

# YOGA SUDHRA

A Monthly Journal of SVYASA (Deemed to be University)



## Personality Development Camp

*in Prashanti from 1<sup>st</sup> - 30<sup>th</sup> April 2023*

*in 3 Batches: 107<sup>th</sup>, 108<sup>th</sup> & 109<sup>th</sup>*

*About 400 Girls & Boys participated*



*During the recent visit to Prashanti - Mr. Sajjan Bhajanka  
Chairman, Century Ply Boards Ltd.*



# S-VYASA

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



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## Programs in **YOGA**

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MSc (Yoga)

YIC (Yoga Instructor's Course)

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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

# योगसंज्ञितम्

Vol.XXXIX No.5 May, 2023

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# EDITORIAL



## NIYANTRITA HRIDROGA BHARATA ABHIYAAN

2020

### YOGA FOR HEART CARE

*My dear Brothers and Sisters,*

The third cycle of NAAC inspection is scheduled and all preparations are going on to make the campus get set for the inspection. The 7 criteria of assessment are being addressed by the Peer team constituted by NAAC will be arriving on the 3rd for three days Prashanti Kutiram. Shruthi Mandir is being equipped with new floor carpets as also Posters, TVs, etc. to manifest the best of the East with that of the WEST by bringing out all dimensions of the VYASA movement and S-VYASA achievements from the beginning and especially since the last 2<sup>nd</sup> inspection was when we got A+. With the new more rigorous norms of NAAC, we hope to retain the same and possibly go a step further.

The pan India project of NMB is being continued to examine the Sustainability and reversibility of DM by Yoga over 5 to 10 years.

The NHB (Niyantrita Hrdroga Bharat) project for the control of Hypertension in India is taking shape. The top experts' teams at International and National levels have been constituted

and the rigorous design of the study is being planned to have the objective of getting the work published in NEJM also.

To make the whole design and all operations flawless the team is striving hard to make it the best. it will be the largest project with

1. PAN-INDIA prevalence study
2. Interventional study using Yoga for controlling Hypertension with about a year-long intervention
3. Sustainability and reversibility of Hypertension studies for 5 to 10 years

We have been able to involve AIIMS, Delhi, and many other AIIMS, as also the Apollo group for Hospitals, universities, etc. for the study. The latest study plan is attached herewith with its objective to contain the spread of Hypertension in the country by IAYT (Integrated Approach of Yoga Therapy).

■ *Dr H R Nagendra*



**Message from PM**



In his speech on international day of yoga on June 21st 2019, he gave a call to the yoga fraternity to

“work synergistically to free India from menace of hypertension and heart diseases”




**AIM**

To prevent and treat hypertension and heart diseases through yoga based lifestyle change

**PAN India**  
28 states and 9 union territories

Cardio Vascular disease Awareness, Education and Risk reduction programme through Yogic Management.



**TWIN OBJECTIVES**  
prevalence +intervention

1. prevalence of hypertension (HTN) and coronary artery disease (CAD) in all zones of India
2. To develop validated common yoga protocol for HTN & CAD
3. Prevention of Hypertension & coronary artery disease by risk reduction through Yoga based lifestyle and follow up for on year
4. Mechanism of action of Yogic management in heart care

**Steps**

1. Screening
2. Pre-Assessment
3. Intervention
4. Post-assessment
5. Data Entry

Integrated Yoga life style Module for Hypertension

**Life Style**  
DIET  
EXERCISE  
BAD HABITS  
STRESS



**Integrated Yoga Module for Hypertension**  
Preparatory Loosening and beathing practices

|   |   |
|---|---|
| <p><b>Loosening Practices</b></p> <ul style="list-style-type: none"> <li>▫ Wrist - Marj bandha shakti-kusaka (Forward &amp; backward, Rotative)</li> <li>▫ Back of hand - Karapratia</li> <li>▫ Shakti-kusaka (Up and Down)</li> <li>▫ Elbows - Kaphori shakti-kanaka</li> <li>▫ Neck - Gtira shakti-kusaka (Forward &amp; Backward, Side wise, Twisting)</li> <li>▫ Back - Kati shakti-kanaka</li> <li>▫ Knee bending and rotation</li> <li>▫ Toe bending</li> </ul> | <p><b>Breathing techniques</b></p> <p>Standing</p> <ul style="list-style-type: none"> <li>▫ Prasanta hasta swasah (Hands in and out breathing)</li> <li>▫ Uttkashita hasta swasah (Hands stretch breathing)</li> <li>▫ Ankle stretch breathing</li> </ul> <p>Sitting</p> <ul style="list-style-type: none"> <li>▫ Tiger Breathing</li> </ul> <p>Prone</p> <ul style="list-style-type: none"> <li>▫ Bhujagasana Breathing</li> </ul> <p>Quick Relaxation Technique (QRT)</p> |
|---|---|

**Integrated Yoga Module for Hypertension**  
Asanas, pranayama, meditation

|  |  |
|--|--|
| <p><b>Standing Asanas</b></p> <ul style="list-style-type: none"> <li>▫ Ardha-kati chakrasana (Lateral half wheel)</li> <li>▫ Kati Chakrasana</li> <li>▫ Ardha Chakrasana</li> <li>▫ Vrikshasana (Tree posture)</li> <li>▫ Trikonasana (Triangle posture)</li> </ul> <p><b>Sitting posture</b></p> <ul style="list-style-type: none"> <li>▫ Vakrasana (spinal twist)</li> <li>▫ Ardhanattasana</li> <li>▫ (Half spinal twist)</li> <li>▫ Vajrasana (diamond posture)</li> <li>▫ Gomukhasana</li> <li>▫ Shambhukasana</li> </ul> | <p><b>Prone posture</b></p> <ul style="list-style-type: none"> <li>▫ Bhujangasana (Serpent posture)</li> </ul> <p><b>Supine position</b></p> <ul style="list-style-type: none"> <li>▫ Setubandhasana</li> </ul> <p><b>Deep Relaxation Technique (DRT)</b></p> <p><b>Pranayama</b><br/>(6 breaths per min)</p> <ul style="list-style-type: none"> <li>▫ Sectional Breathing</li> <li>▫ Nadi-Suddhi Pranayama</li> <li>▫ Sitali Pranayama</li> <li>▫ Bhramari Pranayama</li> </ul> |
|--|--|

**METHOD**

International and national advisory committee will be formed --- for guidance at all stages.

**DESIGN**

**Phase 1:** Prevalence of HTN and CAD  
Stratified random cluster sampling technique.

**Phase 2:** Two armed prospective Multi Centered stratified

RCT on yoga-based lifestyle change program  
Validated protocol for hypertension and heart disease.

**SAMPLE SIZE**

- Screening--Five lakhs
- from 28 states and 9 UT's.
- 100 districts
- 4000-5000 population / district
- may identify about
- 10% CAD= 50,000 &
- 20% HTN= 100,000.

**Yoga volunteers**  
20/ district = 2000  
SRF =one per 2 dts.  
3 research associates.

# arogyadhama

Holistic Research Health Home



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by using the best of  
all Healthcare Systems

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- Yoga Therapy
- Ayurveda
- Naturopathy
- Physiotherapy
- Acupuncture  
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## ब्रह्मसूत्रम् (Brahmasūtram)

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



### ब्रह्मदृष्टिरुत्कर्षात् (ब्रह्मसूत्रम्-४-१-५)

Brahmadṛṣṭirutkarsāt (Brahmasūtram-4-1-5)

**Meaning:** (The symbol) is to be viewed as Brahman (and not in a reverse way)  
on account of the exaltation (of the symbol thereby).

