

# YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



## Series of Events in Prashanti Universal Brotherhood Day AEON - 2023





# S-VYASA

Swami Vivekananda Yoga Anusandhana Samsthana  
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Bengaluru, India



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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

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# EDITORIAL | The Enduring Legacy: Contributions of Mahatma Gandhi and Yoga

*My dear Brothers and Sisters,*

Mahatma Gandhi, often referred to as the "Father of the Nation" in India, was a visionary leader whose contributions have left an indelible mark on the world. Inspired by teachings of Swami Vivekananda, he adopted a Yogic life style with strict adherence to Yama and Niyama of Patanjali and became a role model. While there were tireless efforts of sacrifice by large number of patriots in India inspired by Swamiji for nearly 2 centuries, it is his unique pursuit of non-violence and Satyagraha which played a pivotal role in bringing Independence to India. He also inspired movements for civil rights and social change globally. Gandhi's philosophy and actions continue to resonate with people around the world, making him an enduring symbol of peaceful resistance and moral leadership.

**1. Ahimsa:** He firmly believed that non-violence was not a sign of weakness but a powerful means to effect change. His advocacy of non-violent resistance as a means of achieving political and social reform served as a guiding light for movements like the American civil rights movement led by Martin Luther King Jr. and the anti-apartheid struggle in South Africa led by Nelson Mandela. Gandhi's teachings continue to inspire peaceful protests and movements worldwide.

**2. Satya:** It's important to note that Gandhi's approach to these principles of Yoga was shaped by his own cultural, religious, and social context. While there are parallels between his philosophy and yogic dimensions, his interpretation and application were unique to his time and circumstances. Nevertheless, the influence of yoga philosophy and ethics on Gandhi's approach to life and activism is evident, and it played a significant role in shaping his worldview and methods of social change.

**3. Satya and Satyagraha:** Another significant contribution of Gandhi was the concept of "Satyagraha," which means "truth force" or "soul force." Satyagraha was a method of resistance based on truth and moral strength. It involved resisting oppression and injustice through non-cooperation, civil disobedience, and passive resistance. Gandhi believed that this approach could awaken the conscience of the oppressors and ultimately lead to a just resolution of conflicts. Satyagraha remains a powerful tool for those advocating for change through peaceful means.

**4. Civil Disobedience:** Gandhi popularized the concept of civil disobedience, which involves refusing to obey certain laws or commands as a form of protest against unjust government actions. His Salt March, a 240-mile journey to the Arabian Sea to protest the British monopoly on salt production, became an iconic act of civil disobedience. This strategy of peaceful resistance has since been employed by countless activists, including those in the struggle for equal rights and social justice.

**5. Village Self-Sufficiency:** Gandhi was a proponent of village self-sufficiency and economic self-reliance. He believed that rural communities should be economically self-sustaining, with an emphasis on cottage industries and local production. His vision of economic development, known as "Sarvodaya," aimed to uplift the poorest and most marginalized sections of society by empowering them economically. This philosophy remains relevant today as communities seek sustainable and locally-driven development models.

Swami Vivekananda's added dimension of combining the best of the west with that of the East using modern technology to generate self-employment and



# Message from the Vice Chancellor

*Dear Brothers and Sisters,*

Greetings from the desk of the Vice Chancellor

As all of you know our country should have been acquainted and familiarised with the name Bharat rather than India from the day we got our Independence in order to erase the British colonial rule and to imbibe the real sense of freedom among the people.

Our constitution in its preamble clearly states that Republic of India means Bharat. But somehow the western choice of India name has been imposed in the country and popularized internationally with an ulterior objective.

During the time of Aazaadi ka Amruta Mahotsav, Her Excellency Hon'ble President of Bharat. Smt. Droupadi Murmu ji brought the name of Bharat to the lime light at an important occasion of G-20 Dinner Gala to the world leaders of the member countries. It was a patriotic and nationalistic move to experience and feel the real meaning of Independence. The name Bharat is not a coined or cooked up name. It has been there since the time of a great ruler Bharata who was known for Raja Dharma and role model administration. It is very unfortunate that some sect of people oppose even this sensitising the community to develop nationalism and patriotism, without any sense and just for the sake of opposition and to get political milage. The name Bharat has been there in every one's heart, in our national anthem and the state's songs. Everyone raises the slogan Bharat Mataki Jai and never India Mataki Jai. People who oppose should understand and

respect the sentiments of the country men.

There should not be any second thinking about it and should address our country as Bharat. This is the greatest respect and tributes we are paying to the sacrificed and unheard heroes fought against the colonial rule of Britishers and erase India to establish Bharat.

In this month Bharat as the presidency of G-20 hosted a record brake Summit with a unanimous resolution for the first time "Vasudhaiva Kutumbakam (One earth, one family and One future) and accepted 9 countries of African union as the members of G-20. This could happen due to the dynamic leadership of our Honourable Prime minister Sri Narendra Modi ji and his team who deserve many congratulations and applause.

In G-20 Summit there has been Global Consensus on all issues concerned. After 'Tense, Ruthless' negotiations and highest order of diplomacy by brilliant Sri Jayshankar Subramanyam Honourable Minister of External Affairs GOI and G-20 Sherpas, Terror clampdown to green boost key decisions have been resolved successfully. The New Delhi declaration of G-20 condemns 'terrorism in all its forms and manifestations, including those on the basis of xenophobia, racism and other forms of intolerance, or in the name of religion or belief. Focus on money laundering and corruption,

*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



Global Biofuel Alliance to develop biofuels for energy transition, job creation and economic growth. Second India-led international climate action platform to get global acceptance after it's Solar Alliance. Agreement to pursue trebling of renewable energy capacity globally. Green hydrogen innovation centre to be set up under Solar Alliance. India's brain child Life style for sustainable development as an important tool to address climate challenges. Recognises role of Digital public infrastructure in delivery of services on a societal scale.

Commitment to promote Cooperation on International governance for Artificial intelligence. Framework for Crypto currency and reform of multilateral development banks. Aside from G-20, India & US to jointly set up first of its kind \$1billion investment fund to

support New Delhi's efforts to speed up energy transition. In toto it is a memorable futuristic and unanimous resolution which is appreciated and consented by the non-participating nations China and Russia.

One more historical and lightening decision of the government "33 percent of reservation in electoral schools for empowerment of women, which was pending over 29 years has become a law by the unanimous approval of both the houses except two Muslim members of the lower house. The attitude of descent members shows their mindset not to respect women and treat with equality. This should be condemned and the Yoga community should make all efforts to overcome misconception and bring all sects of people to national platform.

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## EDITORIAL

self-sufficiency in rural India is the key passion of Narendra Modiji in Rural development programs initiated through Make in India, Svaccha and Swastha Bharat.

**6. Women's Rights:** Gandhi was a strong advocate for women's rights and believed in their equal participation in social and political matters. He fought against oppressive customs and practices, such as child marriage and the mistreatment of widows. He actively involved women in the Indian independence movement and encouraged them to take an active role in civil disobedience and non-violent protests. His support for gender equality laid the foundation for subsequent feminist movements in India and beyond.

The Nari Shakti Bill passed recently by our Hon'ble PM is a fructification of the same.

Mahatma Gandhi's contributions to the world are immeasurable. His steadfast commitment to non-violence, civil disobedience, and truth as a means of achieving social and political change

continues to inspire people across the globe. His legacy reminds us of the enduring power of moral leadership and peaceful resistance in the face of oppression and injustice. Gandhi's teachings remain a beacon of hope and a call to action for those who seek to create a more just and equitable world.

**Conclusion:** The foundation of Yoga in Yama and Niyama needs tremendous will power. And the modern way is to introduce Yogasanas, Pranayama and meditation in daily life which Gandhiji had adopted himself with his disciples. Now it is being adopted by Modiji himself and has been using as the most comprehensive tool for the transformational processes needed for total development of India and the whole globe. We invite all our readers to adopt Yoga way of life to prevent diseases, promote positive health and see that our children will grow great contributing more and more to the nation and the world at large.

■ *Dr H R Nagendra*



## ब्रह्मसूत्रम् (Brahmasūtram)

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



### आ प्रायणात्त्रापि हि दृष्टम् (ब्रह्मसूत्रम्-४-१-१२)

Ā prāyaṇāttatrāpi hi dṛṣṭam (Brahmasūtram-4-1-12)

**Meaning:** Till death (till one attains Moksha) (meditations have to be repeated);  
for then also it is thus seen in scripture.

This Adhikaran deals with the meditation which has been the focus of many previous Adhikarans. Distraction from the subject of focus happens so quickly. Boredom enters uninvited into every little thing and has become a haunting psychological threat of the modern young generation. It is most difficult act to focus and concentrate on one thing. The audience of contemporary time switches subject to another in no time. The span of attention has come down drastically in the young population today across the globe when compared to the previous generations. For addressing this issue, Maharshi Veda Vyasa suggests a series of suitable techniques to the suit type of seeker for improving the focus and to reduce feeling of boredom.

Sanatana Dharma, Vaidika Parampara presents the human journey in two parts: journey before death and journey after death. Generally, people engage in discussion about life while living with great enthusiasm, somehow there is a stigma attached to the topic of life after death - to the extent that some so-called scholars will not even utter the word DEATH for religious reasons. On the other hand, the poet Kalidasa, opines that death is a natural process of Prakriti. With all the ingredients and components, the physical body passes through series of changes naturally. With

the baggage of the previous lives, one must lead the present one with utmost sincerity and fullest possibility. Ever deteriorating and decaying body should be used for some constructive work and growth.

The discipline focused on journey/ transfer of life force into another is called transmigration in anthropological terminology. This study area has multiple questions as the evidence are not evident for perception. It is very easy to reject all the theories concerned with transmigration and keep aside the topic from popular discussion for the lack of reference in physical terms; yet, it is highly relevant one for the followers of belief, religion, or Vedic tradition, as it is an integral part of Vedantic teachings. Since, Sanatana Dharma is the foundation of Indian culture, these concepts and subjects occupy a prime slot of discussion in a traditional debate. Most of the teachings in Vedanta have examples-based approach as they can provide an easy understanding of abstract concepts. In this context of transmigration also, the popular example given here for a Jeeva moving from one to the other body is with Jaluka (leach). The leach moves from one leaf to another only when it has a firm placement of the other end, until then it keeps searching for a firm location to move. Similarly, by the end of a Jeeva, it waits p9 ►►



## Sri Krishna Janmashtami celebration in Prashanti





## Yoga Bhāṣya Sampat Series

# Known Yogic Verse Lesser Known Traditional Insight! – 10

## On the Conditional & dispensable nature of practice of Kriyā-s in Haṭhayoga!

In the Haṭhayogapradīpikā, the six Kriyā-s are discussed in the context of the practice of Prāṇāyāma. These six Kriyā-s, including how they should be practiced and their associated benefits, are elaborated upon in the second chapter of Haṭhayogapradīpikā, specifically from verse 21 to 38.

However, it's important to note that in two instances within this chapter, the text mentions the conditional and dispensable nature of these practices. This article aims to delve into the conditions and options related to the Shat Kriyā-s, drawing insights from the Jyotsnā commentary of Haṭhayogapradīpikā.

The two verses in question and their direct translation are given below–

मेदश्लेष्माधिकः पूर्वं षट्कर्मणि समाचरेत् ।

अन्यस्तु नाचरेत्तानि दोषाणां समभावतः ॥ २१ ॥

*medaśleṣmādhikaḥ pūrvani ṣaṭkarmāṇi samācaret |  
anyastu nācarettāni doṣāṇāni  
samabhāvataḥ || 2. 21 ||*

The one who has an excess of Medas (fat of the body) and Śleṣma (Kapha) should prioritize the



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



practice of these six actions. Others, whose Doṣas are in a state of equilibrium, do not need to engage in these practices

प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति ।

आचार्याणान्तु केषाञ्चिदन्यत् कर्म न सम्मतम् ॥ ३७ ॥

*prāṇāyāmaireva sarve praśuṣyanti malā iti |  
ācāryāṇāntu keṣāñcidanyat karma na  
sammatam || 37 ||*

According to certain Ācāryas, Prāṇāyāma alone is believed to effectively eliminate all impurities. Therefore, they do not endorse the need for any additional actions.

