lord Vishnu through Sun God holds high significance.

Uttarayana is considered to be a grand festival of devotion





in Hinduism. In Hindu mythology, Makar Sankranti means the end of the six months-Dakshinayana period and beginning of Uttarayana for about next six months. It is believed that Lord Sun visits his son Shani Deva on the Sankranti Day. During Uttarayana days are longer and nights are shorter. Several festival and pilgrimages are involved in this period. This period is also known as the period of devas, charities, marriages etc.

Uttarayana symbolizes positivity and day of Gods, while Dakshinayana symbolizes negativity and night of Gods. The Makar Sankranti falling on 14th Jan is celebrated as Uttarayana festival as the Sun starts its northward journey. It is one of the important festivals of Hindu religion dedicated to God Sun. On this auspicious day, the sun enters the zodiac sign of Capricorn (Makar) from Sagittarius (Dhanu) which marks the end of winter and start of longer days. Here Sankranti means “passage” and Makara is crocodile (the tenth zodiac sign). The Makar Sankranti is considered as the guardian of gateways and thresholds.

Makar Sankranti is known as “Time of Renewal” a “Suggi/ Harvest festival” for farmers. They perform the ritual of mixing white sesame seeds with fried groundnuts and cut pieces of dried coconut and jaggery called as “Ellu birudhu”. This is offered and exchanged among families and friends with sugar candy and sugarcane.

Makar Sankranti is celebrated across cultures in India, with different customs in the North, South, East and West. Locally this festival is also called as “Maghey Sankranti”, the first day of “Magh month”. North Indians call this as “Maghi Sankranti”, Sakraat in Bihar where people make a special rice khichdi during the festival, Sikhs as “Lohri”, “Pedda Pandaga/ Makara Sankranti” in Andhra Pradesh, West Bengal, Karnataka and Telangana, “Pongal” by Tamils, celebrated by boiling rice with Moong dal and jaggery; and “Magh Bihu/ Bhogali Bihu” by Assamese where people erect huts for



feasts and then burn them the next day, also called Kicheri in Uttar Pradesh, where ritual bathing is the norm. Likewise, Makar Sankranti is celebrated in other neighboring countries like Nepal, Sri Lanka, Pakistan and Bangladesh too. In the rural Karnataka, it is celebrated with cows being decorated and made to cross fire known as “Kichchu Haayisuvudu”.

The Kumbh Mela in Uttar Pradesh generally begins on Makar Sankranti. It is during this time, devotees go on a pilgrimage and bathe in Prayag, where the three sacred rivers, Ganga, Yamuna, and Saraswati, meet and Sadhus get to have the Shahi snan.

During this time, Devotees also chooses to go on a pilgrimage to the Sabarimala temple of Kerala, where Makara jyoti is visible following a strict 41-day vratham (austerity period), often culminating on this date.

Similarly, many Hindus take a dip in the holy rivers of their states to absolve themselves of their sins, with the most famous such event happening at the Gangasagar Mela of Bengal.

Makar Sankranti is a lot like the Thanksgiving Day that’s celebrated in the U.S. and Canada. Makar Sankranti and Thanksgiving Day are both harvest celebrations. They both carve out a time in the calendar when you can get together with friends and family to share a meal and have a good time.

In several states of India people used to fly kites to leverage the opportunity of sun bath knowingly or unknowingly. People of all ages



fly kites filled with screams of "Kaipo Chhe" (cut down) and "Lapet" (wrap the thread) from dawn to dusk. This Kite flying made its mark on the global platform when the Gujarat State Government initiated an International Kite Festival in 1989. The delicious traditional Gujarati feast are the hallmarks of this day

Dakshinayana is just opposite to Uttarayana. It is the period when Sun travels back from Cancer to Capricorn that is from North to South. As, Sun travels to the South direction so, this journey of Sun is known as Dakshinayana. Dakshinayana is the night of Kaal Devas. Nights are longer and days are shorter. Various kinds of auspicious works are prohibited during this period. Basically, it is said that it is a period of desires and lust. Therefore performing fasts, yagyas, worship and other religious activities cure diseases and sorrows.

On January 14 Uttarayana period (Makar Sankranti) starts on January 14th and ends at Karka Sankranti that is 16th July.

Ayurvedic Significance

Ayurveda year is divided in to two ayana (sun movement/ solstice) depending on the direction of movement of sun i.e. 1. Uttarayana (northern solstice/ Adana kala) 2. Dakshinayana (southern solstice/ Visarga kala). Based on this movement of Sun, each solstice is divided into 3 Rutus (meaning - To go). The northern solstice has Shishira (winter), Vasanta (spring), Grishma (summer). The southern solstice has Varsha (monsoon), Sharata (autumn) and Hemanta (late autumn).

Each season has a different' effect on the body as well as on the environment. In Uttarayana, Sun is predominant and hence warmth and dryness in weather increases. It has an overall debilitating effect on environment, to which human being is also a part. This brings increase in the Tikta (bitter), *Kashaya* (astringent), and *Katu* (pungent) Rasa (taste), respectively, which brings about dryness in the body and

reduces the Bala (strength). In the human body one experiences reduces strength due to the depletion of water components. Traditionally, winter brings illness and flu and getting up early and getting exposure to sunlight will kill germs. *Uttarayana* is a traditional holiday in India, where the family gets up in the morning and goes up to the roof and fly kites and enjoy the day off. It is believed that the sun's movement from *Dakshinayana* to the *Uttarayana* (*Sankranti*), causes the light to have medicinal effects for the human body during winter. Hence, kite flying is to ensure good health. In *Dakshinayana*, the wind is not very dry and the moon is more powerful than sun. Due to cold winds and rains, earth becomes cool. Unctuousness sets in the atmosphere and *Amla* (sour), *Lavana* (salty), and *Madhura* (sweet) *Rasa* are predominant, so the strength of person enhances during this period.

