

योग इपर्षा

A Monthly Journal of SVYASA (Deemed to be University)



세요가전퍼런스

Int'l Yoga Conference



p46

**2nd East Asia Yoga Therapy
Conference and**

**7th Miryang International
Conference**

successfully held in South Korea



S-VYASA

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



Programs in YOGA

Programs in YOGA

Doctoral & PG Programs:

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

UG Programs:

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

Certificate Programs:

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

Programs in ODL

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

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

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

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसुखा सुपर्णा

Vol.XXXIX No.11 November, 2023

CONTENTS

Editor

Dr. H R Nagendra

Chancellor, SVYASA
Bengaluru

Asst. Editor

Dr. Aarti Jagannathan

Publisher

Mahadevappa B

Printer

Chandrashekar V

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

SVYASA

Deemed to be

University

No. 19, Gavipuram Circle
Kempe Gowda Nagar
Bangalore - 560 019
ph: 080 - 2661 2669
telex: 080 - 2660 8645
yogasudha@svyasa.edu.in
www.svyasa.edu.in

Editorial

Message from the Vice Chancellor

2

4



Division of Yoga-Spirituality

**Brahmasutra - Tadadhigama uttarapūrvāḡhayoraśeṣavināśau
tadvyapadeṣāt - Prof. Ramachandra G Bhat**

5

Known Yogic Verse Lesser Known Traditional Insight! - 11:

Insights on the Practice of Dhauti! - Prof. M Jayaraman

7

Significance of Navagraha Vana - Dr. Divya Keshavamurthy

11



Division of Yoga & Life Sciences

Little about homemade medicine: Indian Borage

- Dr. Pradeep S R

17

Arogyadhama Success Stories

23

25th INCOFYRA - Jan, 2023:

Integrative Sports Medicine and Rehabilitation - details

25



Division of Yoga & Management Studies

Online Yoga Instructor's Course - details

36



Division of Yoga & Humanities

Yogi Vivekananda - 29 - Dr. K Subrahmanyam

37



VYASA, National

Sharada Pooja in Eknath Bhavan

9

Workshop on Medical Astrology

39

C-DAC Induction Programme

40

Swachhata Hi Seva

41

Successful Completion of Intensive Communicative

Sanskrita Course

42

Navaratri celebration in Prashanti

43



VYASA, International

7th Miryang International Conference

46

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

Disclaimer: The information and opinions expressed in this magazine reflect the views of the authors and not of the publisher or the institution. © Copyrighted material.

My dear Brothers and Sisters,

Introduction

Modern science and technology over the 4 centuries have made tremendous contributions in unravelling the structure and laws of our physical universe. That everything is ultimately Energy and can be measured by the equation $E=mc^2$ showing the tremendous energy packed in so called inert matter. Similarly Classical Mechanics contained in Newtons laws of motion and quantum mechanics for extremely high speeds of particles nearing the velocity of light have unraveled the laws of our whole physical universe. The scientific methodology of Hypothesis testing using multi centric trials have achieved great success and set the world for seeking evidence base for all dimensions of our life. HR modeling is no exception. Matter-based paradigm which assumes that everything is matter (energy governed by the laws of Classical mechanics) is governing development of Human systems as well. But science is in a turning point to go beyond the physical to discover deeper, subtler and causal dimensions of our universe. To find out the structure and laws of biological system and next those of mind, emotions, intellect and consciousness itself. While we are in this phase of Turning point, our challenges as that of Stress for example have grown multi-dimensional (Physical, mental, emotional and intellectual) and need a wholistic approach. It is in this context that we are seeking newer and Holistic HR models as well to meet the challenges of stress related health, harmony, growth, sustainability, etc. in the corporate world. Ancient Indian knowledge systems contain this total knowledge base which can meet these challenges.

Finding ancient India roots for rebuilding and expanding modern HR models has become more relevant today and we all have gathered here for

the same. A brief review of those models, nay, approaches are presented here.

Modern HR Models

Among the 8 Major well-known HR models, the best-known human resources models include HR Value Chain, the Harvard Model of HRM, and the Ulrich model.

As HR and its role continue to evolve, the models of HR will develop as well. For example, technology plays an increasingly important role in HR service delivery. Agile HR is gaining popularity, and sustainable HR is also being explored. These are all elements that the future HR models will need to consider.

All these models need further expanse in bringing the total personality in human resource development consisting of not only to gain wealth, but to develop in them Physical, mental, emotional, intellectual and Spiritual dimensions and to promote civic sense, national Awareness, Service urge and spiritual Quest. That will promote in them not only a capacity for development of the corporate GDP but also its health, harmony, peace, happiness and sustainability.

We present here Two Models which were developed in ancient India:

Model 1

Based on the diagnosis of the three Gunas Chanakya used the four-fold strategy of Saama, Dana, Bheda and Danda for HR transformation. He enunciated these as the four key principles of Chanakya (350 to 290 BCE) Neeti are

1. "*Ksheeyante Sarvadaanaani Yagy homabali Kriyaah, Na Ksheeyate Paatradaanambhayam Sarvadehinaam.*"

Meaning: The effect of all gifts and incentives etc., disappears after some time. But, if it is given to a deserving person, it will survive forever because the worthy person passes the gifts ahead in their chain of charity and for everyone's welfare.

2. *"Prastaavsadrisham Vaakkyam
Prabhaavsadrisham Priyam.
Aatmashaktisamam Kopam Yo Jaanaati Sa
Panditah."*

Meaning: The one who talks in connection with the context, knows how to influence and persuade people. Also, expressing his emotion of love and anger according to his capacity is called a pundit.

3. *"Lubhhdhamurthen
Grihaveeyaattstabdhamanjalikarmanaa.
Moorkashchandaanurodhen Yatharthvaaden
Panditam."*

Meaning: Convince greedy person by giving money, the arrogant person by behaving submissively, the fool by preaching him, and the learned by showing him the reality.

4. *"Upaarjitaanaam Vittaanaam Tyaag Evahi
Rakshanam, Taddagodarsansthaanaam
Parivaah Ivaammassaam."*

Meaning: Like, the water needs to flow as it symbolizes purity. Similarly, it is necessary to donate a part of the earned revenue as it symbolizes purity in deeds.

Based on these 4 Principles the HRM was developed by Chanakya to establish Chandragupta Empire

Model 2

Vidyaranya and Vijayanagar empire established in 1336 and was an ideal social order towards which people from all over the world came to visit and have recorded that it was selling gold, silver, diamond, etc. in streets. The society was featured by not only tremendous Wealth but with its great hospitality, transparency and highly

developed culture. The subjects manifested fine Health, Harmony, peace and happiness. There was hardly anyone who was not educated and lived a life of contentment, sharing and adhered to the law of the land.

The HR was based on the Panca-kosha model of human existence propounded in the Upanishads and brought forth by Vidyaranya in Pancadashi. He translated the concept into action; as the king maker (as Chanakya was the one who made Chandragupta) he developed the two brothers as kings Hakka and Bukka Rayas to become ideal Kings. As their Minister, Vidyaranya was not only a great philosopher but also a great administrator who set the Panca-kosha model of Reality towards total development of persons in the Kingdom.

Swami Vivekananda in 1893 in Parliament of Religions and later in his speeches in USA emphasized that we need to combine the best of the West with that of the East. It is this total approach that we need to bring out in our new emerging HR models. He established Ramakrishna mission to train persons who work for establishing ideal India again based on the wholistic Vision of Yoga-spirituality "Service to Humanity is service to Divinity" for total development of personality. So, the HR models that we develop for the corporates should not only emphasize on wealth creation, but also promote Health, harmony and happiness among the corporate community.

The Indian Knowledge base contained on the four streams of Yoga (Jnana Yoga of intellect, Bhakti Yoga for emotional mastery, Raja Yoga of will power for gaining control on mind and Karma Yoga for learning the art of working in relaxation and blissful awareness) has great promise to develop new Holistic HR models we are aiming in this conference through our interactions.

■ *Dr H R Nagendra*



Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings from the desk of the Vice Chancellor

All of you are aware of the basics of Yoga that, Yama (Codes) comprising of Ahimsa - Non-violence, Satya - Truthfulness, Aastheya - Non-stealing, Brahmacharya - Celibacy/ Spiritual endeavours and Aparigraha - Non-accumulation of wealth.

And, Niyama (Conducts) comprising of Shoucha - Cleanliness, Santosha - Contentment, Tapah - Penance, Swadhyaya - Self-studies and Ishwara pranidhaana - Surrender to God) are the most preliminary steps to be essentially followed by every member of the society to live with health, happiness and harmony. With out adhering to these, the universal aim and objectives (Dharma, Artha, Kama and Moksha) of the individuals cannot be persuaded. Among these ten points of the Code and Conduct, Ahimsa is the most important one to ensure harmony in the society.

Today, if you just focus on this point, you will find the total violation of Ahimsa with a hidden agenda of religion supremacy, territorial expansion, political positions, economic growth, military super power and intellectual exploitation. It may be the war between Russia and Ukraine, Israel and Palestine, disputes between Bharatha and China & Pakistan, borders issue of China with all the neighbouring countries etc. are connected to the same issues.

It has become an undeclared but followed discipline and mandatory code and conduct for the militant followers to indulge in Himsa

(Violence) in the name of Jihad on all the other sects of people who practice different religions.

This is an inhumane and most uncultured attitude and preachings which should be protested and erased. This violence mission is being spread to most of the countries through pseudo regional, national and international, cultural and social organisations with different attractive service-oriented names to establish solo religion supremacy.

There have been age-old claims and fights among the three religions (Arabs, Christians and Jews) to acquire Jerusalem as the holy place of worship belonging to each of them. Due to this several rounds of struggles and wars have been happening among themselves.

Off late the Jihadis floated many groups all over the world to destabilize and destroy the other countries practicing different religions through militant activities, guerilla wars, terrorisms, extremism and border violations questioning the authenticity, integrity and solidarity of the other religions.

There has been several aggression and fights since many years between Israel and the militants of Palestinian which is known as Hamas.

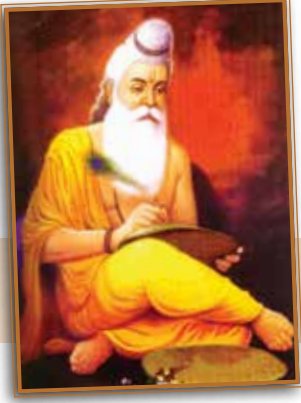
It was most unfortunate that on 7th Oct 2023, Hamas militants attacked on Israeli music festival at Gaja Patti, a border town of Israel and Palestine and massacred many innocent civilians including children and elderly and p6 ▶▶

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





ब्रह्मसूत्रम् (Brahmasūtram)

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



तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् (ब्रह्मसूत्रम्-४-१-१३)

Tadadhigama uttarapūrvāghayoraśleṣavināśau tadvyapadeṣāt (Brahmasūtram-4-1-13)

Meaning: *On the attainment of this (viz., Brahman) (there takes place) the non-clinging and the destruction of later and earlier sins; because it is so declared by the scriptures.*

Our journey on inquiry is on the aspect of life after death. Life may be analysed in two parts, before and after death. This is the unique feature of the Bharatiya culture that pushes forward the rationale and scientific temperamental approach for the very existence of life and its journey. The life after journey is discussed to a great extent as the Rishis could see the process of transmigration as clearly as other tangible things in life.

Purusharthas have been identified as the goals of life, and everything goes around it for a better way of leading life. It is not just while living, but things even beyond the present life is attached to Purusharthas. Amongst four Purusharthas, Moksha is known to be the ultimate liberation. After its occurrence, there is no more compulsion of coming back to the physical world; absolute freedom stands unique as a consequence of Sadhana as a Jiva. Here the question arises regarding absolute freedom after which there is no more any attachment with anything whatsoever. How is it possible to even assume a situation where there is no bondage at all for a person who is living normally and having an ordinary life? Can someone lead a life without the stain of karma, the binding factor of a human life to the physical world? The bondage of karma is too complex to comprehend, it is in

fact an accumulation of works of thousands of lives even earlier to being a human. The vicious cycle of birth and death has been repeated innumerable times leaving the impression on the Jeeva to lead a particular life in a certain manner. How is total liberation possible? One cannot lead a stainless life and every time stain keeps adding as accumulated karma of which Prarabdha Karma will be over by the end of the present life. The rest of the karma continues to come along.