The previous *Adhikarana* continues to engage the discussion on the method of contemplation of *Brahma* in varieties of objects, such as the mind, the sun, the eye, nature, etc. This particular *Adhikarana* provides a logical framework as to why the exaltation of *Brahma* on different *Pratika* (an image or a form – audio-visual dependent) would be the most appropriate method of contemplation and not bringing down the limitless *Brahma* to the limited forms.

All forms of verbal communication, namely Mantras, words, sentences, syllables, and sounds, represent absolute *Brahma* (the reality) directly or indirectly. The relation between the sound and the word is alike *Nara* and *Narayana*, *Pashu* and *Pashupati*, *Jivatma* and *Paramatma* which are very popular concepts in Tantric way of doing *Sadhana*. This context focuses on invoking almighty divinity in every article and particle. All articles and particles become miniature of the almighty for those who can invoke the divinity in everything. This is the essence of *Pratikopasana* (contemplation on the form or an image of worship, reverence, and respect). For any mother, the child is *Krishna* himself; for a carpenter the piece of wooden log is *Devata*. So-called scheduled cast and scheduled tribe in this country have an intense devotion to their practices which is superior to civilised ones without a doubt. Offering prayer to those *Devatas* fills the whole community with joy and pride. This is genuinely a *Pratika Upasana*. Different forms, animals, stones, names etc are the object of *Upasana*. Forgetting all limits and confinements, people

engage in festivities. *Upasanas* are the most affordable way of divine invocation. Pain and suffering will be forgotten in all these festivals. *Pratikopasanam* becomes very important for an ordinary person. The known and familiar things are elevated to the divine state; appreciation of divinity happens at ease for everyone irrespective of caste and creed. Abstract things will be made tangible so that even a common man can worship them. Purely abstract concepts cannot be worshipped because of the inability of some members of specific communities; therefore, sublimation of common things to a divine image or sound may assist the practice of human values organically. This whole process is also called *Sampat Upasana*. *Vipat Upasana* (contemplation of pain) also exists where the pains are considered a testing period of life. Here also sublimation of pain is exercised to practice acceptability of life as it comes. Obstacles are channelised as a means of sublimation.

Remembering and assuming the divine qualities of the *Pratika* (an image or a form of divinity), a *Sadhaka* can inherit the same within oneself. Therefore, image worship (*Mūrti Pūja*) has a special role in this nation's spiritual heritage.

To summarise the whole essence of this *Adhikarana*, it is the best practice that one should invoke the superior qualities of *Brahma* into the inferior or common images to sublimate oneself, instead of bringing down *Brahma* to the level of images or forms.

*to be continued...*



# S-VYASA

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



Division of Yoga-Spirituality



## VMAC-VTR

Varahamihira  
Advanced Centre of  
Vedic Technology  
Research

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

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

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

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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apply online & visit: [www.svyasa.edu.in](http://www.svyasa.edu.in)





# Yoga Bhāṣya Sampat Series

## Known Yogic Verse Lesser Known Traditional Insight! – 5

The following is a verse that is oft quoted to establish the importance of Prāṇāyāma.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।  
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥

*cale vāte calaṁ cittāṁ niścale niścalaṁ bhavet |  
yogī sthāṇutvamāpnoti tato vāyuṁ nirodhayet || 2.2 ||*

When the breath is agitated, the mind is also agitated. If the (breath) is still/ settled, the mind will also be settled/ still. A Yogin attains the state of Sthāṇu/ longevity one should regulate/restrain the breath.

### Insights from the Commentary

1) The very purpose of this verse is clarified by the commentator in the following insightful words

**Prāṇāyāma**  
*The Yogic Spirit  
of Investigation*

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



प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते - इति महदुक्तेः प्रयोजनाभावे  
प्रवृत्त्यभावात् प्राणायामप्रयोजनमाह - चले वाते इति

*prayojanam anuddiśya na mando'pi pravartate -  
iti mahadukteḥ prayojanābhāve pravṛttyabhāvāt  
prāṇāyāmaprayojanamāha - cale vāte iti*

“Without benefit even a dullard will not start any endeavor” so say the great people. Without purpose there is no commencement of endeavor. Hence the benefit of Prāṇāyāma is stated.

This verse gives an important guideline for Yoga practitioner. Yoga is a discipline that is full of worthwhile outcomes. If the outcome of any Yogic prescription is not evident, one has to enquire and investigate the benefit or outcome of the practice. This is the spirit of the Yogic



tradition. Nothing should be taken merely on the basis of belief alone. There is no place for superstition in Yoga. The benefit of each of the practice has to be explored textually and investigated by practice and research activity. This message is implied thorough this words. True to this Yogic spirit, the benefits of Prāṇāyāma is discussed in this verse.

2) योगी स्थाणुत्वमाप्नोति - *yogī sthāṇutvamāpnoti* - The yogi attains the state of Sthāṇu

In many talks and sessions on Yoga only the first two Padas of the verse is quoted and discussed i.e. चले वाते चलं चित्तं निश्चले निश्चलं भवेत् *cale vāte calaṇi cittāṇi niścale niścalaṇi bhavet*.

The Second half of the verse is seldom discussed and its connection with the first half is also not often explored. The Jyotsnā commentary addresses this omission. The following words in that regard is worth noting -

वाते चित्ते च निश्चले योगी स्थाणुत्वं दीर्घजीवित्वमिति यावत्, ईश्वत्वं प्राप्नोति

*vāte citte ca niścale yogī sthāṇutvaṇi dīrghajīvitvamiti yāvāt, īśvatvaṇi prāpnoti.*

When the breath and the mind are still, Sthāṇutva- long steady life (is attained). One attains the state of Íśa also.

It is clear from the above commentary that – both the breath and the mind should become steady. Breath

should not be seen merely serving the cause of the breath alone, it impacts the mind also. And these two in turn serve the purpose of leading a Yogi to Sthāṇutva. Sthāṇu in general means a pillar or a post that is unmoving. But it is the Jyotsnā commentary that makes the two fold meaning of the term explicit in the given context.

Sthāṇutva – a) steady long life b) Íśa or Lord Śiva.

The śabdakalpadruma (dictionary) confirms the first meaning (stable/ steady) to the word Sthāṇu<sup>1</sup> and the amarakośa validates that Sthāṇu also refers to Íśa (व्योमकेशो भवो भीमः स्थाणू रुद्र उमापतिः *vyomakeśo bhavo bhīmaḥ sthāṇū rudra umāpatiḥ* 1.1.34). That Prāṇāyāma leads to Śivabhava and grants longevity is known only through the Jyotsnā commentary.

### Conclusion

Thus it could be seen that the insights -

- The Yogic spirit of investigation of the benefits of practices of Yoga
- The need to attain stillness of both the mind and the breath
- two-fold benefit of Prāṇāyāma – Longevity and attainment of Íśa bhava have emerged from the reservoir of Yogic insights – Yoga Bhāṣya Sampat.

1 <https://tinyurl.com/2zdupsfy>



**Mr. Prasada Rao,**  
Journalist and Yoga  
Practitioner from  
Hyderabad visited  
Prashanti Kutiram on  
24<sup>th</sup> April, 2023 for  
writing an exclusive  
article in Telugu about  
the Glory of Yoga  
practice at S-VYASA.





# Colors and Chakras

## Introduction to Chakras

Chakra is a Sanskrit word meaning "wheel" or "disc". The seven chakras, located along the central axis of the body, correspond to the major nerve ganglia branching out from the spine. Each chakra has a color based on the concept that the energy vibrating through each centre has a different wavelength or quality of light.

## Relation of Light with the Human body

Light (sunlight) enters the body through the eyes and skin, and is responsible for turning on the brain and the body. The sunlight (a blend of seven colors) is responsible for different kinds of hormone release. It helps trigger the hypothalamus, which regulates all life-sustaining bodily functions, the autonomic nervous system, the

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



endocrine system, and the pituitary (the body's master gland).