### Inputs from Jyotsnā Commentary:

#### Verse 21

While the meaning of the first verse (2.21) is quite evident, the Jyotsnā commentary on this verse emphasizes an essential aspect. It elucidates the word "pūrvam" used in the verse as follows

पूर्वं प्राणायामाभ्यासात् प्राङ् न तु प्राणायामाभ्यासकाले  
षट् कर्मणि वक्ष्यमाणानि समाचरेत् सम्यगाचरेत्

*pūrvani prāṇāyāmābhyāsāt prāṇi na tu  
prāṇāyāmābhyāsakāle ṣaṭ karmāṇi vakṣyamāṇāni  
samācaret samyagācaret*

Before the practice of Prāṇāyāma, but not during the practice itself, the six cleansing acts are to be performed diligently.



## Verse 37

With regard the second verse there are four insights from the Jyotsnā commentary -

### Aspect 1

प्राणायामैरेव । एवशब्दः षट्कर्मव्यवच्छेदार्थः

*prāṇāyāmaireva ।*

*evaśabdah ṣaṭkarmavyavacchedārthah*

The use of the term "Eva" (only) excludes the six cleansing acts, and through Prāṇāyāma itself, impurities are overcome.

### Aspect 2

मला इत्युपलक्षणं स्थौल्यकफपित्तादीनाम्

*malā ityupalakṣaṇaṁ sthāulyakaphapittādīnām*

The term "impurities" is an elliptical expression encompassing stoutness, Vata, Pitta, Kapha, and other related factors.

### Aspect 3

केषाञ्चिदाचार्याणां याज्ञवल्क्यादीनामन्यत् कर्म

षट्कर्म न सम्मतं नाभिमतम्

*keśāñcidācāryāṇāṁ yājñavalkyādīnāmanyat karma*

*ṣaṭkarma na sanmatani nābhimatam*

To certain Ācāryas, such as Yājñavalkya and others, the acceptance of other actions, specifically the six cleansing actions, is not favored.

This perspective is rooted in the belief that Prāṇāyāma alone can effectively address all problems. This viewpoint is found in the Yoga Yājñavalkya Saṁhitā, a text dating back to the 13th century. The Saṁhitā takes the form of a conversation between Yājñavalkya and Gārgī about Yoga, comprising 12 chapters. Notably, out of these 12 chapters, three are dedicated to Prāṇāyāma. However, the discussion of the six cleansing acts is entirely omitted as part of this dialogue. For a comprehensive overview of the Yoga Yājñavalkya Saṁhitā, you can refer to the two-part resource available here –

**Part 1** - <https://tinyurl.com/yc4bn7fz>

**Part 2** - <https://tinyurl.com/58vufkb5>

### Aspect 4

Coincidentally, within the context of discussing

the term "Ācārya," the Jyotsnā commentary provides a definition of the term, quoting from the Vāyupurāṇa, as follows-

आचार्यलक्षणमुक्तं वायुपुराणे -

आचिनोति च शास्त्रार्थानाचारे स्थापयेदपि ।

स्वयमाचरते यस्मादाचार्यः तेन चोच्यते ॥ इति ॥

*ācāryalakṣaṇamuktam vāyupurāṇe -*

*ācinoti ca śāstrārthānācāre sthāpayedapi ।*

*svayamācarate yasmādācāryaḥ tena cocyate ॥ iti ॥*

The Vāyupurāṇa provides a definition of an Ācārya as follows:

"The one who teaches the Śāstras and their meaning, who assists in their practical implementation, and who personally practices them, is called an Ācārya."

## Discussion

Based on the textual evidence presented above from Haṭhayogapradīpikā and its commentary, setting aside other incidental details, the following ideas can be understood as the perspective of these texts regarding the conditionality and dispensability of the practice of the six cleansing Kriyā:

1. The practice of the six cleansing acts is recommended only for individuals with an excess or vitiation in Medas (fat) and Śleṣma (kapha). It is explicitly stated that those without such imbalances do not need to engage in these practices
2. The six cleansing acts are meant to be performed before the systematic commencement of Prāṇāyāma practice. They should not be continued during the practice of Prāṇāyāma.
3. Certain Ācāryas, like Yājñavalkya, hold the view that the six Kriyā-s themselves are unnecessary for addressing impurities and related problems. They believe that Prāṇāyāma techniques alone are effective in overcoming these issues.

These points provide ample food for thought and avenues for research into the dynamics and dimensions of Prāṇāyāma and the Kriyā-s. Interested researchers may explore the following aspects:



1. For individuals who do not have an excess of Medas and vitiation of Kapha, why are the Kriyā-s not recommended, and can evidence-based responses be provided?
2. Why should the Kriyā-s not be practiced after the systematic commencement of Prāṇāyāma, and what are the consequences of simultaneously practicing Prāṇāyāma and the Kriyā-s? Can empirical evidence be gathered on this matter?
3. What are the pros and cons of Prāṇāyāma versus Kriyā-s, and can evidence-based responses be provided in this regard?
4. In cases where certain Ācāryas do not endorse the practice of the six Kriyā-s at all, what Prāṇāyāma practices and techniques can provide a therapeutic impact equivalent to that of the six Kriyā-s?
5. From a textual research perspective – based on systematic study of more Haṭhayoga texts–

one may explore what might have triggered Sage Yājñavalkya to state that these cleansing practices are dispensable?

6. It's worth noting that in the tradition of Ācārya Sri Krishnamācārya, the views of Sage Yājñavalkya are followed, and the six Kriyā are not practiced. So, from a contemporary perspective also what are the views of diverse contemporary schools on Yoga on the six cleansing Kriyā-s can also be explored.

**Conclusion:** In conclusion, as evident from the discussion above, the textual inputs provide ample material and pointers for Yoga research textual and empirical to better understand the deeper dimensions of various aspects of Yoga. Diligent pursuit of these pointers is likely to yield valuable insights into the subtle dynamics of Yogic practices for enhanced well-being.

### «p5 ब्रह्मसूत्रम् (Brahmasūtram)

and looks for a proper location or the place for further journey attached with results of the actions performed in the past. In this context of Brahmasutra, Maharshi Vedavyasa elaborates this very concept and Adi Shankara comments in detail, quoting shlokas from Shrimad Bhagavat Geeta: “Whichever is the last thought or the conclusive affirmation summarised and thought by a Jeeva, that thought influences the upcoming life form in the next birth.”

At least in the last section of the life, when the days are counted for final journey, one must have peace of mind, contentment with life, a sense of achievement, and satisfaction of the journey. All those feelings may occur only when one can focus the mind and calming it down, while experiencing the indebtedness to nature and the creator. All these topics are very much covered in the lessons on Yoga. The methodology, the process, the object of meditation, the techniques to be applied, the preparation, etc have been made the centre of yogic teachings. Mostly the lesson on the mind is the focus of yoga, hence all the Vedantic teachings

go along with yogic insights.

As time is circular in nature according to Vedic understanding, the life experiences, and next life journey, etc. come into picture in the discussion. Shastras dig into the topics related to deep agony (Dukha) and the difficulties (Kashta) as an individual faces throughout the life and beyond elaborately, so that a true seeker may attempt a serious effort in sadhana. The seriousness of Sadhana only comes when there is Samskara of study of shastras, otherwise it is a simple and careless life only for enjoyment and pleasures. One critical practice in this phase of sadhana is distancing of the Atma from physical body, otherwise called *Bhavana Prachaya* (distancing Atma from Deha). A natural consequence of leading a common life is to identify the self with physical Deha, along with Viveka Abhyasa causing the awareness of difference between Deha and Atma which can make the journey a smoother one. This is the summary of the present Adhikarana.

*to be continued...*



# Sri Krishna Janmastami celebration by the Inmates of Prashanti, Students & Staff

Sri Krishna Janmastami festival was celebrated at S-VYASA on 6<sup>th</sup> September, 2023. The different games including pot breaking also were performed on that day. Inmates of Prashanti, students & staff enthusiastically participated in the event.





# Lord of Prosperity - Kubera

Kubera, a prominent figure in Hindu mythology, is revered as the god of wealth, prosperity, and treasure. He holds the esteemed position of being both the deity and king of the semi-divine Yakshas, who are closely associated with the concepts of wealth and treasure. Yakshas, considered a profound representation symbolizing the enigmatic essence of life and creation, enjoy recognition not only within the Hindu tradition but also among Buddhists, Jains, and Brahmans.

These semi-divine beings, the Yakshas, are often regarded as nature spirits and play the role of subtle caretakers, safeguarding the hidden natural resources nestled within tree roots and buried beneath the earth. They are known for their exceptional physical allure, characterized by extraordinary beauty and prosperity. Yakshas possess the unique ability to assume different forms at their will.

These enigmatic beings find their abode in a variety of natural settings, including forests,



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



trees, caves, mountains, bodies of water, and even mystical cities in the sky. In Vedic texts, Yakshas are venerated as deities, while in Buddhism, they serve as guardians of temple entrances. Throughout ancient and medieval periods, they were revered as guardian deities, and their statues can be found in numerous temples across South Asia and Southeast Asia.

In the Mahabharata, Ramayana, and Puranas, we find Yakshas depicted as trees and tutelary spirits. Notably, in the Mahabharata's Aranya Parva, the episode known as "Yaksha Prashna" or "Yaksha's Question" unfolds, where the Pandavas' lives are spared when their eldest brother, Yudhishtira, successfully answers questions posed by a Yaksha. The Kenopanishad recounts a story in which the Supreme Lord transforms into a Yaksha to impart a lesson to Indra and other celestial beings. Renowned Sanskrit poets such as Kalidasa and Bhavabhuti have also made references to Yakshas in their literary works. In Kalidasa's "Meghaduta," the Yaksha narrator reveals a romantic longing, pining for his female counterpart and yearning for love.

One of the most celebrated Yaksha is Kubera. Kubera is a god of power and productivity, worshipped especially for treasures. His inexhaustible treasures are symbolized by a lotus and a conch. The lotus has long been regarded as a symbol of prosperity since Vedic times. In Vedic literature, the lotus, linked with the goddess Sri, symbolizes the fertility of the soil that leads to prosperity. Yakshas also share an intimate



A research team from S-VYASA Yoga University in Bengaluru, in collaboration with Shivashakti Media Pvt. Ltd., conducted an

exploratory study called "The Effects of Sampurna Kubera Maha Yaga 2023." The study was held at Palace Ground from September 11<sup>th</sup> to 21<sup>st</sup>, 2023. It aimed to investigate the potential benefits of Sampurna Kubera Maha Yaga in enhancing the human energy field and influencing psychological states.

connection with water. The emergence of lotus plants from the mouth or navel of a Yaksha further underscores their association with abundance and prosperity.

Kubera, often depicted as a dwarf, possesses unique characteristics such as a large belly, three legs, eight teeth, and one eye, adorned with resplendent jewels. His principal symbols are the mongoose and the money bag, and his complexion is like the lotus leaf. In various scriptures, his vehicle (vahana) is described as either a man or an elephant. The two servants of Kubera are called Sanka and Padma. Originally described as the chief of evil spirits in the Vedas, Kubera later acquired the status of a deva (god) in the Puranas and Hindu epics.

### **Different Names of Kubera**

Kubera's diverse names highlight his multifaceted roles and attributes in Hindu, Buddhist, and Jain traditions, as well as local variations. His names offer insights into his ancient mythological origins and importance. Kubera's names refer to his physical appearance, his roles and attributes, his parentage his kingdom, his mounts, and his worship. His most common names include Kubera, Kuvera, Kuberan, Vaisravana, and Jambhala. "Kubera," in Sanskrit, means "deformed one," alluding to his distinctive characteristics.

