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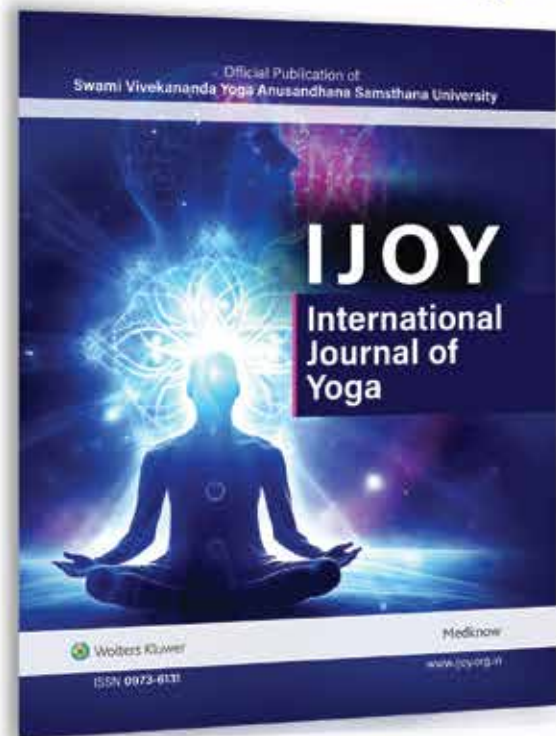
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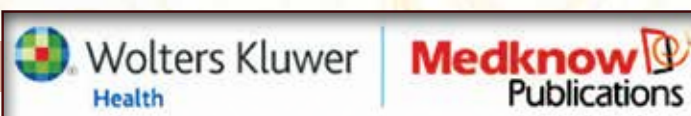
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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ।

योगसुखा सुखा

Vol.XL No.11 November, 2024

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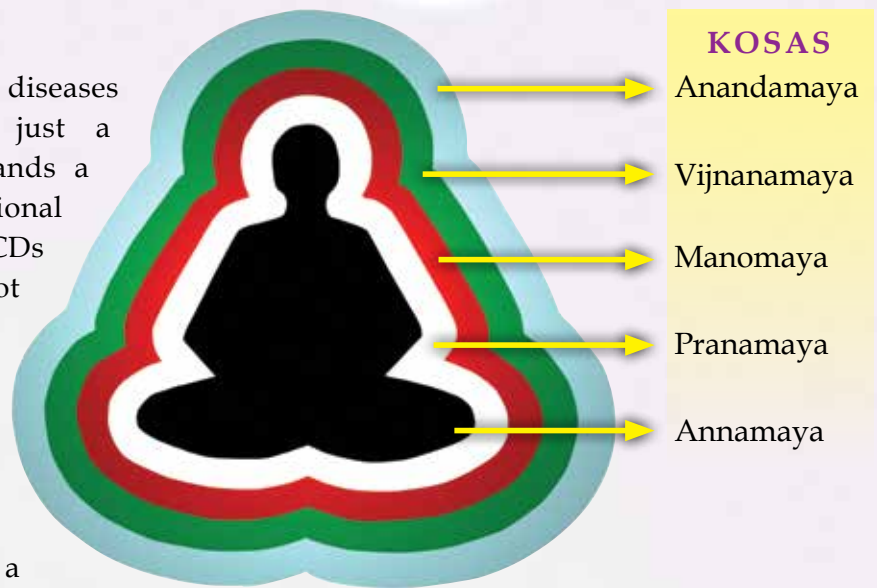
EDITORIAL

My dear Brothers and Sisters,

Addressing non-communicable diseases (NCDs) requires more than just a physical intervention - it demands a comprehensive, multidimensional approach. The complexity of NCDs is such that their origins are not confined to the physical body alone. These diseases often manifest as imbalances that span across mental, emotional, pranic energy, intellectual and spiritual dimensions.

The **Panchakosha model**, a cornerstone of Indian spiritual philosophy enshrined in Yoga Vasishtha provides a holistic framework that aligns perfectly with this understanding. Over the past 40 years, at our Arogyadhama facility in Prashanti Kutiram, we have been using the **Integrated Approach to Yoga Therapy (IAYT)** to address these multidimensional challenges. This approach is built on the principles of Yoga, further enhanced by the inclusion of **Ayurveda** and **Naturopathy**, ensuring a more robust and comprehensive treatment method.

The concept of **Adhija Vyadhi**, as explained in the Yoga Vasishtha, sheds light on how diseases originate at the **Manomaya Kosha** (mind level) and subsequently descend to the **Pranamaya Kosha** (energy level), causing imbalances that ripple through the **brain, autonomic nervous system (ANS), PNI axis and immune system**. These translate into functional disturbances showing as symptoms of NCDs. They further grossify as physical manifestations affecting genes and Epigenetic expressions. They further alter the physical structure at the quantum level. At the quantum level, the disruption of **quantum coherence** leads to these health challenges. They



Further percolate to and electromagnetic field levels showing as structural changes in the body highlighting the need for therapies that work not only at the physical domain but also beyond.

IAYT is designed to restore balance at all five levels of existence, addressing the root causes of NCDs rather than merely managing their symptoms. Extensive research conducted at Prashanti Kutiram has demonstrated that **Yoga, combined with lifestyle modifications**, is one of the most effective means to tackle NCDs. By integrating IAYT into regular practice, we not only address symptoms but also work towards profound healing and transformation at every level of human existence.

Following are some of our important publications brought out in high IF Journals over the decades to show the effectiveness of this approach.

1. Yoga for bronchial asthma: a controlled study - British Medical journal - Impact factor - 93.6 in 2023

Fifty-three patients with asthma underwent training for two weeks in an integrated set of

yoga exercises, including breathing exercises, suryanamaskar, yogasana (physical postures), pranayama (breath slowing techniques), dhyana (meditation), and a devotional session, and were told to practise these exercises for 65 minutes daily. They were then compared with a control group of 53 patients with asthma matched for age, sex, and type and severity of asthma, who continued to take their usual drugs. There was a significantly greater improvement in the group who practised yoga in the weekly number of attacks of asthma, scores for drug treatment, and peak flow rate. This study shows the efficacy of yoga in the long-term management of bronchial asthma, but the physiological basis for this beneficial effect needs to be examined in more detail. and unknown factors. We carried out this long-term study with matched controls to ascertain whether yoga could have a lasting influence on the course of the disease.

2. Role of yoga in modulating fatigue, sleep disturbances, salivary cortisol, and immune measures in breast cancer survivors: A randomized controlled trial. Journal of clinical oncology - impact factor - 45.3

Background: Psychological distress is high in breast cancer patients with metastases and affects their circadian rhythms of sleep and stress hormones. Yoga as a stress reduction and mind-body intervention is increasingly becoming popular among cancer patients globally. In this study we evaluate the effects of an integrated yoga program vs. supportive therapy on these psychoimmune and endocrine outcomes.

Methods: Sixty-Six breast cancer survivors with metastatic disease and adequate performance status (Zubrods 0-2) were recruited and randomized to receive yoga or supportive therapy for a period of 12 weeks. Subjects completed Pittsburg Insomnia Rating Scale and Fatigue symptom inventory before and after intervention. Diurnal saliva samples were collected and assessed for cortisol (am and pm) using enzyme Immune assay and morning blood samples for

Natural killer cell counts determined by flow cytometry before and after intervention.

Results: ANCOVA done with respective baseline measure as a covariate between two groups showed significant reductions in fatigue severity ($p < 0.001$), fatigue interference ($p = 0.001$), symptom distress ($p = 0.008$), sleep parameters ($p = 0.03$), sleep quality of life ($p = 0.04$) and NK Cell % ($p = 0.03$). Paired t test showed significant decrease in salivary cortisol in yoga group ($p = 0.03$) alone.

Conclusions: The results offer preliminary support for stress reduction benefits of yoga intervention. However larger randomized controlled trials are needed to validate these findings

3. 129-OR: Diabetes Prevention through Yoga-Based Lifestyle: A Pan-India Randomized Controlled Trial - Diabetes Journal - Impact factor - 9.4

Objective: The study tested the potency of yoga-based intervention on risk reduction of diabetes. Research Design and Methods: This study is an offshoot of a large, 2 group cluster randomized, translational research trial on 11,212 individuals, aged >20 years, with high-risk (>60) for diabetes on IDRS (Indian diabetes risk score) and type 2 diabetes. The present study included a subgroup of 3,366 prediabetes individuals [A1C range of 5.70-6.49% (39-47 mmol/mol)]. Eligible individuals were selected by community-based (rural and urban) screening from 29 states/union Indian territories and were cluster randomized. The wait list control group received lifestyle advice. The experimental group performed a validated yoga-based lifestyle intervention developed by a group of 16 yoga and diabetes experts using the Delphi method. The study outcomes, diabetes incidence/prediabetes remission were obtained by respective A1c values $>6.5\%$ (48 mmol/mol) or $<5.7\%$ (38 mmol/mol) (normoglycemia) at 3 months of follow-up. Results: At 3 months of follow-up, 11.2% of

the yoga-intervention group and 21.6% of the control group developed diabetes ($p < 0.05$); the relative risk reduction (RRR) was 47% (95% CI: 26-70). Interestingly, the intervention resulted in an effective shift to a normal range of A1c values in 52.0% of individuals as compared to only 39.9% in the control ($p < 0.05$). Yoga-intervention was found to be beneficial for both the normal BMI ($< 23 \text{ Kg/m}^2$) and the overweight/obese sub-groups ($\geq 23 \text{ Kg/m}^2$), as indicated by the respective RRRs of 69% (95% CI: 52-85) and 51% (95% CI: 32-70). Conclusion: This is the first report on the effectiveness of a yoga-based life style intervention for remission of prediabetes and prevention of diabetes. The intervention was adequately effective for normal and overweight/obese subgroups. The short-term findings demand the need for longer follow-up. We speculate positive long-term outcomes based on the reported effects of yoga on self-control and feeding behavi

4. Yoga Practice Is Beneficial for Maintaining Healthy Lifestyle and Endurance Under Restrictions and Stress Imposed by Lockdown During COVID-19 Pandemic - Frontiers in Psychiatry - Impact factor - 6.2

Uncertainty about Coronavirus disease 2019 (COVID-19) and resulting lockdown caused widespread panic, stress, and anxiety. Yoga is a known practice that reduces stress and anxiety and may enhance immunity. This study aimed to (1) investigate that including Yoga in daily routine is beneficial for physical and mental health, and (2) to evaluate lifestyle of Yoga practitioners that may be instrumental in coping with stress associated with lockdown. This is a pan-India cross-sectional survey study, which was conducted during the lockdown. A self-rated scale, COVID Health Assessment Scale (CHAS), was designed by 11 experts in 3 Delphi rounds (Content valid ratio = 0.85) to evaluate the physical health, mental health, lifestyle, and coping skills of the individuals. The survey was made available digitally using Google forms and collected 23,760 CHAS responses. There

were 23,290 valid responses (98%). After the study's inclusion and exclusion criteria of yogic practices, the respondents were categorized into the Yoga ($n = 9,840$) and Non-Yoga ($n = 3,377$) groups, who actively practiced Yoga during the lockdown in India. The statistical analyses were performed running logistic and multinomial regression and calculating odds ratio estimation using R software version 4.0.0. The non-Yoga group was more likely to use substances and unhealthy food and less likely to have good quality sleep. Yoga practitioners reported good physical ability and endurance. Yoga group also showed less anxiety, stress, fear, and having better coping strategies than the non-Yoga group. The Yoga group displayed striking and superior ability to cope with stress and anxiety associated with lockdown and COVID-19. In the Yoga group, participants performing meditation reportedly had relatively better mental health. Yoga may lead to risk reduction of COVID-19 by decreasing stress and improving immunity if specific yoga protocols are implemented through a global public health initiative.