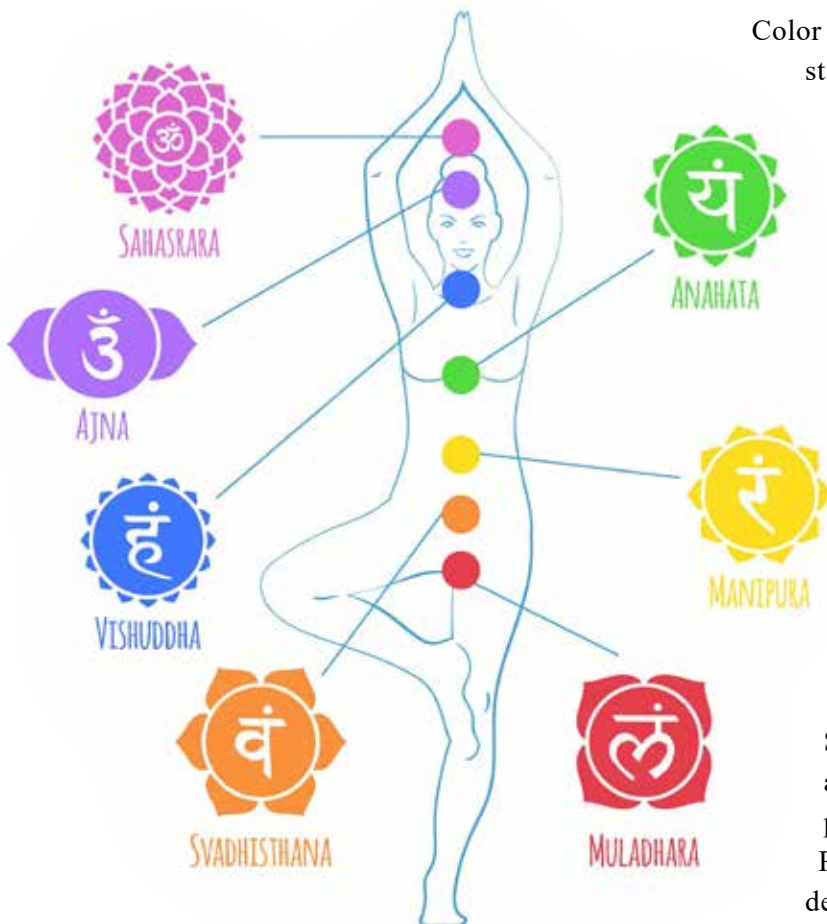
The hypothalamus helps the pineal gland release melatonin. This necessary hormone, which affects every cell in the body, is directly related to light, darkness, colors, and the Earth's electromagnetic field. It turns on each cell's internal activities, allowing them to harmonize with each other and nature. The pineal gland is considered the "light meter," as it connects us with our inner being and the environment.

## Colors and Human Body

Color is a quantum state of matter. These quantum states are linked with each other via 'gluons' and form intermediary energy fields known as 'quarks'. Quarks, if condensed, produce bosons, a fifth state of matter. The human body is basically composed of colors. The body is stimulated by colors and colors are responsible for the correct functioning of various systems that function in the body. Colors are known to influence the behavior and brains of people. Colors can heal disorders generated by stress. Every color has a different effect on the human mind.

## Importance of Sunlight Therapy from Vedas

Since Vedic times, people have praised the Sun God in the form of light and energy. There are almost five entire hymns of the Rksamhitā praising the Sun God. According to the Rigveda, the Sun (Surya) is the main celestial deity, illuminating the world. He is also named





| Time Period                | Scientist name      | Their discovery  |
|----------------------------|---------------------|--|
| A.D 980                    | Ibn Sina (Avicenna) | Brought up the concept of warming (stimulation) and cooling colors (relaxation).   |
| 6 <sup>th</sup> century BC | Orpheus             | Used vibrational medicine of color and light as a mode of healing  |
| Middle Ages in 1493        | Paracelsus          | Reintroduced the color philosophy and used color with music and herbs as a complementary medicine.   |
| 1666                       | Sir Isaac Newton    | Formed a wheel of colors that is harmonious together, and other colors that might clash.   |
| 1803-1881                  | Edwin Burr Babbitt  | Revealed stimulatory effect of red color on blood, soothing effect of violet/blue to be used as anti-inflammatory and yellow/ orange as laxative. He developed various devices, including a special cabinet called a thermolume. He has used both direct and indirect methods of color treatment.  |
| 1911                       | Dinshah Ghadiali    | <b>Developed a</b> theory of how colors relate to human physiology. For example, oxygen, hydrogen, nitrogen, and carbon, the elements that make up 97% of the body, are associated with blue, red, green, and yellow, respectively. In a healthy person, these colors are balanced, but become imbalanced during illness. He called his color-therapy system as Spectro-Chrome therapy, a method of healing using attuned color waves. |
| 1991                       | Dr. Harrah Conforth | Applied color and light to facilitate whole Brain synchronization  |
| 1997                       | Dr. Ott             | Evaluated the effect of chromo therapy at the DNA level  |

as Puṣā (nurturing power), Mitra (the protector), and Savitā (giver of power and inspiration).

In the 1/191/10<sup>th</sup> hymn in the Ṛgveda, the Sun is called the antidote for diseases. The Sun is praised as "sūryaḥ kṛṇatu bheṣajam", meaning "let the Sun god cure us", to enjoy longevity and freedom from disease. The healing qualities of the Sun are described everywhere in the Vedas.

Rig Veda (8:72:16) says: "*Adhukshat pipyushimisham urjam saptapadimarih Suryasya sapta rashmibhih*". It means that the seven different colors of rays emitting from the sun will give off seven different energies. Sun temples built in Konark, etc., and other places in India are seen with seven-colored horse chariots. The Prasnopanishad states the sun is "*Prānah prajānām*", the life of all living bodies. The Matsya Purana clearly states that the sun protects our health: "*Arogyam bhaskaraadichcheth*".

The Atharvana Veda (book I, hymn 22, book VI, hymn 83, book IX, hymn 8) has spoken about the

importance of sun ray therapy and its role in the prevention of disease and in the process of life enrichment. The sun has been called the "Giver of Healing". It is believed that exposing oneself to the orange and red colors of the rising sun heals many common diseases, increases bodily health, improves intelligence, and enhances happiness in one's life.

In the Atharvaveda 1/22, Sunray therapy in indirect forms or artificial methods is mentioned to cure many diseases. Sunrays are filtered with colored glass or cloth at different times of the day according to the condition of the body. There is a prescription to drink milk, water, etc. beverages kept in the sunlight in vessels of red and orange-colored glass, etc. Similarly, in the 6/83 hymn of the Atharvaveda, it has been indicated to consume food items cooked in solar energy to destroy the toxins of goitre glands found in the blood for blood purification.

