

YOGA SUDHA

A Monthly Journal of SVYASA (Deemed to be University)



**Brahmarshi
2021
Award to
Prof.
Ramachandra
G Bhat**



**S-VYASA bagged Medals in National Games 2022
Gold & Silver Medals for Aditya in Yogasana**

FIRST TIME IN
INDIA



**WORLD CUP OF
YOGASANA SPORTS**
INDIA-2022

2 3 4
DECEMBER

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योगसुखा सुपर्णा

Vol.XXXVIII No.11 November, 2022

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

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EDITORIAL

My dear Brothers and Sisters,

You will be happy to know that IYSF (from Geneva) - International Yoga Sports Federation in coordination with S-VYASA will be organising the first World cup on Yogasanas Competition, in our Prashanti Kutiram Campus from December 2nd to 4th 2022.

About 500 persons from 20 different countries will be coming. 200 persons are expected to participate.

Grand Opening Ceremony will be on 2nd Dec 2022 (Evening). National and International celebrities (Political, Sports, Yoga, Education, Bollywood & Corporates) will grace the ceremony.

Championship Competitions scheduled on 3rd & 4th Dec 2022 (Till Afternoon)

National and International Jury (Indian Art, Music, Dance & Cultural Performances) will be on 3rd Dec 2022 Evening and Ms. Hema Malini Stage Show is there.

Participating Countries are India, USA, Canada, Mexico, Argentina, Ireland, UK, Belgium, France, Sweden, Czech Republic, Italy, Ivory Coast, Turkey, Iran, Nepal, Malaysia, China, Mongolia, Australia and more.

Winners Medals & Trophy Distribution will be on 4th Dec 2022 (Evening) World Cup of Yogasana Sport (Gold, Silver, Bronze & Participators).

Grand Closing Ceremony is there on 4th Dec 2022 (Evening). Music, Dance & Cultural Performances Closing Speech are planned.

Souvenir: The identity of India is the Land of Yoga. The secret knowledge of scriptures, the mysticism of the saints, the power of the yogis, the symbiosis of various lives, the formulae of the afterlife, the sutras of a healthy life, the gratitude to every living form, the joy of

WORLD CUP OF YOGASANA SPORTS



The annual World Cup of Yogasana Sports, is a popular event among the global audience.

Event: World Cup of Yogasana Sports 2022

Date of the event: 2 - 3 - 4 December, 2022

Venue: S-VYASA, Yoga University, Bangalore, India

PARTICIPATING COUNTRIES

 USA	 ITALY
 CANADA	 IVORY COAST
 MEXICO	 TURKEY
 ARGENTINA	 IRAN
 IRELAND	 NEPAL
 UK	 INDIA
 BELGIUM	 MALAYSIA
 FRANCE	 CHINA
 SWEDEN	 MONGOLIA
 CZECH REPUBLIC	 AUSTRALIA

nothingness, the measurement of infinite, and every possible hypothesis or intuition that has been bewildering scientists, philosophers, mathematicians, researchers, and experts find solace on this Land of Yoga. What makes this land so unique, so holy, so vintage, so mystic, and so contemporary even millions of years after the first civilization? The book on the Land of Yoga attempts to seek answers to the fundamental elements that have moulded India into this identity.

Please join this mega event in Prashanti and support to make this unique event most successful and memorable in Prashanti Kutiram campus as the most attractive program in our Bio-decennial celebrations of S-VYASA.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

23rd of October happiness to be National Ayurveda Day. Greetings to the entire fraternity of Ayurveda on this occasion. Ayurveda and Yoga are like the two sides of the same coin. Both are inter connected, inter related and complementary to each other. Both have Indian origin with the same aims and objectives of providing a path and platform to the four fold pursuits of life known as Chaturvidha Purusharthas namely Dharma (Righteous Duties and Responsibilities), Artha (Rewards for the Duties), Kaama (Desires to perform) and Moksha (Detachment from the worldly affairs).

Today, Yoga has become a global knowledge and practice due to its effect and utility in promoting health, positive health, happiness and harmony among individuals and also the society. In this direction, contribution of our Hon'ble Prime Minister Shri Narendra Modiji is applaudable and the whole world accepts this. He gave a momentum to the Yoga spread across the world by moving a resolution to celebrate 21st of June every year as International Day of Yoga (IDY) and getting it approved in the United Nations General Assembly. More than 176 nations agreed for the resolution and most of the countries are actively participating and celebrating.

There is a valid reason for this. Yoga has the most ancient Indian wisdom of knowledge for individual and social transformation, a way of life, an art of living, a science of life and a

path of liberation. Similarly, Ayurveda which is defined as the Science of Life aims at maintaining the health of the healthy and therapeutical management of the diseases in order to create a base for health, happiness and emancipation.

Like Yoga, Ayurveda is slowly becoming popular and spreading to the whole world. The community is accepting as it focuses on the Life-style management comprising of Aahaara, Vihaara, Vichaara, Aachara, Vyavahaara and Aadhyaathma as the first line of disease prevention and management.

Every year 23rd October is celebrated as National Ayurveda Day to spread the fragrance of Ayurveda to the society by conducting various activities throughout the country.

Let all of us join hands in this mass movement for the benefit of the world and creating a road map to celebrate International Day of Ayurveda (IDA) in the near future with the acceptance of global organisations.

Government of India and the state Governments are also organizing several programs in this occasion.

I wholeheartedly express my heartfelt Abhinandans to everyone who are working in this direction.

I also wish you a very happy and prosperous Deepawali the lighting festival.

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



Dr. Prahlada Ramarao, the Director of Center for Energy Research @ S-VYASA, had a **meeting with Indian Army Team, Prof. Parameshara Iyer**, ITTG along with Dr. T G Sitaram, Director IIT-G and discussed about R&D in the field of LENR at the Center for Energy Research, S-VYASA. Bengaluru.

Center for Energy Research, S-VYASA, IIT-G and IIT-Tirupati jointly submitted the updated **Project Proposal, "Sustainable Excess Energy Generator (CGeN) for Room heating and other process heating applications"** to Department of Science & Technology (DST), Govt. of India.

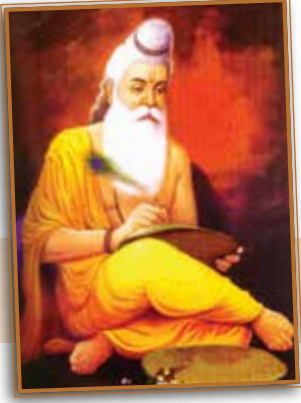


Guruji and Dr. Nagarathna with Dharmasthala Dharmadhikari, **Dr. D Veerendra Heggadeji** at Kshemavana Wellness and Naturopathy Retreat in Bengaluru, during the inauguration of the Centre.

‘Brahmarshi 2021’ Award to Prof. Ramachandra G Bhat

Recently, the Former Vice Chancellor of S-VYASA, Prof. Ramachandra G Bhat was honoured with ‘Brahmarshi 2021’ Award by Shri Bharatiya Sanskruti Samvardhak Trust, Mumbai. The award was given at the ceremony, 26th Sandipani Gaurav Awards 2021 held in Sandipani Vidyaniketan, Porbandar, Gujrat. The award was conferred by the President of the Institute, Sri Ramesh Bhai Oza and the Union Cultural Minister, Sri Arjun Ram Meghwal. Along with Brahmarshi, Devarshi, Maharshi, Rajarshi Awards were also given.





ब्रह्मसूत्रम् (Brahmasūtram)

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



अनाविष्कुर्वन्नवयात् (ब्रह्मसूत्रम्-३-४-५०) Anāvīṣkurvannavayāt (Brahmasūtram-3-4-50)

Meaning: (The child-like state means) without manifesting himself, according to the context.

In the recent earlier Sutras, there was deliberation on Shravana, Manana, and Nididhyasana. The common factor among these three steps is "VIDHI," a scriptural order, a logical discipline. It is not an ordinary order but a "Prabhu Samhitam," a clear injunction regarding what to do or not to do. It motivates a layman to engage in action. Is it not a common behaviour of a phenomenon that reaching the greatest height of achievement is followed by a natural downfall? Acknowledging the fall from the heights, Rishis have given this technique to motivate again by 'Vidhis'.

A statement from Brihadaranyaka says that whence a journey is initiated in ascending order towards the goal, a Sadhaka should discard clutches and little bondage by conscious effort, consequentially lessen the load while climbing the greater heights and then, burden reduces gradually to reach sanctum sanctorum. Great spiritual masters must do away with academic ego, logical infatuation, fatherly pride, positional pride, fame-seeking nature etc., which are potential hurdles and intervening disturbances for growth. On the contrary, today's academic achievements have become self-boosting and egocentric expressions rather than making someone humble that is supposed to come with knowledge.

A true Vidwan (abode of knowledge) inculcates a childlike innocent nature, such as curiosity, inquisitiveness, pure love, transparency, temptation-free sensory activity etc. As human

beings are inherently biological, the dichotomy of choices enters the personality and becomes more conscious bodily while growing young to teenage to adult and further on. Shastras say that maintaining emotional and intellectual purity leads a true seeker closer to the goal. Dambha (ostentation), Darpa (superbia) will be negligible in such men of spiritual wisdom, for example, Ramana Maharshi, Ramakrishna Paramahansa, and many. Eligibility to get closer to knowledge will be showered on those who have crossed the pretentious state of being spiritual.

The focus of this Adhikarana is to decide the meaning of a childlike nature, whether being childish and behaving irresponsibly without considering the place, time, and occasion or maintaining purity and innocence without being showy-noisy or bluffing all the time. Present Sutra clarifies by giving a hint that the contextual application of the meaning of the 'childlike' word suits only the second meaning, as said above. Wise does not become egoistic to impress others. One is spontaneous but unpretentious. Knowledgeable people would be ordinary in appearance but extraordinary inside, normal outside supernatural within, hardest as stone outside, softest like a flower inside. Such will be the nature of wise. Strength of purity, innocence, transparency, and such childlike qualities are the main indicators of true Vidwan.

to be continued...