"Kubera" may also be derived from the verb root "kumba," meaning to conceal. Additionally, "Kuvera" is interpreted as a combination of "ku" (earth) and "vira" (hero). Since he is regarded as the regent of the North direction, he is known as Dikpala and Lokapala, who protects the world.

In the Vishnudharmottara Purana, he is described as the embodiment of both "Artha" (wealth, prosperity, glory) and "Arthashastras" (related treatises), and his iconography reflects this duality. The Agni Purana states that Kubera should be installed in temples as seated on a goat and with a club in his hand. He is also known as Ekaksipingala, signifying "one who has one yellow eye." Like Shiva, Kubera is referred to as Bhutesha, which means "Lord of spirits."

Kubera is typically associated with water spirits and is sometimes depicted riding an elephant named Sarvabhauma as a loka-pala (guardian deity). His garden is aptly named "Chaitrarath."

Kubera holds an array of impressive titles, including "king of the whole world," "king of kings" (Rajaraja), "Lord of wealth" (Dhanadhipati), and "giver of wealth" (Dhanada). His titles are often reflective of his dominion over various subjects, such as "king of yakshas" (Yaksharajan), "Lord of rakshasas" (Rakshasadhipati), "Lord of Guhyakas" (Guhyakadhipa), "king of Kinnaras" (Kinnararaja),



"king of animals resembling men" (Mayuraja), and "king of men" (Nararaja). Additionally, he is known as Guhyadhipa, signifying "Lord of the hidden." In the Atharvaveda, Kubera is referred to as the "god of hiding."

The Padma Purana narrates that Kubera fervently prayed to Shiva for many years, and Shiva eventually bestowed upon him the kingship of yakshas. Notably, Kubera is credited with lending money to the deity Venkateshwara (a form of Vishnu) for his marriage to Padmavati. In commemoration of this act, devotees visit Tirupati to make donations in Venkateshwara's Hundi (donation pot), allowing him to repay the debt to Kubera.

Dr. Nagendra Kumar Singh, an Orientalist, observed that every major religion in India has a Kubera figure similar to the Hindu prototype. Kubera's influence extends beyond Hinduism and he is known as Kubera in South India. He is also found in Buddhism as Vaisravana and Jambhala, as well as in Jainism as Sarvanubhuti. In Japanese Buddhism, he is referred to as Tamon-Ten or Bishamon.

### **Kubera's Family:**

Kubera is a prominent figure in Hindu mythology. He is the son of Vishrava and Illavida. Vishrava is also the father of Ravana, Kumbhakarna, Vibhishana, and Surpanakha through his union with the demoness Kaikesi. This makes Lord Kubera the half-brother of the demon king Ravana and his siblings. However, Lord Kubera belonged to the yaksha category, characterized as nature spirits, while Ravana and his brothers were rakshasas (demons).

Lord Kubera's mythical city of Alaka is situated in the Himalayas near Mount Kailash. His wife is Bhadra, and together, they have three sons: Nalakubara, Manigriva, and Mayuraja, along with a daughter named Minakshi. Each of his sons is associated with different aspects of nature. Nalakubara is associated with the coconut tree, Manigriva with the jewel necklace, and Mayuraja

as the king of beings resembling humans.

### **Temples Dedicated to Lord Kubera:**

Kubera is widely revered for his ability to bestow wealth and prosperity, and his worship is intricately connected with that of Goddess Lakshmi. In Japanese Buddhism, he is one of the 12 Devas, serving as a guardian deity. Kubera's transformation from an evil spirit to a deity and Lord of Wealth has resulted in the construction of significant temples dedicated to him across India, which symbolize prosperity and abundance. The most significant Kubera temple is located in Pushkar, with his idol at the Brahma Temple. Other major temples can be found in Badrinath, Mandasaur, Vidisha, Delhi, and Chennai. It is notable that a colossal 12-foot Kubera statue dating back to the 2nd century BC was discovered in Vidisha. Additionally, there is a Kubera temple in the Palakkad district of Kerala.

### **Kubera Rituals and Mantras:**

Kubera, the God of Wealth and Prosperity, is often worshipped alongside Goddess Lakshmi to attract wealth and prosperity. Kubera mantras are chanted while making offerings into the fire during the Kubera yagya/homa, a sacred fire ritual. This is believed to invoke Kubera's blessings and attract financial success. The main Kubera mantras are said to dispel poverty and enhance one's judgment, safeguarding against losses and drawing newfound wealth. Devotees turn to Kubera to overcome financial setbacks, alleviate debts, and receive blessings of wisdom, prosperity, and profitability in business and investments. Lord Kubera's veneration holds particular significance for those pursuing material and financial achievements.

### **The Kubera mantra is:**

ॐ यक्षाय कुबेराय वैश्रवणाय धनधान्याधिपतये ।

धनधान्यसमृद्धिं मे देहि दापय स्वाहा ॥

*om yakṣāya kuberāya vaiśravaṇāya  
dhanadhānyādhipataye ।*

*dhanadhānyasamṛddhiṁ me deli dāpayā svāhā ।।*



**Meaning** - I bow before Lord Kubera, the keeper of all the world's wealth and the Lord of prosperity.

## The Kubera Dhana Prapti Mantra

The Kubera Dhana Prapti mantra invokes him for the removal of poverty and attainment of wealth.

ॐ श्री हीं क्लीं श्रीं क्लीं वित्तेश्वराय नमः ॥

*om śrī hīṁ klīṁ śrīṁ klīṁ vittaśvarāya namaḥ ॥*

**Meaning** - I bow to Lord Kubera, the giver of prosperity and glory and the slayer of all evil.

In summary, Kubera mantras and worship invoke the blessings of the Hindu god of wealth to gain prosperity while remaining humble. The rituals please Kubera to remove financial troubles and bless the devotee with fortune and success in investments and business.

## Maha Kubera Yaga

The Maha Kubera Yaga is a significant Vedic ritual aimed at spreading wealth, prosperity, and peace throughout the world. The detailed ceremonies are designed to invoke Kubera's grace and uplift society economically, benefiting both individuals and communities for a better future.

According to legend, the first Maha Kubera Yaga was conducted by Kubera himself on the banks of the Sarasvati River. Unlike other Yagas that focus on Moksha, the Maha Kubera Yaga centers on 'Artha' or wealth, with the concept of "Vitta Kaamo Yajeta" (perform sacrifices for wealth). It aims to uplift individuals, families, and communities economically and socially, filling the surroundings with positive energy and prosperity. The ritual helps participants overcome financial difficulties, gain success and stability. The Maha Kubera Yaga was last organized after 700 years at the Kubera Temple in Chalavara, Kerala, from April 17-23, 2022, under the guidance of renowned Vedic scholar Cherumukku Vallabhan Akkithirippad. In 2023, the Sampoorana Maha Kubera Yagam was led by Brahmasree Srirangam Sarunmohan Tantri, a globally renowned Vedic Astrologer, Tantric Ritual Expert, and Numerologist overseeing numerous temples in India and internationally. This 11-day event was held from September 11th to 21st at Tripura Vasini, Palace Grounds, Bangalore City, and featured worship rituals performed in honor of Kubera, accompanied by sacred Vedic mantras.



The **Gouri Ganesh** festival was celebrated at Sruthi Mandir, Prashanti Kutiram on 18<sup>th</sup> September, 2023. All the inmates of Prashanti attended the festival. Revered Chancellor with the organisers of the festival are seen in the photo.



# Historic Speech of Swami Vivekananda at World's Parliament of Religions, on 11<sup>th</sup> Sept 1893

On September 11<sup>th</sup>, 1893, the World's Parliament of Religions held its inaugural session in Chicago. Little did the attendees know that they were about to witness a speech that would leave an indelible mark on history and the hearts of millions worldwide. Swami Vivekananda, a young Hindu monk from India, stood before the gathering and delivered a speech that continues to resonate with the world today.

## The Unforgettable Greeting

Swami Vivekananda began his speech with the iconic words, "Sisters and Brothers of America," a simple salutation that transcended boundaries and spoke directly to the hearts of the audience. These words reflected his vision of universal brotherhood, a concept that would become the cornerstone of his address.

## Religion as a Unifying Force

Vivekananda passionately declared that his mission was to "make religion the highest and the holiest," emphasizing the unifying essence of all religions. He proclaimed that, at their core, all religions shared the same message of love, compassion, and spirituality. He urged the world to embrace this common thread and view religious diversity as a source of strength, not division.



## Rejecting Religious Bigotry

In a world marred by religious intolerance and sectarianism, Vivekananda vehemently condemned these divisive forces. He called for an end to fanaticism and urged people to rise above narrow-mindedness. His words echoed the timeless message that true spirituality knows no bounds and transcends the barriers erected by dogma and ritual.

## The Oneness of All Religions

One of the most profound aspects of Vivekananda's speech was his assertion that all religions lead to the same ultimate truth. He likened religions to different rivers that eventually merge into the same ocean. This perspective challenged the prevalent notion





that one religion was superior to another, emphasizing instead that each path had value in its unique way.

### Practical Spirituality

Vivekananda was not content with abstract spiritual ideals; he called for practical spirituality that could transform lives. He believed in the power of self-realization and urged individuals to seek the divine within themselves. He emphasized that true religion should manifest in one's actions, promoting service to humanity.

### Women's Empowerment

At a time when women's rights were often overlooked, Vivekananda championed the cause of women's empowerment. He stressed that women should be given equal opportunities and respected as equals. His advocacy for gender equality was visionary and ahead of his time.

### Education and Fearlessness

Vivekananda recognized education as a powerful tool for personal and societal transformation. He believed that education could dispel ignorance and elevate society. Additionally, he encouraged individuals to cultivate fearlessness and self-confidence, two qualities that he considered essential for success.

Swami Vivekananda's speech at the Parliament of Religions in 1893 was more than a historic moment; it was a spiritual awakening for humanity. His message of universal brotherhood, religious tolerance, and practical spirituality continues to guide people in their quest for a more harmonious and enlightened world. As we reflect on the impact of his words on this historic anniversary, we are reminded of the enduring power of a message rooted in love, unity, and the recognition of the divine within us all.



A handbook on **Sandhyandana and Agnikarya - A Simplified Manual for Morning Vedic Wellness Practice** - authored by Acharya Prof. Kotemane Ramachandra Bhat, former Vice Chancellor of S-VYASA University and Prof. M Jayaraman, Dean Division of Yoga Spirituality, was formally released by Guruji Dr. H R Nagendra ji and the authorities of S-VYASA University on 4<sup>th</sup> September, 2023. Sandhyavandana and Agnikarya are daily cleansing Vedic wellness practices that are part of the courses offered by Yoga Spirituality division. There are various traditions of practices of Sandhyavandana and Agnikarya depending upon the different Veda Shakhas. Hence an attempt has been made in this handbook to arrive at a simple practice of Sandhyavandana and Agnikarya that incorporates fundamental dimensions of the diverse Vedic traditions. This Vedic manual was conceptualized and inspired by the thoughts and guidance of Hon. Chancellor Guruji Dr. H R Nagendra ji. Taking inputs from Vedic Scholars this handbook was arrived at. All the faculty of Yoga Spirituality Division including Dr. Manjunath G, Sri Kaushik, Sri Naveen Kumar H and Kum. Maheshvari contributed towards the creation of this handbook.