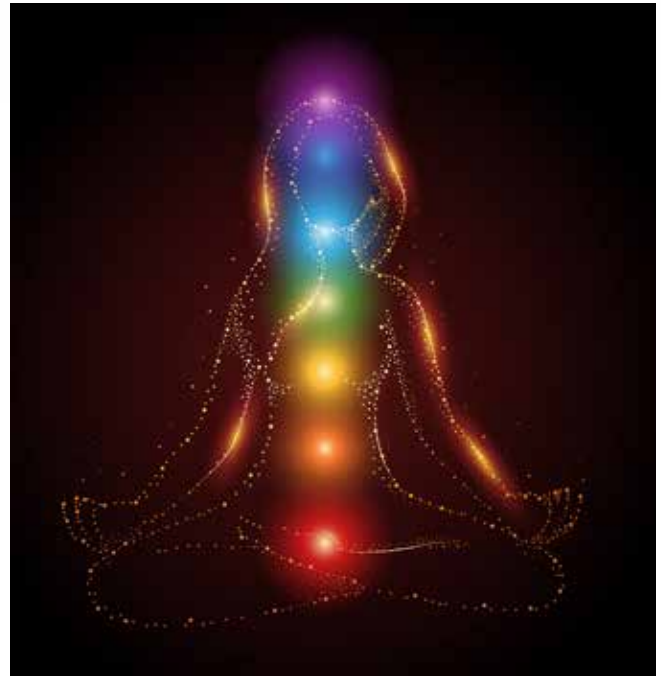
It is said in the Yajñamīmāṃsā, with the practice of sūrya –sacrifice, human beings can eliminate their sins and get the desired fruits. The concept of offering



*Surya Arghya* has existed for thousands of years in India. Health issues related to the skin (ringworm, scabies, itching) and problems like meningitis, fever, colic, and decay. The Atharvavedic hymn 9/8 mentions the power of the sun to destroy the poisons of almost all diseases. In the Vāstuśāstra, it has been emphasized on this principle, that buildings and houses should be constructed in which sunlight is possible from all around.

## Chromo Therapy (Color Therapy)

Chromo therapy is a narrow band in the cosmic electromagnetic energy spectrum, known to humans as the visible color spectrum, used to cure diseases. It is composed of reds, greens, and blues and their combined derivatives, producing the perceivable colors that fall between the ultraviolet and infrared ranges of energy or vibrations. Light is energy, and the phenomenon of color is a product of the interaction of energy and matter. Visible light can be broken down into numerous electromagnetic frequencies, and frequency relates to a color of the rainbow: red, orange, yellow, green, blue, indigo, violet, and all the vibrations thereof, which have an effect on both physical as well as etheric bodies. When these colors are selectively applied to impaired organs or life systems, they provide the necessary healing energy required by the body. Colors generate electrical



impulses and magnetic currents, or fields of energy, that are prime activators of the biochemical and hormonal processes in the human body.

## History of Color Medicine

The history of color medicine is as old as that of any other medicine. Phototherapy (light therapy) was practiced in ancient Egypt, Greece, China, and India. Color has been investigated as a medicine since 2000 BC. Table 1 below briefly summarizes a few examples

**Table 2: Based on Guna- Color classification**

| Guna   | Color                             | Effect                             |
|--------|-----------------------------------|------------------------------------|
| Sattva | White, gold violets, and blues    | balance, peace, happiness          |
| Rajas  | Yellow, orange, purple, and reds. | stimulating and promoting activity |
| Tamas  | Dark browns, blacks, and greys    | promotes dullness and heaviness    |

**Table 3: Tridosha and their colors**

| Dosha                 | Nature                                  | Type of Color                                 | Colors  |
|-----------------------|---|---|---|
| Vata (Air & Ether)    | Sharp, clear, cold, light, dry, & airy. | warm and energetic colors                     | Soft and pale colors like red, orange, yellow or even white |
| Pitta (Fire & Water)  | Hot, moist, sharp, and in excess, dry   | Cold and pale calming, colors                 | blue and light blue colors                                  |
| Kapha (Earth & Water) | Cool, moist, smooth, dense, and heavy.  | arid, warm, stimulating and energizing colors | red and yellow  |

**Table 4: Seven chakras and Seven colors with their healing benefits**

| Chakras                   | Color  | Properties  | Doshic Effect   | Healing Benefits  |
|---------------------------|--------|---|---|---|
| Muladhara/<br>Root        | Red    | warmth,<br>energy and<br>stimulation                              | Best for <i>Kapha</i> ;<br>aggravates<br><i>pitta</i> , and pinks<br>(mild red) are<br>balancing for<br><i>Vata</i> . | Benefits the circulation & nervous systems.<br>Stimulate the automatic nervous and circulatory<br>systems. Increases blood and its flow to brain.<br>Heightens the blood pressure. Stimulates<br>ovulation and menstruation. Releases stiffness and<br>constriction in the body   |
| Svadhithana/<br>Sacral    | Orange | warm,<br>cheering,<br>and non-<br>constricting                    | Balances <i>Vata</i><br>and <i>Kapha</i> , is<br>neutral to <i>pitta</i> .  | Eliminates localized fat, improves energy. Relieves<br>cramps and convulsions in all parts of the body.<br>Reduces menstrual cramps. Stimulates creativity,<br>assimilates new ideas and possibilities.   |
| Manipura/<br>Solar plexus | Yellow | Strengthening<br>properties.<br>Stimulates<br>higher<br>mentality | Balances <i>Vata</i><br>and <i>Kapha</i> ;<br>aggravates <i>pitta</i><br>in excess.                                   | Improves skin quality, Increases assimilation<br>and appetite. Stimulates and strengthens nervous<br>system. Help eliminate calcium and lime deposits.<br>Strengthened heart resulting in better circulation.<br>Helpful for psychic burnout and increases lust for<br>life.  |
| Anahata/ Heart            | Green  | A soothing<br>color of<br>nature,<br>harmony<br>and balance       | Balances all<br>three <i>doshas</i> .   | Acts as antiseptic. Stimulate the brain and the<br>digestive system. Useful for treatment for burns,<br>bruises, cuts and blood clots. Relaxes nerves,<br>provides energy for body cleanliness and improves<br>circulation  |
| Vishuddha/<br>Throat      | Blue   | A healing<br>color with<br>antiseptic<br>properties               | Balances <i>pitta</i> ,<br>aggravates <i>Vata</i><br>and <i>Kapha</i> .   | Blue is associated with the throat, thyroid,<br>parathyroid, lungs and mouth. Acts as a bactericide.<br>Anti-irritation, anti-stress, anti-itching. Cools down<br>the inflammation. Lubricates joints and connective<br>tissue. Relaxes and calms the muscles. Useful for<br>problems associated with speech, communication,<br>or the throat                         |
| Ajna/ Third<br>Eye        | Indigo | Purifier  | Balances kapha<br>and vata dosha  | Purifies the circulatory system as a coagulant<br>and analgesic. Ear, eye, sinus, throat and nasal<br>problems. Acts as both analgesic and antibiotic. A<br>strong sedative for inducing deep sleep.  |
| Sahasrara/<br>Crown       | Violet | Color of<br>transformation  | benefits pitta,<br>purple benefits<br>vata and kapha  | Relaxes the nerves and lymphatic system. Helps<br>to heal infections and inflammations. Stimulate<br>hormonal activity. Overall immune enhancer. Violet<br>may act as an antibiotic, helping to destroy harmful<br>organisms. Deep, restful sleep. Can bring spiritual<br>insights, soothes mental and emotional stress,<br>desensitizes pain and detoxifies the body |
|                           | White  | Balance and<br>Harmony.<br>Color of all<br>colors                 | best for <i>pitta</i><br>and <i>Kapha</i> ,<br>but its use can<br>aggravate <i>Vata</i>                               | Accelerates every healing process and raises the<br>vibration of one's consciousness and the body   |



of color medicine existing in different time periods.

In the hermetic traditions, the Egyptians used sunlight as well as color for healing. The ancient Egyptians and Greeks used colored minerals, stones, crystals, salves, and dyes as remedies and painted treatment sanctuaries in various shades of colors. In ancient Greece, the physical nature of color was dominant. Color was intrinsic to healing, which involved restoring balance. In the Indian Ayurvedic system, the physician Charaka, of the sixth century BC, recommended sunlight to treat a variety of diseases. Colors in Ayurveda are classified based on their quality (gunas) and tridoshas, as respectively mentioned in tables 2 and 3.