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Bengaluru, India



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MSc in Yoga Therapy (MYT) - **Yoga & Life Science**
MSc in Hatha Yoga (MHY) - **Yoga and Physical Science**
MSc in Yoga Life Style and Stress Management (MYLSM) - **Yoga & Management**
MSc in Yoga Education (MYED) - **Yoga & Humanity**
MSc in Yoga Integrative Sports Science (MYISS) - **Yoga & Humanity**
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Master's in Occupational Therapy (MOT) - **Yoga & Life Science**
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UG Programs:

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

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Certificate Program in Integrative Health - **CIH**

Programs in ODL

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My Spiritual Experience of 4 days Yajnas

On Sunday morning, October 2, 2022, I was walking through the empty streets of the SVYASA campus. The previous days were very difficult emotionally due to problems at my business - I felt exhausted, tired, desperate, and stressed. I was in need of spiritual help, guidance, and support.

Honestly, all 2 months from the beginning of my PhD studies have been very tough. I was so scared to come to India. First time travelling alone. First time travelling for so long. First time so vulnerable and weak immediately after complicated surgery. My doctor told me not to come to India because of high risk. But I told: "No no, I need to go, Yoga is waiting for me, Mother India is waiting for me, I am going whatever happens". He told to avoid any asanas and any stress. But I told: "No no, I will manage, I can't delay my Yoga studies any more"

■ Ms. Anu
(Dr. Anastasia Mikheeva)
PhD Scholar at S-VYASA



(previously I had 2 years of delay due to Covid 19 international travel restrictions). First time leaving my business and in the worst moment of economic crisis. First time going away from Russia when Russian bank cards are blocked abroad, visas are not given, sanctions are very severe and the level of Russophobia worldwide is so high. When I came to India, I immediately got very high fever. I hardly could walk. With 4 unhealed bloody wounds on my abdomen, I came to my first 5 am asanas class. I was scared being so much in trouble in my travel, but at the same time I completely trusted Mother India won't let me fall down on my knees. And Mother





India has gifted me warm care, cooperation, family feeling of brotherhood and sisterhood and deepest spiritual support, has empowered me, and has given me yoga lessons of trust, kindness and humanity.

And what happened next was another link in the chain of important spiritual events.

A smiling woman was standing outside the temple. I asked her something and we got to talking. Dr. Anjali invited me to the Sudarshana Homa that was supposed to start at the S-VYASA temple in just a few minutes.

During these few minutes of conversation with Dr. Anjali, I felt great trust and warmth towards her - so I gladly accepted the invitation.

Dr. Anjali gave me the Indian name Anu which means "to be ready". And, it seems, I was ready to feel and accept what was inaccessible to me before.

Mantras were chanted so beautifully. When we approached the altar, tears welled up in my eyes. And I didn't know what that meant. It was like an exhalation of relief after difficult times.

Then we sat down, and the puja continued. In the center of my chest, I had a strange feeling of very hot and very cold at the same time, and Dr. Anjali explained to me this was a harmonization of the sympathetic and parasympathetic systems.

The sensations in the center of my chest intensified, and it became painful and difficult for me to breathe. Dr. Anjali guided me to do the Gyan Mudra which unites the individual consciousness with the universal consciousness.

When I put my thumb and forefinger together, tears again flowed from my right eye, and water flowed from my right nostril, and I began to choke on it. I felt physically ill.

Dr. Anjali noticed a mistake in my mudra and instructed me: the middle finger, ring finger and little finger should have been pointed to the ground.



I corrected my mistake. And felt instant relief. An image appeared before my eyes that black blood, full of pain and suffering, was flowing from the center of my chest down through my arms into the ground. And the more it flowed out of me, the easier it became for me to breathe, and the flow of tears from the right eye and the flow of water from the right nostril stopped. I realized how important the role of the Teacher in Yoga is, because the details mean a lot, and depending on them there is either a positive result, or a negative one, or no result. Properly performed mudra allows you to connect with the higher consciousness, get rid of negative energy and strengthen positive energy.

Soon I felt an internal vibration in my fingers and palms. It was as if every cell in my body began to shake and vibrate. Dr. Anjali explained to me this was correct.

The vibration increased from the fingers upwards - and rose to the head. The head seemed to inflate and began to sway back and forth. An image of a hooded cobra appeared before my eyes - as if my whole body had become a cobra, rhythmically swaying back and forth.

Soon a very strange state set in - as if I were sleeping and awake at the same time. I was aware of everything around, but as if being in a parallel reality. I was in the world, but out of it. I



was a part of what was happening around, but I was not attached to it. I realized this was the first glimpse of Samadhi - being in the world, being part of this world, acting in the world but being not attached to this world. I tried to remember this feeling as detailed as possible - after all, it was the first practical experience of what I had only read about in yoga texts (according to Hatha Yoga Pradipika, Samadhi happens when Citta remains merged in the Ultimate Reality).

When the puja ended, I felt completely cleansed and spiritually renewed, joyful and inspired. All the stress of the previous months and days was gone - instead of anxiety and uncertainty there appeared confidence that I am able to handle all the challenges and solve all my problems with my own skills and with the help of Divine.

Dr. Anjali told me the experience I got happened because it was the will of Brahman, because I was ready and because my approach was sincere, with an open heart and mind.

I understood why the ancient Yoga texts describe what qualities are important for a student - knowledge was not passed on to everyone, and not because it was necessary to hide the wisdom, but because one who is not ready simply cannot perceive and accept it. I understood why Yamas and Niyamas are needed - among which modesty and humility are very important. I understood how the 6 enemies destroy or block the individual path of yoga - attachment, anger, lust, greed, jealousy and self-pride: they build the barrier between a person and the knowledge/ spiritual experience. I understood why it is important to sacrifice a lot for the sake of knowledge - when we make efforts, overcome difficulties, reject our wishes and desires, reject what is familiar and comfortable for the chance of spiritual growth, this cleans and empties the mind, preparing it to receive the knowledge. I understood how the 6 factors that help on the path of yoga work: perseverance, courage and enthusiasm help to move on through difficult and tough moments and not to give up the Yoga



path, discrimination what is good for sadhana and unshakeable faith in the Ultimate reality help to keep the right direction in life, avoiding the company of common people with empty talks on mundane topics keep the intention to get knowledge sharp and clear.

I also understood how much stress affects our life. We western people often don't take stress seriously. But in my own experience I felt that being highly stressed I became irritated, tired, pessimistic, sad and thus opened the gate for non-communicable diseases: I got high blood pressure and high pulse rate, headache, insomnia and psychosomatic cough due to lowered immunity. I understood that spiritual stress-management is so much needed for every Yogi and on the whole for every person as an important part of psycho-emotional culture, spiritual and physical health and social well-being. I have felt that Yagnya, Puja, Homa are very effective tools of stress-management and non-communicative diseases management due to the deep sense and meaning, vibrational medicine effect, rich aesthetics and emotional involvement of participants.

The next day Dr. Anjali invited me to Rudra Homa and Rudra Abhisheka. My experience with glimpse of Samadhi happened again - and I observed that the sound of burning fire together



with mantras was my staircase for getting there. Dr. Anjali explained that Vedic chanting generates sound vibrations. With my closed eyes the sound of burning fire together with Vedic mantras from external became internal and mind was focused on that internal sound. According to Hatha Yoga Pradipika during Nadanusandhana mind becomes one with the internal sound and loses itself in Brahman, internally aroused light appears - then the blend of mind, sound and light disappears and only Brahman remains (this is what is called Laya).

The third day the Chandi Homa was performed at the S-VYASA temple. Dr. Anjali told me to focus on Anahata chakra and the sensations there. After Namaskara (bowing to the Shakti) when my forehead touched the Earth multiple times with great respect, gratitude and sacrificing my ego to the Divine - I felt the spiral sensation (anticlockwise and up) at my Anahata. During every Yagnya Dr. Anjali emphasized the importance of Vedic Chanting vibrations spiraling upwards the chest. Before Namaskara I didn't experience the spiral sensations - only giving up my ego and bowing to the Shakti with the "Tat Tvam Asi" attitude opened the door for me. At that moment I understood the concept of Dana (giving) that Dr. Anjali explained me the previous day. Instead of habitual getting mode our mind should be shifted into giving mode: a flower, a leaf, a fruit - give whatever you have now: keep your heart open sharing with everyone and caring for everyone with unconditional love.

After Yajnas Dr. Anjali asked me how I feel now the positive energy and the protective field. I observed my feelings and sensations for a couple of days and noticed that instead of insomnia I get asleep fast, have deep restorative sleep at night, feel the support of Divine in every step of my life, feel confident and calm in managing current challenges in my business. I am sure more results will follow.

From the perspective of my spiritual experience I got during 4 Yajnas I am making a few humble

recommendations to all Yoga scholars and spiritual seekers:

1. Be ready to sacrifice habitual level of comfort for the chance of spiritual growth - take it as Tapas which fire will burn the impurities of mind.
2. Have deep respect to Yoga wisdom and Yoga teachers.
3. Don't delay Yoga practice if you haven't met your Yoga teacher yet - study Yoga texts, practice right now what you have understood from Yoga texts, work on yourself, and the Teacher and the experience you need right now will find you when you are ready.
4. The three starting points for spiritual development and growth are Dana, Tapas and Yagnya. Share with people your smile, your kindness, your warmth, your care and support and don't expect anything in return. Be happy to help and to give. Giving mode is a part of the sacrifice of your ego to the Divine - ego is the wall between the individual and the Brahman.
5. Develop 6 qualities which will help on your Yoga Path. Practice Yamas and Niyamas. Slowly get rid of 6 enemies on Yoga path.
6. Develop kindness, sincerity, compassion, gratitude. Let your heart and mind be open to receive.
7. Trust to the Brahman fully. Dedicate your life, your thoughts, your feelings, your words and deeds to Brahman only. What is really needed and when it is needed for spiritual growth and development - the spiritual seeker will get by the will and mercy of the Supreme.
8. Despite any challenges, obstacles, troubles and problems - continue your Yoga practice and move on. Whatever happens. Nothing matters - only way to Moksha. This fearless attitude and unshakeable faith will lead you to the Ultimate goal.