Impact on Yoga Practitioners

Uttarayana (time between winter solstice and spring equinox) symbolizes *Kaivalya pada*/ period of spirituality. It is considered the time to "harvest- the human potential" for receiving Divine Grace and enlightenment.

Dakshinayana/ the southward path, symbolises "*bhautikvaad*" and the path of Lord *Yama* (path of ancestors). This is the time period when one gets inclined to material pursuits and pleasures and gets drawn away from the path of spirituality. *Dakshinayana* symbolizes the *Sadhana pada*. Lord *Dakshinamurthy* is associated to this period who supports his devotees to face the problems and challenges of the life. The *Chaturmasya* month (between *Ashada* and *Karthika*) is considered holy and auspicious as it is meant for penance, austerities, fasting and bathing in holy rivers. Hence this period of *Sadhana pada*, is known as the period of purification of body and mind for a spiritual evolution. In some parts of India, marriages and other events are avoided during some months of *Dakshinayana*.



Guruji in Ujjain.

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Prashanti, Dec. 23: **79th Birthday** celebration of **Dr. R Nagarathna**, Chief Medical Director of Arogyadhama.



Former Vice Chancellor, **Prof. Ramachandra G Bhat** honoured with **Swami Sivananda Saraswati Yoga Prerona Award** at 16th Assam Yoga Mahotsav 2022 and conferred by the Hon'ble Governor of Assam, **Prof. Jagadish Mukhi ji**



Felicitation to the Director of Centre for Energy Research, S-VYASA, **Dr. Prahlada Ramarao** at **UVCE Alumni Association**



Dec: Prof. Ramachandra G Bhat in All India Training Program in IIITDM-Jabalpur



Dr. Prahlada Ramarao at Higher & Technical Education Dept, Govt of Maharashtra

Arogyadhama

Generalized Anxiety Disorder (GAD)



Arogyadhama is a holistic health centre where integrated medicine is in practice. It is a health home where an integrated approach of yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, and diet therapy is applied for treating Non-Communicable Disease and to promote positive health.

Department of Psychological Disorders

Department of psychological disorder under the guidance of Dr. R Nagarathna and her team including junior doctors, senior and junior therapist deal with diseases about psychiatric especially the depressive disorder, anxiety disorder, schizophrenia, addictions like alcohol, cannabis tobacco and developmental, behavioral disorders like Autism, ADHD also Patients with disturbed sleep and side effects of antipsychotic drugs, Many patients have been guided to reduce their medication dosage after few days of therapy adding yoga, naturopathy and Ayurveda oral medication and lifestyle interventions. Department also treats the side effects of drugs.



List of Ailments Treated in the Section

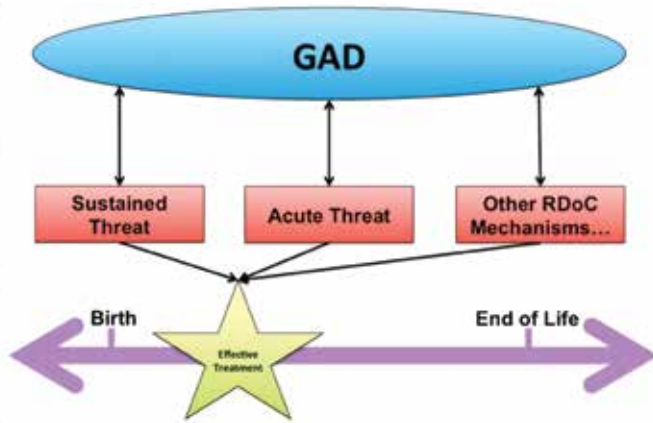
1. Major clinical depression
2. Generalized anxiety disorder (GAD)
3. Obsessive compulsive disorder (OCD)
4. Schizophrenia
5. Addiction
6. Autism and ADHD



DSM-5 Criteria

Measurable RDoC Mechanisms

Development



What is GAD?

- Patients with GAD have persistent, excessive and/ or unrealistic worry about everyday things and associated with muscle tension, impaired concentration, autonomic arousal, feeling “on edge” or restless & Insomnia.
- This worry could be multifocal such as finance, family, health, and the future.
- It is excessive, difficult to control, and is often accompanied by many non-specific psychological and physical symptoms.
- Excessive worry is the central feature of generalized anxiety disorder

Etiology

- The etiology is unknown but may include: Stress; A physical condition such as diabetes or other co morbidities such as depression; Genetic predisposition, first-degree relatives with generalized anxiety disorder (25%); Environmental factors, such as child abuse; Substance abuse; Altered autonomic responsively and social learning.

Prevalence

- According to the meta-analysis of psychiatric epidemiological studies in **India**, neurotic disorders to have the highest estimated prevalence rate, 20.7% (18.7% to 22.7%).
- Of the neurotic disorders, only **phobia** and **GAD** are included under anxiety disorders

as per the current *DSM-5* criteria, with weighted prevalence values of 4.2% and 5.8% respectively.

- Urban communities had higher prevalence rates (35.7% vs 13.9%; $P < 0.01$) than rural communities.
- The prevalence is approximately *twice as high* among women as among men.
- The global/ worldwide prevalence of GAD is calculated to be 7.3%.