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

## Introduction

### Empirical Science Perspective - Impulsivity

The human mind is a complex and dynamic entity, constantly bombarded by stimuli from the external world and its own internal thoughts and emotions. One of the challenges that individuals often face is dealing with impulsive thoughts and actions, which can lead to impulsive behaviors with negative consequences. Impulsivity is a complex behavior that can have significant impacts on an individual's life. It's characterized by acting on sudden urges without considering the potential consequences. It involves a lack of self-control and can manifest in various ways, such as impulsive spending, substance abuse, or risky sexual behavior (1). People who are impulsive often struggle with delayed gratification and have difficulty regulating their emotions. Impulsive behavior can range from minor actions, like eating an extra piece of cake, to more serious decisions, like quitting a job without a backup plan. Understanding impulsivity is crucial because it can lead to negative outcomes in all aspects of life. Impulsivity can affect financial decisions, social relationships, and even physical health. By learning more about what causes impulsivity and how to manage it, we can make better choices and improve our overall well-being. It is not always negative, however, as it can also lead to creativity and spontaneity in certain situations. Recent decades have seen a surge of interest in the effects of impulsivity on psychophysiological behavior. It is the tendency to act on impulse, without considering the consequences or appropriateness of the action (2-4).

From various Western philosophers, impulsivity has been studied, and different definitions have been put forth. Eysenck says that impulsivity is defined by unplanned dangerous activities and hasty decision-making from a characterological perspective (5). According to Dickman, people with dysfunctional impulsivity behave without giving their actions as much

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thought as the majority of people with the same skill and knowledge. subsequently, Dickman highlighted a further element known as the inhibitory component, which appears as insufficient attention and is a root cause of impulsivity (6). Barratt separated impulse into three categories (7):

- i. motor (action without thinking),
- ii. cognitive (quick cognitive decision-making), and
- iii. non-planning (decrease in orientation towards future) factors

According to Nigg *et al.*, impulsivity is the tendency to act hastily when a thoughtful response would be more suitable (8). Three elements, according to Patton *et al.*, influence impulsivity:

- i. acting on the spur of the moment (motor activation),
- ii. not focusing on the task at hand (inattentiveness), and
- iii. not planning and thinking carefully (non-planning)

In order to encompass multiple cognitive-social and its characterological dimensions, Moeller *et al.*, examine impulsivity from a bio-psycho-social perspective (9). According to them, a complete description of impulsivity should incorporate each of these elements.

- i. Decreased sensitivity to negative consequences of behavior.
- ii. Immediate and unplanned reaction to stimuli before processing the information thoroughly.
- iii. No regard for long-term consequences of a behavior.

In psychopathology perspective, impulsivity is categorized into three ways:

- i. Fast reaction without thinking and conscious judgment,



- ii. acting without enough thinking, and
- iii. a tendency to act with less thinking compared to the others who have similar levels of knowledge and ability.

### Vedic Science Perspectives - Impulsivity

According to Vedic philosophy, impulsive behavior occurs due to lack of Self-control. It is influenced by desire, attachments, and agitation of the mind. Sage Patanjali first talk about Yama and Niyama (Do's and Don'ts) that is self-control (10). He has given more emphasizes on self-control for various aspect of life including physical and mental health, happiness, and overall wellbeing. Self-control helps to regulate the impulsive behavior, stress, emotions, frustration, and anger and induces the mental processes such as attention, cognition, consciousness, and decision making. Let us understand how imbalances of Ādhi-Vyādhi, Praṇa and Koṣa lead to impulsivity.

### Role of Ādhi and Vyādhi in Impulsivity

Let's first comprehend the terms “Ādhi” and “Vyādhi” because they are crucial to comprehending both mental and physical health in the traditional Indian medical system known as Ayurveda. While vyādhi is used to describe physical illnesses or disorders, Ādhi is used to describe psychological disturbances or imbalances. These ideas are closely related and have an effect on several different facets of a person's well-being, including impulsivity (11).

#### Ādhi: Psychological Disturbances

Ādhi refers to a broad spectrum of psychological disorders that can influence a person's behavior and mental health. It covers issues including stress, anxiety, despair, and other emotional disorders. These disturbances can be caused by a variety of things, such as bad thought patterns, unresolved emotions, trauma, and lifestyle choices. ādhi has the potential to upset mental balance and trigger impulsive conduct.

#### Vyādhi: Physical Diseases

Physical ailments or bodily problems are referred to as Vyādhi. These can be brought on by things like a poor diet, inactivity, exposure to pollutants in the environment, a hereditary susceptibility, and

physiological imbalances. The mind can be affected when there is a physical imbalance in the body. Vyādhi's physical discomfort or suffering might make people irritable and prone to impulsive behavior.

#### Ādhi and Impulsivity:

Anxiety, stress, and anger can all increase emotional reactivity. When someone is emotionally distressed, they may be more likely to act rashly in order to cope. Someone suffering from anxiety, for example, may engage in impulsive activity to momentarily reduce their discomfort.

*Vyādhi and Impulsive Behavior:* Vyādhi -caused physical discomfort or suffering can have an impact on an individual's mental state and decision-making. Chronic pain or discomfort can cause irritation, impatience, and a loss of reasonable thought. Individuals in such situations may make rash decisions in order to get respite or distraction from their bodily agony. One of the mental disorders associated with Vyādhi is impulsivity. Impulsivity is a tendency to act without forethought or consideration of the consequences. It can be a symptom of several mental health conditions, including attention-deficits/hyperactivity disorder, bipolar disorder, and borderline personality disorder.

In Ayurveda, impulsivity is believed to be caused by an excess of the Vāta doṣa. Vāta governs movement and is associated with qualities such as creativity, spontaneity, and flexibility. When Vāta is out of balance, it can lead to restlessness, anxiety, and impulsivity.

Lord Kṛṣṇa explains impulsiveness to Arjuna in Bhagavada Gītā-

शक्रोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

*śaknotihaiva yaḥ soḍhuṁ prāk śarīravimokṣaṇāt |  
kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukḥī  
naraḥ | | B.G- 5.23*

The soul has a wonderful opportunity to realize its ultimate objective of union with God through the human body. Animals are motivated by their nature, whereas people have the ability to discriminate within this body. In order to control the urges for want and rage, Lord Kṛṣṇa emphasizes the importance of using

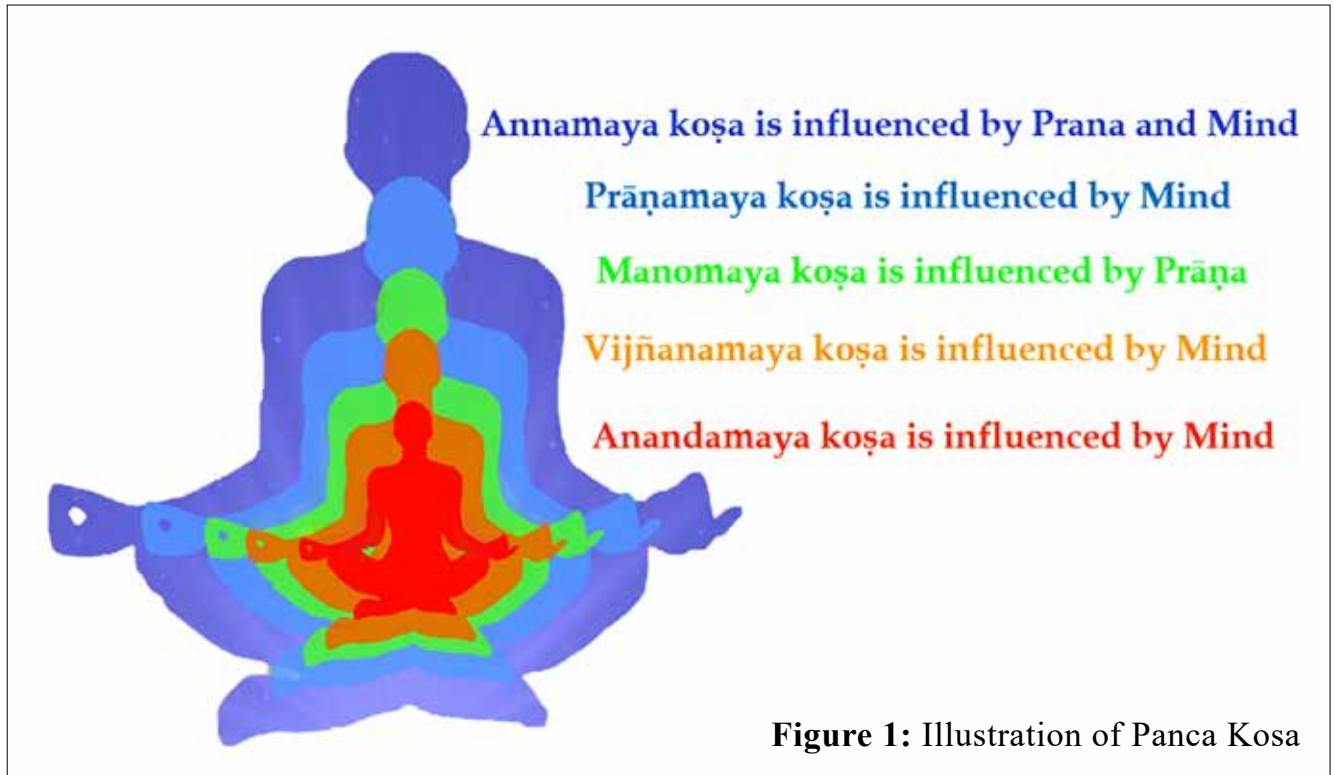


Figure 1: Illustration of Panca Kosa

this power of discriminating.

The impulsiveness of Kāma and Krodha should be eliminated. These quick and highly appealing impulses are elicited. Therefore, it is important to suppress the impulse as it arises in the mind. They should not be given the chance to sprout, spread out, or otherwise disrupt the mind since their seeds remain latent in the mind. The mind should stay quiet and at peace so that these impure urges do not appear (12). When mind becomes clam, praṇa or life energy then also become slow and rhythmic or vice versa (13).

### Role of Praṇa in Impulsivity

A basic idea in several Eastern spiritual and healing systems, including Yoga, Ayurveda, and Traditional Chinese Medicine is praṇa, often known as chi or life energy. It is said to be the fundamental energy that keeps all living things alive. Praṇa moves through the body's energy pathways or channels, maintaining the harmony and balance required for general health (14,15).

Some holistic traditions contend that interruptions in Praṇic flow might affect mental and emotional states, possibly resulting in impulsive behavior, even if the scientific knowledge of praṇa and its flow is still up for debate. Here are a few ways that praṇic imbalance

and impulsivity may be related.

*Disturbed Energy Flow:* According to Ayurveda and Yoga, abnormalities in the flow of praṇa might result in blockages or an excessive flow of energy in particular parts of the body. These discrepancies are thought to throw off the body's and mind's natural homeostasis, possibly causing impulsive behavior.

*Energetic Centers:* A number of traditions place a strong emphasis on the existence of energy centers, including meridians in Traditional Chinese Medicine and chakras in Yoga and Ayurveda. Unbalances in these energy centers may affect how emotions are regulated and how thoughts are processed, which may have an impact on impulsive behavior.

*Mind-Body Connection:* An individual's mental and emotional emotions are said to be closely related to praṇa. Being impulsive is frequently related with emotional instability and bad decision-making, which can result from disruptions in praṇa flow.

### Role of Koşa in Impulsivity

In yogic philosophy, a "kosha" is a layer or sheath that represents different dimensions of human existence. These layers are believed to encapsulate the various



aspects of an individual, ranging from the physical to the spiritual. There are five koṣa Annamaya koṣa (Physical Sheath) Prāṇamaya koṣa (Vital Energy Sheath),

Manomaya koṣa (Mental Sheath), Vijñanamaya koṣa (intellectual Sheath), and Anandamaya koṣa (Bliss Sheath) each representing a different level of being (Figure 1). The mind has potential to influence all other koṣa. It has a huge impact on our thoughts, feelings, and actions, as well as how impulsive we are. Manomaya koṣa is closely related to our brain processes, thoughts, and cognitive capacities. Impulsivity is frequently caused by a person's inability to regulate their thoughts and desires. Manomaya koṣa can become out of balance or excessively active, which can result in racing thoughts and make it more difficult to control impulsive behavior. Additionally, Manomaya koṣa creates our emotions. Intense emotional emotions can act as a fuel for impulsivity (16). For instance, irrational wrath or excessive frustration may result in impulsive actions or outbursts. Introspection and self-awareness are also intimately tied to Manomaya koṣa. A better understanding of one's own thoughts and feelings can lead to improved impulse control. This self-awareness is often cultivated through practices like self-control.