DHANTERAS

Deepavalli, is a five day long festival of Lights celebrated by Hindus, Jains, Sikhs and some Buddhists every autumn in the northern hemisphere (spring in the southern hemisphere).

Dhanteras is also known as Dhanatrayodashi. It marks as the first day of Deepavalli and is celebrated on the thirteenth lunar day (Trayodashi) of Krishna Paksha (dark fortnight) in the Hindu calendar month of Ashwayuja (according to the amanta tradition) or Kartika (according to the purnimanta tradition). Dhanteras is an amalgamation of Sanskrit words dhan that stands for wealth and teras that refers to the 13th day of the Hindu calendar and is marked by praying to goddess Lakshmi and the purchase of objects made of metal.

Dhanteras is also the worship of lord Dhanvantari. It is believed that Lord Dhanvantari, according to Hindu traditions,



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



emerged during Samudra Manthan, holding a Kalasha full of Amrit (an Ayurvedic herbal mix bestowing immortality) in one hand and the sacred text about Ayurveda in the other hand. He is considered to be the Vaidya of Gods. The Indian ministry of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy, announced its decision to observe Dhanteras, as the "National Ayurveda Day", which was first observed on 28 October 2016.

Beliefs about Dhanteras

This belief is said to have been originated from a legend according to which the God of Death, Yama, was enticed by the sight of gold. It is said that King Hima's 16-year-old son's death had been predicted on the fourth day of his marriage, through a snake bite. However, as the new bride got to know about it, she placed a heap of her ornaments on the entrance of the room and kept her husband awake throughout the night by singing and narrating stories. When Lord Yama visited King Hima's son in the guise of a snake, in order to bite him, he was blinded on seeing the dazzling metal, and instead sat on the pile listening to the new daughter-in-law's tales. Since Yama missed the time set for the boy's death, he slinked away in peace and the prince was saved, leading to the celebration of Dhanteras.

Significance of certain items purchased on day of Dhanteras

On the occasion of Dhanteras, buying gold is believed to bring Lord Kubera's blessings in the house. It is also believed that purchase of



certain items are considered auspicious. Items like buying a broom which is another form of Goddess Lakshmi on this day is considered auspicious. Buying earthen lamps, helps in preventing the negativity entering our inner spaces. And according to mythology, Lord Dhanvantari, who is the Hindu God of medicine and an *avatar* of Lord Vishnu, was fond of brass, appeared during the churning of the ocean and had a brass vase in his hands, which was filled with nectar. Hence buying a brass or copper kalash / utensils is believed to bring success and auspiciousness.

Buying 11 Gomati Chakra and offering to Goddess Lakshmi and then placing them in the vault brings riches and prosperity to the Home. Coriander seeds as one of the ingredient of the prasadam is considered highly auspicious and if placed in the vault is known to attract profit and prosperity. And in some say that planting the offered coriander seeds reveals the nature of the financial growth based on the growth of the plant.

Naivedya/ Prasadam during Dhanteras

In Maharashtra, Naivedya is offered to Maa Lakshmi on Dhanteras. It is a mixture prepared by mixing crushed dry coriander seeds with jaggery and is said to attract prosperity. As prasadam- food/ dishes, several different communities offer, kheer, batasha (first harvest of rice), boondi laddoo, lapsi (Atte ka halwa) and panchamrit (holy drink made of five ingredients made of honey (unity), milk (purity), sugar (bliss) curd (prosperity) and ghee (strength). And in some other places, seven cereals are

worshipped on this day including barley, wheat, Urad, gram, Moong and Masoor. Some keep fast on Dhanteras and they break their fast after sunset with the puja of Goddess Lakshmi.

Rangolis and Deepavalli

Rangolis are a colorful science of symmetrical elaborate patterns consisting of designs of flowers, motifs drawn using white powder, rice flour, crushed limestone. It is called as Rangavalli meaning Rang and avalli meaning "row of colors". During the festivals especially Hindu festivals, Rangolis are a must practice, where this symmetrical drawing at the entrance of our homes and in front of our Puja spaces indicates auspiciousness, an order, harmony and serenity. It is drawn to welcome the deities, angels and Gods and to prevent any form of negativity entering the home. Enhancing its graphic effect with display of colors filled in this pattern creates a visual harmonics which is well perceived by our brain, either consciously or unconsciously. In one of the research study of visual harmonics using fMRI it is shown that visual cortex or the occipital lobe activates when one perceives symmetrical patterns and this has a calming effect of the brain. During the festivals this act of drawing rangolis is mostly a compulsory act which encourages the right and left brain activation for producing symmetrical patterns and the coarse powder used for drawing these patterns which is run through the fingers activates the nerve centers in the brain.

Dhanteras/ Trayodashi in Jainism

Deepavalli as Dipalikaya is celebrated by the Jains by worshipping the Jinendra (i.e. Lord Mahavira) on the occasion of his nirvana. Dipalikaya roughly translates as "light leaving the body". Unlike other religious practices in India, who celebrate Diwali with lots of fire crackers, noise, songs and dances, Jains celebrate it as Nirvana Kalyanak and not enjoyment of worldly pleasures. The Dhanteras/ Dhan Trayodashi is known as Dhanya Triyodashi (Meditation) in the Jain Agamas. Dhyana in





Jain Dharm means "Nirodh of all 3 Indriyas - Mann, Vachan & Kaya" - Yog-nirodh (stopping of all yogas/ actions). When a person stop the activities of all Senses (Indriya) then it is assumed that, person will realise the presence of Soul. But in the current worldly celebrations, on this day, Jain communities temporarily stop their business transactions and perform a ceremony related to Dhan (Wealth) and begin their book of accounts afresh.

At a spiritual level, Dhanteras is all about transforming from the materialistic wealth to enhance the inner wealth by beating the inner inertia and enhancing clarity and vision to sensibly conduct the life through the brightness of the earthen lamps (diyas).

Significance of Trayodashi and Deepavalli

Celebration of Deepavalli on the Trayodashi day in the Kartika month, marks the beginning of winter. It indicates that things are changing in the Northern hemisphere that makes the life slow down. Hence the worship of Dhanvantri deity during this period is marked with following a certain regime of waking up early morning, lighting up the earthen lamps, drawing the geometrical designs (rangolis) with rice flour in front of the home every day while men sing and beat the drums, bursts crackers. All these activities were performed in order to prevent life from the feeling of sinking down and allow the body to develop a tendency to hibernate. The idea behind these regime was to make sure people receive the first rays of sun, which is the source of all forms of energy and to increase, the immunity levels, people were encouraged to prepare and consume sweets made from jaggery, sesame and dry fruits.

Trayodashi is considered as Jaya tithi (Victory/ triumph). It is considered as Mangala prada (Giver of auspiciousness). Ruled by Akasha Tattva it symbolizes integrity and co-ruled by Jupiter, it strengthens our connection with our inner guidance and allows us to see things



more clearly. Trayodashi puts us in the state of higher receptivity, so that we may become more open for inner or outer guidance of our Guru. Trayodashi tithi also means harmony, love and compassion. And according to the Vedic astrology, any activity performed during this time, success is attained as the obstacles and hurdles related to that work reduces. The famous Dhanteras falling on Trayodashi Tithi is. Lord Shiva is worshiped on Trayodashi. Pradosh fast is observed on Trayodashi which is completely dedicated to Lord Shiva. Trayodashi tithi is the first of the three lunar days representing turiya or spiritually awakened state of consciousness. It is said that on the 13th lunar day nature assists the worshipper in waking up from his mental deep sleep and in becoming aware of the fourth state, (turiya). The yogi who practices his yoga on Pradosha ("flawless one", another name of thirteenth lunar day) gets these experiences of Lord Shiva quite readily."

Hence this lunar month marks the transition period (the time for harvesting of the fruits), it can symbolically be related to the transition of the Yogis from their Sadhana pada towards the Kaivalya pada according to the Yogic Tradition.

Since Light is a metaphor for knowledge and consciousness. Deepavalli signifies the path of enlightenment, awareness and moving from ignorance (darkness) towards Knowledge (The Light). In India, every festival is cherished



with a lot of enthusiasm and zeal, and most celebrations have some or the other religious relevance. One can learn various aspects through this Deepavalli festival and they are:

1. **Cleanliness (Suchitva)** - Every festival is welcomed with the spotless cleanliness of the space. This external cleaning aspect is the metaphor of the needed inner cleanliness. That is get to rid of Arishadvargas that would have occupied our internal mental spaces. Cleansing the mind and heart of these within enemies and to let go of any animosity/hard feelings toward others marks as the first step of the celebration.
2. **Goodwill (Souhardha)** - When we say celebration, it needs to be occupied with a state of Good will and Generosity. This quality reminds us of the very humane culture of sharing, receiving and giving. It is through this medium, an approach to develop and strengthen our right connections with everyone and everything around.
3. **Right virtue (Dharma)** - Each festival encircles around a moral revealing stories that enlightens about the quintessential dharma (virtue) to be followed. Mythological tales related to Deepavalli, act as a reminder to uphold the dharma, and to perform the ethical and righteous actions only in our life. It shows the path of moving oneself from the Ignorance to Knowledge, Darkness to Light.