Age of onset

- GAD occurs at some time between the age of 13 and 18 years.
- History of childhood fears and social inhibition may be present.
- The median age of presentation is 30 years.

Clinical Manifestations

- *Somatic symptoms* are more common than *psychologic* symptoms posing diagnostic challenge.
- Most patients present with *vague or nonspecific somatic complaints*, including, but not limited to, shortness of breath, palpitations, fatigability, headache, dizziness, and restlessness.
- Patients may also describe *psychologic symptoms* such as: excessive, nonspecific anxiety and worry, emotional lability, difficulty concentrating and insomnia
- Factors commonly associated with generalized anxiety include: Female gender, Unmarried, Poor health, Low education, Presence of stressors

Do I have GAD?

Diagnostic criteria in the *Diagnostic and Statistical Manual of Mental Disorders, fifth edition (DSM-V)* include the following:

- Excessive anxiety and worry (apprehensive expectation) for *at least six months*, about a



- number of events or activities (such as work or school performance).
- The person finds it difficult to control the worry.
- The anxiety is associated with *three or more of the following 6 symptoms* for *at least 6 months* (with at least some symptoms present for more days than not for the past 6 months):
 - ▶▶ Restlessness or feeling keyed up or on edge.
 - ▶▶ Being easily fatigued
 - ▶▶ Difficulty in concentrating or mind going blank
 - ▶▶ Irritability
 - ▶▶ Muscle tension
 - ▶▶ Sleep disturbance
- The anxiety and worry *is not confined to features of an axis 1 disorder* e.g.,
 - ▶▶ The anxiety or worry is not about having a panic attack (as in panic disorder)
 - ▶▶ Being contaminated (as in OCD)
 - ▶▶ Being embarrassed in public (as in social phobia)
 - ▶▶ Being away from home or close relatives (as in separation anxiety disorder)
- ▶▶ Gaining weight (as in anorexia nervosa)
- ▶▶ Having multiple physical complaints (as in somatization disorder) or
- ▶▶ Having a serious illness (as in hypochondriasis),
- ▶▶ The anxiety and worry do not occur exclusively during post-traumatic stress disorder
- The anxiety, worry or physical symptoms cause clinically *significant distress or impairment* in social, occupational or other important areas of functioning.
- The disturbance is *not due to the direct physiologic effects of a substance* (e.g. drug of abuse, a medication) or *a general medical condition* (hyperthyroidism) and does not occur exclusively during a mood disorder, a psychotic disorder or a pervasive developmental disorder.

Evaluation

- Initial assessment begins by addressing *behavioral or somatic symptoms*.

Molecules	Cells	Circuits	Physiology	Behavior
ACTH CRF	Hippocampal	Attention network	Dysregulated	Anhedonia/decreased appetitive behavior
HPA-axis hormones	Microglia Prefrontal	Dysregulation of amygdala reactivity Dysregulation of cingulate reactivity Habit systems Hypothalamic nuclei PVT Vigilance network	HPA Axis Error-related negativity	Anxious arousal Attentional bias to threat Avoidance Decreased libido Helplessness behavior Increased conflict detection Increased perseverative behavior Memory retrieval deficits Punishment sensitivity



- Evaluate for *psychosocial stress, psychosocial difficulties, and developmental issues*.
- Review *past medical history*, including trauma, psychiatric conditions, and substance abuse.
- The following evaluation may be obtained to *exclude organic causes*:
- The following evaluation may be obtained to *exclude organic causes*:
 - ▶▶ Thyroid function tests
 - ▶▶ Blood glucose level
 - ▶▶ Echocardiography
 - ▶▶ Toxicology screen

Neurobiological mechanisms of Generalized Anxiety Disorder and chronic stress

- This model includes three tiers:
 - ▶▶ DSM-5 construct (i.e., GAD)
 - ▶▶ RDoC mechanism and
 - ▶▶ development.

It is hypothesized that designing developmentally appropriate pharmacological and psychological treatments that target neurobiological mechanisms (e.g., bed nucleus of striaterminalis (BNST), elevated peripheral nervous system activity, 5-HTTLPR short-allele) related to sustained threat, or other measurable RDoC mechanisms, may generalize and target the chronic anxiety demonstrated in individuals with GAD.
- RDoC (The Research Domain Criteria) defines sustained threat as “an aversive emotional state caused by prolonged (i.e., weeks to months) exposure to internal and/or external condition(s), state(s), or stimuli that are adaptive to escape or avoid...”,
- This description includes that the threat may be “actual or anticipated.” Alongside this description are the multilevel (molecules to behavior) neurobiological components

hypothesized to be involved in the construct of sustained threat

Pathophysiology

Effect of Integrated approach of yoga

Yoga practice may specifically help persons with mental illness in at least five ways:

- *Calming effect*: The more agitated a person is, the more difficult they find it to practice yoga and to relax. However, with more physical practices as Asanas, breathing practices and Kriyas (cleansing techniques as Kapalabhati, Trataka, Neti, etc.) most patients with mental illness will be able to benefit by reducing the agitations they feel.
- *Increasing awareness*: Yoga practice increases awareness of oneself and of ones’ surroundings. As a patient begins to be aware of the most basic physical sensations as heartbeat, pulse, etc., it becomes easier to suggest increasing the scope of awareness to include awareness of the surroundings and of other people.
- *Increasing the attention span*: One of the reasons why it is very difficult for a mentally ill-patient to return to work even after the acute phase is because of the markedly reduced attention span and easy distractibility. Yoga helps to maintain a state of focused attention with greater ease and for longer periods.
- *Acceptance and adaptability*: Certain ideas of acceptance and adaptability, which are part of yoga counseling, help the subjects to make a good transition from the therapy center to the world outside.
- *A sense of security*: Bhakti yoga or indeed any form of devotion and surrender to a supreme entity or a role model of a person will be of great source of strength to a “recovered” patient. This gives feelings of reassurance and security.