Yoga regulates all five koṣas in proper manner, offers techniques to address impulsivity by harmonizing them. The concept of koṣa provides a holistic framework for understanding the interplay between different dimensions of human existence and how they contribute to impulsive behavior. Yoga, an ancient practice that combines physical postures, breath control, meditation, and ethical principles, has been found to play a significant role in addressing and managing impulsivity. By nurturing each koṣa through mindful practices, individuals can cultivate greater self-awareness, emotional regulation, and thoughtful decision-making, ultimately leading to a reduction in impulsivity and a more balanced approach to life.

## Conclusion

In this part, we tried to understand the phenomena of impulsivity from empirical and Vedic perspectives. We will understand, “how impulsivity can be regulated through Yoga” by combining the best of the West

(technology) with the best of the East (Vedic wisdom) in part-II.

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## Arogyadhama Success Story

# WHEN CAN I MARRY?

Mr Pradeep (36) (Section-C) unmarried participant from the psychiatric Section. He stays in Bangalore. He is a post graduate in engineering. He quit his job some time back. Previously he stayed in Arogyadhama three times a week each time. He looks healthy but a little bit aggressive in mind for some time and depressed and silent at some other times. On friendly interaction he opened up his mind and came out with all the details.

His parents though are in the teaching profession they are in the habit of quarrelling nature for every small thing. Family relations are not good. There is a lot of communication gap among family members. This has an impact on their children. Even his sister is also suffering from some mental issues. This whole situation affects the participant's life and his marriage trials. He faces teasing from his friends and relatives about his marriage. This situation made him bad and developed inferior feelings and Stress. He made some allegations against his parents saying that they are not taking any interest in his marriage trials. To know the truth about other side of the coin, I interacted with his mother who presently joined Arogyadhama in the pretext of a company to the participant. She revealed that he is not stable, aggressive, left present job and is doing nothing. She questioned me for this type of boy, who will come forward to give his daughter? If he learns to stand on his efforts, automatically marriage proposals will come, she claimed.

The participant was examined earlier by psychiatrists but of no use. I believe the recent marriage proposal failed because two families hid some important matters from each other. They are not fair in their dealings. These incidents lead the participant to the present condition.

I advised him that the present generation is



giving the first priority to build up their career and then thinking about marriage. It is very common. So, you need not worry about it. Once you settle in your career, marriage proposals will come to you automatically. Since past events are not in our hands do not overload your mind with them. Be brave and be courageous. Everything will be alright in due course.

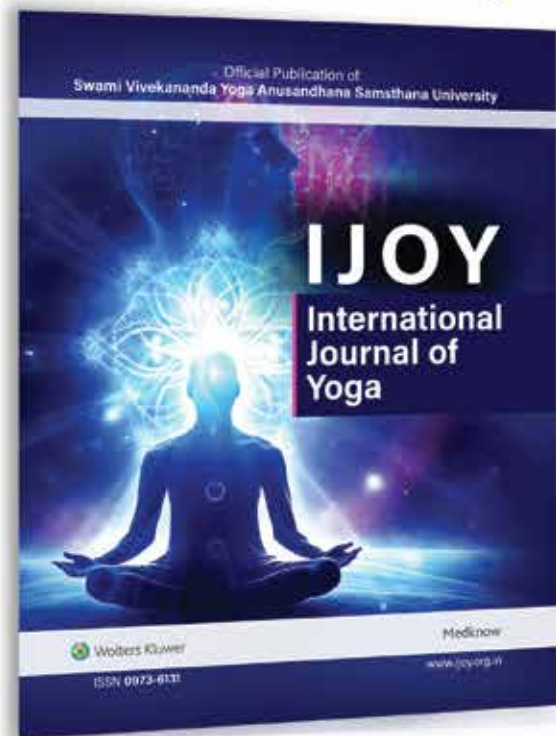
Also suggested as long as you are in Prasanthi, maintain a diary and note in it whatever you have done/ felt on that day either good or bad. Continue the same habit even after going back home. After one/ two months read it then you have clarity on your lifestyle and behavior.

Practice regularly all techniques that you learned here. They will strengthen your mind. Positive attitude will develop. They reform your way of thinking and behavior. You can overcome the present feeling of loneliness. Follow the Doctor's advice given at the time of your discharge.



Impact Factor  
for 2022: 1.6

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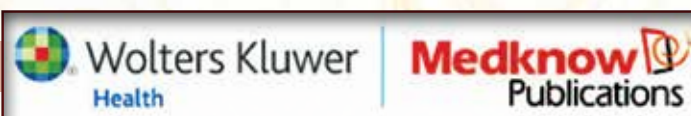
### Editor In Chief

**Prof. Nagendra H R**  
Chancellor, S-VYASA

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*My Dear Brothers and Sisters,*

Greetings from Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)!

We are pleased that S-VYASA is organizing its 25<sup>th</sup> International Conference on Frontiers in Yoga Research and its Applications (INCOFYRA), with the theme **Integrative Sports Medicine and Rehabilitation**. We welcome you to the 25<sup>th</sup> INCOFYRA in Bengaluru, India, 3<sup>rd</sup> – 6<sup>th</sup> January 2024.

Driven by the legacy and expertise to promote international research collaborations, INCOFYRA is the branded conference of S-VYASA. It continues to provide magnificent opportunities for the development of Yoga and Integrative medicine-based research disciplines. Every alternate year, an appropriate theme is chosen, and critical scientists and clinicians are invited to disseminate the latest research updates.

The theme for the 25<sup>th</sup> INCOFYRA is **“Integrative Sports Medicine and Rehabilitation”**, with a critical focus on optimal performance, prevention of injuries, and successful rehabilitation”. It will address the practice and future of complementary, or non-traditional, medical care to address the broad scope of Sports Medicine that produces outcomes conducive to prevention, therapy, and rehabilitation and beneficial for the athletes”.

This conference is tailored to physical therapists, integrative and conventional medicine-based sports rehabilitators, athletic trainers, primary care physicians, and concerned researchers interested in a more current and advanced understanding of sports medicine science, diagnosis, and treatment. The 25<sup>th</sup> INCOFYRA aims to achieve high levels of confidence and competence in these areas, optimizing the care of the athletes. The conference will also provide an adequate ground to explore the opportunities to work in scarce resources versus high-income settings and how we can share best practices across locations worldwide. We believe that continued multidisciplinary (international) collaboration will stimulate the development of sports medicine and rehabilitation. We request all colleagues and thought leaders to join us from across the globe for learning, sharing, and networking.

At our Congress, you will find a memorable reception, informed scientific discussions, excellent networking prospects, and enjoyable cultural events.



*With Love,*

**Dr H R Nagendra**

President, 25<sup>th</sup> INCOFYRA - 2024 and  
Chancellor, S-VYASA, Bengaluru

### Main Conference Highlights

The 25<sup>th</sup> INCOFYRA will address the practice and future of complementary, or non-traditional, medical care to address the broad scope of Sports Medicine to produce outcomes conducive to prevention, therapy, and rehabilitation for athletes.



## Dates to Remember

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

**Himalaya Yoga Olympiad Finals: 30<sup>th</sup> Dec, 2023 - 1<sup>st</sup> Jan, 2024**

**Main Conference: 3<sup>rd</sup> - 06<sup>th</sup> Jan, 2024**

**Last Date for Abstract Submission: 30<sup>th</sup> Nov, 2023**

The Abstracts will be peer reviewed and acceptance or otherwise will be intimated by **10<sup>th</sup> Dec, 2023**.

Scientific research papers and Concept papers on the theme and related topics in Integrative Sports Medicine and Rehabilitation are invited for oral and poster presentations. Please note, you need to register for the conference before submitting the abstract.

Please visit the conference webpage for details. For any queries please write to [incofyra@svyasa.edu.in](mailto:incofyra@svyasa.edu.in)

## Conference Objectives

- To bring researchers, physicians, academicians, and therapists from various disciplines of medicine under one platform.
- To provide information on the latest research and clinical practices in integrative sports medicine and rehabilitation.
- To offer opportunities for networking and collaboration among professionals from conventional medicine and complementary therapies in the field of integrative sports medicine and rehabilitation.
- To educate healthcare providers on the prevention, diagnosis, and treatment of sports injuries using Complementary and Alternative Medical (CAM) practices.
- To promote the importance of integrative sports medicine and rehabilitation for the physical and mental well-being of athletes.
- To get acquainted with the use of acupuncture, massage therapy, and other CAM practices in the treatment of sports injuries.
- To identify strategic actions towards an effective and efficient inclusion of Yoga and Allied Systems of Traditional Medicine in an Integrative Health care Delivery System.
- To create awareness of integrated medical policies from a global perspective.

## Who should Participate

- Medical professionals
- Practitioners of Indian medicine (AYUSH)
- Yoga researchers and yoga therapists
- Wellness and health industry persons
- Sports Psychologists and Sports Nutritionists
- Physiotherapists, Coaches and Sports Scientists
- Researchers, Occupational therapists and Policymakers



### Main Conference Program Highlights

<b>3<sup>rd</sup> Jan 2024: Inaugural Ceremony</b>	
<b>6<sup>th</sup> Jan 2024: Valedictory Programme</b>	
<b>4<sup>th</sup> - 6<sup>th</sup> Jan 2024: Morning Yoga Session</b>	
5:30 – 6:30 am	General Yoga Session, Disease Specific Yoga Session (8 Modules), Advanced Yoga Techniques
<b>Common Morning Session: Maitri Milan</b>	
7:00 – 8:00 am	Bhagavad Gita Chanting
<b>4<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
2:00 – 5:00 pm	Poster/ Oral Presentation Sessions
4:00 – 5:00 pm	Panel Discussion
<b>5<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
2:00 – 5:00 pm	Poster Presentations
<b>6<sup>th</sup> Jan 2024: Scientific Sessions</b>	
9:00 – 10:30 am	Plenary Talk: Keynote Address 1 & 2
11:00 am – 1:00 pm	Parallel Symposia in three tracks: Invited Talk 1, 2 & 3
<b>Refreshments</b>	
8:00 am - Breakfast   10:30 am - Tea Break   1:00 pm - Lunch 3:30 pm - Tea Break   7:30 pm - Dinner	



## Where is the Conference - Bengaluru

Bengaluru, the capital of Karnataka, is the fifth largest city in India. It is also known as the 'Garden City of India'. The beautiful parks and gardens and tree-lined streets of Bengaluru make travel to the city a pure pleasure. The year 2000 saw the introduction of Information Technology in Bengaluru and since then, the city has not looked back. It has reaped the most out of the IT Boom in India and boasts of the highest concentration of IT companies in the country. Today, Bengaluru is known as 'The IT Capital of India' and 'The Silicon Valley of India'. There are a number of places in Bengaluru that are worth visiting, including gardens, museums, palaces, temples, etc. One of the major attractions of the city is the Vidhana Soudha, the State Secretariat, adorned with delicate Dravidian architecture. For the nature lovers, there is the famous Cubbon Park, stretching over an area of 250 acres. Bannerghatta National Park, 65,127.5 acres a wide range of diverse wildlife to the explorers. Not to be missed are the amazing museums in the city, especially the Visvesvaraya Technological and Industrial Museum. The Ulsoor Lake of Bengaluru is also quite known for its beautiful locales and boating facilities. Even from an education point of view, Bengaluru is very popular. A large number of students come to Bengaluru every year to enroll in the various undergraduate as well as postgraduate programs. The city also boasts of two excellent institutions, namely Indian Institute of Management and Indian Institute of Science.