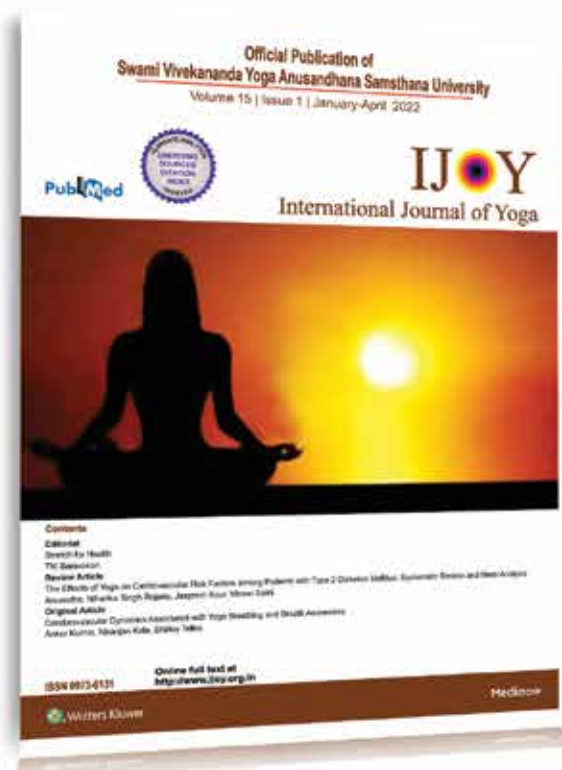
Following these path of Dharma one paves the path of the connection to the Divine Self.

4. **Right Intentions (Shubha Sankalpa)** - Every festival, celebrated in its deepest sense act as an attitudinal culture. It inspires us to develop the right kind of attitudes through which right intentions develops which we know as shubha sankalpa. Festival are considered the auspicious time periods that enhances our thought manifestation and resolution abilities. It is because of the collective effort of a cleansed space, purified mind, and a single thought focus enables in these manifestation powers.
5. **Abundance (Bahulya):** Every festival is celebration of moving towards abundance from scarcity, fear, confusion to hope and clarity, ignorance to knowledge. Deepavali is also a festival which represents the same characteristic, with the worship of Goddess Lakshmi attainment of abundance at materialistic wealth and with the worship of Lord Dhanavantri, it symbolizes the attainment the rich inner health.
6. **Light (Prakasha):** Every festival is embraced with lights. Deepavalli festival itself is a festival of lights. This represents that illumination of the inner light and expansiveness of the state of mind and heart with clarity, positivity, hope for the best.

Sushrutha Ayurvedic Medical College & Hospital in association with Vishwa Ayurveda Parishad, Karnataka has organised various events like street play, awareness programme, medical camp etc. to mark the 7th National Ayurveda Day at the campus.



IJOY International Journal of Yoga



- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:**
Wolters Kluwer Health
Medknow Publications
www.medknow.com
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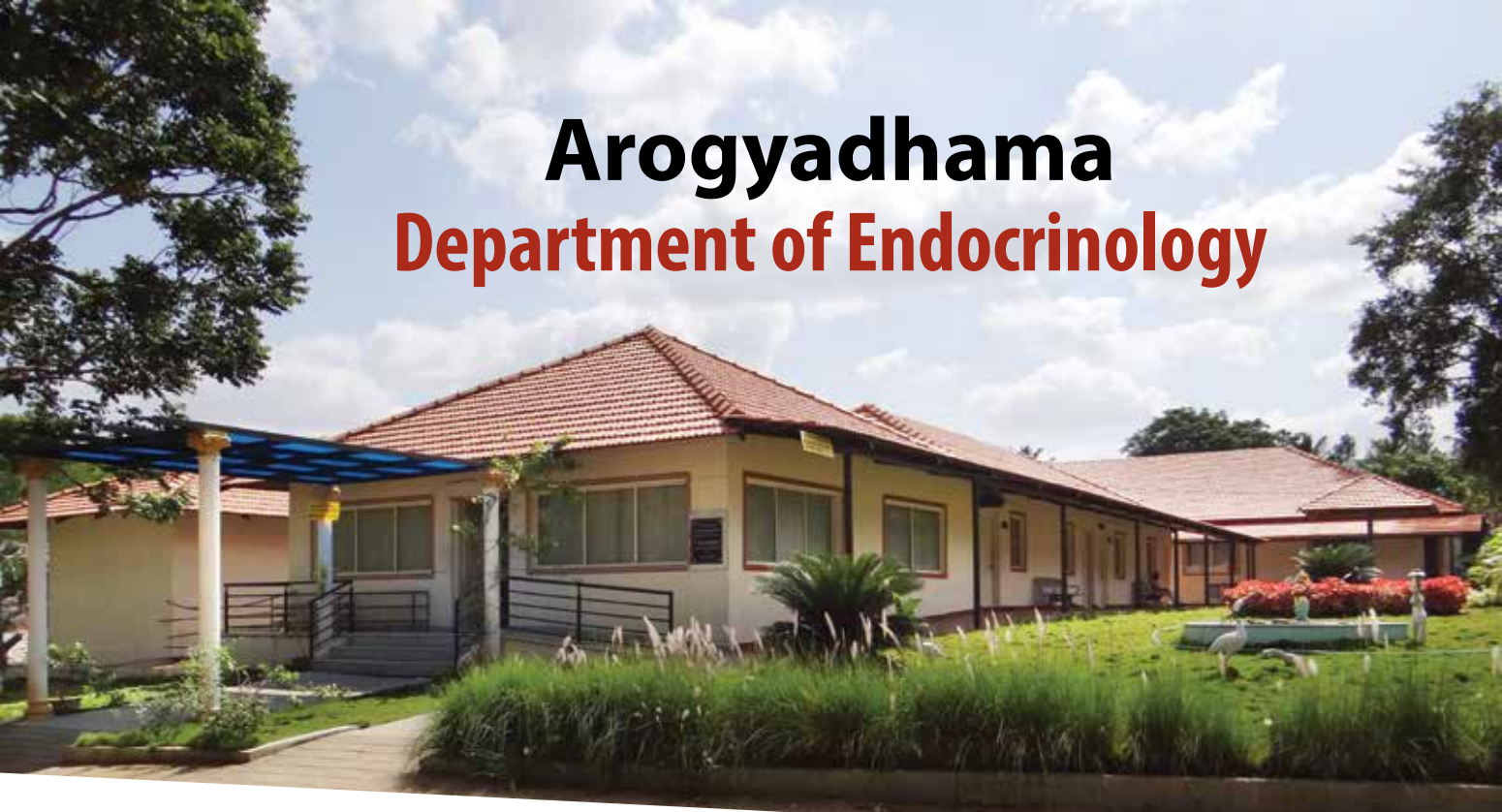
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Arogyadhama

Department of Endocrinology



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

Department of Endocrinology

Department of Endocrinology under the able guidance of Dr. Nagarathna and her team including junior doctors, senior and junior therapist deals with diseases about endocrinology especially Obesity, Hypothyroidism and Dyslipidemia. Patients with issues like obesity, constipation, menstrual irregularities and similar co-morbidities visit our department for the better management of their condition. Many patients have been guided for healthy weight loss and to get relief from the symptoms causing from hormonal disturbances by advising yoga and lifestyle interventions. Our department also deals with the prevention from co-morbidities associated with the present condition.



Obesity

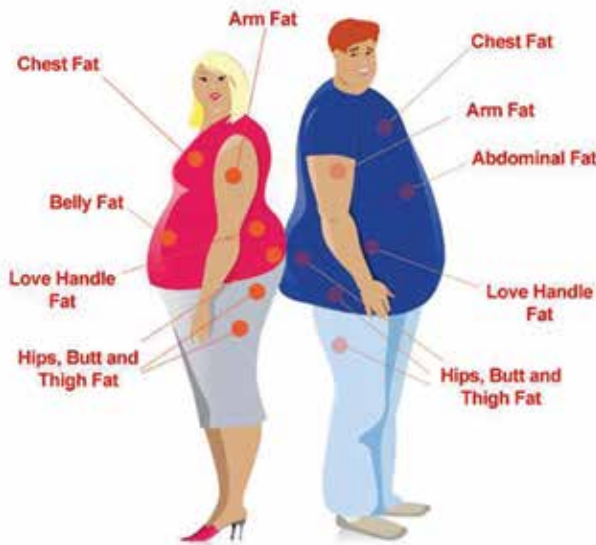
Obesity is one of the most commonly encountered health issues which is prevalent in all age and ethnic groups, becoming the primary cause of the metabolic disorders and cardiovascular co-morbidities. Obesity is a term explaining excessive fat accumulation in the adipose tissue which stores the fat. Obesity is a medical issue which increases risk of disorders



such as Diabetes mellitus type-2, Hypertension and dyslipidemia due to secretion of excessive adipokines. Obesity contributes to immune dysfunction from the effects of its inflammatory adipokine secretion and is a major risk factor for certain cancers like hepato-cellular and colon cancer. Certain factors like high calorie diet, reduced physical activity, metabolic factors, genetic factors, certain medications, hormonal disturbances increases the risk of obesity in an individual.

Recent studies have reported that globally, more than 1.9 billion adults are overweight and 650 million are obese. Approximately 2.8 million deaths are reported as a result of being overweight or obese. In India, more than 135 million individuals were affected by obesity. In India, abdominal obesity is one of the major risk factors for cardiovascular disease (CVDs). Various studies have shown that the prevalence of obesity among women were significantly higher as compared to men. Obesity is one of the main medical and financial burdens for the government.

Regarding the regulation of obesity much has been learnt which relates to the molecular regulation of appetite which affects Energy Homeostasis, as positive energy balance upsets lipid and glucose metabolism. Abundance of



BMI Classification

$$BMI = \frac{\text{Weight (kg)}}{[\text{Height (m)}]^2}$$

Nutritional Status	WHO Criteria BMI cut-off	ASIAN Criteria BMI cut-off
Underweight	<18.5	<18.5
Normal	18.5 - 24.9	18.5 - 22.9
Overweight	25 - 29.9	23 - 24.9
Pre-Obese	-	25 - 29.9
Obese	>30	>30
Obese Type 1	30 - 40	30 - 40
Obese Type 2 (Morbid- obese)	40.1 - 50	40.1 - 50
Obese Type 3 (Super-obese)	>50	>50

BMI < 18.5 is said to be underweight according to both Asian and WHO criteria. According to Asian criteria which is followed in Asian countries, BMI of range 18.5-22.9 is said to be optimal. Obesity classification according to BMI is shown in the table given.

stored fat for prolonged duration results in obesity. Excessive storage of fat leads to lipolysis which causes lipids and their metabolites to circulate in the blood leading to generate excessive oxidative stress on the mitochondria and endoplasmic reticulum and leading to cellular damage. It further leads to systematic dys-regulation of functions leading to disorder.