Psychosomatic illness

- Agitated mind/ uncontrolled speed of mind
- Violent fluctuations in the flow of prana (life force) in the nadis (channels of prana as bloodvessels carrying blood)
- Loss of rhythm and harmony in the flow of prana
- The nadis fail to maintain stability and steadiness during this condition
- Breathing imbalances
- Improper digestion
- Psychosomatic ailments

Yogic Therapy at different layers of body through Panchakosha

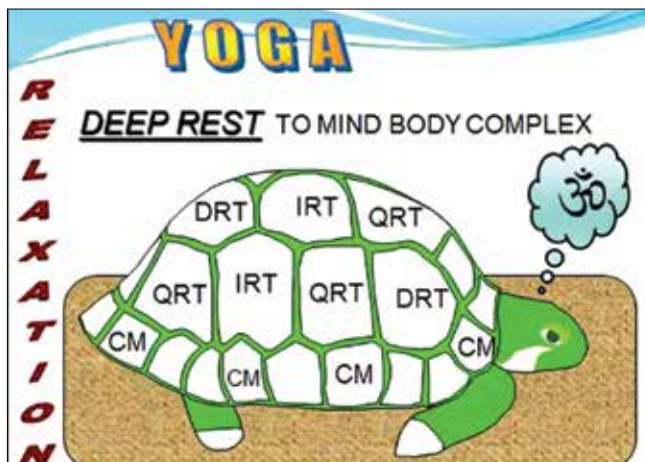
Panchakosha - Body naturally made up of these five layers which covers self or Consciousness, it is in Taittiriya Upanishad: Annamayakosha, Prānamayakoś, Manomayakosha, Vijñānamayakośa, Ānandamayakośa

Disturbance in these layer can cause end number of disease, disease start in Manomayakosha across the Pranamayakosha, occurs and manifest in Annamayakosha.

Here we treat root cause of any disease as whole person not particular part of body or sick organ.

The Annamaya Kosa practices include:

- Asana: A stable and comfortable posture,



Therapy at different layers of body through Panchakosha, which gives deep relaxation to internal organs by massaging them thoroughly; all organs of the body start functioning in a harmonious manner and the mind becomes tranquil

- Diet: Simple vegetarian wholesome food that calms down the mind (Satvic diet) is recommended as it helps to maintain internal harmony in the body as well as mind
- Loosening exercises: Reduces joint stiffness, strengthens the muscles of the body and increases physical stamina.

The Pranayama Kosa practices include:

- *Breathing exercises and cleansing breath:* Increases awareness about breathing, clears the lungs, corrects breathing pattern, and increases lung capacity;
- *Pranayama:* Slows down breathing rate and restores autonomic balance thereby calming the mind.

The Manomaya Kosa practices include:

- *Cyclic meditation:* Practices with repeated stimulations and relaxations
- *Om meditation and mind sound resonance technique (MSRT):* for creating awareness and slowing down the mind and
- *Devotional sessions:* For emotional culture through "Bhakti Yoga".

The Vijnanamaya Kosa Practices include:

- *Lectures and yogic counseling:* using yogic concepts of fearlessness for stress management. All the mentioned practices are incorporated with the aim to help a person achieve the final state of self-knowledge.

The Anandamaya Kosa (Bliss):

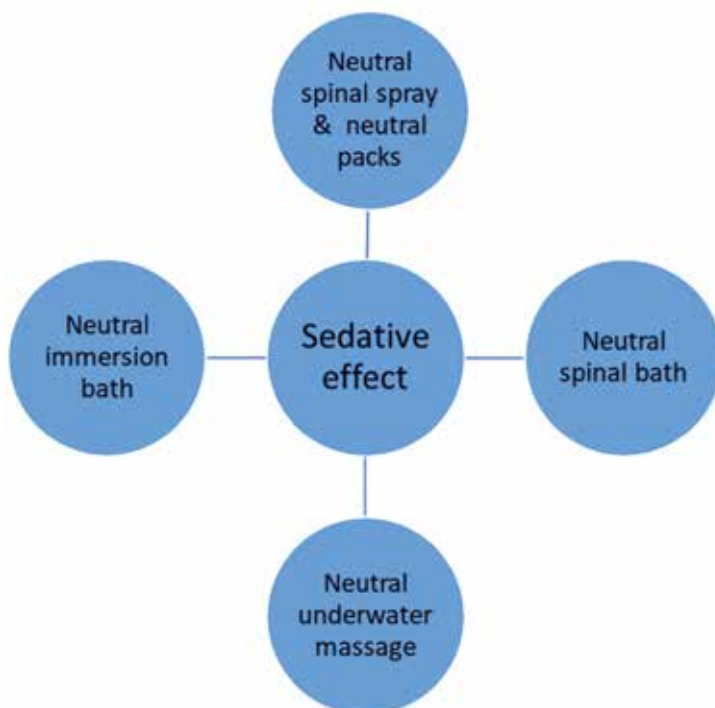
- *A state of blissful silence* with awareness, perfect poise and freedom of choice where the mind is not troubled by stressful thoughts and fears.