In this context, the Sutra narrates and provides insights about the process of Moksha through Sakshatkara, Adhigama (internalisation of Brahman, the original stuff of universe) after the steps of Shrivana, Manana and Nididhyasana; listening, analysing and comprehending through experience. The doubt about Sadhaka's knowledge or wisdom with stain because of Karma-lepa is addressed here. If the proper steps are followed for Jnana, if Jnana is achieved, then there is nothing to stop annihilating the Karma-lepa, stains of Karma of that Jivatma as it is an inevitable consequence. Prarabdha, Sanchita and Agami Karmas will get destroyed instantaneously for all the Sadhana done by Sadhaka. Past and future residuals of Karma will be evaporated completely. Even Bhagavan Krishna claims in Bhagavad Gita that



the fire of knowledge reduces all types of Karma into ashes, and nothing remains. This is the power of knowledge to wash out karma in its entirety. If someone claims that irrespective of the kind of knowledge one has, still Karma residual remains, then Shastra says that for a truly wise, the Karma remains similar to the leaf of lotus untouched by water in a lake though floating on water!

Untouched state and destruction of Karma

happen simultaneously for a Jnani. Knower of Brahma becomes Brahma. Already being Brahma becomes Brahma, as someone unhealthy becomes healthy by purification from medication etc, similarly Nirguna Atma starts accumulating Karma from the time immemorial and one fine day it gets relieved from all bondage. One becomes Brahma by knowing, by knowledge.

to be continued...

«p4 Message from the Vice Chancellor

also held many civilians as hostages to get their imprisoned militants released from Israel.

As a retaliation to the heart breaking, cruel attack on the innocent civilians and to defend their survival, Israel declared war against Hamas militants who are being protected and supported by the neighbourhood Arab countries and off late the entire Islamic nations are in shameful and barbaric action because terrorism has no religion and cannot be allowed to progress to destroy the integrity, solidarity and basic fabric of the society the true secularism. Everyone should understand that Israel has declared war & wipe out the Hamas terrorists and neither on Palestinians nor the Islamic nations and religion.

Contrary to this destructive thinking, Bharat is embedded with the philosophy of Sanatana Dharma which promotes the concept of One earth, One family and One future (Vasudhaiva Kutumbakam). Yoga a unique science with

spirituality always upholds the concept of unity in diversity, true secularism, socialism and pluralism (Aano bhadraaha kritavo yantu vishwataha, ekam hi sat vipraaha bahudhaa vadanthi, Sarve Bhavanthu Sukhinaha and Lokaaha smasyaaha Sukhino Bhavanthu). As yoga followers we have the responsibility of educating the society the value and divinity of every life irrespective of religion, race, region, country, class and etc. If Yoga is promoted everywhere there will be peace and harmony inherently.

The United Nations Organization which appears to be a narrative and spineless body should shatter its inertia and act dynamically to establish its objectives of international harmony.

It has lost its responsibilities and credibility due to biased decisions and actions on many issues. Every citizen in the world should Awake, Arise and Stop not till the Goal is reached.



Oct 2-16: An **Informal Yoga Course** was conducted by **Sri R Ramachandra**, Senior Faculty at S-VYASA, in the house of Smt. Poornima Raghavendra Rao in Detroit, Michigan, USA. There were five one-hour sessions and seven persons took part. Cyclic Meditation, basics of Integrated Approach to Yoga Therapy and VYASA Movement were covered.



Yoga Bhāṣya Sampat Series

Known Yogic Verse Lesser Known Traditional Insight! – 11

Insights on the Practice of Dhauti!

Introduction

Dhauti is the foremost among the six cleansing Kriyās as detailed in the Haṭhayogapradīpikā. Verse 24 of chapter 2 in the text elaborates on this practice. The insights provided by the Jyotsnā commentary are practical and noteworthy during the practice. These understandings, although they may have been empirically realized by long-term practitioners, are intriguingly already documented in the text. This underscores the fact that through a systematic study of the text along with the commentaries, one can embark on the practice well-prepared with structured guidance, eventually cultivating deeper experiential insights.

The verse

चतुरङ्गुलविस्तारं हस्तपञ्चदशायतम् ।
गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैः ग्रसेत् ।
पुनः प्रत्याहरेच्चैतदुदितं धौतिकर्म तत् ॥ २।२४ ॥

*caturaṅgulavistāraṁ
hastapañcadaśāyatam |
gurūpadiṣṭamārgēṇa siktāni
vastrāni śanaiḥ graset |
punaḥ
pratyāhareccaitaduditaṁ
dhautikarma tat || 2|24
||*

Gently swallow a moist piece of cloth, measuring four fingers in width and fifteen spans in length, following the Guru's guidance. Then, withdraw the cloth. This

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



procedure is known as Dhauti.

(Translation: Haṭhayogapradīpikā, Theosophical society, 1972)

Yoga Bhāṣya Sampat (The Wealth of Yoga (Literature) Commentary)

The Jyotsnā Commentary provides the following insights regarding the practice.

Insight 1

It's worth noting that in the English translation, the dimensions of the cloth are mentioned, but the crucial term "Siktam" has been omitted.

"Siktam" means moistened. However, is the term "moistened" adequate to fully

describe the preparation of the cloth for this practice? The

Jyotsnā commentary steps in to provide further insights

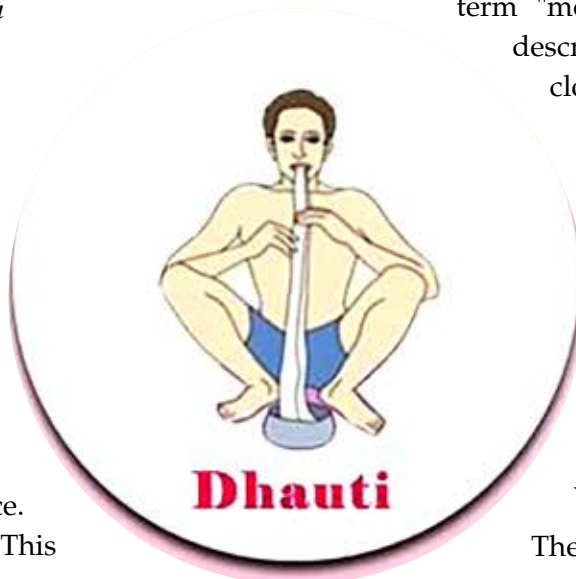
on the significance of the word "Siktam." It states -

सिक्तं जलार्द्रं किञ्चिदुष्णम्

*siktāni jalārdrāni
kiñciduṣṇam*

Moistened, made wet by water which is warm.

The concept that warms water





should be used to moisten the cloth only becomes apparent in the commentary. It is likely that a cloth moistened with warm water would be easier to swallow, thereby enhancing the effect of practice of Dhauti.

Insight 2

Although the Vastram (cloth) is required to be moistened, neither the text nor the translation provides details about the type of cloth to be used. Here, the Jyotsnā commentary comes to the rescue, as it offers the following guidance regarding the cloth to be used –

वस्त्रं पटं तच्च सूक्ष्मं नूतनोष्णीषादेः खण्डं ग्राह्यम्

*Vastrani paṭani tacca sūkṣmaniṁ nūtanōṣṇīṣādeḥ
khaṇḍaniṁ grāhyam*

Cloth that is subtle/ fine, which is a portion of new turban etc.

Two aspects of the cloth emerge from the commentary. A) The cloth should be fine, not coarse. B) The cloth should be new, not used.

Using a finer cloth is likely to make it easier to swallow, and a new cloth ensures freshness, free from any accumulated impurities from prior use, which could potentially lead to infection if swallowed.

Insight 3

The third insight pertains to the manner in which the cloth should be swallowed. The text employs the word "śanaiḥ" as an adjective to "graset" (should swallow), with the translator interpreting it as "slowly." However, does this adjective "śanaiḥ" convey additional meaning? According to the Jyotsnā commentary, it does, and it is explained as follows:

शनैः मन्दं मन्दं किञ्चित् किञ्चित् ग्रसेत् ।

द्वितीये दिने हस्तद्वयं तृतीये दिने हस्तत्रयम् ।

एवं दिनवृद्ध्या हस्तमात्रमधिकं ग्रसेत् ।

śanaiḥ mandaniṁ mandaniṁ kiñcit kiñcit graset | dvitīye

*dine hastadvayaniṁ tṛtīye dine hastatrayam | evaniṁ
dinavṛddhyā hastamātramadhikaniṁ graset | tasya
prāntaniṁ rājadantamadhye*

Śanaiḥ gradually little by little one should swallow. On the second day two spans long, on the third day three spans. In this manner, with every progressing day one span length of cloth has to be swallowed more.

It's fascinating to note that the Jyotsnā commentary assigns an entirely different meaning to the word "śanaiḥ" – "gradually," and this interpretation is indeed accurate. More than just the pace of swallowing, which is evident (to prevent choking), it is crucial not to attempt to swallow the entire 15 spans of cloth on the very first day. The length of the cloth ingested should be progressively increased. Attempting to swallow all 15 spans of cloth on the first day a) may prove to be impractical and b) could exert undue pressure on the esophagus, potentially causing harm to the practitioner.

Hence, to prevent yoga-related injuries, this insight holds significant importance.

Another implied insight here is that to master Dhauti, a minimum of 15 days of daily practice is required. This is because one must incrementally increase the length of the cloth by one span each day to reach the ideal length of 15 spans.

Insight 4

The gradual swallowing of the cloth was explained in great detail. Are there any insights regarding how to draw the cloth back out? Indeed, the Jyotsnā commentary does not disappoint in this regard. It offers a wealth of insights on the process of withdrawing the cloth in the practice of Dhauti. It states –

तस्य प्रान्तं राजदन्तमध्ये लग्नं कृत्वा नौलीकर्मणा

उदरस्थलं सम्यक् चालयित्वा । पुनः शनैः प्रत्याहरेच्च

तद्वस्त्रमुद्दिरेत् निष्कासयेच्च

*Tasya prāntaniṁ rājadantamadhye lagnaniṁ kṛtvā
nauḷīkarmaṇā (2 | 33) udarasthalaniṁ samyak cālayitvā*



*l punaḥ śanaiḥ pratyāharecca tadvastranudgiret
niškāsayecca*

Holding Its (cloth's) one end by the front tooth, and by the Nauli practice the abdomen has to be moved well and the cloth has to be slowly brought out.

It's crucial to note that both the source text and translation only mention the act of swallowing the cloth and drawing it out. However, from the Jyotsna commentary, we learn that a) the completion of the swallowing process involves holding the last end of the cloth with the front tooth, b) it mentions the practice of Nauli after completing the swallowing process, and c) it emphasizes the need to draw out the cloth 'slowly.'

As evident from these comments, complete swallowing of the cloth without holding the last end with the tooth could be harmful. Merely swallowing and withdrawing the cloth without practicing Nauli might not effectively cleanse. Drawing out the cloth hastily could also lead to injuries.

Summary & Conclusion

To summarize, the Jyotsna commentary provides insights on:

- Preparing the material (cloth) for the Kriyā.
- Meticulously documents the steps in the practice of Dhauti Kriyā
- Offers practical guidelines aimed at avoiding injuries.

Hence, it becomes evident that delving into commentary literature is essential to ensure that the practice of Dhauti is correct, effective, and free from injury.

In conclusion, Yoga Bhāṣya Sampat (the rich commentary literature) offers practical wisdom accumulated over centuries. As emphasized in this series, it is imperative to establish a standard text reference protocol and make its adherence mandatory to enhance the quality of practice and research in Yoga, thereby achieving better results.

Sharada Pooja in Eknath Bhavan

Bengaluru, Oct 19: Sharada Pooja exuded spiritual energy and cultural fervor. Supritha's invocation song set the tone, while the hon'ble Co-ordinator Dr. Suchitra Patil warmly welcomed guests. Dignitaries



from Ekanath Bhavan lit the ceremonial lamp, underscoring its significance. Faculty and students united for the Pooja, with a heartfelt rendition of "Hey Sharadhe Maa" adding to the ambience.

Mounika and Karthik shared insights on Kamala (Padma), followed by Mounika's captivating Karnatic performance. Spoorthi's enchanting Kathak dance enthralled the audience. Sanjana's discourse on goddess Saraswati deepened the spiritual context. Nandhini's emotive song and Radhika's graceful Bharatanatyam performance highlighted the richness of Indian arts. Dr. Arpita's Bhagavad Gita rendition and Dr. Shridhar's speech emphasized knowledge's value. Dr. Mohan Kishore, Deputy Director was also present as one of Guests. Ms. Namrata Chauvan spoke on importance of goddess Sarasvati.

The event concluded with recognition for outstanding extempore participants, followed by Ranjini's powerful rendition of "Aigiri Nandini" and a harmonious group performance. Dr. Madhu Nagesh's vote of thanks celebrated the collective spirit that made Sharada Pooja a resounding success.



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.