5. A composite of BMI and waist circumference may be a better obesity metric in Indians with high risk for type 2 diabetes: an analysis of NMB-2017, a nationwide cross-sectional study - Diabetes research and clinical practice - Impact gfactor - 6.1

Aims: Obesity measurement is a vital component of most type 2 diabetes screening tests; while studies had shown that waist circumference (WC) is a better predictor in South Asians, there is evidence that BMI is also effective. Our objective was to evaluate the efficacy of BMI_{WC} , a composite measure, against BMI and WC.

Methods: Using data from a nationwide randomized cluster sample survey (NMB-2017), we analyzed 7496 adults at high risk for type 2 diabetes. WC, BMI, and BMI_{WC} were evaluated using Odds Ratio (OR), and Classification scores (Sensitivity, Specificity, and Accuracy). These were validated using Indian Diabetes Risk Score

(IDRS) by replacing WC with BMI and BMI_{WC}, and calculating Sensitivity, Specificity, and Accuracy.

Results: BMI_{WC} had higher OR (2.300) compared to WC (1.87) and BMI (2.26). WC, BMI, and BMI_{WC} were all highly Sensitive (0.75, 0.81, 0.70 resp.). But BMI_{WC} had significantly higher Specificity (0.36) when compared to WC and BMI (0.27 each). IDRS_{WC}, IDRS_{BMI}, and IDRS_{BMIWC} were all highly Sensitive (0.87, 0.88, 0.82 resp.). But IDRS_{BMIWC} had significantly higher Specificity (0.39) compared to IDRS_{WC} and IDRS_{BMI} (0.30, 0.31 resp.).

Conclusions: Both WC and BMI are good predictors of risk for T2DM, but BMI_{WC} is a better predictor, with higher Specificity; this may indicate that Indians with high values of both central (high WC) and general (BMI > 23) obesity carry higher risk for type 2 diabetes than either one in isolation. Using BMI_{WC} in IDRS improves its performance on Accuracy and Specificity.

6. Effectiveness of a Yoga-Based Lifestyle Protocol (YLP) in Preventing Diabetes in a High-Risk Indian Cohort: A Multicenter Cluster-Randomized Controlled Trial (NMB-Trial) - Frontiers in endocrinology - Impact factor - 5.7

Introduction: Though several lines of evidence support the utility of yoga-based interventions in diabetes prevention, most of these studies have been limited by methodological issues, primarily sample size inadequacy. Hence, we tested the effectiveness of yoga-based lifestyle intervention against diabetes risk reduction in multicentre, large community settings of India, through a single-blind cluster-randomized controlled trial, Niyantrita Madhumeha Bharat Abhiyan (NMB).

Research Design and Methods: NMB-trial is a multicentre cluster-randomized trial conducted in 80 clusters [composed of rural units (villages) and urban units (Census Enumeration Blocks)] randomly assigned in a 1:1 ratio to intervention

and control groups. Participants were individuals (age, 20–70 years) with prediabetes (blood HbA1c values in the range of 5.7–6.4%) and IDRS \geq 60. The intervention included the practice of yoga-based lifestyle modification protocol (YLP) for 9 consecutive days, followed by daily home and weekly supervised practices for 3 months. The control cluster received standard of care advice for diabetes prevention. Statistical analyses were performed on an intention-to-treat basis, using available and imputed datasets. The primary outcome was the conversion from prediabetes to diabetes after the YLP intervention of 3 months (diagnosed based upon HbA1c cutoff $>$ 6.5%). Secondary outcome included regression to normoglycemia with HbA1c $<$ 5.7%.

Results: A total of 3380 (75.96%) participants were followed up at 3 months. At 3 months post-intervention, overall, diabetes developed in 726 (21.44%) participants. YLP was found to be significantly effective in halting progression to diabetes as compared to standard of care; adjusted RRR was 63.81(95% CI = 56.55–69.85). The YLP also accelerated regression to normoglycemia [adjusted Odds Ratio ($_{adj}$ OR) = 1.20 (95% CI, 1.02–1.43)]. Importantly, younger participants (\leq 40 years) were found to regress to normoglycemia more effectively than the older participants $P_{interaction} < 0.001$.

Conclusion: Based on the significant risk reduction derived from the large sample size, and the carefully designed randomized yoga-based intervention on high-risk populations, the study is a preliminary but strong proof-of-concept for yoga as a potential lifestyle-based treatment to curb the epidemic of diabetes. The observed findings also indicate a potential of YLP for diabetes prevention in low/moderate risk profile individuals that needs large-scale validation.

■ Dr H R Nagendra





S-VYASA

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Bengaluru, India



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Programs in YOGA

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Message from the Vice Chancellor

Dear Brothers and Sisters,

Greetings of Navaratri and Deepavali from the desk of the Vice Chancellor

Navaratri and Deepavali are the two vibrant, globally celebrated festivals of India, each embodying rich cultural significance and tradition. *Navaratri*, a nine-night festival dedicated to the goddess *Durga*, involves fasting, dance, and worship, symbolizing the triumph of good over evil.

Deepavali (also known as *Diwali*), the festival of lights, marks the return of *Lord Rama* to *Ayodhya* after defeating the demon king *Ravana*. During *Diwali*, individuals also seek the blessing of goddess *Lakshmi* for prosperity. During *Deepavali*, homes are adorned with oil lamps, colourful rangoli, and fireworks, representing the victory of light over darkness. Together, these festivals create an experience of joy, devotion, and cultural unity, reflecting the diverse heritage of India.

Dear students of S-VYASA, this festive season, may the energy of Goddess *Durga* inspire you to overcome challenges and strive for excellence in your studies. May this festival of lights illuminate your path to knowledge and success. Just as the diyas brighten the darkness, may your



hard work and dedication lead you to a future filled with hope and joy, success and prosperity, health and wisdom as well as growth and contentment. Embrace the spirit of togetherness and celebration, and let your dreams shine bright.

"Enjoy the festivities!" Happy Deepavali to one and all...

With Pranams
Dr. Manjunath N K
Vice Chancellor

S-VYASA Deemed to be University, Bengaluru





S-VYASA
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ब्रह्मसूत्रम् (Brahmasūtram)

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



तानि परे तथा ह्याह (ब्रह्मसूत्रम्-४-२-१५)

Tāni pare tathā hyāha (Brahmasūtram-4-2-15)

Meaning: Those (Pranas, elements) (are merged) in the Supreme Brahman, for thus the (scripture) says.

In this Adhikaraṇam, it is about how all different aspects, organs, energy centres etc., merge in their subtle roots which is the main area for discussion here. Indriyāṇi, Bhūtāni (sense organs and five elements; earth, water, fire, air, and space) merge into their respective roots. It is a universal phenomenon that all products merge in their respective causes because of the very process of cause-and-effect relation. For example, from the clay, pot emerges and takes its form as a pot maker provides different shapes. When the pot is broken, it goes back to the clay where it has come from. The same logical reasoning is being applied in the context of human emergence and merging into the cause.

In Praśnopaniṣat, multiple aspects of human beings are called 16 Kalāḥ (ingredients). Of six of Praśnopaniṣat questions, the last one discusses about sixteen aspects; Sense organs, motor organs, mind, intellect, ego, memory etc. otherwise called energy centres. Ultimately, they all merge into Jīvātma (individual) because Jiva is understood to be the root cause all 16 aspects.

There are two types of people; Vidvat Puruṣa (enlightened souls) and Avidvat Purushaha (stuck in the clutches of materialistic world cycling in rotation of birth and death).

Ignorant people play the role 'Cog' in the wheel, without having liberty to enjoy freedom unlike realized ones. The cogs follow the direction of the wheel, without choosing for themselves. The way a straw cannot swim against the current but just goes along, similarly unconscious people behave straw in the stream. The Avidvat Puruṣas get on to the vicious never ending cyclic rotation, without even recognising the depth and width.

Important aspect about the Avidvat Puruṣa which is discussed here reminds about how swinging between subtle and gross body manifestation happens infinitely. Ignorant people do not lose their identity into the Jīva, the root cause, alike Vidvat Puruṣa. They keep switching alternatively between gross and subtle body worldly affairs repeatedly while accumulating Karma Phala (results of actions). It seems that their journey is eternally cyclical, like a bird in the cage, ever bounded.

On the other hand, enlightened people, having liberty to allow oneself to merge into the root seamlessly. Experience of freedom for them is as casual as deep sleep relaxation that happens every day for all human beings. Mind enters one of major Naḍis (energy channels) named Purītat when all the Prāṇas and subtle senses experience freedom. In that condition only one enjoys the real Suṣupti (deep sleep state). The p20 ►►



HYO SCHOOL

The Himalaya Yoga Olympiad (HYO) for school students promotes holistic development across physical, mental, emotional, and intellectual levels. This initiative aligns with Swami Vivekananda's vision of education as the manifestation of inherent perfection. The HYO incorporates four yoga streams to foster total personality growth, enhancing civic sense, national awareness, service orientation, and spiritual quests. Held at district, state, national, and international levels, the Olympiad emphasizes cooperation over competition by assessing teams rather than individuals only. Participation helps students set a healthy lifestyle, promoting positive health, preventing diseases, and supporting their continuous growth, embodying unity and collective well-being through yoga.