Treatments	Effect
Massage	Light pressure massage for patients with severe anxiety (PMID: 19341988)
Hydrotherapy	significant improvement in anxiety levels and QoL, immersed in a whirlpool bath at 34°C-36°C for 30 minutes It has sedative effect in sympathetic nervous system (PMCID: PMC3764348)
Acupuncture	Points GV20, GV29, Gv24, Ex1 were reduce the relapse rate (PMID: 33788486)
mud bath	Significant reduction in nagative affects and mud pack to eyes increased the state of mindfulness in healthy individuals. (PMID: 30020886)
Diet therapy & fasting	addition of protein, fat, and fiber rich in diet resulted in a substantial decrease in anxiety symptoms (PMCID: PMC4963565)

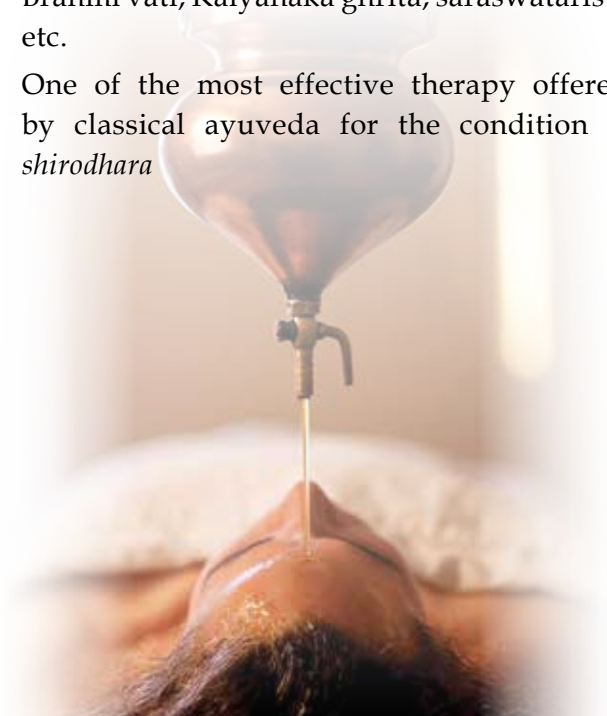
Naturopathy

Imbalance in any Panchamahabhutas can cause the disease, through different types of naturopathy treatment we balance the particular Pachamahabhuta, restore the vital energy prevent major illnesses.



Ayurveda

- Symptoms of GAD closely resemble the condition of Chittodvega in classical ayurveda.
- There is description on how to prevent such conditions like following sadvritta and avoiding *virudhahara* (incompatible dietary practices)
- Medications are mentioned for the same like Brahmi vati, Kalyanaka ghrita, saraswatarista etc.
- One of the most effective therapy offered by classical ayurveda for the condition is *shirodhara*





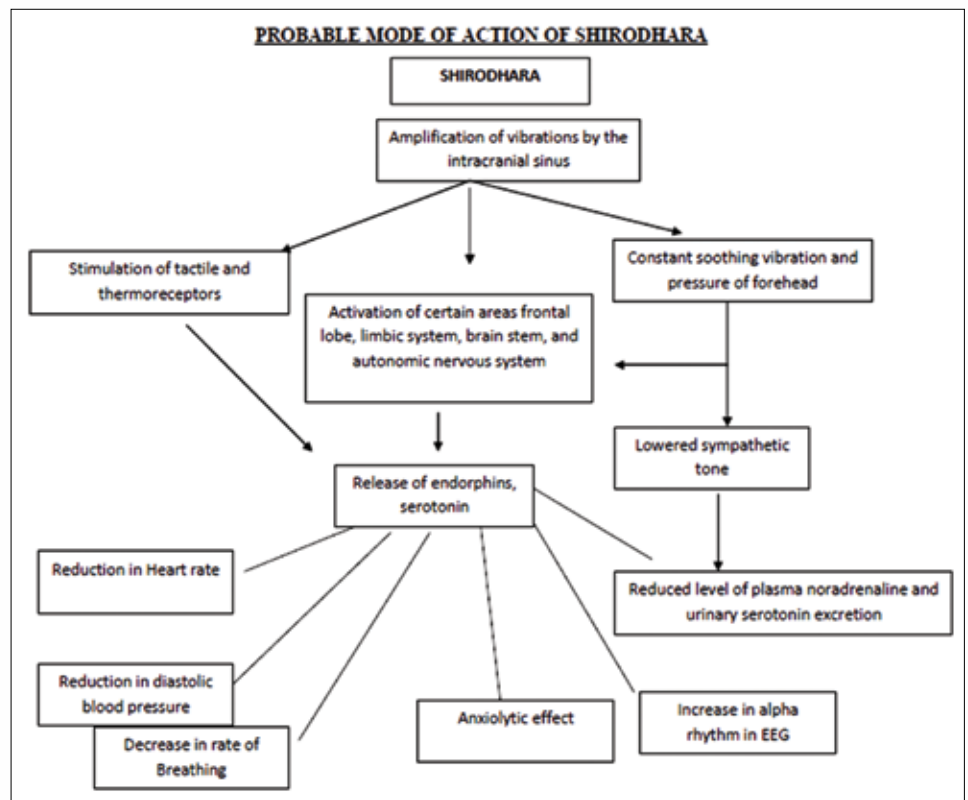
Yogic Management for Generalized Anxiety disorder (GAD)