Courses offered:

**Certificate Program
in Medical Astrology
(CPMA) 1 month/ 6 months**

**Diploma Program
in Medical Astrology
(DPMA) 6 months**

**MSc-YVT
(Yoga & Vedic Therapy) 2 yrs**

**BSc-YVT (as per NEP)
(Yoga & Vedic Therapy) 4 yrs**

for more details, write to us: spirituality@svyasa.edu.in
apply online & visit: www.svyasa.edu.in



Significance of Navagraha Vana


Indian culture reveres plants as sacred entities and in Hinduism plants are revered for their good luck, success, and triumph over hardships. A Navagraha is a constellation of nine planets or celestial bodies that influence human life according to Hindu and Vedic astrology. According to astrological beliefs and traditions, different plants are associated with these nine celestial bodies.

Navagraha Vana:

Navagraha Vanas are designated forest areas or gardens dedicated to the nine celestial bodies in Hindu astrology.

Hindu culture intersects

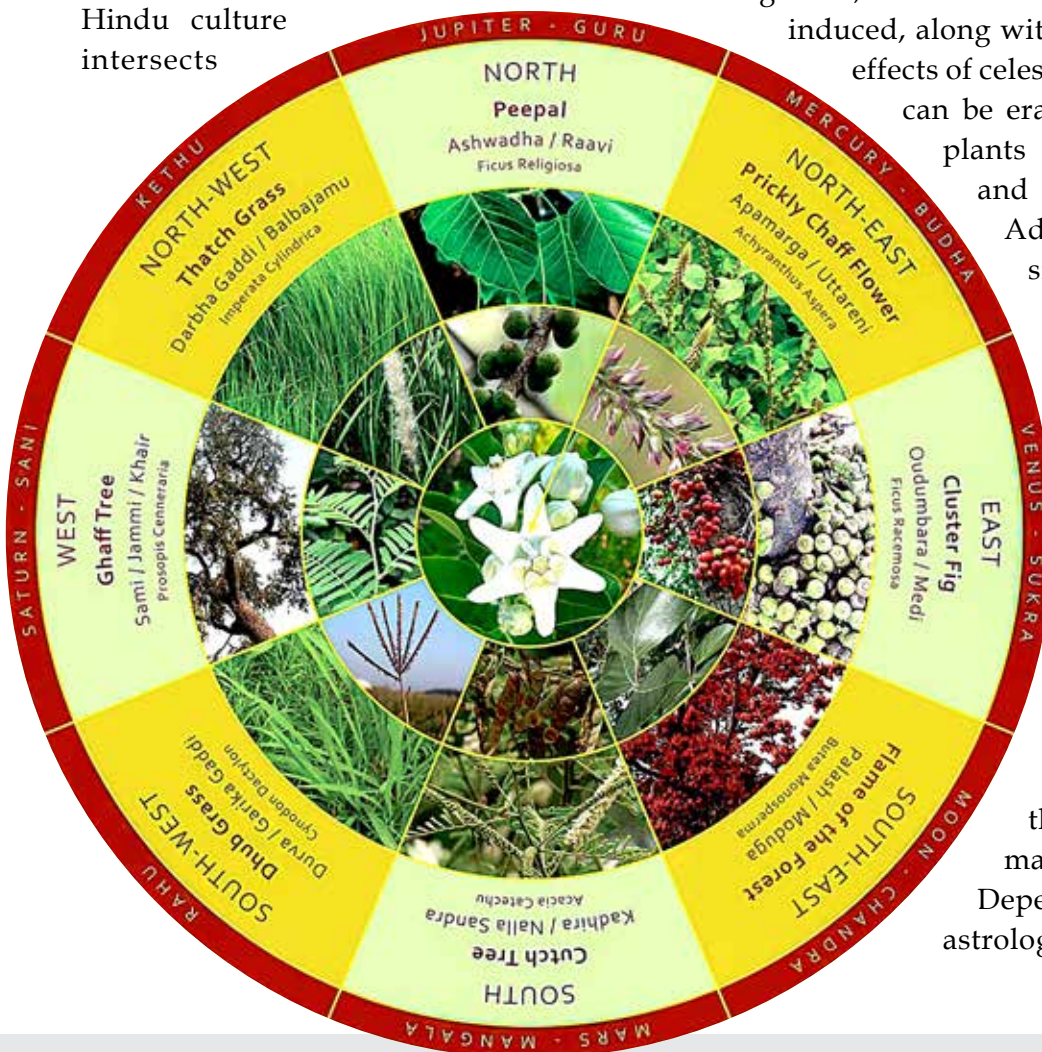
■ **Dr. Divya Keshavamurthy**
 Assistant Professor, Division of
 Yoga-Spirituality, S-VYASA



astrology and spirituality in these designated forests. A Navagraha Vana, also called navagraha vatika creates an astrologically aligned space where every tree or plant represents a Navagraha. The Nine Planets Garden, or Navagraha Vatika, corresponds to each planet's energy and influences the astrological chart of an individual (positively or negatively). As a result of this garden, a meditative and harmonizing effect is induced, along with the reduction of adverse effects of celestial influence. Vastu Dosha can be eradicated by planting these plants during a favourable time and in a specific direction. Additionally, these trees have significant therapeutic, social, religious, aesthetic, and economic value.

Medicinal Importance:

Ayurveda, an ancient Indian system of traditional medicine, considers the influence of the Navagraha when diagnosing and treating illness. It is believed that imbalances or ailments of these celestial bodies may manifest as health problems. Depending on an individual's astrological chart and Navagraha





position at birth, Ayurveda practitioners may recommend specific remedies, herbs, or treatments. The purpose of these remedies is to restore balance and promote overall health.

Religious Importance:

Navagrahas play a prominent role in Hindu rituals and temple worship. Indian temples dedicated to the Navagraha can be found all over the country where these temples house idols or representations of the nine celestial bodies. These temples are visited by devotees seeking blessings, especially during challenging times or when they feel under the negative influence of celestial bodies. The Navagraha puja (ritual) is performed to appease the celestial bodies. These pujas involve offerings, mantras, and prayers specific to each celestial body. To ensure favourable outcomes, the Navagraha is also considered when timing religious ceremonies, such as weddings and other auspicious events.

An important aspect of Hindu cultural and philosophical traditions is the concept of Navagraha Vana, which combines socio-religious and medicinal elements. Here's an overview of the socio-religious and medicinal importance of Navagraha Vana:

1. **Surya (Sun) Planet:** Surya represents the self and ego. It influences one's confidence, Intelligence, leadership qualities, vitality, prosperity and health

- **Botanical name:** Calotropis procera
- **Common name:** Aak (Apocynaceae)
- **Day of worship:** Sunday
- **Direction of planting:** Middle
- **Religious Significance:** The flowers are used in the worship of Lord Hanuman and Lord Shiva
- **Social Significance:** A multipurpose tree. Known as bow string of India. Its stems yield a fibre useful for making ropes, bags, fishing nets, sewing threads and paper. It displays phytoremedy properties in contaminated soils and

has ability to rehabilitate deserted land bringing back life once again.

- **Therapeutic benefits:** It has antifungal, antioxidant, anticancerous, anticoagulant and antiinflammatory property. It can be used for fever, ulcers leprosy, skin diseases malaria, menorrhagia, snake-bite, diseases of abdomen, spleen, and liver.

2. **Chandra (Moon):** Chandra governs emotions and the mind. It affects one's mental and emotional well-being, as well as their receptivity to new ideas.

- **Botanical name :** Butea monosperma
- **Common name:** Dhak, Palash
- **Day of worship:** Monday
- **Direction of planting:** South East
- **Religious Significance:** Its tri-foliolate leaves represent the Holy trinity. Its wood is used for making sacred utensils, Used in sacred fire rituals and Vastu Shanti.
- **Social Significance:** It is the state flower of Jharkhand and Uttar Pradesh. Considered auspicious in Vastu shastra. The largest amount of lac is produced from this tree. It is also used for timber, resin, fodder, medicine and dye.
- **Therapeutic benefits:** It has antimicrobial, antifertility, antidiarrheal, antihypertensive, antitumor, antihelmintic, wound healing, hepato protective, antidiabetic, antiinflammatory, anti-malarial, and free radical scavenging activity. Useful for eye and skin problems, toothache, urinary blockages.

3. **Mangala (Mars):** Mangala is associated with energy, courage, and determination. It influences one's physical strength and assertiveness.



- **Botanical name :** Senegalia catechu
 - **Common name:** katha
 - **Day of worship:** Tuesday
 - **Direction of planting:** South
 - **Religious Significance:** Flowers are used to worship Lord Vishnu and Lord Kartikeya. Calms the malefic effect of Mars. Its inflorescence is used in marriage ceremonies. Its wood along with Bhojpatra when used in funeral ceremonies is believed to help attain moksha.
 - **Social Significance:** Its Heartwood is used for the production of katha (tanning extract) provides a highly calorific firewood that also makes good quality charcoal. Its high density wood is resistant to white ants and is used for posts, agricultural implements and wheels. Its wood is highly valued for furniture and tools.
 - **Therapeutic benefits:** It has antioxidant, antibacterial, antifungal, antipyretic, anti-inflammatory, anticancer, antimicrobial, digestive, refrigerant expectorant and cooling properties. Useful for treating skin diseases, high blood pressure, sore throat, dental infections and cough, bronchial asthma.
4. **Budh (Mercury):** Budh governs communication and intellect. It affects one's ability to think, learn, and communicate effectively.
- **Botanical name :** Achyranthes aspera
 - **Common name:** Chirchita (Amaranthaceae)
 - **Day of worship:** Wednesday.
 - **Direction of planting:** North -East
 - **Religious Significance:** Used in all religious ceremonies, considered as the ruler of all plants.
 - **Social Significance:** Has high medicinal
- value and is called the “Lord of all plants on earth” in Vedas. As a herbal drug this is great demand due to its extensive use by the traditional healers.
- **Therapeutic benefits:** It has pungent, diuretic, astringent, antiperiodic, laxative, purgative, antiseptic and expectorant and tranquillizing properties. Useful for condition such as diabetes, urinary disorders, skin diseases, ulcers.
5. **Brihaspati/ Guru (Jupiter):** Jupiter is associated with knowledge, wisdom, and spirituality. It influences one's beliefs, education, and moral values.
- **Botanical name :** Ficus religiosa
 - **Common name:** Peepal tree
 - **Day of worship:** Thursday
 - **Direction of planting:** North
 - **Religious Significance:** known as Bodhi tree, and is sacred in all Hinduism, Buddhism and Jain religions. As per Chandogya Upanishad and Atharva veda, it is the paradise of God as it symbolizes trinity in its roots (Brahma), in its stem (Vishnu) and in its leaves (Maheshwara). Called Chaitanya tree, world tree or Vasudeva or Ashvatta. It is considered to be a symbol of longevity, wisdom, and protection.
 - **Social Significance:** It is the King of trees. It is believed that Wrapping kachha suta, a raw thread around its trunk helps solve problems and a wedding with peepal tree eliminates the manglik dosha. The Peepal tree is a natural air purifier. Its large leaves and extensive root system make it an excellent choice for urban areas plagued by pollution. Planting a Peepal tree is like installing a natural air filter in your neighbourhood. The Peepal tree often becomes a community gathering spot. It's where festivals are celebrated and community bonds are strengthened.