National & International

30 Nov., 1 & 2 Dec. 2024

Age Groups for Participation

9-11 yrs; 12-13 yrs; 14-15 yrs; 16-17 yrs

Participation of one team from each school is welcome to participate in the Olympiad



25th Anniversary of Vyasa Singapore & 7th International Yoga Conference, Singapore



Oct 19-20: Vyasa Singapore started in 1999, celebrated its 25th year of establishment along with the 7th International Yoga Conference on October 19th and 20th, 2024, at the Galaxy Ballroom, CSC Tessensohn, in Singapore. Organized by VYASA Yoga & Ayurveda Singapore, this prestigious event brought together an exceptional lineup of speakers, showcasing the contributions of esteemed professionals in the field of yoga and wellness.

The conference was inaugurated by **Mr. Neil Parekh**, Hon. Member of Parliament, Government of Singapore, **Mrs. Pooja Tillu**, Deputy High Commissioner of India to Singapore, **Dr. H.R. Nagendra Guruji**, Chancellor, **Dr. Manjunath N.K.**, Vice-Chancellor, **Dr. H.R. Dayananda**

Swamy, Director of Finance & Administration, S-VYASA University and **Mr. Manoj Thakur**, Managing Director of Vyasa Yoga Singapore.

Dr. H.R. Nagendra Guruji, Chancellor of S-VYASA Deemed to be University, Bengaluru gave the delegates a memorable opportunity of enjoying multiple practical sessions on Advanced Yoga practices including *Mind Sound Resonance Technique (MSRT)* and the *Pranic Energizing Technique (PET)* and delivered a keynote address on *"Integrated Approach of Yoga Therapy"*, emphasizing the importance of holistic approaches to health and wellness.

Dr. Manjunath N.K., Vice Chancellor of S-VYASA, started the first plenary session with his *keynote address on Evidence-Based*





Yoga Therapy for modern lifestyles disorders, highlighting the relevance of yoga in addressing contemporary health challenges caused by stress and lifestyle.

Dr. Ravindra Acharya, Director of Administration of VYASA Delhi, provided insights into the practical approach in Yoga training. **Dr. Amit Singh, Chief Medical Officer of Arogyadhama**, at S-VYASA contributed by guiding the participants on the role of Yoga in promoting Integrative Medicine while **Dr. Natesh Babu and Ms. Pavithra** conducted specialized screening of individuals through GDV and spoke about the importance of Energy Medicine.

The conference's theme, "*Comprehensive Wellness Strategy*," resonated with attendees and underscored VYASA's nearly 25-year commitment to wellness in Singapore. Over these years, the organization has trained more than 4,000 yoga instructors and therapists, establishing itself as a cornerstone in the fields of yoga and Ayurveda in affiliation with VYASA Bengaluru, which is well-regarded for its research and educational programs.

The primary goal of the conference was to increase community awareness of the diverse benefits of yogic science for physical, psychological, and mental well-being. The event included a range of pre-event and post-

event lectures, offering ample opportunities for engagement and learning. Over 25 sessions were conducted by renowned speakers from the USA, Canada, Europe, Japan, Singapore, India, and Australia, with the conference aiming to reach more than 10,000 participants worldwide and promote Yoga and Ayurveda on a global scale.

This year's conference played a pivotal role in spreading the ideologies of S-VYASA, fostering advancements in health education, and advocating for peace amid global challenges. It provided a platform for speakers, policymakers, and delegates to generate innovative ideas for integrating conventional and complementary medicine systems to enhance immunity and endurance.

In conclusion, we express our sincere gratitude to **Mr. Manoj Thakur, Managing Director of VYASA Yoga Singapore** to all organizers and co-organizers of the conference for their dedication and hard work in ensuring its success. The 7th International Yoga Conference stands as a testament to the evolving relevance of yoga in the modern world, marking another milestone in the journey toward wellness and holistic health. Special Thanks to **Mr. Vashi** who was instrumental in starting VYASA Singapore center 25 years back which was taken forward professionally by **Mr. Manoj Thakur and Ms. Shivani**.





8th Miryang International Yoga Conference, South Korea



On October 5th and 6th, 2024, the **Mayor of Miryang City, Republic of Korea, Mr. Ahn Byung Ku**, hosted the highly anticipated 8th Miryang International Yoga Conference. The conference theme was *"The Power of Yoga,"* which explored yoga's profound impact on personal well-being and societal transformation. The conference took place in the beautiful city of Miryang and featured an impressive lineup of esteemed keynote speakers from S-VYASA Deemed to be University Bengaluru, India and many more from countries across the world.

Dr. H R Nagendra Guruji, Chancellor of S-VYASA University, delivered a pivotal lecture titled *"Yoga... A Revolution in the Making*

After the Industrial Revolution." His insights delved into the transformative potential of yoga in contemporary society, linking practices to broader social change.

Dr. Manjunath NK, Vice Chancellor of S-VYASA University, presented a session on *"Experience the Power of Meditation."* His session promised to bridge theoretical foundations with practical techniques in meditation, enhancing attendees' understanding and application of these vital practices.

Dr. Vasudha Sharma, Medical Director of Vivekananda Health Global, spoke on *"Integrating Ayurveda into Yoga Practice for Total Wellness."* Her lecture highlighted





the synergy between Ayurveda and yoga, emphasizing holistic health and wellness approaches. Dr. Vasudha also conducted workshop including hands-on training on Ayurvedic diet which became a big sensation with media coverage.

"The conference, well-organized by **Viveka Yoga and Vivekananda Health Global Under the leadership of Ms. Viveka Kim** was hosted

in the culturally rich environment of Miryang City. The event featured not only keynote lectures but also expert sessions, general yoga experiences, and a Yoga Culture Concert, offering a comprehensive exploration of yoga in various contexts." Renowned Yoga master and musician MC Yogi provided entertainment rich rap and musical concerts, while Daphne Tse gave a spiritually driven Keertan Yoga (music) program.

In addition to the academic and practical sessions, attendees had the opportunity to engage in a tour of Miryang City, including a meeting with the Mayor and a visit to significant cultural sites.

Overall, the 8th Miryang International Yoga Conference promised to be an enriching experience for practitioners and enthusiasts alike. Miryang City extended a warm invitation to all to join in this celebration of yoga's power to transform lives and communities.

The conference provided invaluable insights and foster connections within the global yoga community, enriching the local Korean yoga



practitioners and encouraging wider dissemination of these teachings.

S-VYASA delegation headed by Guruji along with Dr. Manjunath Sharma were also invited to **Choonhae College of Health Sciences in South Korea**. It was a privilege to share S-VYASA's vision with the university president, **Mr. Bok-Yong Kim** - said Guruji. During the meeting, the president and Guruji exchanged their perspectives on the future. Dr. Manjunath, who had previously visited Choonhae University, proposed areas for collaboration, including student exchange and joint degree programs. The team also visited the Yoga department, where **Prof. Mija Kwak**, the Head of the Department explained the activities and received Guruji's blessings. The team felt grateful for this enriching experience and looked forward to future collaborations with Choonhae College of Health Sciences.

Ayurveda-Based Cooking Workshop by Dr. Vasudha Sharma



On October 5th, an Ayurveda-based cooking session was held at Vivekananda Health Global, South Korea Center and ended as a great success. With 25 enthusiastic participants and TV coverage capturing the event, everyone engaged in a hands-on cooking experience. Dishes such as Kichdi, sautéed vegetables, wheat flour halwa, and ginger-fennel infusion were prepared in pairs at individual stations, followed by a shared early dinner.

On the following day, Ayurveda Science of Life level 1 course was conducted for 6 participants joined by Dr. Vasudha Sharma for an enlightening exploration of Ayurveda. They learned about key concepts, including Panchamahabhuta, Tridosha, Agni, Ama, and Dinacharya, as well as the benefits of daily Abhyanga and Mukhalepam for holistic wellness. The workshop provided truly inspiring insights into Ayurveda for all attendees.





Yogopanishad-sara – 5

Tejobindu Upanishad

Introduction

According to Upanishad Brahma Yogi's commentary, Tejobindu Upanishad is connected to the Krishna Yajurveda. The commentary clarifies that the term "Tejobindu" refers to Brahman, the One without a second (nispratiyogi-svamatra-tejobindu-svarupam). The various meditative practices, thought patterns, and discussions required for the attainment of Tejobindu (Brahman) constitute the entire Upanishad. The Tejobindu Upanishad consists of six chapters, or Adhyayas, containing a total of 415 verses. Below is the chapter-wise distribution of verses:

- Chapter 1: 51 verses
- Chapter 2: 43 verses
- Chapter 3: 74 verses
- Chapter 4: 82 verses
- Chapter 5: 105 verses
- Chapter 6: 111 verses

In the first chapter, the Upanishad speaks directly to the reader. Chapters 2-4 present a dialogue between Kumara (Subrahmanya) and Shiva/Parama Shiva. Chapter 5 takes the form of a conversation between Sage Nidagha and Bhagavan Rbhu, with the latter serving as the teacher. The final chapter is delivered by Bhagavan Rbhu.