SNo	Practice	Rounds	Duration
1	BREATHING PRACTICES		
	Hands in and Out Breathing	10	2 min
	Ankle Stretch Breathing	10	1 min
	Shashankasana Breathing	10	2 min
	Tiger Breathing	10	2 min
	Alternate Straight Leg Raising Breathing	10 each	2 min
	Bhujangasana & Parvatasana Breathing	10	2 min
Salabhasana breathing	10	2 min	
2	LOOSENING EXERCISES (Sithilikarana Vyayama)		
	Jogging - 3 Variation	20	2 min
	Jumping - 3Variation	20	2 min
	Dorsal Twisting	20	1 min
	Hip rotation	10	1 min
	Forward & Backward Bending	10	1 min
	Side Bending	10	1 min
	Parivritta Trikonasana Stretch	10	1 min
	Sit-ups	10	1 min
	IRT		1 min
	Full Butterfly	20	1 min
	Janu Shirasana Stretch	10	2 min
	Paschimottasana stretch	10	2 min
	Tiger Stretch	10	2 min
	Dorsal Stretch	10	2 min
	Dhanurasana Swinging	10	2 min
	Cycling		2 min
Dynamic Suryanamaskara	20	5 min	
QRT (Quick Relaxation Technique)	6 to 12	3 min	
3	ASANAS		
	Ardhakati chakrasana	1	2 min
	Padahastasana	1	1 min
	Parivrtta Trikonasana	1	2 min
	Vriksasana	1	2 min
	Bhujangasana	1	1 min
	Salabhasana	1	1 min
	Naukasana	1	1 min
	Dhanurasana	1	1 min
	Viparitarani	1	1 min
	Nāvāsana	1	1 min
	Setubandhasana	1	1 min
	Ustrasana	1	1 min
	Pascimottanasana	1	1 min
DRT		10-15 min	
3	PRANAYAMA		
	Sectional Breathing	9	5 min
	Chandra Anuloma Viloma	9	3 min
	Nadi Suddhi	9	5 min
	Sitali (liner awareness)	5	2 min
	Sitkari (surface awareness)	5	2 min
	Sadanta	5	2 min
Brahmari	9	3 min	
4	MEDITATION		
Nadanu Sandhana, OM Meditation, Cyclic Meditation, MSRT (Mind Sound Resonance Technique)			
5	KRIYAS: Jalaneti, Sutraneti, Vamana Dhauti, Laghu shankhu Prakshalana, Trataka, Kapalabhati		



Research done so far...

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Success Story 1

The participant aged 34 years, male was admitted to Arogyadhama with the complaints of too much worries , disturbed sleep ,negative thoughts, lack of concentration since last 2 months.

Yoga: special technique for anxiety and Sleep improvement, Pranayama, Kriyas, Cyclic meditation, MSRT, Om meditation, yoga nidra

Naturopathy: Manipulative therapy and hydrotherapy. Participant’s condition improved during his stay at Arogyadhama. He was mentally calm and relaxed

Ayurveda shirodhara with ksheerabala for 3 days

The Participant felt much better on discharge after the integrated therapy. All the symptoms like negative thoughts reduced. He has improved his ability to concentrate on work. All the vital parameters were within normal range. Details of assessments before and after yoga therapy are as below.

Parameters	DoA	DoD	Parameters	DoA	DoD
Pulse Beats/ min	92	86	Weight in Kg	74.3	74.2
BP in mmHg	110/76	118/82	BMI	24.9	24.9
Respiratory Cycles/ min	20	11	Symptom Score	8	2
Bhramari Time (sec)	12	26	Medication Score	2	2

Success Story 2

A 48 years old male was admitted to Arogyadhama with the complaints of he feels anxious, crawling on hands, anger outburst, disturbed sleep since last 3 months.

Yoga Therapy: Special techniques for anxiety and sleep

Naturopathy: Hydrotherapy and manipulative treatment was given for a week

Ayurveda: aswagandhi ksheerabala (50ml-0-0)

Diet: detoxification diet for 3 days and satvic diet for 4 days

The Participant felt much better on discharge after the integrated therapy. All the symptoms like negative thoughts ,anger outburst are reduced. He has improved his sleep. All the vital parameters were within normal range. Details of assessments before and after yoga therapy are as below

Parameters	DoA	DoD	Parameters	DoA	DoD
Pulse Beats/ min	62	82	Weight in Kg	79	78.7
BP in mmHg	120/70	116/76	BMI	25.5	25.4
Respiratory Cycles/ min	18	12	Symptom Score	6	1
Bhramari Time (sec)	11	20	Medication Score	3	3



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Yogi Vivekananda - 19

Swami Vivekanda's master is Sri Ramakrishna Paramahansa

This master did not build any institution. He himself was an institution of spirituality. He trained young men to build institutions to make every person a better person in morality, ethics, service and spirituality.

One day a rich man brought sweet meat as an offering to Sri Rama Krishna. In his absence one of his disciples received it and ate it. Later Sri Ramakrishna came and looked at the person who ate it.

In no time he was able to discover that the person ate it without his permission. Sri Ramakrishna was unhappy with the behaviour of the person. He shouted at him, saying that it was a mistake to eat the food meant for somebody without permission. Also it was a greater mistake because it was eaten without offering it to God. The third mistake was that it was not told to anybody. As a result, the eater's face was tarnished. It was black. The darkness in the face was seen by the spiritual master Sri Ramakrishna. The culprit confessed that he ate it and said that Sri Ramakrishna was partial in training the disciples. According to him, Swami Vivekananda was never objected to for a similar mistake by Sri Ramakrishna. Now Sri Ramakrishna said that the culprit had committed another serious mistake by becoming jealous of Swami Vivekananda. Therefore, the punishment was that the accused was to go to the river Ganga and do tapas without food and sleep for four days.