- **Therapeutic benefits:** It has anthelmintic antibacterial, antioxidant, immunomodulatory, hypolipidemic, anticonvulsants and hypoglycaemic activity. Useful to treat digestive disorders, paralysis, vomiting, hiccups, joint swelling and pain.
6. **Shukra (venus):** Shukra represents love, beauty, and creativity. It influences one's romantic relationships, artistic talents, and aesthetic sense.
- **Botanical name :** Ficus racemosa
 - **Common name:** Gular
 - **Day of worship:** Friday
 - **Direction of planting:** East
 - **Religious Significance:** Used in most ceremonial rituals. As per Atharva veda the sacrificial ladle is made out of the Udambhara tree. As per Atharva veda and Padma purana, planting this tree is associated with wealth, prosperity, progeny destroys enemies and increases the effect of sacrifices. Believed that Vivasvan (Seat of God) is formed from this tree. Its roots reflect Brahma, leaves, the Shiva and Bark the Vishnu. This tree is considered the abode of Hindu Guru Dattatreya and leaves are used to worship Vishnu during Sri Narasimha jayanti. Believed that all gods gather on the top of this tree during Diwali. Natives of Krittika nakshatra should circumambulate around this tree 7 times every Friday.
 - **Social Significance:** Indicator of Underground water.
 - **Therapeutic benefits:** It has anti-inflammatory, antifilarial, antidiuretic, anthelmintic antibacterial, antioxidant, hepatoprotective, radio protective, anticarcinogenic and hypolipidemic activity. Used to cure diabetes, urological disorders, dysentery, blood disorders, burning sensation, fatigue and intestinal worms.
7. **Shani (Saturn):** Saturn is associated with discipline, responsibility, and hard work. It influences one's career, obstacles, and life lessons.
- **Botanical name :** Prosopis cineraria
 - **Common name:** Shami, Khjeri
 - **Day of worship:** Saturday
 - **Direction of planting:** West
 - **Religious Significance:** Shami meaning one who suppresses and removes all sins. Worshipping this tree one gains power and victory. Regarded as Home of Lord Shiva (Shamiroha), Leaves are used to worship Lord Vishnu. It is believed that Pandavas hid their weapons in Khejri tree when they entered their 14 years exile.
 - **Social Significance:** State tree of Rajasthan and a representative of Forest, fuel, food, fodder, and fibre. It is a traditional, ethnic and historical tree of India which is associated with the Chipko movement of the Bishnoi community. In Maharashtra and Karnataka leaves are given as gift for friends and relatives on Vijayadashmi day. *Prosopis cineraria* is valued for its foliage. It is used for shade and shelter, soil improvement, and sand dune fixation. It is also used as an intercropping species. It is a N-fixing tree that improves the nitrogen status of the soil.
 - **Therapeutic benefits:** Has antibacterial, analgesic, antihyperglycemic, antipyretic, anti-tumour activities. Helps treat leucoderma, anaemia, piles, kidney and liver disorders, dyspepsia.
- Rahu and Ketu** are considered shadow planets, and they are associated with karmic influences and past life connections.



8. **Rahu (North lunar node):** Rahu brings obsession and desire.

- **Botanical name :** Cynodon dactylon
- **Common name:** Dhub grass, Dhurva grass
- **Day of worship:** Saturday
- **Direction of planting:** South West
- **Religious Significance:** Second most sacred plant next to Tulsi, and used in most of the religious ceremonies. Offered to Lord Ganesha who helps remove blockages in life,
- **Social Significance:** Symbol of renewal, rebirth, fertility and prosperity. This acts as a soil binder and hence used for soil conservation. Its dense root system improves soil structure and recycles nutrients. Used as lawn and turf grass.
- **Therapeutic benefits:** Has antimicrobial, antioxidant, antidiabetic, anti-inflammatory and wound healing activity. Used to cure dysentery, cough, headache, epilepsy, hypertension and controls nose bleeding.

9. **Ketu (South Lunar node):** Ketu brings spiritual insights.

- **Botanical name :** Desmostachya bipinnata
- **Common name:** Kusha, Daab.
- **Day of worship:** Tuesday and Sunday
- **Direction of planting:** North West
- **Religious Significance:** Used in traditional and religious rituals, is also used during the death of a person for preparing the funeral bed
- **Social Significance:** Grass is used for making meditation mats, the Kusha asan for meditation. A natural disinfectant and helps ward of harmful radiations of an eclipse
- **Therapeutic benefits:** It has analgesic,

wound healing, antipyretic, anti-inflammatory, antimicrobial and diuretic property. A detoxifying herb, It increases concentration power and promotes intellect. Helps treat diarrhoea, menorrhagia, dysentery, kidney stone, asthma, itching and diseases of the blood

Conclusion:

In summary, Navagraha Vana is an integral part of Hindu temples and astrological remedies with great socio-cultural, religious environmental and medicinal significance. These 9 plants provide health, prosperity, and planetary protection representing a unique combination of religious devotion and natural healing. According to ancient Hindu customs, the Navagraha vana layout aligned with astrological beliefs honors the navagrahas. As a result, rare medicinal plants with therapeutic properties can be preserved.

Reference:

Soni, R., Singh, N., Singh, G., & Raj, S. (2023). Significance of Plants in Vedic Astrology, their Socio-Religious Beliefs, Conservational and Therapeutic Aspects. *Ecology, Environment and Conservation*, 29(1).



Recently, **Dr. Prahlada Ramarao**, Director, Centre for Energy Research, S-VYASA, graced **Manak Mahotsav**, held in Bengaluru.



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.

The journal is registered with the following abstracting partners:

Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TdNet, Wanfang Data

Editor in Chief

Prof. H R Nagendra

Chancellor, Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)

Bengaluru - 560105, India

Email: editor@jacsonline.in

www.jacsonline.in



Little about homemade medicine: Indian Borage

Indian Borage (*Plectranthus amboinicus* Benth) belongs to the *Lamiaceae* family of semi-succulent, aromatic, perennial shrubs native to the part of Africa, the Arabian Peninsula, and India. In Southern India, there is a proverb - "One should grow Indian Borage at home if they have children". The Indian system of medicine has traditionally used its leaves in traditional folk treatment and cooking. This herb is "hot" in nature, alleviating *vata-kapha* dosha and aggravating *pitta* dosha. Borage leaves possess a wide range of therapeutic potential, especially for treating coughs, sore throats, and nasal congestion. In addition, it is also used to treat stomach disorders, flatulence, malarial fever, hepatopathy, asthma, epilepsy, renal diseases, rheumatism, etc.

Introduction

Indian Borage, also known as Mexican Mint, Cuban Oregano, Spanish Thyme, Country Borage, French Thyme, and others, is a widely used multipurpose herb in Unani, Ayurveda, Siddha, folk, and other traditional practices. It is one of the most cited species in the *Lamiaceae* family, especially for its medicinal properties. Indian Borage is a tiny plant that may grow a maximum height of 1-2 feet. The stem of this



Figure 1. Indian Borage Plant

■ Dr. Pradeep S R
PhD (Biochemistry)
Research Associate, Anvesana
Research Laboratories, S-VYASA



plant is weak and spongy in nature. Its leaves are simple, alternate, and fibrous in nature, and its flowers are purple-bluish in colour and possess five flags with other near each other. A brownish, wrinkly, oval-shaped nutlet is produced by Indian Borage. In the traditional system of medicine, leaves, roots, and stems are used as carminative, digestive, stomachic, anthelmintic, expectorant, diuretic, otalgia, anorexia, diarrhoea, and cholera, especially in children, convulsions epilepsy, chronic asthma, bronchitis, renal and vesical calculi, and malarial fever. Leaves of Indian Borage showed antimutagenic, antitumorigenic, antigenotoxic, and antimicrobial effects. They contain essential oils, flavonoids, and terpenes, which possess an inhibitory effect against Gram-positive and Gram-negative bacteria and fungi. The leaves of this plant are frequently utilized in whole or powdered form. They can be consumed raw, used as flavouring ingredients, incorporated into the preparation of traditional foods, or used topically to address skin problems. The ethanolic extract of the stem was found to contain appreciable quantities of antioxidant molecules like rosmarinic acid, caffeic acid, coumaric acid, gallic acid, quercetin, and rutin, and showed antioxidant, antiplatelet, antibacterial, and anticancer properties in different in-vitro models indicate its potential as nutraceuticals and functional food ingredients [1]. The oil component of its leaves has a high concentration of beneficial chemicals, including Thymol β -Caryophyllene, α -Humulene, γ -Terpinene, p-Cymene, α -Terpineol, and β -Selinene. These



biochemical compounds have diverse biological characteristics and are commonly employed in traditional medicine to treat various diseases.

Cultivation

Indian Borage is a rapidly growing plant that is often can be propagated by stem cuttings (Fig.1). It seldom lays seed; therefore, this vegetative propagation is preferable. Semi-shaded, well-drained soil is highly beneficial to grow this herb. It thrives in Tropical and subtropical climates. It can adapt well to colder temperatures if cultivated in a pot and transported indoors or to a warm, protected location during winter. Watering the plant sparingly as too much water can destroy its roots. Its luscious flesh stores water to survive severe droughts. It thrives in partial shade but can resist extreme heat and sun. For those reasons, it is easy to grow inside and is becoming more popular as a house plant in northern Europe. This plant cannot tolerate temperatures below 0 °C and is stressed even at 10 °C.

Health Benefits of Indian Borage

Immunity Builder to Keep COVID-19 Away

In the current situation of the COVID-19 pandemic, the functionality and efficiency of the immune response is the critical factor in the defence against viral infections. Several nutrients, especially vitamins and microelements, are crucial for the immune system to function normally. Moreover, dietary supplementations of such nutrients benefit the immune responses to combat viral infections. The strong antimicrobial potential and high amount of Vitamin C empower Indian Borage as an excellent herb for boosting our immunity. Indian Borage leaves have traditionally been used to build immunity and can defend against the coronavirus family as well as other pathogens. The bioactive substances in herbs work as a potent expectorant to clear the sinuses and clear out mucus and phlegm from our respiratory tract. If a person has a common cold,

a sore throat, a congested nose, or unpleasant sinuses, just washing the leaves and chewing them or preparing Indian Borage herbal tea will be equally beneficial.

Antioxidant Potentiality & Cardiovascular Health

Research has proven that the essential oil of Indian Borage possesses antioxidant properties against stress-induced lung cancer in both in vitro and in vivo models. They also mentioned that phytochemicals like Carvacrol and Thymol are responsible for these antioxidant capabilities. Non-enzymatic antioxidant-reduced glutathione has been found to be increased in experimental mice treated with this herb's essential oil. This leaf extract is capable of scavenging the superoxide, nitric oxide, and ferrous ions. According to recent research, the solvent extract of these herb leaves had the greatest polyphenolic content, total antioxidant and DPPH free radical-scavenging capabilities [2]. Indian Borage is also used to treat congestive heart failure. The aqueous extracts from the fresh leaves of Indian Borage showed a dose-dependent positive inotropic activity in the isolated frog heart without affecting the heart rate [3]. This could be due to the increase in sodium influx, resulting in greater intracellular availability of calcium.

Respiratory Problems

Bioactive compounds such as Carvacrol and Thymol present in this herb act as a powerful expectorant to remove mucus and phlegm from respiratory tracts and clear out sinuses. This can help fight against cold, a sore throat, congestion, a stuffy nose, or irritated sinuses by chewing the leaves alone or consuming tea from the leaves. Being antimicrobial in nature, helps to boost our immune system by preventing bacteria or other pathogens from lodging and developing in respiratory tracts. Decoction or juice made from leaves together with other medicinal herbs can also be taken orally to control asthma and as well as for the management of influenza, cough,



Figure 2. Potential Health Benefits of Indian Borage

bronchitis, and throat problems [4].

Skin Care

Indian Borage has several purposes, but one of its most well-known is topical application. In India, the juice of the leaves is used to treat skin allergies. Indian Borage possesses anti-inflammatory compounds that may quickly reduce the redness and swelling of bug bites and stings to eczema and psoriasis and may also eliminate itchiness and irritation. When baked Indian Borage leaf paste is applied to cuts or burns, it acts as an antiseptic and promotes healing. Essential oil extracted from this herb also inhibits dandruff-causing fungus *Malassezia furfur* growth compared with standard antifungal *Ketoconazole*-based shampoo [5].

Reduce Arthritis

Extract of Indian Borage is rich in omega-6 fatty acids, such as gamma-linolenic acid. This fatty acid is known to reduce arthritis by increasing joint regeneration. In addition, athletes and

persons with osteoporosis who often experience impact stress on their joints and bones are encouraged to consume these leaves [6].

Anxiety and Stress Buster

Despite its lesser-known benefits, a number of the organic components and minerals in this plant have been found to be mildly sedative in nature, so this herbal remedy is commonly prescribed to those with anxiety or chronic stress in tea form to promote relaxation, peace of mind, and restful sleep.

Cancer Prevention

While several studies have demonstrated that stress may cause cancer to originate and expand in rodents, no definitive relationship has been established between stress and cancer outcomes in humans. However, we must all admit that cancer is the deadliest disease ever to have existed in the history of mankind. Interestingly, Indian Borage has recently returned to the news because of research showing its positive effect on treating



breast cancer, although the studies are still in progress [7]. Early reports indicate that the herb antioxidant can scavenge free radicals, as well as the omega-6 gamma-linoleic acids, which are effective in slowing the spread of breast cancer. The herb's effect on prostatitis, one of the early indicators of prostate cancer, is also being studied. Moreover, this herb also displayed a promising impact on antiplatelet accumulation ability.

Improve Kidney Health

On the other hand, Indian Borage is a highly powerful diuretic, meaning that it may cleanse the body of toxins by promoting urination. Additionally, this herb keeps the kidneys and lymphatic system healthy and functioning properly by reducing the body's excess amounts of salt, fat, and water [2]. Urolithiasis is a disorder in which the bladder or urinary system develops stone-like concretions. Several treatments have been utilized for the treatment of urinary stones. In ancient India, the juice of Indian borage was employed as a natural cure to disperse crystals in the urinary system.