Chapter 1

This chapter comprises 51 verses, which are categorized as follows:

1. **Nirvishesa-tejobindu-svarupam:**
The nature of the attribute-

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less Tejobindu (Verses 1-2)

2. **Nirvishesha-brahmavagati-sadhanani:** The tools for attaining Brahman, which is bereft of attributes (Verses 3-5)
3. **Paravastuna eva savisheshatvadi-bhavah:** Brahman, the ultimate entity, also possesses attributes (Verses 6-14)
4. **Parabrahmavagati-sadhanam pancadashangayogah:** The realization of Brahman through the 15-limbed yoga (Verses 15-16)
5. **Pancadashanganam lakshanani:** The definitions of the 15 limbs of yoga (Verses 17-37)
6. **Yogabhyasena brahmabhavanam:** Realization of Brahman through yoga practice (Verses 38-39)
7. **Samadhi-vighna-shamanam:** Pacifying the obstacles to Samadhi (Verses 40-42)



The fifteen limbs of Yoga of Tejobindu Upanishad & Its Definition

SNo	Limb of Yoga	Definition
1	Yama	Understanding everything as Brahman and regulating the senses of knowledge
2	Niyama	The flow of similar thoughts and avoidance of distracting thoughts (about the Brahman)
3	Tyaga	Knowing that the world is nothing but pure blissful consciousness. Tyaga is highly praised by the great people
4	Mauna	maintaining silence after understanding that Brahman is beyond words.
5	Desa	visualizing that the entire universe is without any people as everything is pervaded by the Brahman.
6	Kala	happily meditating upon the unbroken/ undivided blissful Brahman.
7	Asana	Refers to Siddhāsana, being established in which comfortably the Brahman can be meditated upon
8	Mulabandha	To be practiced by all the Rājaogins. The mind is bound by the practice of that
9	Deha-satyma	One should know the symmetry/balance of the limbs. Only by that one can focus one's mind on the Brahman.
10	Drsti	the vision inspired by knowledge that everything is Brahman, It is not mere gazing at the tip of the nose.
11	Pranayama	In all manifestations one should see only the Brahman. By that all the activities of the mind are restrained. This is called Pranayama. Rejection of the world is exhalation. Inhalation refers to thinking that "I am Brahman". Attaining steadiness in this thought is Kumbhaka
12	Pratyahara	In all the objects of the Senses one should see the atman, by this the mind becomes happy and this is called Pratyahara which has to be practiced again and again
13	Dharana	Wherever the mind wanders one should hold the view that all that is Brahman
14	Dhyana	The attachment to the view that "I am Brahman" and staying without any other (mental) support
15	Samadhi	Without being distracted and having only the mental activity which is in the form of Brahman and in due course forgetting that there is an activity of the mind which is in the form of Brahman even

8. Samadhina shuddhabrahmapada-praptih:

Attainment of the pure Brahman through Samadhi (Verses 43-51)

Chapter 2

This chapter describes Brahman as the blissful reality pervading the entire creation. The content is divided into three main sections:

1. **Sarvasya akhandaikarasatvam:** The nature of everything being one blissful whole (Verses 1-23)
2. **Sarvasya cinmatratva-bhavana:** Visualization of everything as pure consciousness (Verses 24-41)
3. **Vidya phalam:** The fruit of this knowledge (Verses 42-43)

Chapter 3

In this chapter, Kumara (Skanda) asks Shiva, his father, about the experience of the atman. Shiva's response forms the content of this chapter, divided into the following sections:

1. **Atmanah saccidananda-brahmatvanubhavah:** The experience of the atman as Saccidananda Brahman (Verses 1-42)
2. **Atmani sarva-pravibhakta-rupa-bhavanubhavah:** Experiencing that nothing is distinct from the atman (Verses 43-47)
3. **Svetarasya sarvasya asattvanubhavah:** Experiencing that nothing other than the self is real (Verses 48-58)



4. **Aham brahmasmityatma-mantrabhyasah:**

The practice of the mantra “Aham Brahmasmi” (Verses 59-74)

Chapter 4

The chapter begins with Kumara asking Shiva about the states of Jivanmukti (liberation while alive) and Videhamukti (liberation after death). The topics discussed in this chapter are:

1. **Jivanmuktah – pratyagabhinna-brahmabhava-praptih:** Liberation while living - attainment of Brahman, not different from the indwelling consciousness (Verses 1-32)
2. **Videhamuktih – nispratiyogika-svamatra brahmamatra avasthanam:** Liberation after shedding the physical body - being established in the nature of Brahman, without a second (Verses 33-79)
3. **Svatmanishtha vidhih:** The method of remaining devoted to the self (Verses 80-82)

Chapter 5

This chapter is a dialogue between Sage Nidagha and Lord Rbhu¹ ((the Mansa-putra/ born out of the mind of Lord Brahman)), where Nidagha asks how to discriminate between the self (atman) and the non-self (anatman). Rbhu’s response is divided into five sections:

1. **Svatma-yathatmyam:** The reality of the atman (Verses 1-14)
2. **Anatmanah sarvasya mithyatvam:** The unreality of everything that is anatman (Verses 15-57)
3. **Aham-vastunah paramatmatvam:** The nature of the “I” as the Supreme consciousness (Verses 58-74)
4. **Avidya-tatkarya prapancasya nispratiyogika-bhava-rupatvam:** The state of the world

¹ It is clarified by the commentator Upaniṣad Brahmayogin that - To learn about the Brahman along with Lord subrahmanya, Lord rbhu had also gone. After spiritual initiation from Lord śiva, Lord rbhu became a realized soul. Knowing about his nature a seeker Sage Nidagha came to clarify his doubts from Lord rbhu. This is how this conversation has to be connected with the previous conversation of Lord Shiva and Lord Subrahmanya.

caused by ignorance as utterly unreal (Verses 75-88)

5. **Sankalpadi-rupam mana eva sarvanart-hahetuh:** The mind, as the cause of all suffering (Verses 89-105)

Chapter 6

This final chapter is in the form of the speech of Lord Rbhu consists of six conceptual sections:

1. **Sarvasya saccidanandatvam:** Everything is of the nature of Existence-Consciousness-Bliss (Verses 1-2)
2. **Sarvasya brahmatvam:** Everything is of the nature of Brahman (Verses 3-39)
3. **Brahmanah nispratiyogika-svamatravtm:** The pure existence of only Brahman (Verses 40-72)
4. **Svatirikta prapancasya asatvam:** The non-existence of the world beyond oneself (Verses 73-102)
5. **Aham brahmeti bhavana-vidhi:** The method of practicing “I am Brahman” (Verses 103-107)
6. **Shastra sampradaya vidhi:** The process of transmitting the shastra tradition (Verses 108-111)

Observations and Conclusion

Yogic texts like the *Yogasutras* clarify the goal of Kaivalya and outline steps for practice, depending on the practitioner’s level, such as Ashtanga Yoga, Kriyayoga, and Abhyasa-vairagya. Similarly, in *Hathayoga* texts like *Hathayogapradipika*, various limbs like asana, pranayama, mudra, and nadanusandhana are systematically described for attaining Rajayoga (Samadhi).

Although *Tejobindu Upanishad* belongs to the Upanishadic literature, different from *Yogasutras* or *Hathayogapradipika*, its content can still be examined from a yogic perspective in terms of its goals and methods. This Upanishad presents an Advaita Vedantic viewpoint, focusing on the realization of Brahman as the attributeless ultimate reality. Neither the *Yogasutras* nor *Hathayogapradipika* speak of Brahman, and this



difference reflects the distinct philosophical orientations between Yoga and Vedanta.

In this Upanishad, yoga is only mentioned in the first chapter, where the 15 limbs of yoga are discussed. Even though traditional yoga practices such as asana and pranayama are mentioned, they are interpreted through a Vedantic lens, emphasizing cognitive processes over physiological or psychological practices, characteristic of yoga texts.

The text's language and approach seem to appeal more to a renunciate or one aspiring to renounce worldly life. Studying and repeating its verses may assist in the Vedantic processes of *manana* (reflection) and *nididhyasana* (meditation) for a practitioner striving toward liberation.

Although *Tejobindu Upanishad* is fundamentally a Vedantic text, its meditative practices and philosophical insights can still enrich a yogic practitioner's journey, especially one aligned with Jnanayoga.

6th TKDL Task Force Meeting, CSIR, Govt of India

Prof. M. Jayaraman, Dean of the Division of Yoga and Spirituality, participated as a member of the Task Force for the Traditional Knowledge Digital Library (TKDL), CSIR, Govt of India, in its sixth meeting, held in Hybrid mode on 17th October 2024. The status report was presented by the authorities, and Prof. Jayaraman's contributions on Yoga-related matters were well received by the committee.



Amrita Lahari Seminar, SRMC, Tiruchi, Tamil Nadu



On 30th September 2024, Prof. M. Jayaraman delivered an online lecture titled "Insights from the Bhagavad Gita on Physical Wellness" at the Amrita Lahari seminar organized by the Department of Sanskrit, Seethalakshmi Ramaswami College, Tiruchi. His talk, which highlighted the relevance of the Bhagavad Gita in promoting physical well-being, was highly appreciated for its fresh and insightful perspectives.

॥^{p9} ब्रह्मसूत्रम् (Brahmasūtram)

mind merges in Brahma.

In the discussion of liberation (Mukti) the Śāstras list three types; Krama-Mukti (Progressive and gradual liberation), Sadyo-Mukti (Immediate liberation), and Jīvan Mukti (living liberation). For those who are in the path of Sādhanā being in Krama Mukti and Jīvan Mukti, gradual indications of liberation are expressed now and

then. Until the gross body is discarded, they continue their journey with all the freedom to be enjoyed till the parts get merged into the original root cause which is Jīvātma.

Vidvan enjoys the liberation, whereas Avidvan is miserably bound. That is the difference between vidvat purusha and avidvat purusha.

to be continued...