## Colors and Chakras

Each of the 7 colors (VIBGYOR) relates to one of the 7 main chakras. Chromo therapy works to adjust or re-align the energy balance in each of the chakras. The seven colors of the rainbow are related to the seven chakras of the body. Colors help in creating this balance of chakras, thereby providing good health and a healing effect. According to Ghadiali, particular color vibrations help to reintroduce the appropriate biochemical elements in the body, which he referred to as "color chemistry".

According to Klotsche, color medicine not only heals the diseased frequency of the body but also introduces actual chemical elements or vibrations into the body in a non-toxic form. Takkata discovered that 'Color ray frequency changes in the atmosphere arising from the sunspots really affect the flocculation index of human blood albumin, resulting in changes in menstrual cycles'.

Ott emphasized that different lights affect different enzymatic reactions for healing purposes. Each chakra energizes and sustains certain organs. The balance of the seven chakras activates healing by transmitting energy to the electromagnetic field around the body. Color therapy involves working with color in each of the chakras to help balance energy and maintain health and well-being, as mentioned in the below Table 4.

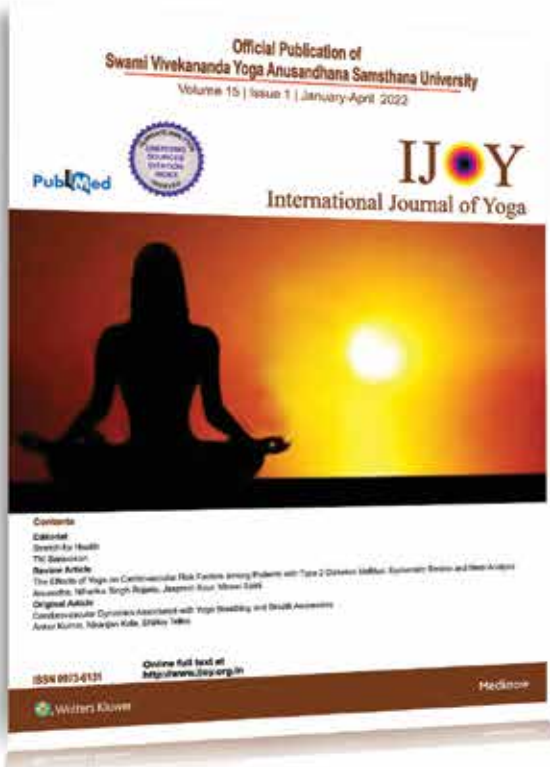
In conclusion, this article attempts to bring out the significance of sunlight, its blend of seven colors, and its healing benefits. Sun ray therapy and color therapy has been emphasized since Vedic times. Each of the 7 colors (VIBGYOR) relates to one of the 7 main chakras. Chromo therapy works to adjust or re-align the energy balance in each of the chakras. Colors as medicine not only heals the diseased frequency of the body but also helps restore balance, harmony, health and well-being.

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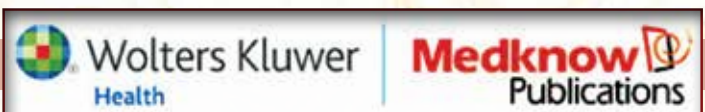
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# Add on Yoga Therapy Modulates Immune Complement Pathway in Depression

## Background

Over the years, our mental health has been most affected by advances in lifestyle and growing technology. Encountering with pressure at work, home and societal crimes has resulted in disturbances in the person's ability to control and regulate the brain functioning. Anxiety about exposure to activities such as competitive lifestyle, work at home, disturbance in the relationship and exposure to communicable infections, including coronavirus and environmental pollution and many other changes have been associated with our thoughts and emotions. These external environmental factors modify our brain functioning mainly mental, emotional, and behavioral. Disturbed mental health which includes a person's thoughts, feelings, behavior or mood is termed Psychiatric disorder and branch of medicine

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called Psychiatry. Among the top listed mental disorders such as schizophrenia, bipolar, post-traumatic stress disorder, dementia, phobias and panic disorders listed in Figure.1, anxiety and depression are the majorly prevalent among the psychiatric illnesses. The most commonly used term by people when they are sad is I am depressed.

Sadness prolonged for weeks then it becomes part of depressive symptoms. The term depression means a person feeling low, worthlessness, lack of ability to focus, forgetfulness, sleeping abnormalities, loss of appetite, and in extreme cases suicidal thoughts. Psychiatric consultation is must if these symptoms last longer than 2 weeks.

Etiological models of depression are influenced by diet, stress, hypothalamic pituitary axis (HPA) and immune abnormalities including inflammation (Figure.2). Recent studies on immune dysregulation in depression suggest the complement system mediated inflammatory pathogenesis [1, 2]. The complement system consists of 3 pathways classical, lectin & alternative which is segment of innate immune response with a total of 30 proteins. Classical pathway involves protein C1 complex



Fig 1: Mental Health disorders



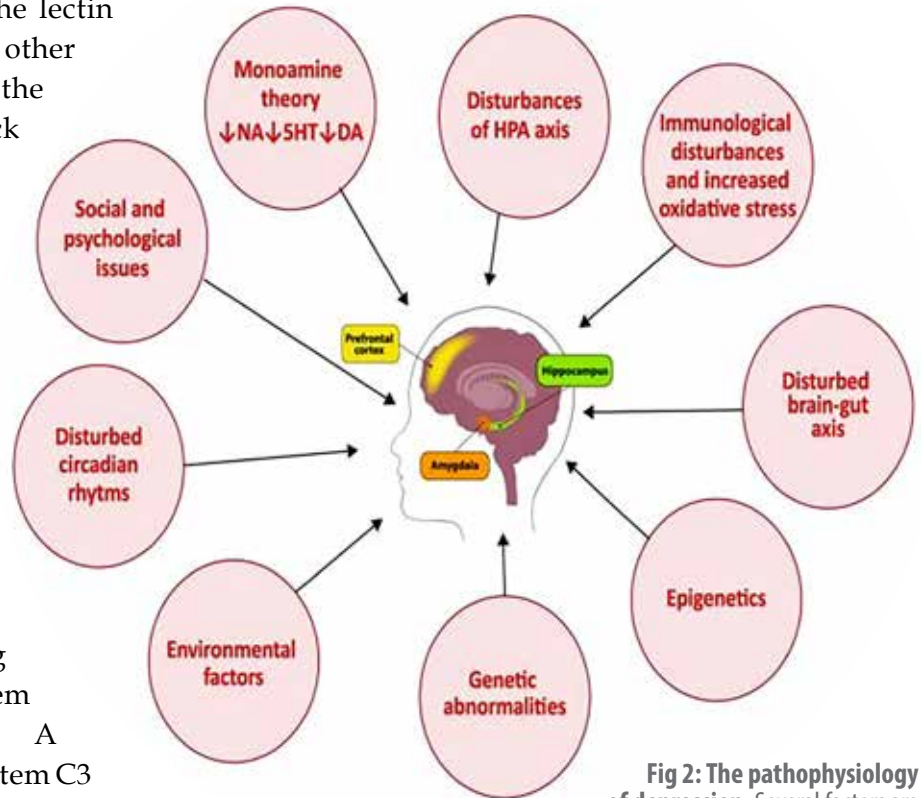
consist of C1q, C1r & C1s. The lectin and alternative are the other two pathways resulting in the formation of membrane attack complex, leading to lysis of the target surface.

### Immune Complement Pathway Mediated Neuroinflammation Model in Depression

Brain development and functioning includes synaptic pruning. Evidences suggest synaptic pruning involves complement system associated phagocytosis. A component of complement system C3 links synapses for removal in microglia. Studies have shown loss of synapses in central nervous system mediated by activated complement system leading to cognitive impairments. Stress induced animal models have shown increased C3 levels in the prefrontal cortex region. In depression the possible pathway involved is environmental stressors at periphery and central nervous system might activate immune complement pathway. The components of complement pathway further activate microglia and astrocytes (immune cells in brain) leading to neuroinflammation (Figure.3).