Irritable Bowel Syndrome

Indian Borage has been traditionally used to soothe troubled stomachs and provide relief from irritable bowel syndrome by controlling digestion and reducing stomach inflammation since ancient times. The best method to enjoy this health benefit is to make tea from Indian Borage leaves. It is recommended that fresh juice of this herb be given together with a decoction of another herb, kutaja (*Holarrhena antidysenterica*), to treat irritable bowel syndrome.

Reduce Fever

A fever is a typical symptom of the common cold and influenza. Indian Borage is considered sudorific, which may increase sweating, help eliminate toxins through the skin and accelerate the recovery process [8].

Improve vision

Indian Borage is also used to cure conjunctivitis

and enhance vision. Vitamin A in the plant can lessen oxidative stress on the eyes and protect from macular degeneration. In traditional medicine, juice extracted from leaves is used to apply on the orbit to relieve the pain [2].

Digestive Problem

Indian Borage has carminative and digestive properties and is the most popular remedy for digestive conditions such as diarrhoea, indigestion, and dyspepsia. To treat pathogens-induced diarrhea, the leaves of the plant are taken along with any probiotic sources such as buttermilk or yoghurt [2]. Metabolic enzymes produced by the phytoconstituents of the leaves are responsible for the carminative properties. There is also evidence of the traditional use of these leaves to alleviate diarrhoea by accelerating microbial gut balance during infection. In addition, the juice obtained from pounded leaves is used to cure constipation and gastrointestinal complaints. For indigestion problems and to increase appetite, fresh herb juice with ginger extract can be an excellent remedy.

Neurological Disorder

Indian Borage is seen to be effective in curing nervous disorders like convulsions and epilepsy [9]. It is reported that alkaloids, flavonoids, and saponins are responsible for anti-convulsions and anti-epileptic activities.

Wound Healing Property

This plant is renowned for its potential to reduce the risk of infection in diabetic people. They lower blood glucose levels. The application of a paste of these leaves can heal wounds [10]. They enhance wound contraction collagen deposition, thereby reducing the wound's epithelialization period. To treat wounds, crushed herb leaves mixed with coconut can benefit the affected parts.

Oral Health

Disorders of the oral cavity are becoming a huge concern these days, and natural remedies



Table 1:
Nutritional Value of Indian Borage

Nutrients, raw	Value
Water (g)	93
Energy (kcal)	21
Protein (g)	88
Total lipid (fat) (g)	0.7
Carbohydrate, by a difference (g)	3.06
Calcium, Ca (mg)	93
Iron, Fe (mg)	3.3
Magnesium, Mg (mg)	52
Phosphorus, P (mg)	53
Potassium, K (mg)	470
Sodium, Na (mg)	80
Zinc, Zn (mg)	0.2
Copper, Cu (mg)	0.13
Manganese, Mn (mg)	0.349
Selenium, Se (mg)	0.9
Vitamin C, total ascorbic acid (mg)	35
Thiamin (mg)	0.06
Riboflavin (mg)	0.15
Niacin (mg)	0.9
Pantothenic acid (mg)	0.041
Vitamin B-6 (mg)	0.084
Folate, total (µg)	13
Folic acid (µg)	0
Folate, food (µg)	13
Folate, DFE (µg)	13
Vitamin B-12 (µg)	0
Vitamin A, RAE (µg)	210
Retinol (µg)	0
Vitamin A, IU	4200
Vitamin D (D2 +D3), International Units	0
Vitamin D (D2 +D3)	0
Fatty acids, total saturated (g)	0.17
SFA 16:0 (g)	0.06
SFA 18:0 (g)	0.021
Fatty acids, total monounsaturated (g)	0.211
MUFA 16:1 (g)	0.191
MUFA 22:1 (g)	0.02
Fatty acids, total polyunsaturated (g)	0.109
PUFA 18:2 (g)	0.109
Fatty acids, total trans (g)	0
Cholesterol (mg)	0

Source: USDA Agricultural Research Service database, FDC ID: 170481, NDB Number:11613.

for them are gaining public attention. The phytoconstituents of the Indian Borage are known to inhibit bacterial growth in the oral cavity, thereby preventing periodontal diseases and dental caries [11]. Moreover, they can be used along with commercially available mouthwash to increase the benefits.

Analgesic

The herb's leaf extract showed analgesic and anti-inflammatory properties, which were primarily controlled by inhibiting proinflammatory mediators. The analgesic property of this herb is used to cure neuromuscular conditions such as backache, neck pain or stiff neck, headache, musculoskeletal problems, etc [2]. The paste of Indian Borage leaves can be applied to affected parts to relieve the pain.

Reduces Menstrual Pain/ Delivery Pain and Promotes Lactation

This herb also helps to reduce menstrual pains and delivery pain. In some parts of the Indian and other countries, this herb is given to mothers to promote lactation [12]. The high nutritional content of this plant's leaves, particularly iron and β-carotene, is considered to stimulate the formation of breast milk. Consumption of leaves significantly increases minerals such as iron, potassium, zinc, and magnesium in milk, thus improving the infant's weight and health holistically.

Larvicidal Properties

The essential oils present in this herb have reported larvicidal activity. They are seen to be effective against *Aedes aegypti*, *Anopheles stephensi*, and *Culex quinquefasciatus*, thereby preventing chances of dengue fever, haemorrhagic fever, and yellow fever. Recent research has shown that they are also effective against *Anopheles* mosquitoes even after 48 h [13]. This is the most eco-friendly, long-lasting, and economical prevention for disease spread by mosquitoes and other larval vectors. Various potential health benefits of Indian Borage are



Figure 3. Some of the Common Recipes Prepared from Indian Borage

represented in Fig.2.

Ways of Consuming Indian Borage

Besides the medicinal properties, Indian Borage leaves are also used as a food additive or condiment in soups, stews, tea, salads and local homemade beverages. Herb leaves have a strong aromatic oregano-like smell and mask the pungent Odours of non-vegetarian foods. The fresh leaves are used during marinating food, food stuffing, and flavouring agents to prepare non-vegetarian and sea dishes. Dried leaves are used to prepare, marinate, stuffing, or it can also be used as a potherb. It can be eaten raw with bread and butter, fried in batter, or can be chopped and made into fritters. In preparation of some of the south Indian dishes such as kashayam, rasam, thambuli, chutney, and Indian pancake etc. (Fig.3).

Nutritional Value of Indian Borage

Indian Borage is one of the most widely used dietary herbs in an Indian home. It enhances the flavour and taste of your dishes, rich

in nutritional compounds such as calcium, sodium, potassium, iron, zinc, copper, other minerals, vitamins, and lipids. They are also rich in bioactive compounds such as polyphenols, flavonoids, carotenes, alkaloids, etc. (Table.1).

References:

1. Bhatt, P., Joseph, G. S., Negi, P. S., & Varadaraj, M. C. (2013). Chemical composition and nutraceutical potential of Indian borage (*Plectranthus amboinicus*) stem extract. *Journal of Chemistry*, 2013.
2. Arumugam, G., Swamy, M. K., & Sinniah, U. R. (2016). *Plectranthus amboinicus* (Lour.) Spreng: botanical, phytochemical, pharmacological and nutritional significance. *Molecules*, 21(4), 369.
3. Hole, R. C., Juvekar, A. R., Roja, G., Eapen, S., & D'Souza, S. F. (2009). Positive inotropic effect of the leaf extracts of parent and tissue culture plants of *Coleus amboinicus* on an isolated perfused frog heart preparation. *Food Chemistry*, 114(1), 139-141.
4. Cano, J. H., & Volpato, G. (2004). Herbal mixtures in the traditional medicine of Eastern Cuba. *Journal of Ethnopharmacology*, 90(2-3), 293-316.
5. Selvakumar, P. (2012). Studies on the antidandruff activity of the essential oil of *Coleus amboinicus* and *Eucalyptus globulus*. *Asian Pacific Journal of Tropical Disease*, 2, S715-S719.
6. <https://versusarthritis.org/about-arthritis/complementary-and-alternativetreatments/types-of->



Arogyadhama Success Stories

FEELING LONELINESS

Mr. Suresh Babu, (Section-C) from Bangalore. He is in a comfortable job zone. He looks very normal. Though his life is going on smoothly, after the sudden death of his mother started feeling loneliness, and cultivated the habit of taking off Alcohol. As a result suffering from a feeling of guilt for his addiction and to face people around him. The only thing is that he has imaginary fear feelings for everything. For example, if he hears about his transfer, he feels scared to go to a new place. It is happening in most cases because of lack of proper awareness and understanding about the circumstances. He needs a strong mind. He may get the same by regular practice of IAY Module, and little bit of lifestyle changes. He has to develop Will-Power & Commitment. Suggested adhere to follow up Advice given by Doctors at the time of his discharge. Also advised a disciplined life.

Lifestyle that he experienced in the campus and explained the importance to adhere to Advice given by Doctors at the time of discharge. Also advised to maintain diary where he will note all things (karmas) that he has done during that day including his likes and dislikes. So that after a month's time if he goes through his diary, he can recognise what to eliminate and what to continue.

LACK OF WILL-POWER

MAINTAIN DIARY

Mr. Vaidyanathan, (Section-G) From Chennai suffering from hernia for 6 months and burping on and off. He has a lot of job experience in various institutions. During discussions it is understood that he is here mainly for the sake of his Mother. He is working with a spiritual NGO. Advised him to cultivate and continue the

Mr. Vivek Reddy, (Section-C) a student from Bengaluru, is suffering from overweight, stress and shoulder problems. I observed him smoking secretly near the main entrance area in his early days of his admission. Also, one day I noticed during the pranayama session, not responding properly to instructions. He used to Move around the fruit stall. He is fond of cool drinks. One day I advised him in a friendly manner saying that it is not good for health. He has an easy-going attitude. Of course, within a week he has given up his habits. At the time of discharge advised him to develop seriousness in his life style and strictly adhere to the Follow up Advice given by Doctors.

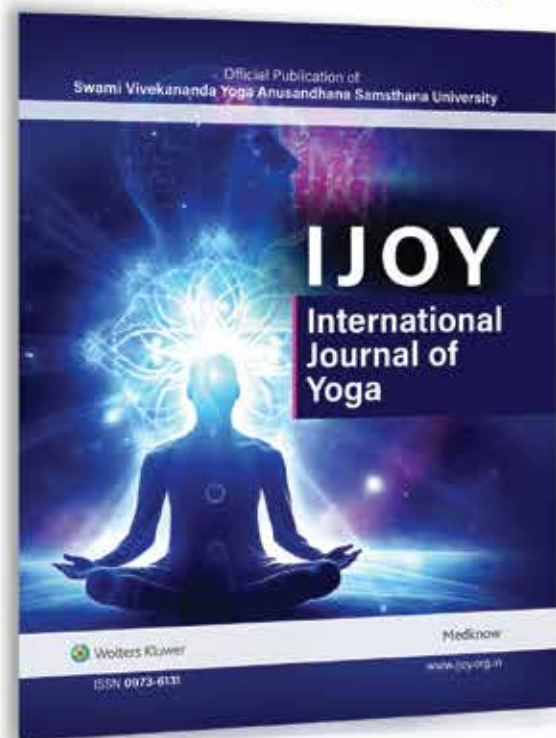
[complementary-treatments/borage-seed-oil/](#)

7. Yap, K. M., et al. (2021). Drug delivery of natural products through nanocarriers for effective breast cancer therapy: A comprehensive review of literature. *International Journal of Nanomedicine*, 7891-7941.
8. Satheesh, V., et al. (2022). Indian borage: A comprehensive review on the nutritional profile and diverse pharmacological significance. *The Pharma Innovation Journal*, 11(6), 42-51.
9. Jain, S. K., & Lata, S. (1996). Unique Indigenous Amazonian Uses of Some Plants Growing in India, *IK Monitor* 4 (3) article.
10. Sunitha, K. S., Haniffa, M. A., Milton, M. J., & Manju, A. (2010). *Coleus aromaticus* Benth act as an immunostimulant in *Channa marulius* Hamilton. *Int. J. Biol. Technol*, 1, 55-59.
11. Santos, F. A., et al. (2016). Antibacterial activity of *Plectranthus amboinicus* Lour (Lamiaceae) essential oil against *Streptococcus mutans*. *European Journal of Integrative Medicine*, 8(3), 293-297.
12. <https://theindianmed.com/indian-borage-mexican-mint-health-benefits/>
13. Verma, R. S., Padalia, R. C., & Chauhan, A. (2012). Essential oil composition of *Coleus aromaticus* Benth. from Uttarakhand. *Journal of Essential Oil Bearing Plants*, 15(2), 174-179.