The Sacred Synergy of Yoga, Ayurveda, and Agnihotra

Background

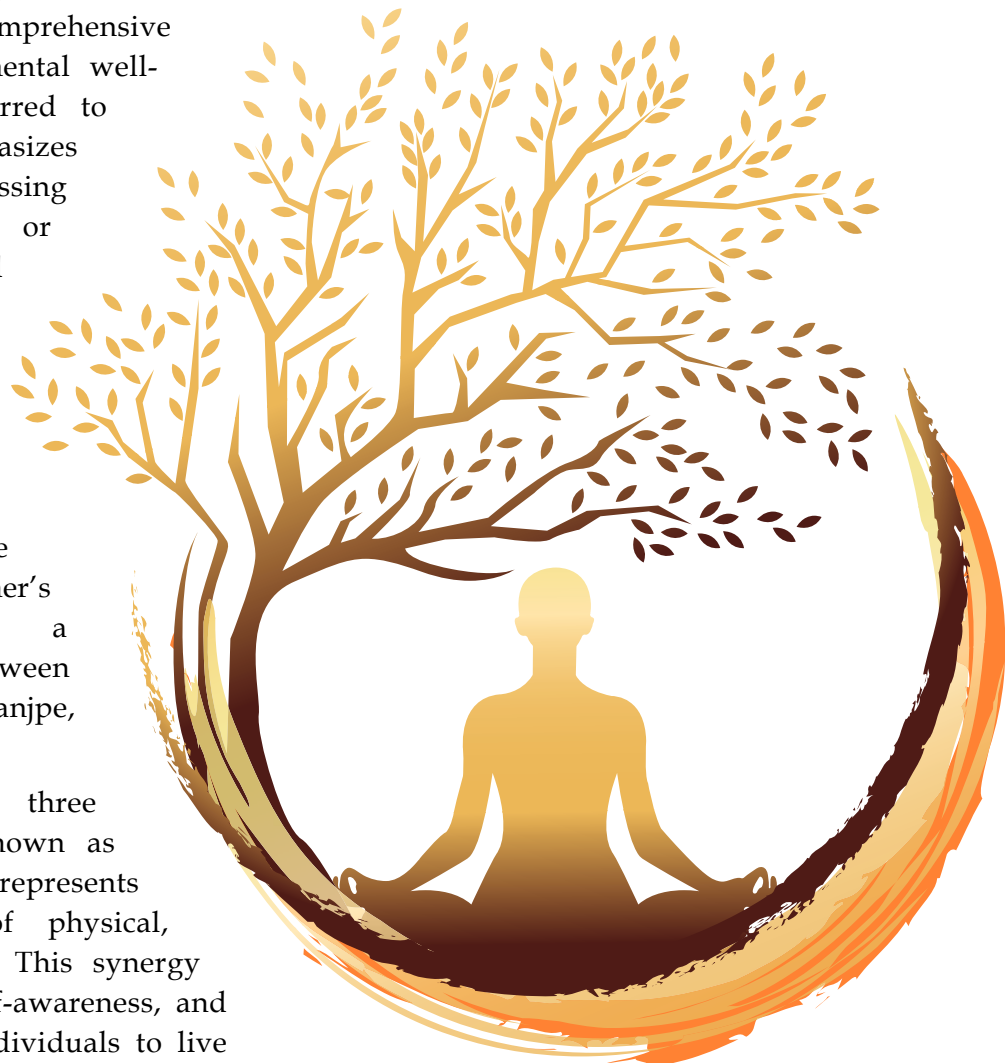
Yoga, Ayurveda, and Agnihotra are three ancient practices deeply rooted in the Vedic traditions of India. Together, they form a synergistic triad that promotes not only physical health but also mental clarity, emotional balance, and spiritual awakening. Each practice serves a distinct function while enhancing the others. Yoga harmonizes the body and mind through a combination of physical postures (asanas), breath regulation (pranayama), and meditation (dhyana), offering a comprehensive approach to physical and mental well-being. Ayurveda, often referred to as the "science of life," emphasizes personalized care by assessing an individual's constitution or *dosha* (vata, pitta, kapha) and prescribing diet, lifestyle, and natural remedies to maintain balance (Lad, 1984). Agnihotra, a sacred fire ritual performed at specific times of the day, not only purifies the atmosphere but also elevates the practitioner's consciousness, creating a harmonious connection between humans and the cosmos (Paranjpe, 2013).

The combination of these three practices creates what is known as "sacred synergy," a term that represents the powerful alignment of physical, mental, and spiritual forces. This synergy facilitates deeper healing, self-awareness, and spiritual growth, allowing individuals to live

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in harmony with nature and universal laws. Modern practitioners of this triad experience benefits that range from improved digestion and immunity (through Ayurveda), reduced stress and enhanced flexibility (through Yoga), to a





heightened sense of spiritual connectedness and environmental purity (through Agnihotra) (Sengupta, 2012).

The Role of Agni in this Triadic System

"In the Rig Veda, Agni is revered as the divine messenger and purifier, carrying offerings to the gods and transforming material into spiritual energy (Svoboda, 1992). The Sama Veda celebrates Agni as the harmonizer of sound and cosmic vibrations, invoking his presence through melodic chants to maintain universal order (Feuerstein, 2008). The Yajur Veda highlights Agni's role in sacrificial rituals, emphasizing the alignment between cosmic forces and human actions. In the Atharva Veda, Agni's healing power is invoked to remove impurities and maintain balance, reflecting its connection to both physical and spiritual health (Paranjpe, 2013)."

At the heart of Yoga, Ayurveda, and Agnihotra lies the concept of *Agni*, or sacred fire. In the Vedic context, Agni is not just a physical fire; it is the essence of transformation, representing the cosmic energy that drives life. It is both the force that digests food in the body and the spiritual fire that burns away impurities. This energy takes on various forms within the triadic system. In Yoga, Agni represents the internal fire of discipline, known as *Tapas*, which purifies the body and mind. In Ayurveda, it is *Jatharagni*, the digestive fire responsible for metabolism and health (Frawley, 2000). In Agnihotra, Agni manifests as the sacred fire that purifies the environment and aligns the individual with cosmic rhythms.

Understanding the multidimensional nature of Agni is key to appreciating the interconnectedness of these practices. For example, in Ayurveda, weak or imbalanced Agni leads to the accumulation of *ama* (toxins), causing disease and mental lethargy (Lad, 1984). In Yoga, weak Agni can manifest as a lack of focus or spiritual inertia. Agnihotra restores the balance by burning away impurities in both the physical and subtle environments, thus revitalizing the practitioner's energy field and enhancing the benefits of Yoga and Ayurveda.

Agni in Yoga: The Inner Fire of Transformation

In Yoga, Agni represents the inner fire of transformation known as *Tapas*. *Tapas* is the disciplined practice that burns away impurities and refines the body and mind, leading to greater clarity and spiritual awakening (Feuerstein, 2008). This internal fire is stoked through physical postures, breath control, and meditation, which help to activate the body's subtle energies, making the practitioner more sensitive to the flow of life energy, or *prana*.

Another important form of Agni in Yoga is *Kundalini Agni*, the dormant spiritual energy that resides at the base of the spine. Through advanced practices like pranayama and meditation, this spiritual fire can be awakened, rising through the chakras and leading to profound spiritual experiences. Additionally, *Saman Agni*, located at the solar plexus, governs the balance of energy in the body and can be activated through practices such as Sun Salutations (Surya Namaskar), which harness the energy of the sun to purify and energize the body (Sivananda, 2005). Table 1 summarizes the different types of Agni in Yoga.

Table 1: Agni in Yoga (Inner Fire)

Type of Agni	Significance/ Function	Recommended Practices
Tapas (Discipline Fire)	Represents inner fire of discipline, burning away impurities in body and mind	Practice daily asanas, pranayama, and meditation to cultivate inner heat and purity



Type of Agni	Significance/ Function	Recommended Practices
Kundalini Agni (Spiritual Fire)	The dormant spiritual energy at the base of the spine, when awakened leads to enlightenment	Advanced pranayama, Kundalini Yoga, meditation on chakras to ignite spiritual fire
Saman Agni (Balancing Fire)	Associated with the solar plexus, governs balance and harmony between body, mind, and energy	Balance yoga poses like twists, pranayama, and sun salutations to energize the navel area
Bhuta Agni (Elemental Fire)	Yoga's purification of the five elements in the body, associated with the subtle energies	Practice grounding yoga poses (Tadasana, Tree Pose), and breathwork to harmonize elements
Surya Agni (Sun Fire)	Represents the vital energy derived from the sun, essential for physical and spiritual vitality	Perform Surya Namaskar (Sun Salutation) daily to connect with and harness solar energy
Yoga Agni (Meditative Fire)	The inner fire kindled through deep meditation, leading to mental clarity and spiritual insight	Practice deep meditation and focus on the Ajna (third eye) chakra to cultivate mental fire

Agni in Yoga goes beyond physical transformation – it's about awakening the inner fire that purifies, energizes, and enlightens. Each type of Agni represents a different facet of this transformative power: Tapas burns away impurities through disciplined practice, while Kundalini Agni sparks spiritual awakening. Together, these fires fuel not just the body but also emotional resilience, mental clarity, and spiritual growth. Through yoga postures, pranayama, and meditation, we ignite these fires, aligning with the universe's energies and unlocking the profound potential within ourselves for lasting transformation.

Ayurveda: The Personalized Blueprint for Wellness

Ayurveda, known as the "science of life," offers a personalized and preventative approach to wellness, focusing on the balance between the individual's constitution (*prakriti*) and external influences such as seasons, diet, and lifestyle. At its core, Ayurveda emphasizes the idea that each person is unique and requires a tailored approach to maintain harmony within the body and mind. By understanding one's *dosha* – whether vata (air and space), pitta (fire and water), or kapha (water and earth) – Ayurveda prescribes specific diets, daily routines, and natural remedies that prevent disease and promote longevity (Lad, 1984).

Ayurveda goes beyond just physical health. It provides a framework for mental and emotional balance, recognizing the deep connection between mind and body. It teaches that emotional imbalances can manifest as physical illnesses, and vice versa, making the holistic approach of Ayurveda essential in modern healthcare. By keeping the body and mind in balance, Ayurveda creates an ideal environment for spiritual practices like Yoga and Agnihotra to flourish.

Agni in Ayurveda: The Digestive and Metabolic Fire

In Ayurveda, Agni is considered the cornerstone of health. Known as the "digestive fire," *Jatharagni* is responsible for breaking down food and converting it into energy (Lad, 1984). A balanced *Jatharagni* ensures good digestion, optimal metabolism, and a vibrant state of health. However, when Agni becomes weak or imbalanced, it leads to the accumulation of *ama*, or toxins, which are the root cause of disease. This is why Ayurveda places such importance on dietary choices, meal timing, and digestion-friendly practices.

Ayurveda also recognizes multiple forms of Agni that govern different bodily processes. For



instance, *Bhutagni* represents the elemental fires that digest the five elements (earth, water, fire, air, and ether), ensuring that the body remains in harmony with the natural world. *Dhatvagni* governs the metabolism of the seven tissues (*Dhatus*) in the body, including blood, muscle, and bone, ensuring proper nourishment and vitality. When these forms of Agni are in balance, the individual experiences not only physical health but also emotional and spiritual clarity (Frawley, 2000). Table 2 outlines the various types of Agni in Ayurveda.

Table 2: Agni in Ayurveda

Type of Agni	Significance/ Function	Recommended Practices
Jatharagni	Governs digestion, metabolism	Eat warm, digestible foods, avoid overeating
Bhutagni	Transforms five elements in the body	Align diet with nature's rhythms
Dhatvagni	Metabolizes body tissues (Dhatus)	Use Ayurvedic therapies for nourishment

Agni in Ayurveda extends beyond digestion, influencing mental clarity, emotional balance, and vitality. When Agni is strong, the body processes food efficiently, and the mind remains clear and focused, while weak Agni can lead to physical toxins and unresolved emotions. Ayurveda teaches that Agni also helps us "digest" life experiences, linking the physical and emotional realms. By nurturing Agni through mindful eating and lifestyle practices, we not only support health but also longevity, enhancing overall vitality and life force (*ojas*). This highlights Agni's essential role in holistic well-being.