**Welcome home to experience Bengaluru!**

## Conference Venue: Prashanti Kutiram, Jigani, Bengaluru

Prashanti Kutiram is the residential headquarters of Swami Vivekananda Yoga Anusandhana Samsthana. It is located 32 kms away from Bengaluru city. The serene atmosphere, Gurukula lifestyle, modern technology, top-notch research facilities are the unique features of this campus. In its nearly 100-acre spacious campus it houses the following:

S-VYASA is a Deemed to be University recognized by the Ministry of Human Resource Development, Govt. of India. It offers Bachelors, Masters, Post Graduate and Doctoral programs in Yoga.

- **The School of Yoga and Naturopathic Medicine** - It offers Bachelor in Naturopathy and Yogic Sciences (BNYS), a 5 1/2 year medical graduation program
- **Arogyadhama** - A 600 bedded Integrative Medicine Hospital
- **Anvesana** - State-of-the-art research facility for yoga research. The laboratory includes Molecular biosciences, Psychophysiology, Cognitive neuroscience, Sleep medicine, Psychology and Subtle energy labs.
- **VYASA** is a registered charitable institution (1986) working for making Yoga a socially relevant Science. It is recognized as a Scientific & Industrial Research Organization (SIRO) from the Department of Scientific & Industrial Research, Ministry of Science & Technology, GoI.
- **VYASA Health Care Pvt Ltd** - VYASA Health Care Pvt. Ltd. is an outreach partner of VYASA and industry partner of S-VYASA University, aims at establishing wellness and holistic healing centers globally under the brand names Vivekananda Health Global (VHG)<sup>TM</sup> and Vivekananda Yoga Global (VYG)<sup>TM</sup> with trade names (VH)<sup>TM</sup> & (VY)<sup>TM</sup>
- **Sushruta Ayurvedic Medical College and Hospital** - It offers Bachelor in Ayurveda, Medicine, and Surgery (BAMS), a 5 1/2 year medical graduation program.



## Research Journals of S-VYASA

- **International Journal of Yoga** (Impact Factor 1.6)
- **Journal of Applied Consciousness Studies**



## Pre-conference Program

### What is HIMALAYA Yoga Olympiad?

It is not the usual yoga competition run throughout the country attracting thousands of youths. Swami Vivekananda said "yoga should not be a competition but should be based on cooperation" With this in mind HIMALAYA has been conceptualized & concretized as a team assessment program. Each team consisting of yoga practitioners are formed. They will be assessed first at the Taluk level. The winners will go for district level HIMALAYA and so on till they reach International HIMALAYA. Participants from abroad can apply. After selection by the selection committee, they will be allowed to participate in the National and International HIMALAYA.

**Finals: 30<sup>th</sup> Dec, 2023 - 1<sup>st</sup> Jan, 2024 at Prashanti Kutiram**

The objectives of Himalaya (A Yoga Olympiad) are to promote awareness of yoga and build up a network of yoga students, practitioners, teachers and sadhakas at the national and international levels. We hope to spread the message of yoga as a science of Holistic living to be achieved through Jnāna Yoga, Rāja Yoga, Bhakti Yoga and Karma Yoga, as proclaimed by Swami Vivekananda. The syllabus, therefore, cannot end with a physical demonstration of yogasanas only. It also assesses knowledge and grasp of the concept and definition of yoga and its various techniques, for total growth of the individual, including physical, mental, emotional and intellectual development and their spiritual basis. HIMALAYA thus aims at helping the youth of our country grow together, and expand their vision, so they leave behind the mad rush of cut throat competition and selfishness and engage in cooperative, harmonious pro-active living.

### Pre-Conference Workshops

During the pre-conference workshop, three independent workshop tracks are offered, CME, CRE, and CYE. Participants can attend any one of the track, as all these sessions will be happening in parallel.

**28<sup>th</sup> Dec, 2023 – 2<sup>nd</sup> Jan, 2024 at Prashanti Kutiram** (Last Date for Registration is **10<sup>th</sup> Dec, 2023**)

#### Continuing Medical Education (CME)

CME on holistic healing includes 6 different diseases (Oncology, Cardiology, Pulmonology, Diabetes, Mental Health, Musculoskeletal disorders). The basic principles of Integrated Approach of Yoga Therapy (IAYT) and latest approaches towards Holistic Healing will be addressed. Both theory and practice will be covered in this CME.

**Who can participate?** Yoga therapists, Yoga teachers and doctors

**Coordinators:** Dr. Amith Singh, Dr. Champa Panth & Dr. Remitha | **Email:** [argd.sft@svyasa.edu.in](mailto:argd.sft@svyasa.edu.in)

#### Continuing Research Education (CRE)

In order to promote more researchers in the field of AYUSH, this pre-conference workshop focusing on research is being offered. The content of the course will enable research enthusiasts to grasp basic to intermediary level of research methodology and statistics concepts. Clinicians who would like to incorporate research in their practice; masters and PhD level students who wish to learn basics of research; teachers who desire to learn various techniques and tools used in research will find this workshop useful. It is a five-days workshop, 5 hours per day with theory and practical sessions.

#### Course syllabus (25 hours)

Introduction of research in AYUSH – Need & Scope, Research process, Visit of research facility, Developing good research question, Literature review, Softwares for organizing literature – Mendeley, Docear,



Key concepts of research methodology (NHST, Sampling, Controlling bias, research design, validity & reliability), Introduction to R for statistical analysis – Installation, descriptive stats, assumption tests, Choice of assessment tools and data collection methods, Statistical analysis using R (JASP) – Correlation, t-tests, One way ANOVA, interpretation of results and reporting, Statistical analysis using R (JASP) – chi square test, non-parametric tests, interpretation of results and reporting, Documentation of clinical information for research purpose, applying for grants.

**Who can participate?** Clinical practitioners, Academicians, MSc, MD & PhD scholars

**Coordinator:** Dr Apar Saoji | **Email:** [aparsaoji@svyasa.edu.in](mailto:aparsaoji@svyasa.edu.in)

### Continuing Yoga Education (CYE)

S-VYASA has developed several advanced yoga techniques based on traditional yoga texts. These advanced yoga techniques are very much useful in the management of NCDs and also promote positive health. Cyclic Meditation, Mind Sound Resonance Technique, Pranic Energisation Technique, Mind Imagery Technique, Mastering the Emotion Technique, Vijnana Sadhana Kausal Technique, Ananda Amruta Sincana. These advanced yoga techniques theory and practice will be conducted.

**Who can participate?** Yoga therapists and Yoga teachers

**Coordinator:** Ms. Padmashree | **Email:** [padmasri@svyasa.edu.in](mailto:padmasri@svyasa.edu.in)

### Brief about the Broad Areas

**Optimal Performance** is determined by an athlete's physical health, mental well-being, training and other external factors. Aspects such as agility, speed, endurance, balance, strength, flexibility, coordination, mindfulness, and decision-making are major determinants of performance. Achieving and maintaining optimal sporting performance is a key factor for determining the longevity of the sporting career and well-being of athletes.

**Injury Prevention** is a crucial aspect of an athlete's career. Injuries are caused by either intrinsic or extrinsic factors. Mapping the pattern of injuries particular to the sport can provide valid information for the coach and trainers to help the athletes train in a certain way, by inculcating new and research-oriented modules for injury prevention. It is vital to include injury preventive models in an athlete's training for their well-being.

**Sports Rehabilitation** is the restoration of sporting abilities to a pre-injury state. Sporting injuries are of various intensities and can be detrimental in many cases. The ultimate goal of rehabilitation is to prevent the extent of injury, reduce or reverse the functional loss and impairment, and prevent reoccurrence. Rehabilitation is a highly individualized and sport-specific procedure to restore holistic well-being and the sporting abilities of the athlete.



### Eminent Speakers of the Conference



**Prof. Chieko Kato,**  
Clinical and Sports Psychology,  
Toyo University, Japan.



**Prof. Sat Bhir Singh Khalsa,**  
Assistant Professor of Medicine,  
Harvard Medical School,  
USA.



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



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



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



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



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



**Dr. G Kishor,**  
Director SAI,  
Thiruvananthapuram,  
Principal,  
LNCP, Gwalior.



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



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



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



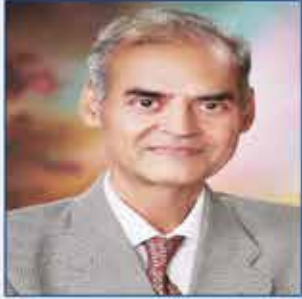
**Prof. Sasikumar Nechiyil,**  
Chief Physician,  
Nechiyil Ayurveda Vaidyasala  
& Nursing Home,  
Palakkad, Kerala



**25<sup>th</sup> INCOFYRA**

**International Conference on Frontiers  
in Yoga Research and Its Applications**

## Eminent Speakers of the Conference



**Prof. Manoj Kumar,**  
Professor of Orthopaedics,  
Integrative Orthopaedics and  
Sports Injury Unit,  
All India Institute of Ayurveda, New Delhi.



**Dr. (Col) Anup Krishnan,**  
Director & Professor,  
School of Sports & Exercise Sciences,  
DY Patil University, Maharashtra.



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



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



**Dr. P. Rajini Kumar,**  
Assistant Professor,  
Department of Exercise Physiology and Biomechanics,  
Tamil Nadu Physical Education and Sports University, Chennai



**Dr. Ramesh Killedar**  
Department of Sports injuries,  
Shri KLE Ayurved medical college,  
Belagavi



**Dr. Chandrasekhar Guru,**  
Armed Forces Medical Services  
Air Headquarters (RKPuram),  
New Delhi



**Dr. Yogesh Kamat,**  
Consultant orthopedician & sports medicine,  
KMC Manipal Hospitals ,  
Mangalore.



**Dr. Yuva Dayalan,**  
Founder & Director,  
Yuvaa Yoga, Hong Kong.



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



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



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



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



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



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



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



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### Himalaya Yoga Olympiad

Dr. Vikas Rawat, Dr. Rabindra M Acharya, Dr. Vinaya, Mr. Kiran Kumar, Ms. Anupa Chantyal

**International Co-ordinators:** Dr. Bharathi Dhevi, Dr. Vasudha Sharma,

Mrs. Manasa Pawan, Mr. Sailesh Pradhan, Mr. Raghu Bengaluru, Mr. Mohan, Ms. Yi

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

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Dr. Swathi B S, Mr. Sanjeev Hegde, Mr. Madhu, Mr. Umesh

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Dr. Jincy Sundaran, Dr. Arundhati Goley, Dr. Shijin, Dr. Amrutha



### Conference Registration

Type	Pre-conference		Main Conference	
	SAARC Countries (INR)	Non-SAARC Countries (USD)	SAARC Countries (INR)	Non-SAARC Countries (USD)
Category 1	13500	490	9500	345
Category 2	10000	365	7500	275
Category 3	7000	NA	5500	NA
Category 4	5500	NA	4000	NA
Day Delegates	1500/ day	NA	1500/ day	NA

- **All categories include Registration with kit, food, and accommodation.**
- Registration done before **31<sup>st</sup> October, 2023** will qualify for a **10% Early bird discount** in all categories.
- **S-VYASA Alumni** are entitled to a **20% concession** on all categories. (Student ID card/letter from Principal should be submitted during the registration process)
- Registration at S-VYASA campus office is also available  
Mode of Payment: by Cash/ Cheque/ Bank Draft/ Debit/ Credit Card
- Online Bank Transfer, payable to **S-VYASA 'Swami Vivekananda Yoga Anusandhana Samsthana'**
- Online Transfer Details for Indian Nationals:  
A/C Name: Swami Vivekananda Yoga Anusandhana Samsthana; A/C No: 31527257460;  
Bank & Branch: SBI, Jigani; IFS Code: SBIN0011355
- Online Transfer Details for Internationals:  
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### SMET Program for ONGC Officials

The two batches of Five Days Self-Management of Excessive Tension (SMET) Program were held at S-VYASA Campus on 28<sup>th</sup> Aug.-01<sup>st</sup> Sept. and 25<sup>th</sup>-29<sup>th</sup> September 2023, with total 46 ONGCians along with 18 Spouses, total 64. All of them participated each and every session very actively. Mrs. Gangotri Panda coordinated the entire program under the guidance of beloved Guruji, Dr. HR Nagendra, Chancellor of S-VYASA Deemed to be University. Her team members Mr. Rishu Kumar supported for the smooth running of the program.