### Challenges in Treating Depression

Depression is treatable, though the most effective treatments vary from person to person, depending on the specificity and the scope and severity of the symptoms. However, treatment with medications for clinical symptoms of depression may not be helpful for all the patients and for a considerable number (> 50%) turn to be partial responders or non-



**Fig 2: The pathophysiology of depression.** Several factors are associated with brain system mainly prefrontal cortex and limbic system leading to depressive symptoms

responders. Review of literature focusing on non-responders suggests that the key component in the pathogenesis of depression might be due to neuroinflammation. Growing body of evidences from experimental and clinical studies suggest pressing need to establish adjunctive modality that might help in significant reduction in clinical symptoms. Yoga emerged as an alternative and complement therapeutic way to help in improving with clinical symptoms of depression [3, 4]. This notion has been supported by multiple studies, demonstrating modulatory effects of yoga on various systems and components. It has shown to improve autonomic function, brain gamma-aminobutyric acid (GABA) levels and decrease stress hormone levels [5, 6]. Studies on GABA neurotransmitter showed significant positive correlation with mood and decreased anxiety levels [5]. It is evident that inflammation recognized as a predominant etiological construct of depression in recent years.

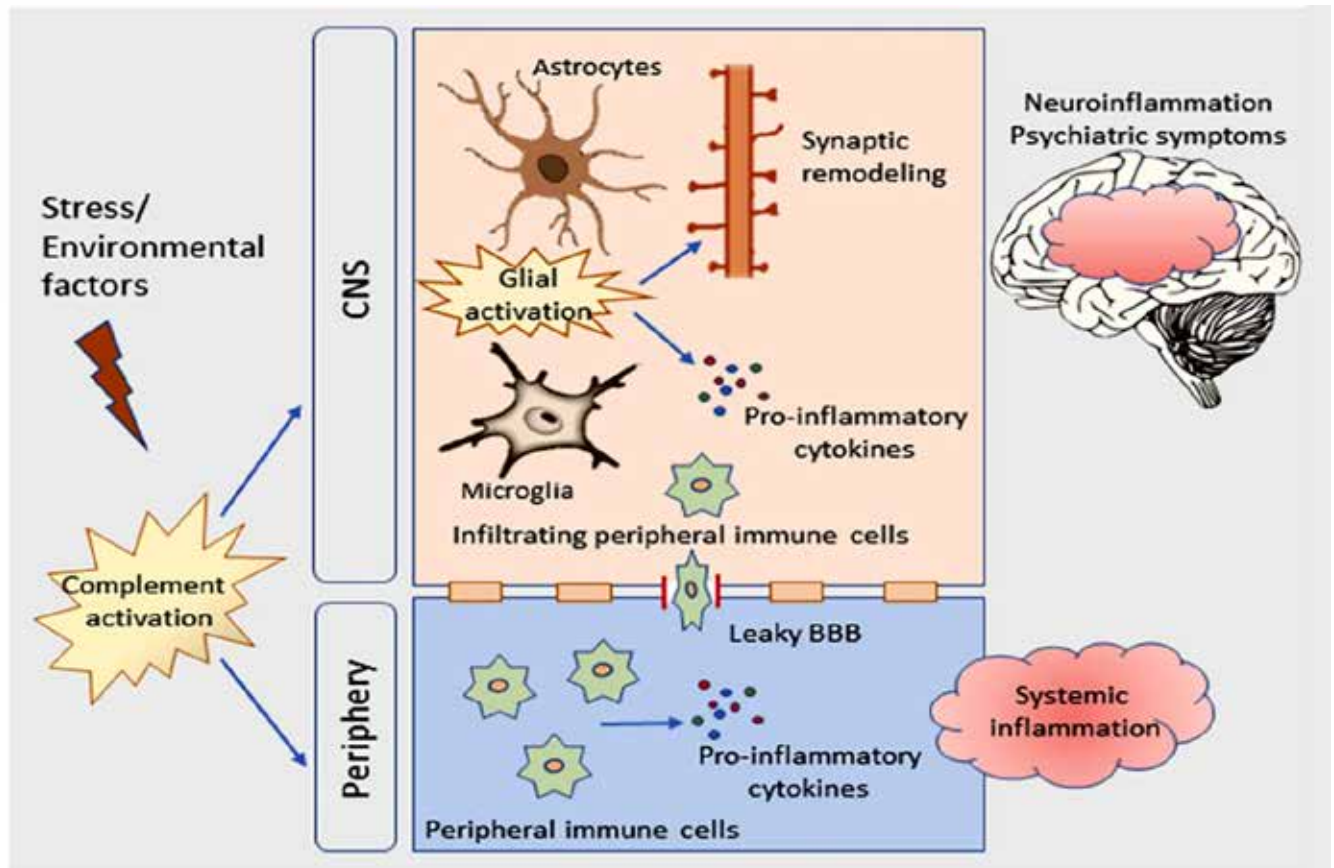


Fig 3: The possible role of activated complement pathway in stressful environment leading to neuroinflammation and further contributing to depressive symptoms.

## Impact of Yoga Modulating Depressive Symptoms

Evidences have shown yoga as a potential treatment approach in several complement system mediated chronic inflammatory conditions [7, 8]. Recent studies emphasize on yoga as a supportive and replacement therapeutic approach to reduce clinical symptoms of depression. Our previous study is the earliest to show the effect of 12 weeks add-on yoga intervention down-regulating the complement pathway component C1q in depression [9]. Theoretically, depression involves synaptic dysfunction and components of complement system are crucially involved in synaptic pruning [10]. There is only one study that has shown significant reduction in blood IL-6 levels in depression patients undergoing hatha yoga [11]. Taken together these evidences clearly indicate yoga therapy via immune pathways modulates synaptic plasticity and reduces clinical symptoms of depression.

## Conclusion

In conclusion complement system has been implicated in the pathophysiology of depression. However, future studies need to delineate the key molecular mechanisms of complement system mediated neuro-immune crosstalk leading to neuroinflammation and the impressive role of yoga in depression.

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S-VYASA recently signed a **MoU with Cortiqa Helath Private Limited, Bangalore** on 20<sup>th</sup> April, 2023. Dr. Ramesh M N, Dean of Academics & Dr. Manjunath N K, Director of Anvesana will be coordinating the research activities between the two institutions.



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# Personality Development Camp PDC: A Crown Jewel



S-VYASA Yoga University wears a glittery crown and one of the crown jewels in that is PDC. In line with the vision and mission of the organization, Personality Development Camp (PDC) was conceived with futuristic ideas. The much sought after course is quite popular among the teenagers as the course is designed for the relevant age group so as to catch them young!

As is the practice for many years, this year too over four hundred children between the

age group of 10 and 15 years enrolled in three different batches, conducted under the guidance of Pujya Guru ji, Dr. H R Nagendra ji, duly coordinated by Mr. Mukesh Krishnan and his team. All the relevant information can be found in the attachment.

The children were introduced to a gamut of yogic techniques, meditation. Pranayama, creative arts, Yogic games, story sessions and three sessions of quiz (aptly titled Avial Quiz and Cricket Quiz).