Symptoms of Obesity:

- Excessive accumulation of fat in the abdomen, hip and thigh region
- Breathlessness
- Joint pain
- Snoring while sleeping
- Trouble sleeping
- Easy fatigability
- Difficulty in performing daily activities.



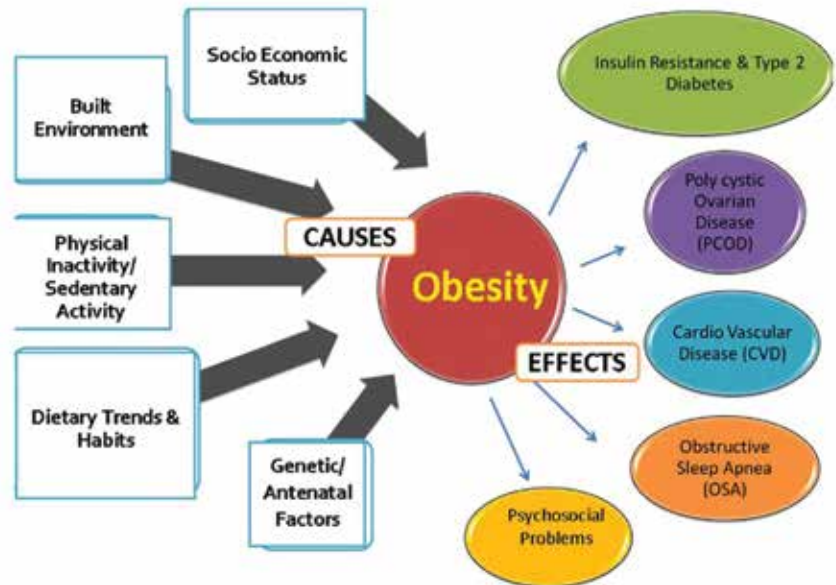
Obesity is diagnosed based on

- Health History
- General physical Examination
- BMI- calculation
- Waist circumference
- Blood Investigation.

Being overweight is explained by multiple theories among which 'Set point theory' states that our bodies have a preset weight baseline hardwired into our DNA, so some of the people have higher set point than others. Certain change in weight will trigger the signalling pathway which will again bring back the weight to its already set point, But this set point can be manipulated with measures to reduce the weight at particular range and then to maintain it in the range to set a new limit.

This can be achieved by

- Healthy lifestyle interventions
- Yogic practices
- Nutrition
- Ayurveda and Naturopathy modalities



Yoga for Obesity

Yoga considers Obesity as a **adhija vyadhi**. Uncontrolled speed of thoughts, lack of awareness and self-indulgence at the Manomaya Kosha level causing imbalance in the Pranayama Kosha which at later stages causes disease at the Annamaya Kosha level or the physical body.

Management at Annamaya Kosha level

Management at Annamaya Kosha level include Stithilikarana Vyayama (loosening practices), Asana and Kriya (cleansing techniques), Sattvic diet. These practices help in improving metabolism at cellular level, detoxification and to maintain energy output more than intake. Helps in reducing accumulation of fat in the adipose tissue.

Management at Pranamaya Kosha level

Practices at Pranamaya Kosha level include breathing techniques and Pranayama practices. Any imbalance at Amanomaya Kosha can be manifested as disturbances in Prana level. Disturbed Prana manifests itself at Physical level. Therefore, it is important to control the speed of Prana.



Management at Manomaya Kosha level

Manomaya Kosha practices include Relaxation and Meditation techniques. It helps in slowing down the Speed of thoughts and channelizes the thought process. Also makes oneself aware of the Inner being that can discriminate between the right and wrong to develop a healthy lifestyle.

Management at Vijnanmaya Kosha level

Vijnanmaya Kosha practices include listening to lectures, reading scriptures, counselling, etc. It helps in developing self - analyzing skills and progress in the life.

Management at Anandamaya Kosha level

Ananda is eternal bliss. Karma yoga i.e action without expecting its fruits gives eternal bliss. It creates peace within the individual and improves quality of life.

Do's in Obesity

- Have a optimistic outlook
- Follow Sattvic diet
- Have a meal rich in Dietary fibres
- Include alkaline fruits & vegetables in the diet
- Practice dynamic Asanas, Pranayama, Kriyas and relaxation techniques.

- Optimal sleep and hydration
- Take a walk after having the meal.

Dont's in Obesity

- Avoid meal rich in simple carbohydrates like White sugar, Maida, Roots and tubers.
- Reduce the salt intake
- Avoid carbonated beverages, packaged food products, Bakery products.
- Minimize the intake of fruits having high Glycaemic index such as Mangoes, chikoo, banana etc.
- Avoid sleeping just after having the meal.
- Avoid heavy meals.
- Avoid alcohol and smoking.





Research from S-VYASA

1. Development and Validation of Integrated Yoga Module for Obesity in Adolescents. S S Rathi, Nagarathna R, Padmini Tekur, Ruchira R Joshi and Nagendra H. Int J Yoga. 2018 Sep-Dec. PMID: 30233117
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5. Integrated Yoga and Naturopathy module in management of Metabolic Syndrome: A case report. Swathi Gowda, Sriloy Mohanty, Apar Saoji, and Raghuram Nagarathna. J Ayurveda Integr Med. 2017. PMID: 28318814
6. Yoga Practice for Reducing the Male Obesity and Weight Related Psychological Difficulties-A Randomized Controlled Trial. P B Rshikesan, Pailoor Subramanya, Ram Nidhi. J Clin Diagn Res. 2016 Nov. PMID: 28050422

Yoga Protocol for Hypothyroidism

Practice	Rounds	Duration
Breathing Practices		
• Hands in & out breathing	5	1 min each
• Tiger breathing	5	
• Shashankasana breathing	5	
• Navasana breathing	5	
• Bhujangasana breathing	5	
• Shalabhasana breathing	5	
Instant Relaxation Technique		2 min
Loosening Exercises		
• Neck Joint loosening practices	10	2 min
• Forward & backward bending	10	1 min
• Parivritta Trikonasana swing	15	1 min
• Bhunamanasana twisting	15	1 min
Quick Relaxation Technique		4 min
Suryanamaskara (Dynamic)	12	5 min
Asana		
• Standing Asana		2 min
• Trikonasana		3 min
• Veerabhadrasana - with variations		1 min
• Sitting Asana		1 min
• Paschimottanasana		2 min
• Baddhakonasana		
• Janusirshasana		1 min
• Supine Asana		1 min
• Naukasana		1 min
• Pawanmuktasana		1 min
• Prone Asana		1 min
• Shalabhasana		1 min
• Bhujangasana		1 min
Deep Relaxation Technique		7 min
Kriyas and Bandhas		
• Kapalabhati + Kevala-kumbhaka	60/ min	2 min
• Agnisara Kriya		2 min
• Uddiyana Bandha		2 min
• Kunjal Kriya, Vastra Dhouti		
Pranayama		
• Sectional breathing	5	2 min
• Nadi Shuddhi Pranayama	9	2 min
• Sitali Pranayama	5	1 min
• Sitkari Pranayama	5	1 min
• Bhramari Pranayama	5	1 min
Meditation		
• Nadanusandhana		5 min
• Cyclic Meditation		10 min
• OM Meditation		10 min
	Total	75 min



7. Effect of Integrated Approach of Yoga Therapy on Male Obesity and Psychological Parameters - A Randomised Controlled Trial. P B Rshikesan, Pailoor Subramanya. J Clin Diagn Res. 2016 Oct. PMID: 27891357
8. Effect of 6 months intense Yoga practice on lipid profile, thyroxine medication and serum TSH level in women suffering from hypothyroidism: A pilot study. Savitri Nilakanthan, Kashinath Metri, Nagaratna Raghuram, Nagendra Hongasandra. J Complement Integr Med. 2016 Jun. PMID: 27054602
9. Effect of Integrated Yoga Therapy on Arterial Stiffness: A Pilot Study on Young and Older Adults with Obesity. Venkata Giri Kumar P. Deshpande S. Joshi A. More P. Singh A. Nagendra H.R. Integr Med Int 2017. <https://doi.org/10.1159/000477542>
10. Yoga therapy for Metabolic Syndrome - A Review. A Kumar, PS Vijayakumar, Journal of Ayurveda and Integrated Journal, 2019

Success Story 1

A 26 years old female participant visited Arogyadhama. She complained of gradual weight gain since 20 years due to sedentary lifestyle. She gradually started feeling pain in Right knee joint, back and shoulder since 5 years.

The participant was prescribed with integrative medicine. She was advised to follow Yoga therapies, Naturopathy diet and treatments, Ayurveda treatments which include -

Yoga - special techniques to help in reducing weight, pranayama, kriyas, OM Meditation, Cyclic Meditation, MSRT .

Naturopathy - Diet therapy, Hydrotherapy, Mud therapy, Manipulative therapy.

Ayurveda - Udwartana and utsadana with kolakulattadi choorna.



Parameters	DoA	DoD	Parameters	DoA	DoD
Pulse beats/ min	82	62	Weight in kg	107	88.5
BP in mmHg	122/84	120/78	BMI (kg/sq.m)	40.3	33.3
Respiratory cycles/ min	20	17	Mid-arm circumference (inch)	16	13.5
Bhramari time in sec	12	13	Waist circumference (inch)	41	37.5
Symptom score	2	0	Hip circumference (inch)	51	47

Participant improved clinically from Obesity grade-3 to obesity grade-2. Her vitals improved. She was mentally calm and feeling relaxed. The participant was asked to continue with the yoga practices and was advised to continue the diet therapy at home. Participant was clinically stable during discharge.



Success Story 2

A male participant of age 69 years visited Arogyadhama for promotion of positive health. He was a known case of diabetes mellitus type 2 since 10 years and was under medication for the same. He complaints of increased frequency of urination and throat dryness during night time which led to sleep disturbance since 1 year.