Impact Factor
for 2022: **1.6**

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
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ The journal is registered with the following abstracting partners: Baidu Scholar, CNKI (China National Knowledge Infrastructure), EBSCO Publishing's Electronic Databases, Ex Libris - Primo Central, Google Scholar, Hinari, Infotrieve, National Science Library, ProQuest, TDNet, Wanfang Data
- ▶ The journal is indexed with, or included in, the following: DOAJ, Emerging Sources Citation Index, Index Copernicus, Indian Science Abstracts, PubMed Central



Subscription Rates for the Year 2023:

- ▶ Print ₹ 3500 in India for Individual & Institute.
- ▶ USD \$ 400 for Overseas for Individual & Institute.
- ▶ Single Issue ₹ 1458 in India for Individual & Institute.
- ▶ Single Issue \$ 167 for Overseas for Individual & Institute.

Cheque should favour

“Wolters Kluwer India Pvt. Ltd., Mumbai”
or Pay online at www.medknow.com/subscribeonline.asp

Correspondence address

Wolters Kluwer - Medknow Publications
Wolters Kluwer India Pvt. Ltd.
A-202, 2nd Floor, The Qube, CTS No.1498A/2, Village Marol
Andheri (East), Mumbai - 400 059, Maharashtra, INDIA
Ph: 91-22-66491818 / 66491816 | Fax: 91-22-66491817
www.medknow.com

Editor In Chief

Prof. Nagendra H R
Chancellor, S-VYASA

Editorial Office

E-mail: editor@ijoy.org.in
Phone: +91-080-2263 9906

www.ijoy.org.in



25th International Conference on Frontiers
in Yoga Research and Its Applications

25th INCOFYRA



Integrative Sports Medicine and Rehabilitation

3rd to 6th Jan 2024 | Prashanti Kutiram
Bengaluru - 560 105, KA, India



Organised by:
S-VYASA, Deemed to be University
Bengaluru, India



My Dear Brothers and Sisters,

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

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

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

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

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

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



With Love,

Dr H R Nagendra

President, 25th INCOFYRA - 2024 and
Chancellor, S-VYASA, Bengaluru

Main Conference Highlights

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



Dates to Remember

Pre-Conference Workshops: 28th Dec, 2023 - 02nd Jan, 2024

Himalaya Yoga Olympiad Finals: 30th Dec, 2023 - 1st Jan, 2024

Main Conference: 3rd - 06th Jan, 2024

Last Date for Abstract Submission: 30th Nov, 2023

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

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

Please visit the conference webpage for details. For any queries please write to incofyra@svyasa.edu.in

Conference Objectives

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



Who should Participate

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



Main Conference Program Highlights

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



Where is the Conference - Bengaluru

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

Welcome home to experience Bengaluru!

Conference Venue: Prashanti Kutiram, Jigani, Bengaluru

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

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

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



Research Journals of S-VYASA

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



Pre-conference Program

What is HIMALAYA Yoga Olympiad?

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

Finals: 30th Dec, 2023 - 1st Jan, 2024 at Prashanti Kutiram

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

Pre-Conference Workshops

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

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

Continuing Medical Education (CME)

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

Who can participate? Yoga therapists, Yoga teachers and doctors

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

Continuing Research Education (CRE)

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

Course syllabus (25 hours)

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



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

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

Coordinator: Dr Apar Saoji | **Email:** aparsaoji@svyasa.edu.in

Continuing Yoga Education (CYE)

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

Who can participate? Yoga therapists and Yoga teachers

Coordinator: Ms. Padmashree | **Email:** padmasri@svyasa.edu.in

Brief about the Broad Areas

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

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

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



25th INCOFYRA

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

Eminent Speakers & Panelist of the Conference



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



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



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



Prof. Mark King,
Professor of Sports Biomechanics,
Loughborough University,
UK.



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



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



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



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



Dr. Roopesh Ravi
Department of Physiotherapy,
Military Authority and
Diwan Al Amiri, Kuwait.



Dr. G Kishore,
Director SAI,
Thiruvananthapuram,
Principal,
LNCPE, Gwalior.



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



Prof. P Hemantha Kumar,
HOD, Shalya Tantra,
National Institute of Ayurveda,
Jaipur.



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



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



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



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



Eminent Speakers & Panelist of the Conference



Prof. Manoj Kumar,
Professor of Orthopaedics,
All India Institute of Ayurveda,
New Delhi.



Dr. (Col) Anup Krishnan,
Director & Professor,
DY Patil University,
Maharashtra.



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



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



Dr. Yogesh Kamat,
Consultant Orthopedician
& Sports medicine,
KMC Manipal Hospitals,
Mangalore.



Dr. P. Rajini Kumar,
Assistant Professor,
Tamil Nadu Physical Education
& Sports University, Chennai.



Dr. Ramesh Killedar,
Associate Professor,
KAHER Shri B M K Ayurveda
Mahavidyalaya, Belagavi.



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



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



Dr. Shahin Ahmed,
Professor,
TNPESU, Chennai.



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



Dr. G Sivaraman
Chief Siddha Physician,
Managing Director,
Arogyadhama Healthcare Hospital,
Chennai.



Dr. Dobson Dominic,
Prof & HOD,
Sports Medicine & Sports Science,
SIMATS, Chennai.



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



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



Ms. Aradhana Sharma
Founder, Nutrigetic Wellness,
Department of Exercise
& Sports Science,
Manipal University,
Expert Trainer at OGQ.



Dr. Denny John
Professor of Public Health,
M S Ramaiah University
of Applied Sciences, Bengaluru,



Dr. Ningthoujam Debala Chanu
Assistant Professor,
Dept. of Sports Psychology,
National Sports University,
Imphal, Manipur.



Dr. Chandra Kant Mishra
HOD Yoga,
Netaji Subhas
National Institute of Sports, Patiala.



Dr. M Kannan
Scientist-III, CCRS,
Sri Jayachamarajendra
Govt. Hospital of Indian Medicine,
Bengaluru.



Shri. Vijay Samuel Raj V
Associate Professor, HOD Sports Science,
JSS College of Physiotherapy,
Mysure.



Dr. Kiran Kumar Kulkarni
Consultant in Sports & Exercise Medicine,
FIFA & AFC Certified
Doping Control officer, Bengaluru.



Dr. Usha Sujit Nair
Dean, Department of Sports Physiology,
National Sports University, Imphal, Manipur.



Dr. A G Sinha
Prof. & Ex-HOD of Physiotherapy,
Ex-Dean-Faculty of Medicine,
Punjab University, Patiala, Punjab.



Ms Keerthana Swaminathan
Sports and Performance
Psychologist,
President INSPA,
Chennai.



Organising Committee

Chief Patron

Dr. H R Nagendra

Patrons: Dr. R Nagarathna, Prof. K Subrahmanyam, Dr. Prahlada Ramarao

President: Dr. B R Ramakrishna

Vice President: Dr. Manjunath N K

Treasurer: Dr. Dayananda Swamy H R

Organizing Secretary: Prof. S Siva Sankara Sai

Joint Organizing Secretaries

Dr. Ramesh M N, Dr. Sangamitra Patnaik, Dr. Amit Singh, Dr. Vasudeva Vaidya, Mr. Anish J

Scientific Committee: Chair: Dr. Manjunath N K,

Co-Chair: Dr. Vijaya Majumdar, Dr. Champa Panth, Dr. Sowmya, Dr. S Parveen, Dr. Swathi Sharma

Members: Dr. Raghavendra Bhat, Dr. Mithila M V, Dr. Apar Saoji, Dr. Pradeep S R, Dr. Aniruddha Arya, Dr. Sowbhyagalaxmi Mohanty

Finance Committee: Dr. B R Ramakrishna, Dr. Manjunath N K, Dr. Dayananda Swamy H R, Sri. Dhananjay C

Delegate Registrations Committee: Prof. Sony Kumari, Dr. Shree Varaprasad N S, Dr. Rama Reddy, Dr. Ranjitha R, Dr. Prashanth V M

Accommodation Committee: Sri. Narendra Shetty, Mrs. Chaya M S, Sri. Hanumantappa, Sri. Satya Narayan, Sri. Ashok

Exhibition and Stalls Committee: Sri. Anish J, Dr. Sreenidhi G S, Dr. Sandeep, Dr. Titty Geroge

Cultural Program Committee: Ms. Padmasri G, Dr. Sandhya D S, Dr. Reshma J, Dr. Moulya

Spiritual Events & Discourses Committee

Prof. M Jayaraman, Dr. Manjunath Gururaj, Sri. Arun Balachandran, Mrs. Sreeparna Roy, Sri. Naveen Kumar

Himalaya Yoga Olympiad: Dr. Vikas Rawat, Dr. Rabindra M Acharya, Dr. Vinaya, Sri. Kiran Kumar, Ms. Anupa Chantyal

International Co-ordinators

Dr. Bharathi Dhevi, Dr. Vasudha Sharma, Mrs. Manasa Pawan, Sri. Sailesh Pradhan, Sri. Raghu Bengaluru, Sri. Yogi Mohan, Ms. Yi

Pre-Conference Workshops Committee

Dr. Apar Saoji, Dr. Amit Singh, Ms. Padmasri G, Dr. Vikas Rawat, Dr. Shubha Rani,

Dr. Aniruddha Arya, Dr. Sharad, Dr. Harish Babu, Dr. Harish Gopal

Hospitality Committee

Mrs. Sharada Shankar, Prof. Sowmya, Dr Swati P S, Dr. Yashbeer, Sri. Prasanna Kumar, Sri. Ashok, Sri. Narendra Shetty, Mrs. Chaya

Publicity, Media and Govt. Liaison

Dr. Mohan Kishore, Dr. Narasimhan G, Sri. Anish J, Dr. Mahendra Sawant, Dr. Nischal, Dr. Abhiram, Dr. Rabindra Mohan Acharya,

Sri. Shivakumar, Sri. Sheshadri Nagaraja

Sponsorship Committee: Dr. Mohan Kishore, Sri. Mahadevappa, Sri. Anish, Sri. Basavaraj, Sri. Satya Narayan

Publication and Souvenir Committee

Prof. M K Sridhar, Dr. Natesh Babu, Dr. Raghavendra Bhat, Sri. Bharatheesha, Ms. Asima Adya Mohanty

Transport Committee: Dr. Rithesh C, Sri. Umapati, Sri. Naveen Kumar, Sri. Satyanarayana

Website: Dr. Aniruddha Arya, Sri. Bharatheesha P, Sri. Raghavendra Gowda

Audio, Video & Photography Committee

Sri. Shankar B V, Sri. Murulidhara H D, Sri. Elumalai, Sri. Arijit Ghosh, Sri. David, Sri. Ashok

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

Food Committee

Dr. Pragya Prasanna, Dr. Prabhavati Kichadi, Dr. Swathi B S, Sri. Sanjeev Hegde, Sri. Madhu, Sri. Umesh

Venue Maintenance Committee: Sri. Prasanna Kumar, Sri. Kiran Kumar N S, Sri. Narendra Shetty, Mrs. Chaya

Felicitation & Stage Committee

Prof. Sony Kumari, Dr. Remitha, Dr. Bharathi Dhevi, Dr. Jincy Sundaran, Dr. Arundhati Goley,

Dr. Shijin, Dr. Amrutha, Ms. Asima Adya Mohanty



Conference Registration

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

- **All categories include Registration with kit, food, and accommodation.**
- Registration done before **15th November, 2023** will qualify for a **10% Early bird discount** in all categories.
- **S-VYASA Alumni** are entitled to a **20% concession** on all categories. (Student ID card/letter from Principal should be submitted during the registration process)
- Registration at S-VYASA campus office is also available
Mode of Payment: by Cash/ Cheque/ Bank Draft/ Debit/ Credit Card
- Online Bank Transfer, payable to **S-VYASA 'Swami Vivekananda Yoga Anusandhana Samsthana'**
- Online Transfer Details for Indian Nationals:
A/C Name: Swami Vivekananda Yoga Anusandhana Samsthana; A/C No: 31527257460;
Bank & Branch: SBI, Jigani; IFS Code: SBIN0011355
- Online Transfer Details for Internationals:
A/C Name: Swami Vivekananda Yoga Anusandhana Samsthana; A/C No: 31527257460;
Swift Code: SBININBB230; Branch Code: 09044; Foreign Transfer Bank Address: SBI, No. 26/A, Electronic City, Hosur Road, Bangalore, Karnataka, India, Ph: 94489 93322
A/C Managed in: CA 4/1, APC Circle, Jigani Indl Area, Phase 1, Jigani, Bangalore - 562 106, Karnataka, India; MICR Code: 56002123; IFS Code: SBIN0011355
- After Online Payment, please Mail a Copy of the Payment Receipt to **accounts@svyasa.org** & copy to **incofyra@svyasa.edu.in**

Scan/ Click
to Locate
Prashanti



S-VYASA, Deemed to be University

'Prashanti Kutiram' Campus, Vivekananda Road, Kalluballu Post Jigani, Anekal Taluk, Bengaluru – 560 105, KA, India

cell: +91-70226 53900 | e-mail: incofyra@svyasa.edu.in

facebook: [svyasayoga](https://www.facebook.com/svyasayoga) | YouTube: [svyasabl](https://www.youtube.com/svyasabl)

www.incofyra.com ; www.svyasa.edu.in



S-VYASA
Deemed to be University
Bengaluru



Online Learning

Yoga Instructor's Course

Online YIC is a combination of Theory and Practical subjects, like Breathing Practices, Asana, Pranayama, Meditation Techniques, Kriyas, Happy Assembly, which improves physical stamina, memory, concentration and awareness.