Agnihotra: The Ritual of Cosmic Purification

Agnihotra is a Vedic fire ritual that plays a central role in this triad. Performed precisely at sunrise and sunset, Agnihotra involves offering sacred substances like ghee (clarified butter) and rice into a specially prepared fire while reciting Vedic mantras. These offerings are believed to create a healing effect on the environment by neutralizing negative energies and releasing positive vibrations. According to Vedic science, Agnihotra also aligns the practitioner with the sun's energy cycles, which are crucial for maintaining both physical health and spiritual balance (Paranjpe, 2013).

The purifying effect of Agnihotra extends beyond the immediate environment; it is believed to influence atmospheric chemistry, making it especially relevant in today's world where pollution is rampant. Research has shown that the practice of Agnihotra can reduce air pollutants, increase the vibrational quality of the surroundings, and create a peaceful atmosphere that supports healing and spiritual growth (Paranjpe, 2013). Agnihotra enhances both Yoga and Ayurveda by creating an energetically purified space that is conducive to meditation, deep breathing exercises, and Ayurvedic healing practices. Its importance in Vedic rituals is reflected in its capacity to act as a conduit for cosmic forces, ensuring that the practitioner is in harmony with universal energies.

Agni in Agnihotra: The Cosmic Fire of Transformation

In the context of Agnihotra, Agni takes on its most profound role as a cosmic purifier. The fire not only cleanses the physical environment but also acts on a subtler level, purifying the mind, emotions, and even the karmic imprints of the practitioner (Svoboda, 1992). The offerings made into the fire represent a symbolic act of surrender, where negative emotions, thoughts, and impurities are transmuted through the fire, leaving the practitioner renewed and spiritually uplifted. The precise timing of Agnihotra – at sunrise and sunset – taps into the natural cycles of energy, when the sun's position is most aligned for spiritual practices.



In addition to the general fire of Agnihotra, other Vedic fires serve distinct purposes in rituals. For example, *Dakshinagni*, the domestic fire, maintains the connection between the human and the divine through regular household rituals. *Ahavaniya Agni* is the sacrificial fire used in more elaborate Vedic rituals, symbolizing the cyclical nature of creation and destruction, a reflection of the universe's constant state of flux (Svoboda, 1992). These fires, along with *Garhapatya Agni* – the fire used in ancestral rites – form a cosmic link between the individual, the environment, and the divine. Table 3 provides a detailed overview of these sacred fires.

Table 3: Agni in Vedic Rituals

Type of Agni	Significance/ Function	Recommended Practices
Dakshinagni	Household fire, connecting humans to the divine	Regular household rituals with offerings
Ahavaniya	Fire for sacrifices (yajnas), symbolizing creation and destruction	Perform Agnihotra, offer sacred substances
Garhapatya	Fire for ancestral rites, essential for maintaining connection between the living and deceased	Perform Shraddha, maintain ancestral fire
Havaniya (Ritual Fire)	Fire used in Vedic sacrifices for purification and invoking divine forces	Perform rituals at sunrise/sunset, use specific substances like cow dung, rice, ghee
Shrautagni (Vedic Fire)	Fire used in complex Vedic rituals such as Agnichayana and Soma sacrifices	Only performed by trained Vedic priests during large-scale Vedic rituals

In Agnihotra, Agni serves as a cosmic purifier, transforming not only the environment but also the practitioner's mind, emotions, and karmic imprints. The fire transmits negative energies and impurities, offering spiritual renewal. Performed at sunrise and sunset, Agnihotra aligns with natural energy cycles, amplifying its spiritual impact. Beyond Agnihotra, other Vedic fires like *Dakshinagni* (household fire), *Ahavaniya* (sacrificial fire), and *Garhapatya* (ancestral fire) maintain a sacred link between the individual, the universe, and the divine, symbolizing creation, destruction, and spiritual continuity across lifetimes.

The Science Behind the Sacred Synergy

Modern scientific research validates the benefits of Yoga, Ayurveda, and Agnihotra. Yoga has been shown to positively impact the nervous and endocrine systems, reducing stress, improving mental focus, and increasing physical resilience (Sengupta, 2012). Ayurveda's dietary and lifestyle practices promote digestion, boost immunity, and enhance overall vitality, all of which contribute to long-term health. Studies on Agnihotra have demonstrated its ability to purify the atmosphere, reducing air pollutants and influencing the biochemical processes in both the environment and the human body (Paranjpe, 2013).

Integrating Yoga, Ayurveda, and Agnihotra into Daily Life

By blending the wisdom of Yoga, Ayurveda, and Agnihotra, you can incorporate simple, transformative practices into your daily routine:

• Morning Rituals

- o *Agnihotra at Sunrise*: Begin your day with a brief Agnihotra or light a ghee lamp while offering prayers to align with the sun's energy, creating a calm environment.
- o *Surya Namaskar*: Follow with Sun Salutations to energize the body, awaken Agni, and balance energy for the day ahead.



- **Ayurvedic Dietary Practices**
 - *Eat for Your Dosha:* Tailor your meals to your constitution - Vata (warm, grounding foods), Pitta (cooling, hydrating foods), or Kapha (light, spicy foods).
 - *Seasonal Adjustments:* Adjust your diet with the seasons, opting for lighter foods in summer and warming, hearty meals in winter.
- **Evening Wind-Down**
 - *Agnihotra at Sunset:* Perform Agnihotra at sunset to calm the mind and mark the shift from active to restful energy.
 - *Meditation & Pranayama:* Spend 10-15 minutes in meditation or breathwork to deepen relaxation before sleep.
- **Daily Yoga for Balance**
 - *Tapas through Asanas:* Practice core-strengthening poses like Boat Pose to build internal heat and support digestion.
 - *Pranayama:* Use breathwork like Kapalabhati or Nadi Shodhana to purify the mind and regulate energy.
- **Detox & Cleansing**
 - *Ayurvedic Cleansing:* Incorporate mild detox practices like drinking warm lemon water or oil massage (Abhyanga) to maintain Agni and remove toxins.
 - *Herbal Remedies:* Use herbs like Triphala for digestion, Ashwagandha for stress, and Turmeric for inflammation to support overall health.

Key Takeaways from the Article

1. **The Sacred Triad:** Yoga, Ayurveda, and Agnihotra, rooted in Vedic tradition, work synergistically to promote physical, mental, and spiritual well-being. Each practice serves as a complement to the others, creating a holistic approach to health and self-awareness.
2. **Role of Agni:** The sacred fire, Agni, is the unifying force that drives transformation across all three practices - governing digestion

in Ayurveda, inner purification in Yoga, and cosmic purification in Agnihotra.

3. **Practical Applications:** Each of these practices offers practical day-to-day applications that can be easily incorporated into modern life. Whether through yoga postures, dietary adjustments, or fire rituals, individuals can improve their physical, mental, and spiritual health.
4. **Holistic Health:** The integration of these practices supports a multi-dimensional approach to wellness. Ayurveda provides personalized health guidance, Yoga purifies and strengthens the body and mind, and Agnihotra purifies the external and internal environment, creating a conducive space for growth and healing.
5. **Environmental and Spiritual Connection:** Agnihotra's environmental purification is particularly relevant in modern times, as it not only improves the physical atmosphere but also enhances the spiritual atmosphere, creating harmony between individuals and nature.

Conclusion: The Sacred Synergy of Yoga, Ayurveda, and Agnihotra

The integration of Yoga, Ayurveda, and Agnihotra presents a comprehensive, holistic system for achieving physical health, mental clarity, and spiritual awakening. At the core of this synergy lies Agni, the sacred fire, which functions as a transformative force in all three practices. Whether as the digestive fire in Ayurveda, the inner fire of discipline in Yoga, or the cosmic purifier in Agnihotra, Agni serves as the unifying element that drives healing, balance, and spiritual growth.

By incorporating simple, day-to-day applications - such as Agnihotra rituals to purify the environment, Ayurvedic dietary adjustments to maintain bodily balance, and regular yoga practice to strengthen the body and mind - individuals can align with both natural



and cosmic forces. In a world filled with distractions and imbalances, this sacred triad offers a timeless and practical roadmap for living in harmony with both the inner and outer worlds.

The combined power of these practices enables individuals to experience enhanced physical vitality, emotional stability, mental clarity, and spiritual awakening. Together, Yoga, Ayurveda, and Agnihotra create a system that not only purifies and balances the individual but also harmonizes the environment, leading to a life of greater purpose, peace, and alignment with the universe. Through this sacred synergy, practitioners are empowered to live fully, in tune with nature and the cosmos, achieving holistic wellness on all levels of existence.

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Prof. M. Jayaraman Chairs Yoga Ayurveda Section of 51st All India Oriental Conference and his Hatha Yoga Book also Launched

Udupi, Karnataka - The 51st All India Oriental Conference, jointly organized by the Central Sanskrit University, Paryaya Puthige Matha, Udupi, and Bharatiya Vidvat Parishat, took place from October 24 - 26, 2024, in Rajangana, Sri Krishna Temple premises, Udupi, Karnataka. Prof. M. Jayaraman, Dean of the Division of Yoga and Spirituality at S-VYASA University, delivered the presidential address for the Yoga and Ayurveda panel on the opening day. His address provided a comprehensive SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis for the fields of Yoga and Ayurveda, which will be published for broader academic readership.



Throughout the conference, Prof. Jayaraman chaired five sessions, overseeing the presentation of approximately 50 papers by faculty, Ph.D. scholars, and postgraduate students from various Higher Education Institutions. His critical yet supportive feedback was highly appreciated by attendees, fostering meaningful discourse within the Yoga and Ayurveda academic community.

As part of the inaugural session Prof. Jayaraman's latest book, *Jyotsnā: Moonlight on Haṭha Yoga Kriyās and Other Techniques*, his 26th publication was released. Published by Central Sanskrit University, New Delhi, this work explores the therapeutic significance of traditional Haṭha Yoga Kriyās and techniques. The book is now available under ISBN 9788198058751.



Arogyadhama - Success Story

Dept. of Endocrinology

Under the able guidance of Dr. Nagarathna and her team of doctors and therapists, Arogyadhama's Department of Endocrinology deals with diseases related to endocrinology like Obesity, Hypothyroidism, Dyslipidemia, etc. and the prevention of associated comorbidities.

We apply an integrated approach of therapy - which includes Yoga therapy, Ayurveda, Naturopathy, Acupuncture, Physiotherapy, Psychotherapy and Diet therapy - for treating non-communicable diseases (NCDs) and to promote positive health.



Patients with issues of obesity, constipation, menstrual irregularities, etc. approach us for management of their condition. Our Yoga and lifestyle-intervention advice has been of help in guiding many towards healthy weight-loss and for relief from symptoms.