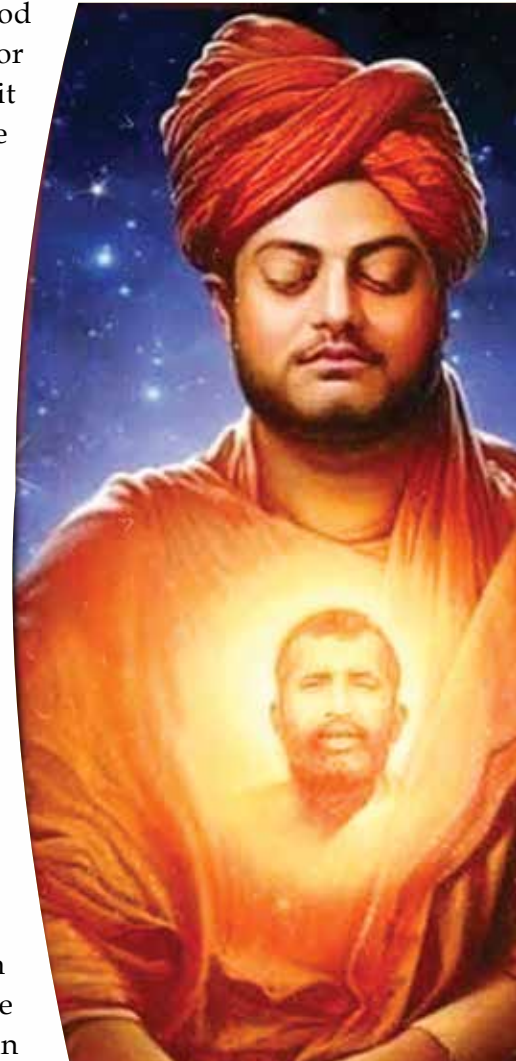
The person punished agreed to wash his sins in the tapas. But, he wanted to know why and how he was wrong. Sri Ramakrishna explained that the man committed a series of mistakes. They are:

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



1. No food should be taken without first offering it to God.
2. No food which was not fresh and which was tasted earlier by somebody could be offered to God.
3. When the food was meant for somebody, it was a crime and breach of trust to eat it without permission.
4. To be jealous of another person is another great crime.

Swami Vivekananda's case was different. He was already an evolved Yogi. He need not observe the food regulations. He was like a forest fire. Even a wet banana tree would be burnt in





the forest fire. Similarly, Swami Vivekananda reached a higher state in spirituality that he need not observe any worldly regulations prescribed for a spiritual aspirant. The others who are like a small lamp must abide by the conditions of discipline.

A small lamp has to be protected from the onslaught of cyclonic wind and insects. But, a person who grows to a state of all consuming fire need not observe any primary discipline of food and movement.

Vyasa Maharishi is a great Yogi. Once he was seen on the bank of the river Ganga. The river was flooded. There were some fisherwomen who were unable to cross the river. They went to the Rishi and requested him for a way to go to the other side of the river. Then the Rishi asked them to give him the food before he shows them the way. Faithfully, the women offered him the food. He eats the food and says "if I have not eaten anything may the river give way to the women". Immediately, the great river shows them the way to cross despite the flood.

And that is a Yogi. On account of the total detachment from the body and its activities, a person can become a Yogi.

Sri Krishna is Yogishwara, the best of Yogis. In the footprints of Sri Krishna, Sri Vyasa and Sri Ramakrishna Paramahansa, Swami Vivekananda has developed total detachment from everything. Therefore, there is no restriction for him in the food habits. No conditions apply. But the ordinary people who are in the initial stages have to be very careful in observing the spiritual discipline.

The spiritual discipline consists of three aspects and three steps. They are: purity of mind, propriety of mind and peace of mind. When a person is pure at every level there will be moderation in every activity and this moderation or regulation will have its fruition in the tranquillity of mind and that is Yoga.

Swami Vivekananda has passed through all the stages and is established in the Yogic excellence of mind.





UP AYUSH Minister visited Prashanti



Bengaluru, Dec 27 & 28: The AYUSH Minister of Uttar Pradesh, Shri Daya Shankar Mishra (Dayalu) and Additional Chief Secretary, Smt. Aradhana Shukla, IAS, visited S-VYASA Campus.

During their visit they requested that S-VYASA should help in propagating Yoga, Naturopathy and Ayurveda



knowledge to the people of Uttar Pradesh. They emphasized being one of the largest state in the country with huge population, UP requires the expertise of S-VYASA. They also requested to S-VYASA to conduct a Yoga Conclave in Lucknow, UP during 2023.

They mentioned that UP Govt. is ready to provide land & support to develop a big Yoga & Naturopathy Center under the guidance of S-VYASA.

Dec 19: Swami Vivekananda Yoga Anusandhan Samsthana (S-VYASA) entered into an MoU with **University of Silicon Andhra, California, USA**



Dec 20: **Dr. B N Suresh** (Padma Bhushana awardee), Chancellor, IIST visited the **Centre for Energy Research** at S-VYASA and reviewed the research progress. He appreciated the team for dedicated work and the success.



Yog-yuktha 2022 in Prashanti



Dec 15: The event started right on the eve of this day, with flash mob as an invitation. Students danced on songs that can spread some awareness of yoga and some tints of entertainment.

Yog-yuktha 2022, an exhibition that was organised by the creative heads of BNYS first year, at Samskriti Bhavan. But the preparation all started long back, they say nearly 2 months before, drafts were made, permissions were received, game rules were laid, but the dates weren't certain. They still worked, practiced and dreamed. The theme of Yog-yukta, is to celebrate yogis and yoginis among youth.