- **YIC is mandatory for Long Term Courses in S-VYASA**
- **Course Duration:** 2 months, 5 hrs / day
- **Timing:** 6:00 - 8:00 am and 4:00 - 7:00 pm (*flexible for working people*)
- **Eligibility:** 10th Std/ SSLC/ equivalent
- **Fees** - ₹ . 25,000/- for Indians & US\$ 1,000/- for Foreigners

Call: **+91-87629 96815**

E-mail: **onlineyogacourses@svyasa.edu.in**

Apply: **<https://svyasa.iweb.online/>**



Enroll Now!

www.svyasa.edu.in



Yogi Vivekananda - 29

Swami Vivekananda, right from childhood has been a sincere devotee of God. He has a strong desire to know about God and to see God. As and when he finds a solitary place and he sits in meditation to see God. Also, he spends a long-time worshipping Sri Ram in his room of worship but he does not have enough satisfaction either in the worship or in meditation. He has been literally in search of God.

Once, a Pauranic came to his place to speak about the great epic Ramayana. In his discourses he described Hanuman Ji in his words; pictures. Swami Vivekananda as a boy was very much impressed by this description. During this discourse, the Pauranic told jokingly that Hanuman Ji is very fond of bananas. Therefore, he will be visiting the banana grows at night. Swami Vivekananda believed it and went in the night to all the banana grows in Calcutta to see Hanuman Ji. He was not able to see Hanuman Ji. After his vain attempts, he went to the Pauranic and said that the Pauranic was only telling lies. Since then, Swami Ji became a little sceptical about the description of gods and goddesses.

Theism is faith in the existence of God, Atheism is faithlessness in the existence of God. Now, Swami



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



Vivekananda was neither a theist nor an atheist. He was unable to believe in the existence of God because he was not able to see God anywhere, nor was he able to disbelieve in the existence of God because many God men and the scriptures spoke about God. All these books and persons of the past could not be wrong. Therefore, Swami ji becomes agnostic, neither a believer nor a disbeliever. Now he aimed to prove or disprove the existence of God. His research became very sincere and vigorous. He approached all elderly persons to know about God. He went to all the libraries and read all the religious books to learn about God. His efforts were useless.

Without any answer to his quest he grew to be a youth. He was now in college studying BA. One day his principal professor Hastie while teaching a poem of Wordsworth tried to explain the meaning of the word trance. He tried his best to explain the meaning and finally referred to Sri Ramakrishna Paramahansa of Dakshineswar to understand the significance of trance. Sri Ramakrishna was a godman.

Swami Vivekananda wanted to meet this great person to know about God. Therefore, he proceeded to Dakshineswar to ask Sri Ramakrishna Paramahansa if he had seen God.

The great meeting between Sri Ramakrishna Paramahansa and Swami Vivekananda took place at the earliest opportunity. Swami Ji immediately asked the question "Have you seen god"? Sri Ramakrishna answered with confidence "yes" then Swami ji requested Sri Ramakrishna to show him God. Sri



Ramakrishna asked if Vivekananda was ready to see God. Sri Ramakrishna instantly touched Swami Vivekananda and Swami Vivekananda experienced a thrill that was unbearable to him. He pleaded with his master to stop.

It was now evident that Vivekananda was not ripe enough for the God experience, therefore Sri Ramakrishna decided to train him for the highest experience. Initially God has to be worshiped with form and name, slowly gradually and steadily one would improve to be able to experience divinity everywhere. Swami Vivekananda meticulously practiced religion and was able to rise to the heights steadily. He was able to see God in the idols and then in the people and the entire nature. By the time he reached certain heights, his father Vishwanath

Datta passed away. Swami Ji's education in law college came to a stop. The entire family was buried in poverty. Swami Vivekananda, unable to put up with the difficulties, proceeded to Sri Ramakrishna for a way out. The master directed him to the temple of Bhavatarini.

Swami ji for the first time in the temple was able to experience godhood everywhere since then he proceeded to rise in the spiritual pursuit and gradually, he reached the pinnacle. Later in the temple of Ksheerbhavani he had grown further and was able to realise all-pervading divinity. Step by step God from form to formless divinity he expanded. He became one with the highest expression and experience of godhood and that is yoga.



YIC (Yoga Instructor's Course) **Batch - 244**, October 2023



Workshop on Medical Astrology



Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) organized a Workshop on Medical Astrology, in collaboration with the Institute of Indian Knowledge (IIK), Apex Professional University, Arunachal Pradesh. This workshop aimed to explore the intricate connection between astrology and medical science, blending ancient wisdom with contemporary healthcare practices.

Inaugural Session:

The inaugural session commenced with a reverential invocation, setting a spiritually charged atmosphere. The lighting of the lamp followed, symbolizing the illumination of knowledge in the realm of medical astrology. Prof. S Siva Sankara Sai, Registrar of S-VYASA, delivered a warm and inspiring welcome speech. The Dignitaries were honoured by revered Guruji & Dr. B R Ramakrishna, Hon'ble Vice-Chancellor of S-VYASA, including Acharya Dhjanwant Singh, Hon'ble Chancellor of Apex Professional University (APU), Arunachal Pradesh, Dr. P Ajith Kumar, Hon'ble Pro-Chancellor of APU, Prof. Kuldeep Kumar Rana, Hon'ble Vice-Chancellor of Ramaiah University of Applied Sciences, Bangalore. All of them gave inspiring & elevating speeches for all the students of S-VYASA, Sushrutha Ayurvedic Medical College & Hospital. Prof. Ramachandra G. Bhat, Director of VMAC-VTR, S-VYASA,

shared his expertise through an enlightening speech. Dr. H R Nagendra ji, Hon'ble Chancellor of S-VYASA, conveyed his blessings and insights. The session concluded with a heartfelt vote of thanks expressing gratitude to all attendees and contributors by the Master of Ceremony, Prof. Jayaraman, Dean, Division of Yoga & Spirituality.

Scientific Session:

The scientific session began with an introduction to Acharya Dhjanwant Singh, Hon'ble Chancellor of Apex Professional University, Arunachal Pradesh. Acharya Dhjanwant Singh's discourse provided a profound understanding of the core principles of medical astrology. Following this, a technical session was conducted, delving into the practical applications of medical astrology. Participants actively engaged in a stimulating question & answer session, where experts addressed queries, enhancing participants' knowledge.

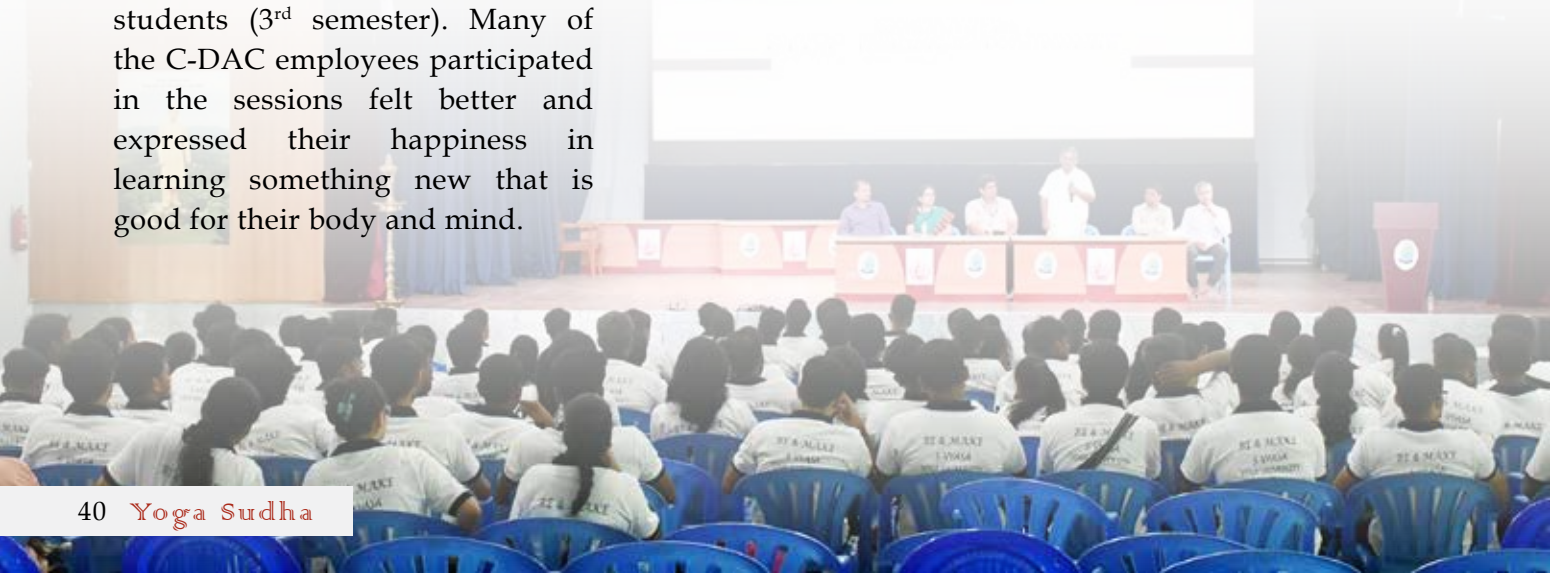
The Workshop on Medical Astrology proved to be a stimulating platform for participants to explore the ancient wisdom of astrology within the context of modern medical science. The event not only deepened the understanding of medical astrology but also encouraged the integration of this knowledge into contemporary healthcare practices.



C-DAC Induction Programme

Prashanti Kutiram, Oct 13 & 14: S-VYASA conducted a two-day wellness programme for a team of 97 newly joined employees of C-DAC, Bangalore (Centre for Development of Advanced Computing), a Govt. of India undertaking, as part of their induction programme in Prashanti Kutiram campus.

The team was accompanied by the human resource and senior executives of C-DAC for their orientation sessions. The programme involved lectures on various topics in the theory and practice of yoga for enhancing the wellness of body and mind in the challenging times of industrial settings of modern era. Lectures were delivered by Dr. H R Nagendra (Guruji), Dr. Rajesh Nair and Dr. Vidyashree. Along with the lectures there were multiple yoga practice sessions, yoga games and talent show by employees. Ms. Sasikala, Mrs. Ashwini H R, Mr. Arun from School of Yoga and CODE, helped in organizing the events. The programme was also supported by Mr. Gyanprakash, PhD scholar and a team of MSc students (3rd semester). Many of the C-DAC employees participated in the sessions felt better and expressed their happiness in learning something new that is good for their body and mind.





Swachhata Hi Seva



Prashanti, Oct 1: S-VYASA organized a highly successful “Swachhata Hi Seva” (SHS) campaign, drawing active participation from senior officers, faculties, staff, and enthusiastic students. The event exemplified unity and commitment toward a cleaner, healthier environment. Under the banner of SHS, participants engaged in a range of activities, including cleanliness drives, awareness sessions, in & around the campus and in the nearby village “Manchenahalli”.

The senior officers led by example, inspiring everyone with their dedication. Faculties and staff actively mentored students, fostering a sense of responsibility. Together, they cleaned the campus, spreading the message of cleanliness and hygiene. The event not only enhanced the physical environment but also nurtured a spirit of collective responsibility among the participants.

The campaign's success can be attributed to the collaborative efforts of all involved, showcasing the institution's commitment to social welfare and environmental stewardship. S-VYASA remains resolute in its pursuit of a cleaner and greener future, embodying the ideals of the Swachhata Hi Seva movement.