The Chancellor of S-VYASA, Dr. H R Nagendra ji inaugurated the Program. This was followed by a series of lectures from the Professors and the Doctors from the School of Yogic Sciences & BNYS College, S-VYASA. The Doctor consultation one to one was done by the MD students. The Cyclic Meditation, Pranayama, MSRT, Trataka, Chair Yoga, Section wise Special techniques, Kriya, Krida yoga & Happy Assembly session was conducted by Mrs. Gangotri Panda, Therapists section wise.

The five days' program was ended with a valedictory session by Chancellor Dr. H R Nagendra Ji and Prof. Subramanyam Ji. All Participants were received Certificate. The entire Program was highly appreciated.



### SMET @ GENAU Extrusions Pvt Ltd, Hosur



They are basically Cold forging Automobile industry located at Hosur with round 1000+ employees in all verticals and there are two big units in Hosur.

Mrs. Gangotri Panda, Asst. Professor, also SMET Co-ordinator and Dr. Devika Kaur, Asst. Professor, School of Yoga, were very warmly received by HR, Ms. Vijaylaxmi and Bhaskaran sir Sr. Manager. An overview of S-VYASA University, the objective of Arogyadhama and collaborating



the Integrative Approach to Yoga Therapy in treating patients and the purpose of Promotion of Positive Health, and the concept of SMET was delivered to the crowd of 60 participants, who were managers, engineers and other workers. They enjoyed both the lecture sessions and Krida Yoga and relaxation sessions. The MD, has assured that they would be visiting our campus shortly, with batches of employees for the SMET Program successively one after the other while ensuring that such programs would help their employees in the overall wellbeing and productivity in their work space. We received positive feedback and are thankful for their support as well.

### SMET for IDAS Officers in Prashanti

The IDAS officers occupy senior leadership positions in the Defense Accounts Department, Ministry of Defense and other Central Ministries. They work in different capacities and levels of responsibilities, are tasked with responsibility to render Financial Advice, conduct Internal Audit, Payment & Accounting of the Expenditures and Receipts of all wings of MOD. They have work experience of 7 - 9 years.



It was a delight to receive the IDAS officers to our Prashanti campus, they were very well received by Mrs. Gangotri Panda, Asst. Professor, also SMET Co-ordinator. An overview of S-VYASA University, the objective of Arogyadhama, Anvesana Lab and collaborating the Integrative Approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc. were informed to the visitors and the concept of SMET etc. was delivered by Dr. Devika Kaur, Asst. Professor, School of Yoga & Mrs. Gangotri Panda, Asst. Professor. They enjoyed both the lecture sessions and Krida Yoga sessions. They would want to re-visit our campus for 5 days or for a week to experience the entire schedule of Yoga, Pranayama and Meditation. We received positive feedback overall.

### Youth Empowerment Program - Strengthening Heroes of Tomorrow



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

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

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

The vision and the mission of both the organizations match very well and this initiative of youth empowerment has been made possible with meticulous planning. This effort of the entire team has paid off and is going on with steadfastness meeting several milestones of success.

The Foundation brings in forty under graduate students every



week from different colleges. The students stay here for two days on the weekends to get a taste of yogic practices. The students are guided suitably so as to enable them to Stay focused on their priorities, be it their studies or sports or hobbies or any of their various pursuits.

The 'two-day' long back- to-back sessions are very well planned, slow paced, and carried out systematically. The students are given uniforms, yoga kit, books and stationery items followed by an orientation session. The day begins with introductory session followed by yogic games which provide plenty of take-aways like team spirit, coordination, learning the art of being alert and alive to the moment on hand so on and so forth.

The concepts like leadership, relationship, time management are explained with examples. The students get an in-depth understanding of the journey from inhibitions to initiatives through examples besides bridging the gap between "knowing and doing" things. The students are guided to cultivate curiosity & bring in creativity through planning, preparation, adding an element of fun etc. Most students are given certain assignments and tasks to complete to understand the importance of paying attention to details thus driving home the point - "God Lives in Details."

The cyclic meditation, IRT & DRT and simple yogic techniques are taught to students that help rest the minds of students. The sessions are highly interactive that brings the elements of involvement/participation, thus igniting the minds of the students.

The writing assignments help the students to put forth their points of views without any inhibitions thus paving the way for taking initiatives.

The students are given due care as regards their food requirements and accommodations.

While the students tune into the green & serene ambience of the vast campus, they also get a glimpse into the age-old proven techniques of yoga that enables one to step up gradually & evolve as a better human being that eventually helps them to realize and meet the purposes of their lives.

The students move from haziness of confusion to a zone of clarity. The innate potential gets tapped leading to building up of self-esteem, courage and confidence.

The young energy, with ample time by its side moves on with enthusiasm, determination writ on their faces to step up and look at the brighter side of life.

The efforts of the entire team have far reached effects and are bound to encourage students to introspect, find their innate potential and find their purposes of their respective lives.

S-VYASA Yoga University team wish to place on record the efforts of Essae Foundation team and whole heartedly appreciate their participation in our endeavors.

With today's youth appropriately empowered, the future of our nation is completely secured.

There definitely is light at the end of the tunnel and India, is truly light to the world!



# arogyadhama

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Wednesdays  
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Saturdays  
**Obesity, Positive Health**



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# Yogi Vivekananda - 28

Swami Vivekananda is a Yogi. Yogi's are beyond temptation and threads. They are always positive and truthful. In every event and in every person they see god's and god's hand. Nothing is detrimental or disadvantageous. In every action find positive purposes for the uplift.

Swami Vivekananda is very handsome. He is an excellent orator. On the 11<sup>th</sup> of September, his personality and speech are very genial and attractive. All the people were enamored of him and fascinated by his speech. After the Chicago address, he was invited to deliver many speeches in the west.

One day after the lecture he was followed by some admirers to thank him. In them there was a young woman. She wanted to talk to him privately. Therefore, all other people left Swami ji with her and went away. The Swami and The lady walked towards the shade of a large tree now Swami ji asked her to say what she wanted to say.

The lady politely expressed her love for him. Swami was not disturbed by her desire. He took very positively her desire and said that he too loved her. His mother loved him, his father loved him, his brothers and sisters loved him, his people and listeners loved him. Similarly, she too loved him. He also loved her. Love is positive divine and not necessarily the love of bodily attraction. It can be noble and divine.

When the lady came to know that Swami ji didn't understand her love properly, she thought of making it much more clear. Therefore, she told him; Swami ji, you don't seem to understand my love for you. It is not the love of a sister or mother. I have a specific desire to have a child like you, by you. Immediately Swami ji responded in a noble way. If you want to have

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



a son like me, you have to conceive, carry the baby in the womb for nine months, deliver the baby putting up with the labor pain and bring up for thirty years. I'm now thirty years old. Why should you wait and suffer for thirty years? Here, now I'm your son and you are my mother. I'm coming with you as your son. Your desire is to have a son like me. Why should you have a person like me? I'm readily available to your son. Please accept me.

The lady was surprised and stunned at the development of the event. She was able to understand that Swami ji was a yogi, not interested in worldly attractions. He was beyond all polarities and temptations. Nor was he a person of weaknesses.

Right from birth to death, Swami Vivekananda remained as a yogi. Unfortunately, in the present





day world, Love has a vulgar meaning and a bodily reference. Love can be parental, filial, friendly and divine. But among the present day people and the youth it has only one meaning that is love of the body and lustfulness. Yogi's do have love. But their love is never vulgar nor lustful. It is of positive nature expanding to infinity. Swami Vivekananda loved his brothers and sisters who were only a few. Later when he went to Sri Ramakrishna, his brothers and sisters increased in number and his love also expanded nobly. Later he was a wondering monk, all the Indians became his brothers and sisters expanding his love for them. Afterwards when he went to west, all Americans became his brothers and sisters. Enhancing his love divinely. By the time he came to the far end of his life he became the very embodiment of love. He is now ripe with universal love. A yogi evolves to be purely love and lovable person. Swami Vivekananda is really a great yogi of Cosmic love.



YIC (Yoga Instructor's Course) Batch - 243, September 2023



The new School of Physiotherapy, S-VYASA organized a **Guest Lecture** on the 'Importance of Yoga in Osteoarthritis Knees' by **Padma Sri Dr. John Ebnezar**, Professor Emeritus of S-VYASA University, on 16<sup>th</sup> September 2023, Friday, from 3 pm to 4 pm at Shruthi Mandir, Prashanti Kutiram.





# Universal Brotherhood Day celebration in Prashanti



S-VYASA University celebrated Universal Brotherhood Day that marked the auspicious occasion of Shruthi Mandir Kalasa Sthapana Ceremony on Monday, 11<sup>th</sup> September 2023. The event, graced by the esteemed presence of His Holiness Shri Shri Shri Sugunendra Theertha Swamiji, Jagadguru Sri Madhwaacharya Moola Mahaa Samsthaanam, Shri Puthige Matha, Udupi was a significant testament to the university's commitment to fostering unity, understanding, and spiritual growth among its staff and students.

Chief Guest, His Holiness Shri Shri Shri Sugunendra Theertha Swamiji address the

gathering. His words resonated with the audience, emphasizing the importance of universal brotherhood, compassion, and the shared essence of humanity. His Holiness enthralled the audience by speaking in Samskritham initially.

### **Shruthi Mandir Kalasa Sthapana:**

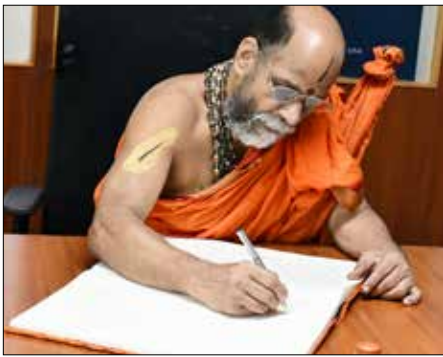
The highlight of the event was the auspicious Shruthi Mandir Kalasa Sthapana Ceremony, conducted with Vedic rituals and precision. The installation of the Kalasa on top of Shrthi Mandir symbolized divine blessings and





spiritual energy, ushering in an atmosphere of tranquillity and harmony.

The presence and blessings of His Holiness Shri Shri Shri Sugunendra Theertha Swamiji, Acharya Ramachandra G Bhat, Guruji and the senior officers added a profound spiritual dimension to the occasion, making it a memorable and spiritually enriching experience for everyone involved.





# Vishwa Samskrita Diwas celebrations 2023



Vishwa Samskrita Diwas, also known as World Samskrita Day, was celebrated with great enthusiasm at S-VYASA University, Prashanti Kuteeram, on August 31, 2023. The event was organized by the Division of Yoga-Spirituality and aimed to promote and celebrate the rich heritage and significance of the Samskrita language. The day featured a series of programs and activities conducted entirely in Samskritam.

**Stage Programme Highlights:** The day's festivities began with a stage program organized by the Division of Yoga-Spirituality, which included various activities to emphasize the importance of Samskrita contemporary





society. These activities included a skit showcasing the relevance of Samskritam and a dance performance to a Samskrita song. The entire program was conducted in the Samskrita language, emphasizing the centrality of Samskrita in the celebration.