Participant was advised to follow integrative medicine which included Yoga therapies, Naturopathy diet and treatments -

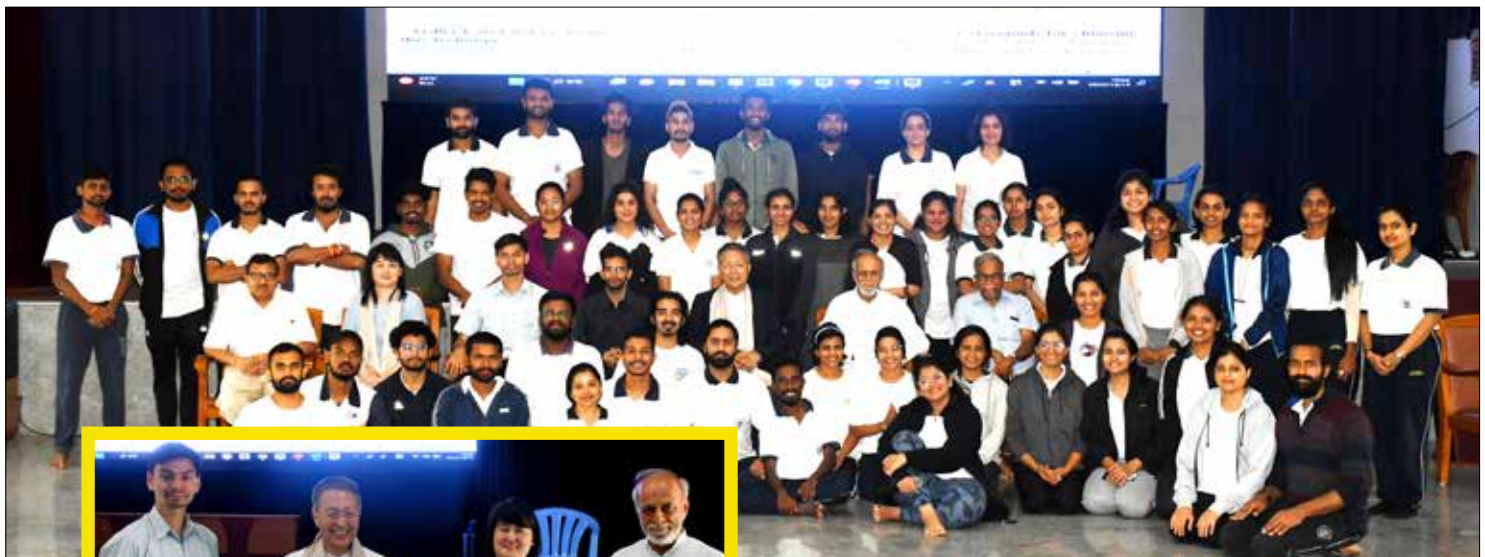
Yoga - special techniques to help in gaining better control over frequency of urination and to reduce throat dryness, pranayama, kriyas, OM Meditation, Cyclic Meditation, MSRT .

Naturopathy - Diet therapy, Hydrotherapy, Mud therapy, Manipulative therapy.



Parameters	DoA	DoD	Parameters	DoA	DoD
Pulse beats/ min	74	72	Weight in kg	77	75.9
BP in mmHg	138/82	138/72	BMI (kg/sq.m)	26.3	26
Respiratory rate cycles/ min	16	16	Bhramari time in sec	12	14
Symptom score	3	0	Medication score	3	3

Participant felt better and relaxed. There was an improvement in condition of throat dryness and sleep pattern was also improved. He was advised to continue yoga practices at home and to follow Sattvic diet. On follow up participant showed improvement in symptoms.



Oct 15: 1 Week Yoga Therapy Training Program for Doctors, Yoga Therapists and MSc Students conducted by **Dr. Keishin Kimure**, Director, Japan Vivekananda Yoga Kendra, President, Asia Pacific Therapy Association.



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

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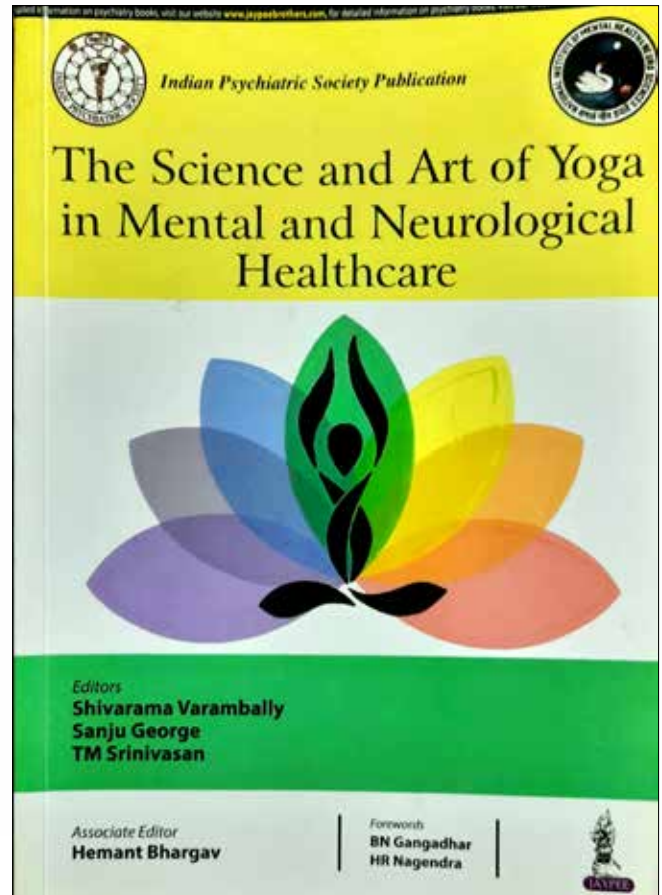


Book Review: The Science and Art of Yoga in Mental and Neurological Healthcare

The Science and Art of Yoga in Mental and Neurological Healthcare, Editors: Shivarama Varambally, Sanju George, T. M. Srinivasan, Associate Editor: Hemant Bhargav, with Forewords by BN Gangadhar and HR Nagendra. Indian Psychiatric Society Publication, Jaypee Brothers Medical Publishers, 2021.

Books on Yoga therapeutics are not many, especially those with evidence-based narration. Here is an exception brought out by Indian Psychiatric Society Publication. The introduction of Yoga as a process for citta vritti nirodaha as envisioned by Sage Patanjali is an indicator for promotion of mental health especially in times of crisis such as the one we all have through in the recent past. Mental health – or lack of it – seems to pervade every stratus of society. The cause could be diverse; however, the outcome in clinical manifestation could be similar or even same. Yoga practices are basically preventive, while its application in a clinic is necessarily therapeutic.

The book under review contains four sections and 17 appendices. The sections are: Yoga in Health Care; Neurobiological Dimensions; Yoga for Clinical Conditions and Other Important Aspects of Yoga. After providing an introduction to origin and common practices of Yoga, the text introduces counseling as provided in Vedic literature. The important point to note is that in applying Yogic practices, we keep in mind a model which is at once practical and applicable to given mental health problem. The model proposed is the panchakosa model, the five sheaths that constitute a person consisting of annamaya, pranamaya, manomaya, vijnanamaya and anandamaya kosas. Thus, the idea in Yoga therapeutics is not to work with the *affected sheath only, but to bring to balance all kosas* so that a sustainable and long-term solution is possible.



The first section is a general introduction to Yoga in Health Care; it provides a framework for understanding the role of Yoga in therapeutics which is very similar to modern psychodynamics wherein the influence of mind and its derivatives could disturb and create cellular and structural problems. The language could be different while the underlying concepts seem to be the same. Similarly, counseling both in Vedic parlance and in modern clinical setting are very similar. Here also, the panchakosa model is both useful and practical in its application as put forth in the book.

The second section of the book is titled Neurobiological Dimensions introducing the physiological basis of both Yoga and Meditation.



While in classical texts, meditation is subsumed in Yoga, in the modern context, they are separated to emphasize asana practices and meditation as two independent areas of learning. The last chapter in this section provides an 'insights into mode of action of Yoga' based on biological evidence available thus far. For many who look for models and mechanisms in this area, this chapter brings to focus ample evidence for clinical application of Yoga in mental disorders.

The third section of the book starts with guidelines to Yoga therapy especially with reference to psychiatric and neurological disorders. Precautions and adverse effects are also brought to focus so that the therapist is aware of the possible problem areas, though the adverse effects are not well established and are infrequent. A table summarizes the Yoga practices to be emphasized and those to be avoided in the psychiatric disorders presented in the book. It is a very useful and important information to be closely followed by the care giver, namely Yoga teacher. The rest of the section takes up specific disorders such as depression, anxiety disorder, obsessive compulsive disorder, schizophrenia, geriatric psychiatry, childhood and adolescent psychiatric disorders, substance use disorders, chronic pain syndromes, back pain, migraine, Parkinson's disease and epilepsy in that order.

In the last section of the book, other important aspects of Yoga are presented, especially for care givers who themselves may be new to Yoga therapeutics.

Last, but by no means the least, is the development and validation of Yoga modules for various neurological disorders. The sixteen modules each dealing with a specific disorder are presented in the Appendix with introductory loosening asanas, followed by breathing practices, Surya Namaskar, and asanas for targeting specific disorders. The validation of each module is carried through feedback from a minimum of 10 experts of Yoga teaching and research. This is a very useful compilation giving specific Yoga

module which can be directly applied for above mentioned conditions. Appendix 17 presents Guided Yogic Relaxation which could be used both by patients and by care givers for a deep and complete relaxation of the entire body-mind complex.

Each disorder is unique needing specific attention of therapists and care givers. Presentation of each disorder in Section 4 is concluded with one or two Case Studies (Vignette, as it is termed) wherein a specific case is presented with outcomes after practice of the Yoga module as developed herein. These are indeed very helpful to the therapist who may not be familiar with psychiatric conditions; a reassurance such as the Case Vignette is unique and extremely useful.