Successful Completion of Intensive Communicative Samskrita Course by Division of Yoga Spirituality, S-VYASA



Prashanti, Oct 13-22: An intensive communicative Samskrita course was organized by Division of Yoga spirituality for all the inmates of Prashanti.

Three parallel batches of the classes were held where put together over 100 students, PhD research scholars and actively participated and imbibed of basics of Communicative Samskrita class for 20 hours.

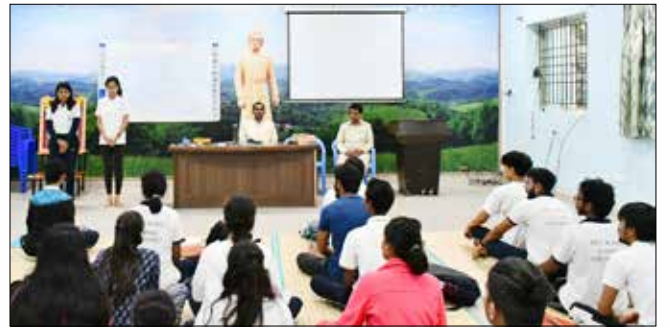
Three volunteers from Samskrita Bharati conducted the free classes for the participants. All the participants learnt the basic skills of word knowledge, formation of short sentences, basic grammar through enactive practical methods. Everyone enjoyed by actively participating in it.

The valedictory function was held on the 21st Oct at Shruti Mandir, Prashanti Kutiram.

Dr. Sachin Kathale, Deputy Editor of Sambhashana Sandesha, a widely circulated Samskrita Monthly Magazine of Samskrita Bharati was the Chief Guest of the occasion. His inspiring talk further motivated

the participants the continue studies in Samskrntam.

The Division of Yoga Spirituality is also further planning activities for continued Samskrita education of the students of the division and also for the interested participants in Prashanti Kutiram.





Navaratri celebration in Prashanti



Prashanti Kutiram, Oct 15: The embark of Mother Goddess Devi Durga - 'Devi Paksha' started at S-VYASA by the chantings of Aigiri-Nandini at Maitri Milan. On the holy morning of 20th Oct the Staffs and Students of The School of Yoga with a hearty enthusiasm went to bring Devi Durga in the campus. The inauguration or the 'Boron' was done by our respected Dr. R Nagarathna didi and Mr. Dhanuka ji. The welcome of the Goddess was followed by a pompous Bhajan Session in the evening. The next day - Mahasaptami, the students and faculty went barefoot to fill water with pomp in 'Dhaker tale' and do the 'Ghat Sthapna', followed by the Sandhi puja in the evening, and an exciting cultural programme ending with Garba night which was performed on all the days respectively after the culturals.

On Mahaastami, the Bengali clan encouraged the traditional wear with all the girl students draped in saree and boys showcasing sheer

ethnicity. The Puja started from 11 am in the morning lasting till 6 pm with an offering to Maa Durga. The 'Dhunuchi Dance' was performed on that evening in the campus.

The Maha Navami Puja started at 11 am and the Arati was given at 6 pm followed by a grand garba dance. On the auspicious morning of Vijayadashami, the 'Ghat-Visarjan' was done by the students followed by a Cultural program showcasing the folk culture of West Bengal.

Ekadashi (25th Oct) was the day, that bring tears to the eyes of the Bhaktas where Maa returns back to the Devilok - In the Visarjan, ceremony, Durga Maa leaves leaving a pang in the hearts of the devotees who engrossed themselves day and night and pray for her to come back after one year. The tears were washed away with the chore mania of the crowd and again bringing hope and wait for next year. Till then- 'Asche Bochor Abar Hobe', 'Bocho Bocho Agiya Jaba'.







Prashanti, Oct 5-6: In collaboration with Vision Tech Eye Hospital, S-VYASA organized a successful **Free Eye Check and Ophthalmologist Consultation Camp**. The event proved highly beneficial, offering essential eye care services to approximately 200 individuals. The presence and support of Mr. Raghavendra of Vision Tech Eye and his team greatly enhanced the camp's effectiveness. This initiative underscored the commitment of both organizations to promoting community eye health and ensuring accessible healthcare services for all.



Agreement between **Uddaraju Ananda Raju Foundation (UARF) & S-VYASA** regarding starting of collaborative yoga programs at Amalapuram, West Godavari District of Andhra Pradesh.

Garvit Dubey & Dheeraj Rewatkar, BSc-YT students of the School of Yogic Sciences participated in the Madhya Pradesh State Yoga Competition, affiliated to Yogasana Bharat in which Garvit won the Rhythmic Pair - Gold Medal and in Traditional - Silver Medal, Dheeraj won the Artistic Pair - Gold Medal.



Prashanti, Oct 21:
The **57th Academic Council Meeting** was conducted in the SMET Hall, Sheshadri Bhavan.



7th Miryang International Conference



The 2nd East Asia Yoga Therapy Conference and the 7th Miryang International Conference were held on 5th and 7th October respectively at South Korea. Dr H R Nagendra ji, Chancellor, S-VYASA Deemed to be University, Dr Manjunath Sharma, Pro-Vice Chancellor, S-VYASA Deemed to be University, Dr Vasudha Sharma, Founder & Chief Medical Director, Vivekananda Health Global were invited as the International Speakers from India.

The 2nd East Asia Yoga Therapy Conference was organized at the Choonhae College of Health Sciences, Korea. The conference was inaugurated by Dr Heejin Kim, President, Choonhae College of Health Sciences and greeted by Ms Kanika, Director of Vivekananda Centre in Japan. Guruji's presentation was on the topic "Meditation as per Traditional Texts of Yoga by

Patanjali". Dr Manjunath presented on the topic "Trends in Yoga Research". Their presentations were followed by experts such as Dr Kieshin Kimura, Japan, Prof Mija Kwak, Prof Qi Xin, China, Dr Tsetsegee Jadamba, Mongolia, Ms Aryong Choi- Hantke, Korea and many others. This day also marks the day where S-VYASA University and Choonhae University signed an MoU establishing the official associations with respect to Academics, Research and Yoga Therapy.

On 6th October, Dr Manjunath Sharma and the team of Miryang Yoga Conference were invited to the City Office for an official meeting with the respected mayor- Mr Park Ho. The establishment of the Yoga Culture Town was proposed by Guruji and Dr Manjunath ji 7 years ago and the same has been supported



since then by honourable Mayor - Mr Park Ho which has resulted in the construction of the Yoga Culture Town within the Miryang Rural Tourism Resort Complex. This is a new type of wellness cultural space where one can directly experience authentic yoga, meditation and Ayurveda which are steeped in India's history and values. Miryang City is now known as the Yoga City. The project was led by Ms Viveka Kim, Director of Viveka Yoga, Korea. The tour of Yoga Wellness town was given on the evening which was followed by an Official Dinner with the Mayor, Deputy Mayor, Chairman and many other officials of Miryang City.

The Inauguration of the Yoga Wellness Town and the 7th Miryang International Conference was held on the 7th October. The event was inaugurated by Dr Manjunath Sharma, Pro Vice Chancellor, S-VYASA Deemed to be University and Mr Park II Ho, honourable Mayor, Miryang City along with other officials. Guruji blessed the occasion through

his video message from India. The keynoted lecture was given by Dr Manjunath Sharma ji on the topic "Neuroscience behind Yoga Meditation". This was followed by various experts from many countries such as Dr Kausthubh Deshikachar, Dr Vasudha Sharma, Ms Viveka Kim, Prof Mija Kwak and many more.

The cultural session in the evening was arranged magnificently. The artists from many countries performed for the evening. Ms Manasa B R, PhD Scholar, S-VYASA University was invited as an International Artist who presented a Bharatanatyam recital. The conference was successfully completed with more than 1000 delegates from across Korea and other countries.

On the 8th October, a tour was arranged for the international guests to Busan City. The group visited a 2000-year-old Buddhist Temple situated on the rocks of Yellow Sea and returned to India on 9th October.



arogyadhama

Holistic Research Health Home



To promote health
by using the best of
all Healthcare Systems

- Modern Medicine
- Yoga Therapy
- Ayurveda
- Naturopathy
- Physiotherapy
- Acupuncture Treatments

400 Bed Hospital
in 100 Acre Campus
functioning with
the Guidance of

Integrative Medicine
Consultant

Dr. R Nagarathna

MBBS, MD, FRCP, MRCH, DSc



Admission
Everyday

Mondays
Neurology, Oncology
Tuesdays
Cardiology, Pulmonology
Wednesdays
Psychiatry
Thursdays
GI, Endocrinology
Fridays
General Patients
Saturdays
Obesity, Positive Health

Campus

'Prashanti Kutiram', Kallubalu Post, Jigani, Anekal Taluk
Bengaluru – 560 105, India | *ph:* +91-80-2263 9963/ 99
cell: +91-99728 71777, 98805 98017, 96113 44691

Correspondence Address

19, 'Eknath Bhavan', Gavipuram Circle, Kempe Gowda Nagar
Bengaluru – 560 019, India | *ph:* +91-80-2661 2669



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

Dāna

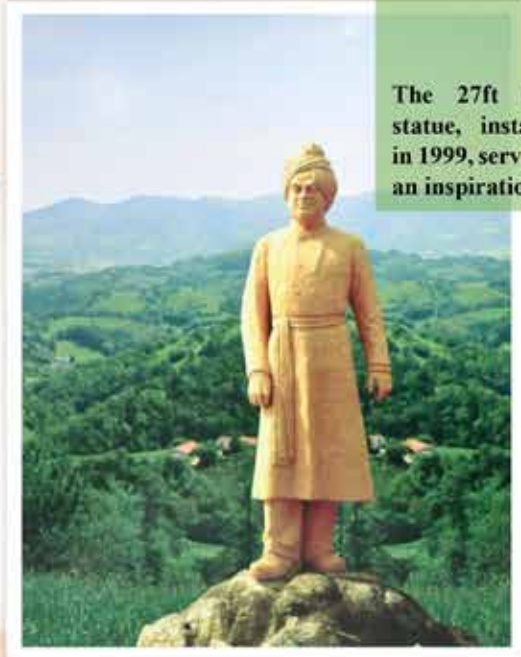
“Generosity and Giving”

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



S-VYASA
Deemed to be University,
Bengaluru.

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



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

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

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



The International Day of Yoga Protocol



Slowing of breath, calming the mind.

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

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

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

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

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

S-VYASA Vision:
"BE and MAKE"

Accomplishments:

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



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

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

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

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

S-VYASA Management:

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



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

Divisions of S-VYASA:

Programs by Division:

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



Center for Open and Distance Education (CODE)

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

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

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

Patron Schemes

जीवने यावदादानं स्यात् प्रदानं यत् ततोऽधिकम् |

"Give more than what you receive in Life"

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

-Taittiriya Upanishad

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

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

50% tax exemption on taxable income under 80G

To:

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

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

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

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

Dated:For Rs.....

Rupees in words:

towards.....

From:

Name:

Address:

Mobile: Email:.....

**Thanking You,
Yours Sincerely.**



Anna Dāna

सर्वेषामेव दानानामन्नदानं विशिष्यते ।
अत्राद्भवन्ति भूतानि अत्रेनैव च वर्द्धते ॥

sarveṣāmeva dānānamannadānaṁ viśiṣyate ॥
annādbhavanti bhūtāni
annenaiva ca varddhate ॥

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

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

Swasthya Dāna

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

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



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

Vidya Dāna

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

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

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



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



Gou Dāna

दातास्याः स्वर्गमाप्नोति वत्सरान् लोमसम्मतान् ।
कपिला चेत्तारयिति भूयश्च सप्तमाकुलम् ॥

dātāsyāḥ svargamāpnoti
vatsarān lomasammatān ।
kapilā cettārayiti bhūyasca saptamākulam ॥

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

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



Library facilities



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



Special Techniques



Surya Namaskar



Meditation in tune with Nature



LAYT Teaching for Students

Value Driven Leadership through

- Quality that is Infinite
- Service that Cares
- Hardwork that Endures



**Making a Positive Difference
to lives across the globe**

Alkem Laboratories Ltd.

Alkem House, Senapati Bapat Marg, Lower Parel, Mumbai - 400 013, Tel: 022 39829999

**My reputation is built on the quality
of my work.**

I CHOSE CENTURYPLY.



OUR PRODUCT PORTFOLIO: PLYWOOD | LAMINATES | VENEERS | DOORS | MDF

Follow us on: [f CenturyPlyOfficial](#) [t CenturyPlyIndia](#) [y CenturyPly1986](#)

For any queries, call us on 1800 5722 122 or SMS 'PLY' to 56070