Integrated Approach of Yoga Therapy in the management of Obesity and Varicose Veins - Case of Smitha, school teacher, age 56 years

Here we share the experience of Smitha (name changed) who stayed at Arogyadhama for six weeks in March 2024 and then again in August 2024.

Smitha came with the complaint of increased weight gain since the last 12 years, after she had been given steroids for skin allergy. The weight gain led to the painful condition of varicose veins for 10 years, along with a stressed mindset and loss of self-esteem. She came to Arogyadhama for management of her weight and health condition.

At Arogyadhama, she was given Integrated Yoga Therapy, which is a customised yoga therapy module of minimum eight sessions daily (from morning 5:30 a.m. to 7:30 p.m.). The sessions address the *Panchakosha* - the five layers of existence - which include special techniques for health issues; Yogic cleansing (Kriyas like LSP, Vamana, Jalaneti); Pranayama; Suryanamaskar; Meditation techniques such as MSRT and CM; Devotional sessions on Gita, Upanishads and Vedas; Lectures on Lifestyle management, and Yogic counselling. This was integrated with naturopathy diet and treatment including hydrotherapy and manipulative therapies. She was also given advice for lifestyle change.

Smitha's health improved after her stay, as her parameters below demonstrate. She also moved from Obesity grade 2 to Obesity grade 1.



Parameters	On Admission	Discharge	Parameters	On Admission	Discharge
Weight (kg)	88.6	80.1	BMI (Kg/m ²)*	35.9	32.5
Respiratory Rate/ min	20	12	Mid arm circumference (cm)	41	31
Waist circumference (cm)	108	101	Hip circumference(cm)	125	118

*The participant moved from Obesity grade 2 to Obesity grade 1 during her stay.

In Smitha's words

“My body is improving and I am excited about trying different things here. Every practice, every session adds value, so I don't want to miss anything.”

“About 12-13 years ago, I was given steroids for skin issues. The intravenous steroids administration every month disturbed me mentally and it also made me put on weight, which caused severe self-esteem issues. My feet became painful to touch and I was told I had varicose veins. Weight-loss supplements didn't help and I had to give up wearing stockings after a few years because of the swelling. In this condition I came to Prashanti.

Within one week, I found a difference in my body. The Dynamic exercises were excellent. Earlier, when doing Yoga, I wouldn't be able to stand and needed frequent breaks to sit on a chair. But here, the way we do exercises without any strain, I was in love with Yoga. When I went back, I made sure I did one hour of Yoga practices daily - a mix of dynamic exercises, breathing practices, and Nada - Anusandhana. Thanks to this routine, I didn't gain back any weight during the time I was away from Arogyadhama.

I returned again after a few months for more benefits. These are some changes that have occurred in me after my stay here: Walking which was earlier 'manageable' has turned into 'absolutely fine' and I can walk long distances without feeling overwhelmed. Earlier during Pranayama and the lying-down meditation and relaxation practices, I would struggle to sit or

stretch my legs for more than 10 minutes for an hour. But after about three weeks', I started enjoying these. Kriyas would earlier make me weak, but now I feel light after doing them. My food intake has reduced, and yet there is no hunger or any cravings. My constipation is gone; I clear my bowels early morning before the sessions.

I find Naturopathy treatment most effective for me; it relieves my pain and the mud packs feel cool and relaxing. Among exercises, I find Viparitakarani very effective and even though I knew about it earlier, I learnt to do it in the proper manner here. Physiotherapy has also helped to reduce my swelling. I am an oversensitive person and the Devotional sessions (*nama-kirtan* and spiritual Discourses) are very good for my mind and are useful in day-to-day life.

S-VYASA has also made me realise that for social service, self-care is very important.”





What We Need To Do In Vascular Disease

- Have an optimistic outlook
- Follow a Sattvik diet
- Have meals rich in dietary fibres, Zinc, Vitamins A & E and Copper, and low in salt
- Include alkaline fruits and vegetables
- Keep a healthy weight
- Practice dynamic asanas, pranayama, kriyas and relaxation techniques,
- Ensure optimal sleep and hydration
- Walk after meals

What Vascular Disease (Varicose Veins) Feels like

- Discoloration around veins, twisted or bulging veins
- Aching and Heaviness in Legs
- Burning in calves
- Muscle cramping
- Swelling in lower legs
- Throbbing in lower calves
- Itching around the veins
- Symptoms worsen when standing or sitting for long periods
- Symptoms improve when lying down or elevating the feet



What Leads to Vascular Disease

There are tiny valves in the veins, which open as blood flows toward the heart and then close to stop blood from flowing backward. If these valves are weak or damaged, blood can flow backward and pool in the veins. This causes the veins to stretch or twist.

Being overweight puts added pressure on veins. Other causes are family history, aging, standing or sitting for long periods of time, and pregnancy when the veins in the legs become bigger.

Women are more likely to get the condition because of hormonal changes before menstruation, during pregnancy, and from birth-control pills that relax vein walls. According to Surveys, nearly 30 percent of adults suffer from varicose veins. Since obesity is one of the leading causes for the condition, it is estimated that its prevalence will increase substantially.

Research from S-VYASA on Obesity

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2. *Designing and validation of a yoga-based module for obesity with metabolic comorbidities.* Meenakshi P Chobe 1 2, Ramesh Mavathur Nanjundaiah 1, Shivaji Chobe. *J Complement Integr Med,* 2020 Jul 12.
3. *Integrated Yoga and Naturopathy module in management of Metabolic Syndrome: A case report.* Swathi Gowda, Sriloy Mohanty, Apar Saoji, and Raghuram Nagarathna. *J Ayurveda Integr Med.* 2017
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Nature conceals fetal healing pathway in adults

Journal: Molecular Therapy
Impact Factor: 12.1

■ **Dr. Pradeep S R, PhD**
Research Associate, Anvesana
Research Laboratories, S-VYASA



Importance of the study

Fetal skin is known for its regenerative healing, with wounds closing faster than in adults. This raises two key questions: Do the drivers of fetal repair exist in adult tissues, and if so, can they be reactivated to improve adult healing? Studies show significant differences in fetal and adult healing processes involving factors like growth proteins, cytokines, and extracellular matrix (ECM) molecules. Notably, inhibiting certain pathways in adult fibroblasts can mimic fetal scarless healing. However, the exact fetal pathways enabling rapid closure remain unclear, and most are inactive by birth.

One important factor is microRNAs (miRNAs), especially the miR-29 family, which is suppressed in fetal tissues and linked to faster healing. In adults, miR-29 overexpression impairs healing by suppressing ECM genes like collagen.

Additionally, miR-29 targets NPGPx, a protein involved in oxidative stress regulation, which is vital for wound response. NPGPx, despite lacking typical enzymatic activity, plays a key role in redox balance. While NPGPx dysfunction in mice leads to oxidative stress and various diseases, its role in tissue repair is still not well understood. To address these questions, in a recent publication authors, Ghatak, Subhadip, et al. (2023) highlighted the role of a stress sensor protein, non-selenocysteine-containing phospholipid hydroperoxide glutathione peroxidase (NPGPx), which is highly expressed in fetal epidermis and essential for fetal wound closure. Although NPGPx is absent in adult skin, it reappears variably after adult tissue injury. NPGPx is regulated by the miR-29 family, and upon injury, the levels of miR-29 decrease, allowing for an increase in NPGPx transcripts and proteins at the wound edge in adult tissues.

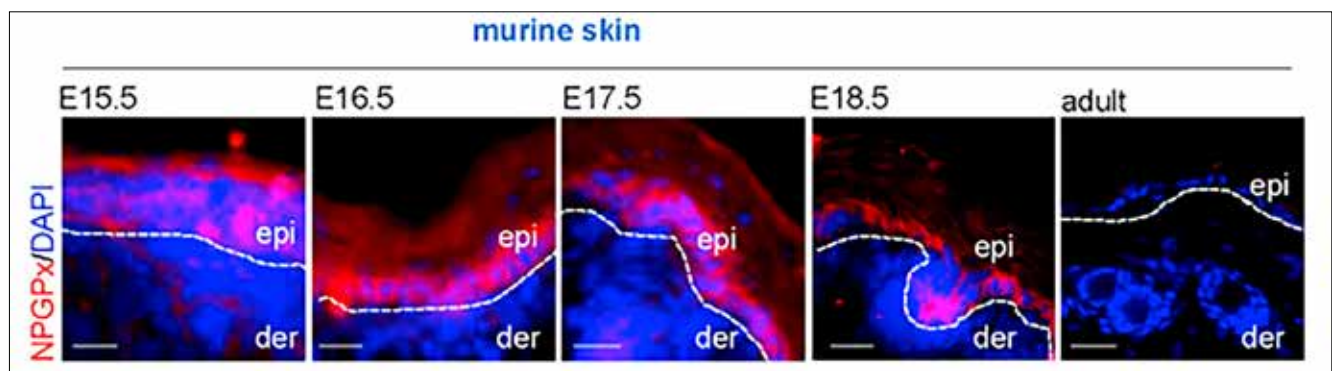


Figure 1: Immunofluorescence images of NPGPx (red) counterstained with DAPI (blue) in murine fetal skin (E15.5–E18.5) and adult skin at basal level. Image taken from Ghatak, S., Khanna, S., Roy, S., Thirunavukkarasu, M., Pradeep, S. R., Wulff, B. C., ... & Sen, C. K. (2023). Driving adult tissue repair via re-engagement of a pathway required for fetal healing. *Molecular Therapy*, 31(2), 454–470.

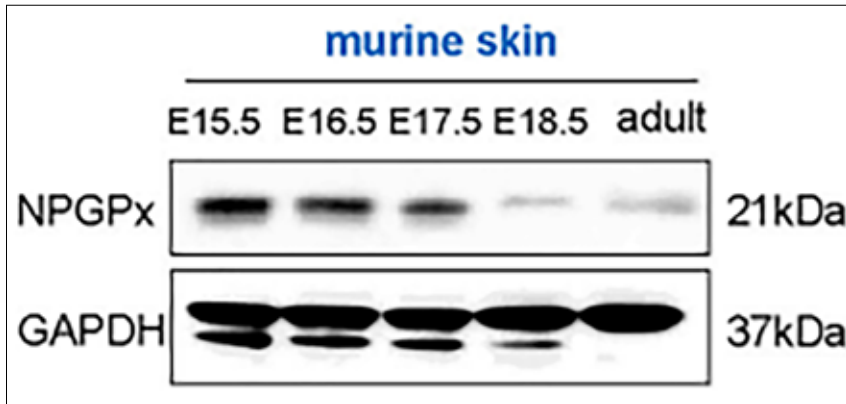


Figure 2: Western blot analysis of NPGPx in murine fetal skin (E15.5–E18.5) and adult skin at basal level. Image taken from Ghatak, S., Khanna, S., Roy, S., Thirunavukkarasu, M., Pradeep, S. R., Wulff, B. C., ... & Sen, C. K. (2023). Driving adult tissue repair via re-engagement of a pathway required for fetal healing. *Molecular Therapy*, 31(2), 454-470.