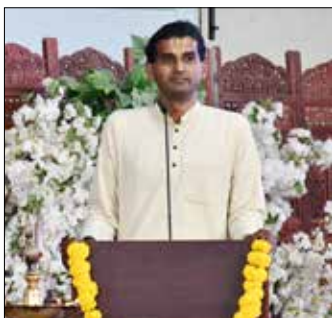
**Distinguished Guests:** Shri Bharath, a prominent figure and state council member of Samskrita Bharati Karnataka South, graced the occasion as the chief guest for the stage program. The event was inaugurated with the ceremonial lighting of the lamp by Honorable Chancellor Dr. H. R. Nagendra, former Vice-Chancellor Dr. Ramachandra G. Bhat, Dean of Yoga-Spirituality Prof. M. Jayaraman,

and Advisor to Chancellor Prof. Subramanyam, Registrar Shivashankara Sai was also present at this momentous occasion.

**Enlightening Audience:** Shri Bharath, the chief guest, delivered an enlightening address that actively engaged the entire audience. His practical approach involved encouraging everyone in the auditorium to participate in creating awareness about the Samskrita language. Throughout the program, short slogans in Samskrita were used to further raise awareness about this ancient language.

Honorable Chancellor Dr. H. R. Nagendra, with his profound speech in Sanskrit, imparted his blessings and wisdom to the gathered audience. Former Vice-Chancellor Dr. Ramachandra G. Bhatt showcased his extensive Samskrita vocabulary, adding to the overall inspirational atmosphere of the event.

**Contributions from the Academic Community:** Dean of Yoga-Spirituality Prof. M. Jayaraman delivered a welcoming speech in Sanskrit, setting the tone for the program. The vote of thanks was also expressed in Samskrita by Dr. Manjunath Gururaj, Associate Professor from





the Division of Yoga-Spirituality. The entire program was expertly compeered in Samskrita by Mr. Kaushik, Assistant Professor, and Ms. Maheshwari, Assistant Professor, both from the Division of Yoga-Spirituality. The overall coordination was done by Mr. Naveen Kumar H., Assistant Professor, Division of Yoga-Spirituality.

**Samskrita week Celebrations:** In the lead-up to Vishwa Samskrita Diwas, the entire week was celebrated as Samskrita Week. Various competitions were conducted, including Samskrita speech contests, shloka chanting, and shloka-sutra antyakshari. Students exhibited tremendous enthusiasm, and the winners of these competitions were honored with prizes.

**Book Stalls:** Vyoma Samskrita Pathashala and Samskrita Bharati, a global organization, actively participated in the celebration. They set up stalls featuring books, CDs, and digital resources aimed at spreading the knowledge of the Samskrita language to a global audience.

**Samskrita Awareness Procession:** Procession focused on raising awareness about Samskrita language was conducted on the campus. Led by Dean Prof. M. Jayaraman and involving all staff members of the Division of Yoga-Spirituality, as well as students, the procession encouraged the local community of Prashanti to speak in Sanskrit. Participants were also honored with small books in Samskrita as a gesture of appreciation. This shobhayatra created an environment where Samskrita resonated throughout the campus, further emphasizing the importance of this ancient language.

Vishwa Samskrita Diwas 2023 at S-VYASA University was a grand celebration of Samskrita language and culture. It brought together scholars, students, and enthusiasts to promote and celebrate the timeless heritage of Sanskrit. The event served as a testament to the enduring significance of Samskrita in the modern world and its role in preserving and disseminating India's rich cultural and philosophical traditions.





A **Tree Plantation Program** was organized by S-VYASA in association with Rabindra Sarovar's Friends Forum (RSFF) in Kolkata, West Bengal, on 20<sup>th</sup> September 2023. Sri S S Rajaput and members of RSFF, along with the Hon'ble Chancellor, Dr. H. R. Nagendra Ji, staff & students planted around 100 trees.



A team from S-VYASA participated in **National Seminar: Institutionalizing Quality Culture in Higher Education Institutions** on 7<sup>th</sup> & 8<sup>th</sup> Sept at Christ Deemed to be University Campus in Bengaluru, which was organized by Internal Quality Assurance Cell (IQAC) & Centre for Education Beyond Curriculum (CEDBEC).



# AEON - 2023 a National Level Intercollegiate Fest for Yoga and Naturopathy Medical (BNYS) Students



The School of Yoga and Naturopathic Medicine (TSYNM), S-VYASA Deemed to be university has conducted AEON 2023, a National Level Intercollegiate Fest for Yoga and Naturopathy Medical (BNYS) Students. The fest focused on diverse array of competitions under the titles of *Kalakruti* (Cultural- 240 participants), *Yujutsavah* (Yoga- 40 participants), *Kavyanjali* (Literary- 96 participants) and *Utsaaha* (Sports- 380 participants) from 22 to 24 September. A total of 950 students from 12 colleges across the nation had participated in the event. Dr. Y Rudrappa, Medical Director, Arogyadhama, Bangalore, was chief guest for the inaugural ceremony. The valedictory ceremony was graced by Dr Prashanth Shetty, Principal of SDM College of Naturopathy and Yogic Sciences,

Ujire. The three-day fest was successfully conducted with the support and blessings of Dr. H R Nagendra, Chancellor, S-VYASA, Vice Chancellor, Dr. B R Ramakrishna, Pro- Vice-Chancellor, Dr. N K Manjunath, Registrar, Dr. S Siva Sankara Sai and Dr. Apar Saoji, Principal, The School of Yoga and Naturopathic Medicine. The hosts TSYNM, S-VYASA also bagged the overall championship of the event.







# 3 Days Research Methodology Orientation Workshop in Prashanti



Prashanti Kutiram, Aug 31 - Sept 2: The Research methodology orientation Programme, organized by the Internal Quality Assurance Cell (IQAC) at S-VYASA Deemed-to-be University in collaboration with Anvesana Laboratory, was a commendable initiative aimed at enhancing the research skills and fostering a research-oriented mindset among participants. The program was conducted at IQAC Office Board Room.

The primary aim of the program was to rejuvenate and reinvigorate the research pursuits of scholars, faculty members, and students associated with S-VYASA.

The three days intensive orientation provided participants with a deeper understanding of contemporary research methodologies and best practices. The program comprised a diverse range of activities and sessions. It inspired

Topic	Speakers
Research Methodology Overview	Dr. Apar Saoji
Biostatistics Overview	Dr. Rajesh Nair
Overview of Scientific Communication	Dr. Mithila M
Publication process: Submission to acceptance	Dr. Raghavendra Bhat
Overview of Grant writing	Dr. Vijaya Majumdar
Application of technology in Research	Dr. Siva Shankar Sai (Registrar, S-VYASA Deemed-to-be University)



participants to engage in innovative and interdisciplinary research.

Eminent researchers from Anvesana Laboratory delivered insightful keynote addresses, sharing their experiences and expertise.

Here is the list of the interactive sessions covered in the three-day program.

Participants engaged in interactive session with full enthusiasm and curiosity.

The program rekindled a passion for research among participants, motivating them to pursue innovative projects and the knowledge gained during the program is expected to benefit the

wider academic and research community.

It was a resounding success. It provided a platform for participants to reorient themselves towards research excellence, fostered valuable collaborations, and inspired a new wave of research enthusiasm within the S-VYASA community.

The program's impact is expected to be far-reaching and contribute significantly to the university's research endeavors.

We extend our heartfelt gratitude to all the organizers, speakers, and participants who made this program a success.



**Sri U K Viswanadha Raju**, Chairman of Ananda Group of Companies, Bhimavaram, West Godavari district, Andhra Pradesh visited S-VYASA Campus on 2<sup>nd</sup> September 2023. He met all our senior officers and was felicitated by them.

The Uddaraju Anandaraju Education Foundation (UAEF), Bhimavaram requested our university to establish off-campus of s-VYASA at Bhimavaram.





# Wellness Programme for Henkel, Jigani, conducted by S-VYASA



Upon on the invitation of Henkel Adhesives Technologies India Pvt Ltd, Jigani, and as instructed by university registrar Prof. Shiv Shankar Sai sir, a four-member team from S-VYASA (Dr Rajesh Nair, Dr Vidyashree, Ms Sasikala and Ms Aswini) conducted a wellness programme at their premises from 9 AM to 1 PM on 21<sup>st</sup> Sept'2023.

The wellness programme includes talks on yoga philosophy, its relevance in work place, therapeutic applications of yoga, along with services provided by S-VYASA. It has practical elements like Yogic games, Asana practices, Pranayama practices and Meditative relaxation techniques. Almost 30 employees of Henkel participated in the programme and expressed their satisfaction and value addition of the programme. They also expressed to have more such sessions in the future and preferably at S-VYASA premises itself.

Senior executives of the company personally came to receive us from the campus and transported us back to the campus. Later they had a campus tour and was impressed with our focus areas and particularly with the Anvesana Research Lab and research activities.





The team of faculty and students from **B.N.M. Institute of Technology (BNMIT)**, Bangalore visited our S-VYASA campus on 14<sup>th</sup> September, 2023 for academic & research interaction with S-VYASA faculty members.



A **Free Cardiology Camp** organized by S-VYASA in collaboration with Oxford Medical College Hospital and Research Centre, Bangalore, held on 8<sup>th</sup> September 2023.

# Dāna

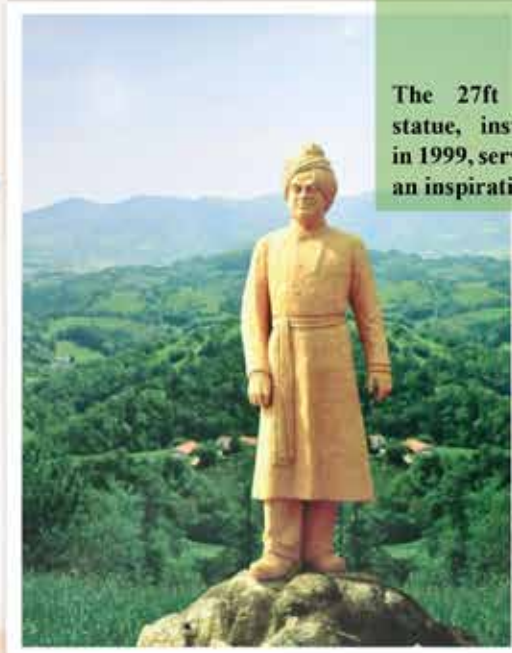
## “Generosity and Giving”

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



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

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



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

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

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



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

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

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

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

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

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

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

### Accomplishments:

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



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

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

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

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

### **S-VYASA Management:**

- ✦ **Dr. H R Nagendra,**  
Chancellor
- ✦ **Dr. B R Ramakrishna,**  
Vice Chancellor
- ✦ **Dr. N K Manjunath,**  
Pro-Vice Chancellor
- ✦ **Dr. Dayananda Swamy H R,**  
Director, Finance & Administration.
- ✦ **Prof. Siva Sankara Sai,**  
Registrar



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

## Divisions of S-VYASA:

### Programs by Division:

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



## Center for Open and Distance Education (CODE)

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

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

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

# Patron Schemes

जीवने यावदादानं स्यात् प्रदानं यत् ततोऽधिकम् |

"Give more than what you receive in Life"

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

-Taittiriya Upanishad

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

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

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

To:

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

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

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

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

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

Rupees in words: .....

towards.....

From:

Name: .....

Address: .....

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

Thanking You,  
Yours Sincerely.



## Anna Dāna

सर्वेषामेव दानानामन्नदानं विशिष्यते ।  
अत्राद्भवन्ति भूतानि अत्रेनैव च वर्द्धते ॥

sarveṣāmeva dānānamannadānaṁ viśiṣyate ॥  
annādbhavanti bhūtāni  
annenaiva ca varddhate ॥

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

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