All in all, the book under review is not only a compendium of application of Yoga therapy to most prevalent neurological disorders; it is also a useful introduction to those who are experts in Yoga practices and who want to know more about these disorders. This book is recommended to all Yoga practitioners and therapists; the medical and paramedical professionals will also find this useful in their practice. The authors, editors and all associated with the compilation and presentation of this book should be congratulated for an excellent collaborative work to further the science of Yoga in this important area.

■ *T. M. Srinivasan, PhD*



Oct 20: **Mr. Amit Sinha**, President, Titan Intech Ltd and **Mr. Manoj Mourya**, Quality Head of Titan Intech Ltd, Mumbai visited S-VYASA.



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Yogi Vivekananda - 17

Ego and Yogi are poles apart. Ego and Yogi cannot go together. Unless ego is annihilated, one cannot become a Yogi. Initially, on the spiritual path, ego is highly assertive. Gradually, it is accommodative. Later it becomes submissive. Finally, it evaporates and it is no more a hindrance. Then Yogi becomes bright and resplendent. Ego has to be gradually removed from us to be yogis.

Ego is like camphor. It is solid and hard. But when it catches fire, it burns and finally nothing remains.

Ego has no existence; it appears to be very strong, stumbling block for our spiritual progress. With strong will power, with knowledge, with steadfast devotion or service to humanity one can overcome the non-existent ego. In the pitch darkness of the night nothing is visible. Gradually before the rise of the sun, there is little light making things visible. Finally, when the sun is bright all things are clearly visible. There is no more darkness. There is clarity of vision. Similarly, when ego or darkness disappears,

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



destination or divinity is clearly visible. Every aspirant has to try for erasing ego for clarity of vision and for progress on the spiritual path to be established as a yogi

Swami Vivekananda was almost like an atheist. At one point of time Shri Ramakrishna Paramahansa was told that Swami Vivekananda become a hard-core atheist. Slowly and gradually from egoistic assertion as an atheist, he became a questioning agonistic. From that skeptic agonistic he grew to be a theist. There was no more doubt or disbelief about god in him. Nor was there any lingering ego in him. Therefore, his vision was clear and divinity was at door step, very soon he developed himself into a divine person of egoless ness.

The movement the dark egoism was erased; he started shining as a yogi. In his life we can find the transformation of a person into a yogi only after the ego begins to withdraw

The spiritual journey of swami Vivekananda, he had to get himself detached from the family. On a particular day, guided by Shri Ramakrishna Paramahansa, Swami Vivekanada went to the temple of Ma Bhavatarini. The goddess looked at him and told him that all his problems were because of his egoism and





attachments. If only he could extricate himself from them both, he would be in a position to progress without friction in his spiritual journey. Swami Vivekananda was able to understand the cause for his frustration, depression and gloom, immediately he decided to renounce the family bondage and ego. It is not enough if the obstruction is removed. There should be positive progress; Therefore, he sought the blessings of Maa Kanyakumari for further growth. It was She who showed him the path of love to rise to the spiritual heights. In accordance with the directions of the divine mother, he proceeded to Chicago showering love and growing in love. On the 11th of September, 1893 his love for all reached its perfection. Simultaneously in him was growing unconsciously a new ego obstructing the full illumination of a yogi.

In India, Swami Vivekananda went to Kashmir and visited the temple of Maa Ksheerbhavani. The temple was damaged to a great extent by the anti-social elements. Swamiji was unhappy to find the temple in bad shape. His love for goddess busted out with the latent egoism in his expression; Maa had I been present when the foreigners tried to break your temple, I would have saved you; Pat came the reply from the divine mother; "My boy, who saves whom?"



Shraddhanjali to Dr. Ravikumar Itagi

Left his body on this Oct 10th. He was the Associate Professor at S-VYASA and served the institution for the long period. S-VYASA family prays for the Sadgati of the departed Soul.

Do you save me or do I save you?" Finish. The latent ego was burnt, Swamiji was able to feel the full glow of spiritual love. He was no more egoistic or assertive. He was humble, modest and loving. When the ego in him was completely burnt away, the spiritual yogi in him began to shine.

In the spiritual journey of any person, ego is a big obstruction. Let us try our best to kill it as early as possible to reach the peaks of spiritual heights in the form of a yogi.



YIC (Yoga Instructor's Course) Batch – 232, Oct 2022



Yoga Therapy Instructors Course (YTIC) Recall of the days in 1985 in Prashanti

■ *Sri R Ramachandra, Senior Associate of S-VYASA*

Sept 30: I attended the Yoga Therapy Instructors Course in May 1985. We were about fifteen participants. I remember some of them: Sriram Agashe, Kanago and I from Hyderabad, Dayaram Pandey from Gaya, Smt. Vyjayantiji and Smt. Mrunalini Nadagowda from Pune, Rajagopal (a private sea vessel captain), one from Orissa and one from Mauritius. All the gents were housed in a hutment (Ananda). The daily programs were like those in YIC. We got more in-depth knowledge in yoga and medicine: Stress, psychosomatic diseases, causes from the point of view of modern medicine as well as the concept of yoga. Integral approach of yoga therapy. Judicious combination of yoga and modern medicine. Our training was so perfect that it was appreciated by experienced medical doctors in our respective workplace. We learnt the art and science of taking measurements like BP, pulse, breath rate, breath holding time etc. We were also given inputs on research like pilot study, control group study, statistical method, p value for significant improvement. Mohanji and Subhadraji were coordinators as well as faculty. Other faculty were essentially as in YIC. In addition, I recall Dr. Uma Krishnamurthy who taught us Psychology.

Someone was telling interesting Zen stories. We got exposure to Taittiriya Upanishad and Yogavasista by Shastriji. His concept of energy model, personality growth, our innate freedom of choice in responding to external stimuli, Concept of panchakosha viveka. Guruji's model of personality growth, teachings on Bhakti yoga, Karma yoga, Raja yoga and Jnana yoga, happiness analysis were interesting. On the whole, the entire stay was of great learning. The best of the east and best of the west was the motto.

We learnt simple yogic games during happy assembly after dinner. They were highly relaxing and as well leading to our memory improvement, communication skills etc. Mohanji was recognizing the talents among the participants. Sriram was entertaining us with singing in his melodious voice and his experience in Arunachal Pradesh; I used to narrate short stories and was named story teller. We played a skit during a happy assembly session on a instance in Kenopanishad. Kanago was in the role of Vayu, and I was in the role of Indra. I remember that Guruji's parents were present and enjoyed the skit.





There was an entertaining experience. Sometimes Pandey used to sit up during sleep and start giving shavasana instructions.

Even though cordial relationship was there among the participants, once or twice, there were altercations, and someone used to get hurt. Mohanji was getting regular feed backs and was counselling and cementing the relationship. Unknowingly Sriram and I had created stress to Mohanji by our habit of taking walks out of the campus in the evenings on some days up to entrance of Giddenahalli. (Mohnji shared this with me many years later). Shriram clarified to him that we used to discuss the lessons during our walks and not wasting time by chitchatting.

Mrunlini Nadagowda's parents visited for a day. They had brought plenty of Srikhand and we all enjoyed it for two days.

One day Mohanji took us to Durga hills for an outing. (Two photos are attached). Everyone

climbed a huge rock and sat there except me. I found it difficult to climb. Then Mohanji assumed the posture of tiger stretch and asked me to climb over his back on to the rock. I was very reluctant to do it. It was not ethical, and it may injure his back. However, he had his way of persuading and finally I yielded. At that moment, one of the Jataka tales of Bhagavan Buddha flashed in my mind. Such great leadership displayed by Mohanji!

We were to introduce appropriate yoga practices for forty patients and evaluate the improvement and submit a report as a part of the course. I extended my stay by about ten days as advised by Guruji for fulfilling this requirement. Probably it is the first time I visited the centre at Appajappa Agrahara in Chamarajapete. I cme across here Lakhan, an expert in yoga and singing bhajans. I remember to have attended a session by him at Sharada Stree Samaja in first main road near Prakash café.



First Research Publication
on Yoga for Treatment of Arthritis
in WHO's Medical Journal
SIRD (Scientific and Industrial
Research Department) recognition
Deemed to be University
Recognized by S.VYASA by SIRD, Govt
ICMR-CBS-VAN (2008) Center for
Advanced Research in Yoga and

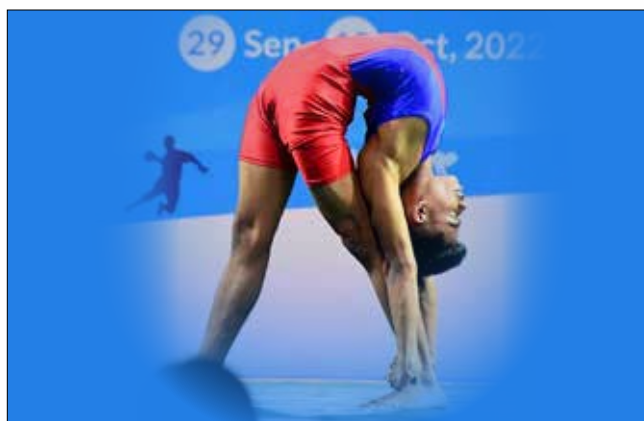
Oct 18: **Sri Venkatesh Prasad**, Farmer Indian Cricket opening fast bowler, Cricket coach, Commentator and **Mr. Aravind Chenjeri**, Member, Academic Council Member, Bangalore North University, Director-Avinix Technologies Pvt. Ltd visited S-VYASA.





S-VYASA bagged Medals in National Games 2022 Gold & Silver Medals for Aditya in Yogasana

A proud moment for S-VYASA and School of Yoga and Naturopathic Medicine was created as one of the students, **Mr. Aditya Jangam** perusing BNYS 2nd year bagged **Gold Medal** for rhythmic pair and **Silver Medal** for artistic yoga solo performance at the **36th National Games, 2022**, held at Ahmedabad, Gujarat. He represented Karnataka at the events held in TransStadia, Ahmedabad. It was the very first time Yogasana was included in the National Games. The competitions were held in three categories - artistic, traditional and rhythmic. It is indeed a matter of pride for S-VYASA being a Yoga University to bag the medals at these events. Aditya was welcomed back to Prashanti Kutiram and honoured by Hon'ble Guruji, Vice Chancellor, Pro-vice Chancellor, faculty members and students for his achievement of reaching the national fame.