### Batch details are mentioned below



| Batch                       | Duration  | No. of Girls | No. of Boys | Total |
|-----------------------------|---|--------------|-------------|-------|
| 1 <sup>st</sup> Batch (107) | 1 <sup>st</sup> - 10 <sup>th</sup> April, 2023  | 30           | 58          | 88    |
| 2 <sup>nd</sup> Batch (108) | 11 <sup>th</sup> - 20 <sup>th</sup> April, 2023 | 61           | 77          | 138   |
| 3 <sup>rd</sup> Batch (109) | 21 <sup>st</sup> - 30 <sup>th</sup> April, 2023 | 69           | 93          | 162   |



The basic needs of the children concerning healthy food served on time and accommodation for a ten days' stay were taken care of. The children were taken for a fabulous one-day outing to Bannerghatta National Park, where they tuned in with nature in proximity to the wild life! Due care was taken on safety aspects.

By and large, it was a great learning experience for everyone who dived deeply into this initiative.

The children who took part in the camp were more than happy and excited as they loved the ambience of Prashanti Kutiram, a home away from home.

With this glimpse into the world of yoga, we do expect the children to return to Prashanti after a few years for enrolment in YIC (Yoga Instructor's Course), a 30-day residential program.

Our aim is to take YOGA to every home and to every heart so that in course of time, Vyasa's initiatives will help lay a strong foundation to build a nation of healthy and happy individuals who will be the torch bearers to this world.

Mother India, indeed, is the light to the world!

### Finally, what is the takeaway?

1. Sheer joy of being with young and bouncing energy.
2. Great learning experience which was mutual.
3. Glimpse into the world of yoga
4. The team of adults revisited their childhood.
5. Moving away from the comfort zone of homes and finding another home, sweet home.







# Yogi Vivekananda - 23

Yogi commands body and mind. Yogis are capable of commanding death as well. Time, place and nature of death are at the disposal of yogis.

In the Mahabharata, Devavrata is the only son of Shantanu Maharaj, King of Hastinapur. This king Shantanu, falls in love with a girl called Satyawati, belonging to the fisherman community. The proposal for marriage is duly made by the elders. But the father of the bride lays a condition for the marriage. The condition is that, the son of Satyawati should become the king of Hastinapur. This condition is not agreeable to Shantanu Maharaj. Therefore, the king is love-sick. Day after day he is becoming gloomier and gloomier. This state of father's depression is noticed by Devavrata. He decides to know the cause and remedy for the situation. Devavrata proceeds to the bride's father and promises to fulfil the condition. Then, the bride's father says that there may be a claim to the throne by the children of Devavrata. To fulfil the desire of his parent, Devavrata takes the vow of celibacy. It is an expression of Devavrata's stern determination. The moment the vow is pronounced, flowers of appreciation shower on him with the

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*S-VYASA*

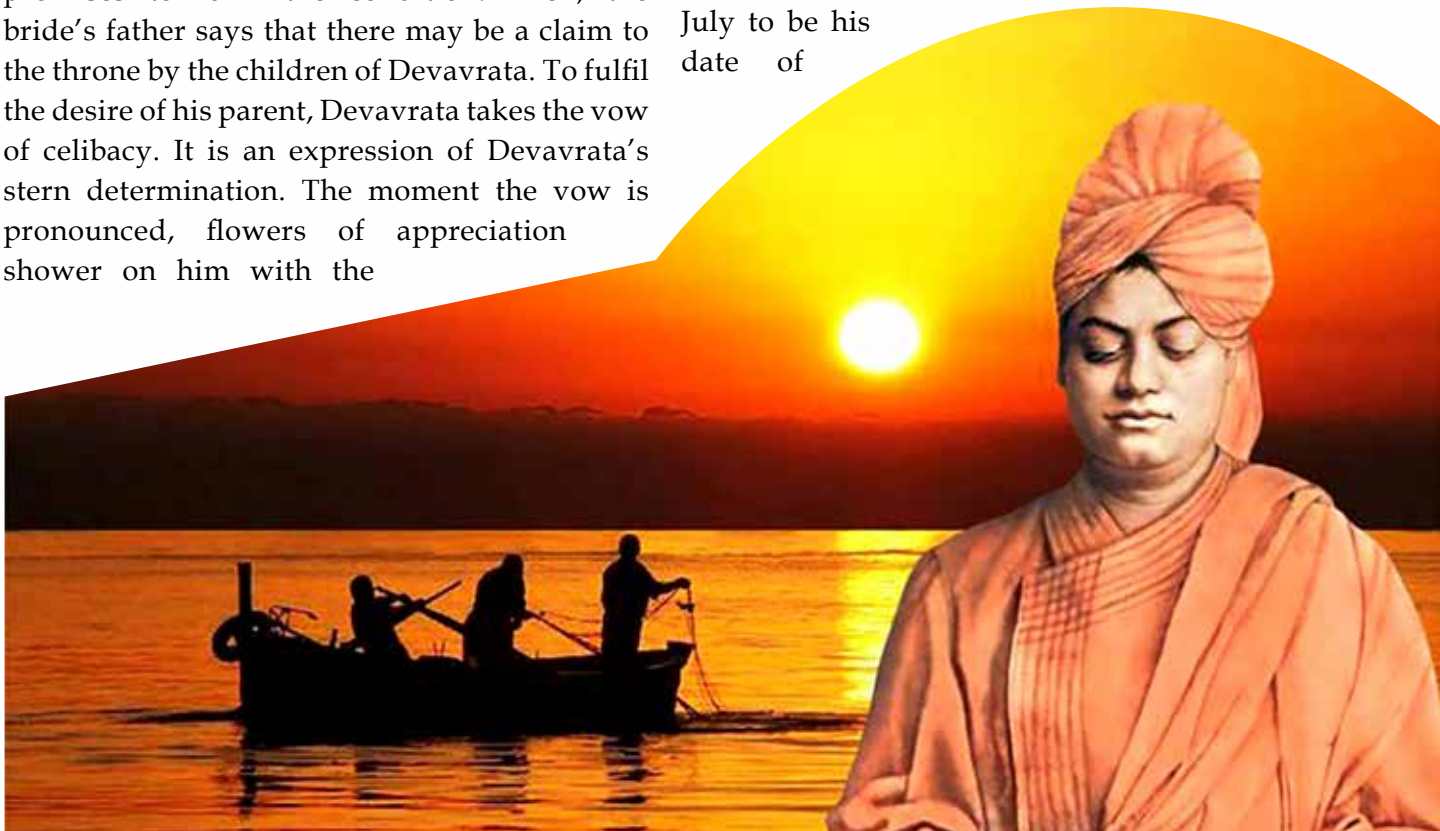


reverberating name "Bhishma".

Shantanu is immensely pleased with the son's love for him and the determined vow. Therefore, he blesses him with "death at will".

Bhishma has total control of his senses. The body-mind-intellect equipment is subservient to his will power. In other words, Bhishma is a person of very strong will power. He is a Raja yogi; therefore, nobody can take an upper hand including death. Nothing is impossible to a yogi.

Swami Vivekananda is a person of strict celibacy. He has his senses always under control. Therefore, he is able to command death. Infact he has chosen 4th of July to be his date of





death. Bringing everything under his control on that day, he invites death and drops the body.

Shri Ramakrishna Paramhansa the master of swami Vivekananda is also a great yogi. He has sublimated his senses. He too has death at his command. He has chosen a particular day and time for his liberation from the body.

Any person who has the strongest will power and absolute control over the mind acquires the ability to drop the body at will. Even in the worldly pursuits, nothing is impossible. Invincible will, unconquerable courage and fearlessness are the traits of a yogi. Swami Vivekananda is a great yogi. In him all the four yogas are rolled into one. Therefore, he is able to command death.

It is not impossible for us to practice yoga. We too can attain mastery over the senses and mind.