The arrangements were all set for the inauguration with Chief Guest, Karthikeyan sir, Former CBI Director who cut open the ribbon for audiences. He was also accompanied by Registrar, Prof. Siva Sankar Sai, TSYNM Principal, Dr. Apar Saoji and Principal, School of Yoga, Dr. Vikas Rawat. After the cutting, the exhibits were explained by the representatives with highlights of Yog-rang by Varad, Aishwarya and Akshata, Yoga in relation with anatomy and physiology, Panchakoshas games section, which were all enjoyed by the audiences present for the fruitful 2.5 hours.



As an extension of this Yog-yukta, Yog utsav, a cultural which highlights the Yoga: ancient to modern. It was chaired by our beloved Dr. Nagarathna didi. It had dance, skits, rap, music which was appreciation worthy.



Dec 14: **Prof. Chandanda Chakrabarti** and **Prof. Kisor Chakrabarti**, Director and Executive Director of Institute of Cross Cultural Studies and Academic Exchange, North Carolina University, USA, visited S-VYASA campus.



S-VYASA Jersey launch by the Chancellor, Vice Chancellor, Pro-Vice Chancellor, Finance Director for **All India Inter University Yogasana (Men & Women) Championship 2022-23** held in KIIT Deemed to be University, Bhubaneswar, where 6 Boys and 6 Girls of S-VYASA participated.

Dec 22: **30 Post Graduate Psychology Students of Surana College, Kengeri, Bengaluru** visited the University Campus, accompanied by Ms. Ananya Srinivas, Asst. Professor. Dr. M K Sridhar, Distinguished Professor, S-VYASA gave a lecture on VYASA & S-VYASA movement. Dr. Ramesh M N, Professor, Anvesana gave a lecture on Introduction to Yoga Research. Later Anvesana, Arogyadhama & Surabhi were covered in Campus Tour.



Dec 15: Prize Distribution of Annual Sports Festival 2022-23. Medals & certificates are being handed over to the winners of various sports competitions (Cricket, volleyball, throw ball,

kho kho, kabaddi & Yogic games) by the Vice Chancellor, Dr. B R Ramakrishna, Registrar, Prof. Siva Sankar Sai and other seniors of the University.





Inauguration of Prajna - A Sanskrit Forum at Alva's Institutions

Dr. M K Sridhar, Distinguished Professor, S-VYASA, Deemed to be University inaugurated *Prajna* - A Sanskrit Forum at Alva's Degree College, and Alva's Institution of Engineering and Technology at Moodabidri, South Kanara district on 10th Dec 2022 and also gave an invited lecture on Ancient India's contribution to Science and Technology. In his inaugural speech he said that the Sanskrit word *Prajna* has several shades of meaning such as



consciousness, awareness etc. By harnessing this *Prajna*, one can develop creativity and talent. There are various methods to develop it and among them, the most important are internal silence (*antramouna*), retention of memory (*dharana*) and concentration (*dhayna*). He traced the history of *Prajna* as evolved in the Vedas, Upanishads, Yoga sutras, Bhagavad Gita, Amarakosha and other Sanskrit texts. The Coordinator of the program, Dr. Vinayaka Bhat Galimane, A Professor of Sanskrit, at Alva's College gave introductory remarks and explained about the aims and objectives of *Prajna* Forum, which will take up Inter and multi-disciplinary studies in Sanskrit. Sri Vivek Alva, Managing Trustee, Alva's Educational Foundation (AEF), who presided over the function, told that Sanskrit language, literature, Indian Knowledge Systems have to be nurtured for posterity and promised co-operation and collaboration from AEF. Dr. Peter Fernandes, Principal and Dr. Ramananda, Head of the Department of Sanskrit and students of both institutions were present.

Jain (Deemed to be University) International Round Table Discussion and Academic Interaction with Philosophers



curricular- a research project".

Bengaluru, Dec 13-14: JAIN, Deemed to be University in association with John Templeton Foundation, Institute of Cross-Cultural Studies and Academic Exchange (ICCASE), North Carolina, USA, organized a two day round table discussion on the topic "*Ethical implication of globalizations impact on educational policies and*

Dr. M K Sridhar, Distinguished Professor, S-VYASA Deemed to be University, Dr. Chandana Chakrabarti, Director, ICCASE, NC, USA, Dr. Kisor Chakrabarti, Executive Director, ICCASE, NC, USA, Dr. Rajani Jairam, Professor and Head, Dept. of Sanskrit, Dean, Student Welfare, Jain, Shri M K Krishna, Educational advisor were chief guests at inaugural function. Dr. M K Sridhar also chaired a technical session titled "*Presentation on curricula in Nation building and Creativity*" for young scholars from Jain, Veda Vijnna Gurukula and Sri Satyasai University who presented papers.

The session chairman in his remark brought out the importance of human values, character, development of creativity among various age group for a better nation building. Dr. Chandana and Kishore, International renowned Philosophers based in North Carolina, USA, visited S-VYASA, Deemed to be University and had academic interaction with Dr. S Siva Sankara Sai, Hon'ble Registrar and Dr. Rajani Jayaram which was moderated by Prof. M K Sridhar and it was video graphed. Professors Chandana Chakrabarti and Kisor Chakrabarti are conducting the project covering India, Indonesia, China, Taiwan and Finland, which covers discussions, seminars, surveys, workshops and publications. The Registrar informed that S-VYASA can help academically for this international important project.

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