Inauguration of a New Building Facility for CODE



New Building Facility for CODE inaugurated by the Chancellor in the presence of the Senior Officials of the University

Prashanti Kutiram: Inauguration of the new building facility for the Centre for Open and Distance Education (CODE) of S-VYASA was formally done on Friday, October 7, 2022, on the 2nd floor of the Annapoorna Building.

Initially, the building was sanctified with the performance of Ganapati and Vastu Homas. Guruji, Dr H R Nagendra ji, Hon'ble Chancellor inaugurated the building followed by a formal function.

Smt. Aravinda M sang an invocation song. Dr Natesh Babu, Director of CODE, welcomed the dignitaries. He paid rich tributes to Guruji who has been the visionary behind bringing Yoga into higher education and the progress and advancement of CODE to the present national and international status.

The dignitaries lighted the lamp, inaugurating the new facilities. In his address, Dr. B R Ramakrishna, Hon'ble Vice Chancellor, wished the CODE a fruitful development and informed that new and eligible staff members would soon be recruited to enhance the potentiality.

Dr. N K Manjunath Sharma, Pro Vice Chancellor and Director of Anvesana, traced the origin of CODE and the vision of Guruji in materializing the dream and wished the Director's team a grand success.

Prof. K Subrahmanaym, Advisor to the Chancellor appreciated the efforts of CODE in popularizing Yoga in different parts of the country, reaching remote areas. He called upon the CODE to use all technical expertise in giving quality distance education.

Prof. M K Sridhar, Distinguished Professor and former Registrar elaborated upon the



Havan Purnahuti



Team Members of S-VYASA, CODE with the Chancellor, Vice Chancellor and other Senior Officials of the University

quality education on par with IGNOU, India, University of Phoenix, Georgia Tech, USA, who offer the best courses through distance mode. He paid great tributes to Guruji for establishing a highly technical State-of-the-art AV studio for this purpose. He appreciated the Director's dedication, determination and devotion to promoting distance education for the last decade.

Dr. R Nagarathna, Medical Director, Arogyadhama, remembered the initial days at Eknath Bhavan in sowing the seed of distance education by Guruji and the support of the Late Dr. R Venkatram in this regard.

Dr. H R Nagendra ji, in his presidential remarks, traced the origin and evolution of distance education at S-VYASA by preparation of syllabus, textbooks, and slides supported by Prof. NVC Swamy, Dr. Karuna Nagarajan, Mr.

Mohan Kishore and others. He lauded the efforts of Finance Director, Mr. Dayananda Swamy in developing infrastructure periodically for distance education.

Guruji said that this initial venture led to establishment of online programmes under Vivekananda Yoga University (VAYU) in Los Angeles for a global audience.

Sri Dayanand Swamy thanked all those staffs and the Director of CODE for this dream come actual project.

Prof. Siva Sankara Sai, the new Registrar proposed a hearty vote of thanks. The Deans of all divisions, Registrar-evaluation, Deputy Registrar, Principals and staff of Sushrutha Ayurvedic Medical College, School of Naturopathy, School of Yoga, office bearers and staff of CODE were present at the function. The programme ended with Shanti Mantra.

Oct 21: Inauguration of Recreation Centre at Boys Hostel, Prashanti Kutiram





Gita Jnana Yajna @ Sringeri Sharada Peetham

Ku. Gauri, Ku. Shiva Kumari, Ku. Raahi Singh and Kum. Trivikrama successfully completed Shrimad Bhagavad Gita competition held at Sringeri Sharada Peetham.

Sringeri, Oct 30: Ku. Gauri and Ku. Shiva Kumari, daughters of Dr. Sony Kumari, Registrar-Evaluation; Ku. Raahi Singh, daughter of Dr. Amit Singh, Chief Medical Officer at Arogyadhama; and Kum. Trivikrama, son of Dr. Natesh Babu, Director of Distance

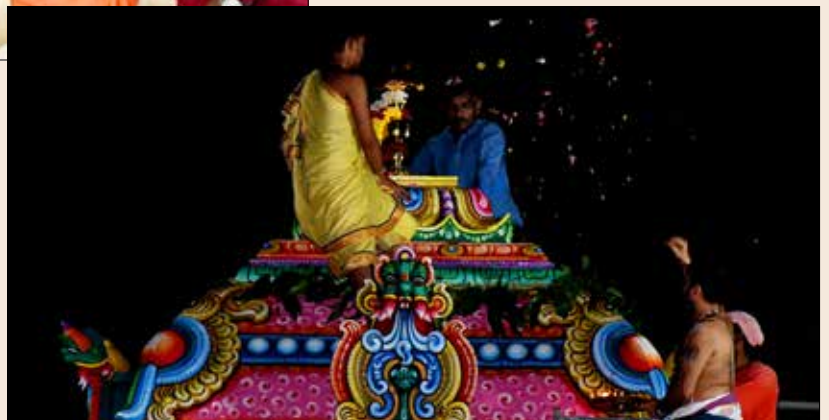
Education and Mrs. Pavithra N V, Senior Asst. at Examination Dept; participated in Gita Jnana Yajna competition conducted by Sri Sri Jagadguru Shankaracharya Mahasamsthanam, Sringeri.

Children presented the shlokas in ascending order as per the examiner's questions. They also presented selected shlokas in front of Jagadguru Sri Sri Vidhushekharabharati Mahaswamiji and received the blessings with Certificate of Excellence.



Oct 11: Blessings to the Chancellor, Dr. H R Nagendraji from **Sri Shivalinga Shivacharya Swamiji** of Sri Shivakshetra Math, SI Honnalagere, Mandya

Oct 13: The Navagraha Vimana Gopura Kalasha Stapana done in the presence of **Somayaji Dixit Yagneshwar Ranganath Maharaja Salukarji** and Guruji H R Nagendraji.





Educational Trip for BSc-YT & YC Students

5 days Educational Trip was organised for the students of BSc-YT (Yoga Therapy) and BSc-YC (Yoga & Consciousness). Students will get 2 credits from this trip. Trip started on Oct 16th and concluded on Oct 20th. Students visited Arsha Vidya Gurukul, Annaikatti; Dayalaya Ashram and Subramanyan Temple at Anuvavi Kovil and Isha Yoga Center of Coimbatore. Totally, 31 students were gone for trip.





Dasara celebrations in Prashanti



Dasara/ Navaratri was celebrated in Prashanti. This time **Havana Malika** was the highlight. A week long Havans were started on Sept 28th and continued till Oct 5th, the Vijayadashami Day. Dhanvantari with Madhumeha Parihara, Vishnunamatrayi & Veda Dakshinamurti, Maha Mrtyunjaya, Purusha Sukta & Sarpa Shanti, Sudarshana, Rudra, Chandi, Navagraha Shanti and Ayushya Havans were performed. Along with that Saraswati Puja, Ayudha Puja, Durga Puja were also performed.





Punya Smarane of Sushri Lakshmi amma Founder Member VYASA Movement

Prashanti Kutiram, Oct 21: The day was spent in puja rituals remembering and recalling all her efforts to build a healthy society, with reverence and fondness.

Sushri Lakshmi amma's name will go down in the history of VYASA Movement for a very long time to come.

Sushri Lakshmi amma's farsightedness, relentless selfless work, cheerful and hopeful attitude towards life, working and walking an extra mile for others for common good, lending a helping hand for the less fortunate, staying focused on the purpose of life to the point of perfection, looking at the big picture of life and other qualities that she practiced every single day of her life and all these qualities must be imbibed by all of us as they are worthy of emulation. This enables all of us to carry forward her noble work for posterity. *May her ideals be our guiding light for our lives.*



World Sight Day celebration Nukkad Natak by SAMC&H Students

Prashanti Kutiram: On the occasion of World Sight Day, Nukkad Natak/ a street drama was enacted by the students of SAMC&H, Bengaluru (Sushrutha Ayurvedic Medical College & Hospital). The drama was a heavy concoction of pure fun, today's harsh reality that might have adverse consequences in the future, humour and science. The students depicted the reality that's ailing the world due to overuse of gadgets, uncontrolled emotions like excessive desire, anger, attachment, ego and jealousy that affects the body.

The highlight of the theme was that one should drink water moderately and consumption of water must be dictated by thirst; excessive intake of water leads to glaucoma and other health issues.

One must understand that most Indian foods/ fruits/ vegetables have enough water content. So, it is quite illogical to drink 6 to 8 bottles of water per day. All that is culled out of ancient wisdom of Ayurveda is backed by scientific evidence. The crux of the theme was driven home very well. Kudos to the team who put together this act in a fantastic manner with a simple but perfect costume.





Yoga Meet @ Dallas TX



A Yoga Meet was arranged on Oct 10th in Dallas TX by Mr. Shrigaur and Mr. Satya and it was attended by around 25 people with yoga background. The Chief Guests were Mr. A J Asok Kumar and Ms. Shantha Asok Kumar from S-VYASA family. Mr. Asok Kumar spoke on Introduction to SMET and yoga in general. Ms. Shantha Asok Kumar spoke on the effectiveness and success of SDM (Stop Diabetics Movement) and advanced pranayama. She also touched upon the facilities in Arogyadhama, Bengaluru.



Diwali celebrations and Gau Puja in Prashanti



Oct 11: CEO of Rheti Sports Management, Pvt. Ltd, Mr. Arun Pandey and his team visited S-VYASA



Oct 19: Opening Ceremony of Manasa Quarters in Prashanti



S-VYASA

Swami Vivekananda Yoga Anusandhana Samsthana
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Division of Yoga-Spirituality



VMAC-VTR

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

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

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

Similarly, Varaha Mihira made three great contributions in Jyotisha: Phala Jyotisha, Ganita (Maths) and Khagola (Astronomy) Jyotisha.

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

We seek your association and support for this New Research Dimension we have taken up in S-VYASA.

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