For that we have to observe strict discipline. There are three types of discipline. They are discipline of time, discipline of place and discipline of procedure. These three disciplines are applicable in worldly life and in yoga sadhana. Have a place for everything and have everything in its place immediately, is physical and psychological discipline. Have a time and have everything in that time is both material discipline and spiritual discipline. Have a procedure for every activity both in worldly pursuits and spiritual sadhana. If we can meticulously observe the proposed discipline, we are sure to gain complete control over time, space and causation. This leads to the total command over our minds. When we are able to get that total will power, everything becomes possible. Death will be at our command. We will not be afraid of death. Perhaps death will be afraid of us.



YIC (Yoga Instructor's Course) Batch - 238, Apr 2023



The Special Havan was performed on 15<sup>th</sup> April, 2023, Dr. H R Nagendra Ji, Hon'ble Chancellor of S-VYASA, Mr. Sajjan Bhajanka, Chairman, Century Ply Boards Ltd. along his wife, Dr. Amit Kumar Singh, CMO, Arogyadhama & other people were present.





TSYNM, S-VYASA, recently signed a MoU with Dr. Chandramma Dayananda Sagar Institute of Medical Education and Research (CDSIMER) on 20<sup>th</sup> April, 2023. Dr. Apar Saoji, Principal, TSYNM will be coordinating the collaborative activities with CDSIMER.

## PDC Camp in VYASA Delhi Centre

New Delhi: Personality Development Camp (PDC) for Kids organised herein VYASA Delhi Centre, situated in Q4, Hauzkhas Enclave.

The camp was scheduled for 3 months, from this Feb to April. Every Saturday and Sundays the campus were conducted from 9:30 am to 12:30 pm.

15 Children of the age group, 8-13 years participated from the different areas of Delhi.



For the 1<sup>st</sup> month the theme was Yoga for IQ Development, 2<sup>nd</sup> month Yoga for Creativity and for the 3<sup>rd</sup> month Yoga for Physical Stamina Development.

In the camp children learnt Asana, Pranayam, Kriyas (Trataka, Jala Neti), Krida Yoga, Creative Sessions, Devotional Songs, Patriotic Songs and Sanskrit Shloka Chanting.





# Health and Wellness Group of G20 Facilitators Meeting at S-VYASA Deemed to be University



A Delegation of Health and Wellness Group of G20 Facilitators with the Chancellor, Dr. H R Nagendra and other Officials of S-VYASA

India holds the Presidency of the G20 from December 1, 2022 to November 30, 2023 with a noble theme **“Vasudhaiva Kutumbakam”** - *Maha Upanishad*: **“One Earth · One Family · One Future”**. Essentially, the theme affirms the value of all life – human, animal, plant, and microorganisms – and their interconnectedness on the planet Earth and in the wider universe.

On account of G20, Health and Wellness Group of G20 Facilitators Meeting was held on 09 March 2023 at S-VYASA Deemed to be University, Bangalore. The meeting was chaired by Hon’ble Chancellor of S-VYASA, Padma Shri. Dr. H R Nagendra. In his presidential address Dr Nagendra, elaborated on the importance of Indian traditional knowledge systems such as





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Yoga and Ayurveda intervention in developing inclusive and integrative medicinal practices for health and wellness. Also reiterated on the need for encouraging and supporting the start-up ideas and promotion of new generation entrepreneurs in this sector.

The expert committee has drafted a calendar of events and an executive model for the same. Among which, primarily three major events are scheduled

- **Event 1:** Health for Artisans, Cultural people and artists, using integrated treatment (July 2023) by Dr Smitha Ranganathan
- **Event 2:** HEALTH FOR ALL (August 2023) by Dr Usha Manjunath (Director, IIHMR) and team
- **Event 3:** Health & Wellness for Women using Ayurveda, Yoga and Naturopathy led by Women 20 team.

The key members present in the meeting include Dr. Manjunath Sharma, Pro-Vice Chancellor and Director R&D, Prof. S Siva Sankara Sai, Registrar, Dr. Vasudeva Vaidya - Deputy Registrar, Dr. Amaranadha Reddy, Mr. Ramesh



Venkatraman, Mr. Saravanan Sundramurthy, Mr. B C Datta, Mr. Surayanarayana, Mr. R Vijaya Prasad, Dr. Nagaraj Hegde, Mr. Piyush Kumar, Mr. Sachin S Bhat, Mr. Subramanya Desai, Ms. Bhuvana Mouli, Ms. Sripriya Sridar Acharya, Ms. Susheela Mahesh, Dr. Deepashree, Dr. Usha Manjunath, Dr. Smitha Ranganathan.

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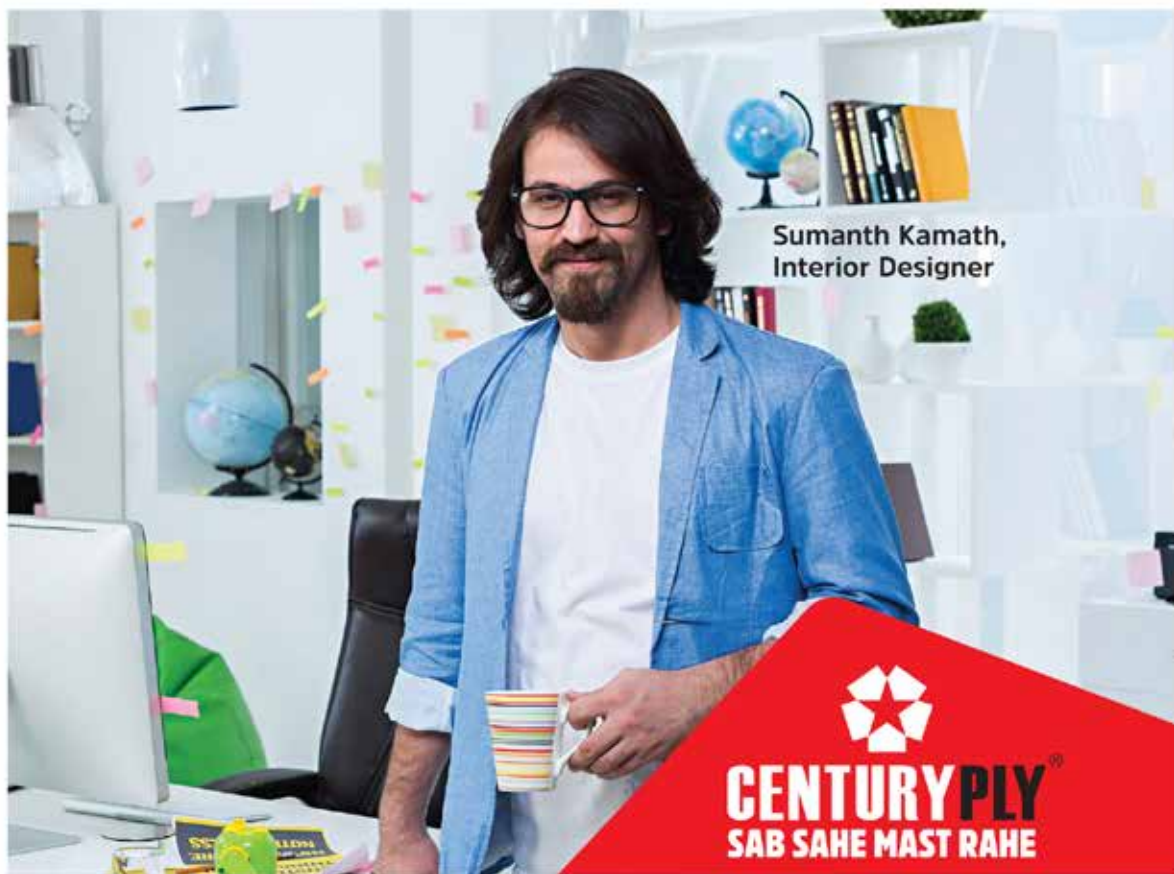
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