Understanding wound healing mechanisms

Fetal vs. Adult wound healing

Fetal wound healing is characterized by a robust and efficient response, involving intricate biological pathways that lead to rapid recovery without significant scarring. In contrast, adult wound healing often results in fibrosis and scar formation. Several key factors differentiate these processes:

- 1. Cellular Composition:** Fetal tissues possess a unique composition of cells that support effective healing. The prevalence of specific growth factors and cytokines promotes tissue regeneration and remodelling.
- 2. Extracellular Matrix (ECM) Dynamics:** The ECM plays a crucial role in wound healing by providing structural support and facilitating cellular communication. In fetal tissues, ECM components are dynamically regulated to promote healing, whereas adult tissues often exhibit dysregulated ECM remodelling, leading to scarring.
- 3. MicroRNA Regulation:** MicroRNAs (miRNAs) are small, non-coding RNA

molecules that regulate gene expression post-transcriptionally. The miRNA family, particularly miR-29, has been identified as a critical modulator of ECM components during wound healing. While miR-29 levels are low in fetal skin, they increase in response to injury in adults, suggesting a role in regulating fibrotic responses.

Role of NPGPx in wound healing

NPGPx is a vital enzyme involved in cellular antioxidant defence, helping to mitigate oxidative stress during the healing process. This study reveals that NPGPx is transiently induced in adult mice following skin injury but remains highly expressed in fetal skin throughout the healing process. The investigation demonstrates that NPGPx plays a crucial role in optimal wound closure:

- **Absence of NPGPx:** In the absence of NPGPx, healing is significantly impaired, leading to delayed recovery and increased scarring in fetal skin.
- **Overexpression of NPGPx:** Conversely, overexpressing NPGPx in adult wounds enhances keratinocyte migration, a key factor in wound closure, and accelerates overall healing.

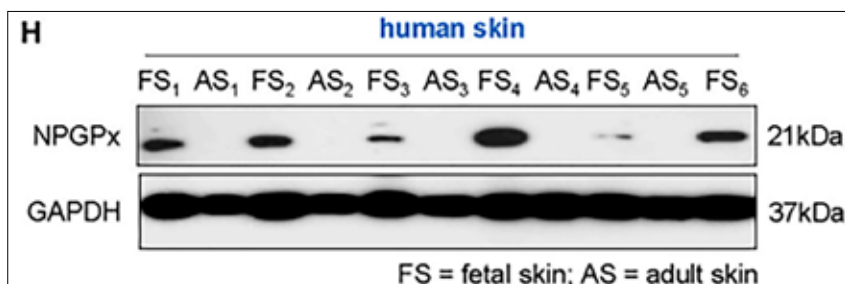


Figure 3: Western blot analysis of NPGPx in human fetal and adult skin at basal level. Image taken from Ghatak, S., Khanna, S., Roy, S., Thirunavukkarasu, M., Pradeep, S. R., Wulff, B. C., ... & Sen, C. K. (2023). Driving adult tissue repair via re-engagement of a pathway required for fetal healing. *Molecular Therapy*, 31(2), 454-470.



Figure 4: Regulatory Mechanisms: miR-29 and NPGPx Interaction. Image taken from Ghatak, S., Khanna, S., Roy, S., Thirunavukkarasu, M., Pradeep, S. R., Wulff, B. C., ... & Sen, C. K. (2023). Driving adult tissue repair via re-engagement of a pathway required for fetal healing. *Molecular Therapy*, 31(2), 454-470.

These findings indicate that NPGPx is essential for maintaining regenerative capacity, particularly in challenging healing environments such as diabetic wounds. **Figure 1-3** represents expression level of NPGPx in murine and human fetal and adult skin at basal level.

Regulatory mechanisms: miR-29 and NPGPx interaction

The Role of miR-29 in wound healing

The miR-29 family of microRNAs has emerged as a critical player in wound healing, particularly concerning the regulation of ECM proteins. In adults, the upregulation of miR-29 during wound healing correlates with increased levels of fibrotic markers, contributing to scar formation. This study establishes a direct relationship between miR-29 and NPGPx:

- **Inhibition of miR-29:** The study shows that inhibiting miR-29 leads to increased expression of NPGPx in keratinocytes, promoting enhanced migratory capacity and improved wound healing outcomes.
- **Correlation of miR-29 and NPGPx Levels:** There is a significant inverse correlation

between miR-29 and NPGPx levels in skin following injury, suggesting that as miR-29 increases, NPGPx levels decrease, adversely affecting the healing process.

These findings highlight the importance of targeting miR-29 to upregulate NPGPx, offering a potential strategy for enhancing wound healing, particularly in adult populations. Mechanisms of miR-29 and NPGPx Interaction (**Figure 4**).

Therapeutic applications in diabetes wound healing

The challenge of diabetes wounds

Diabetes mellitus significantly impairs wound healing due to various factors, including reduced blood flow, neuropathy, and altered immune responses. As a result, diabetic patients often experience chronic wounds that are difficult to heal, leading to serious complications.

Targeting miR-29 for enhanced healing

Recognizing the challenges posed by diabetes, this study investigates the therapeutic potential of inhibiting miR-29 to enhance NPGPx expression and promote wound healing in diabetic models. Key findings include:



- **Topical Administration of Anti-miR-29 Oligonucleotides:** Administering anti-miR-29 oligonucleotides to diabetic mice resulted in substantial improvements in wound closure rates. This suggests that targeting miR-29 can effectively upregulate NPGPx in a diabetic context, enhancing the healing process.
- **Combination Therapy:** Furthermore, combining miR-29 inhibition with direct delivery of NPGPx demonstrated synergistic effects. The combination therapy significantly accelerated healing outcomes compared to either treatment alone, indicating the potential for dual-target approaches in improving wound healing.

Clinical implications and future directions

The results of this study highlight the critical role of NPGPx in promoting wound healing and the potential for therapeutic strategies targeting miR-29. The implications for clinical practice are profound, particularly for managing diabetic wounds. Future research directions could include:

1. **Exploration of NPGPx as a Therapeutic Target:** Investigating the potential of NPGPx as a target for drug development to enhance wound healing in various clinical settings, especially for patients with impaired healing responses.
2. **Development of miR-29 Inhibitors:** Designing and testing novel miR-29 inhibitors to facilitate NPGPx expression and improve healing outcomes in diabetic and non-diabetic populations.
3. **Longitudinal Studies:** Conducting longitudinal studies to understand the long-term effects of miR-29 inhibition on wound healing and scarring, assessing potential side effects and overall efficacy.

Discussion and implications

This study underscores the pivotal role of NPGPx in the healing processes of both fetal and adult skin. High levels of NPGPx in fetal tissue facilitate

rapid healing, while its deficiency in adult wounds contributes to chronic non-healing conditions. The study's findings present compelling evidence for enhancing NPGPx through miR-29 inhibition as a novel therapeutic approach for improving wound healing, particularly in diabetic patients with chronic wounds.

Implications for research and clinical practice

The insights gained from this research carry significant implications for both future research and clinical practice. Understanding the molecular mechanisms governing the interaction between miR-29 and NPGPx not only enriches the existing knowledge of wound healing biology but also informs the development of targeted therapies. Enhanced therapeutic interventions for chronic wounds could dramatically improve patient outcomes and quality of life.

Conclusion

This study elucidates the critical role of NPGPx as a key player in fetal cutaneous wound healing and its therapeutic potential for enhancing wound healing in adults, particularly under diabetic conditions. By highlighting the regulatory mechanisms involving miR-29, this research opens up new avenues for improving healing outcomes and addressing the challenges associated with chronic wounds. In summary, targeting the miR-29/NPGPx axis represents a promising strategy for advancing wound healing therapies, with implications for a wide range of clinical settings. Future research should continue to explore this pathway, aiming to translate these findings into effective clinical applications for patients suffering from chronic wounds.

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Yama, Niyama as Yogic Counselling Techniques

■ *Dr. Suchitra S Patil*

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According to Patanjali Yama and Niyama are the first two limbs of Yoga. Yoga is state of

mind which is free from commotion. Yama, Niyama are necessary to be free from disturbance of the mind. (1)

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः

(Patanjali Yoga Sutra - 2/30)

Ahimsā (non-violence). satya (truth), asteya (not stealing, not hankering for power etc), Brahmacharya (always being in the path of God). (2)

Aparigraha(not possessing anything) are the yama. (3)

Most of the psychological problems like anxiety, depression manifest because of not following truthfulness as it may

cause fear,panic attacks.. Hurting others causes guilt which modern psychology portrays as cause for mental diseases.Hankering for power and trying to steal it from other causes mental disturbances. Depression,anxiety are most of the time because of parigaraha(possessiveness) about any person. (4)

Instead cultivating yama like satya, ahimsa, aparigraha, asteya in life will give relief from fear, guilt and mental disturbances and reduce the thoughts. And always being in path of God will calm down the mind. (5)

And niyama are

शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

(Patanjali Yoga Sutra - 2/32)

Śauca (cleanliness), santoṣa (contentment, satisfaction), tapa (self-discipline), svādhyāya (self-introspection), īśvara praṇidhāna (surrendering to the god) are the niyama.

Patanjali Yoga Sutra - commentary by Sri N V Raghuram 2/32

According to śrī kṛiṣṇa, there are three kinds of tapas. śāririka tapas, which refers to respecting the elders, teachers. vācika tapas which refer to not hurting anyone through the words, mānasika tapas





which refer to not having any ill feelings towards anyone.

(Bhagavadgītā 17.14–16)

Most of the relationship skirmishes which are the cause for the mental distress, are because if not following vācika tapas. Anxiety and depression are caused by not following mānasika tapas. (6,7)

Being not contented with whatever we have in life is the main cause for anxiety and depression. And not following self-introspection and always finding fault in others is important cause for relationship conflicts.

So, if niyama are followed mental disturbance can be reduced.

If we surrender to God, mind becomes calm, free from disturbance.

As Patanñali states, five kleśā

अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशाः

(Patanjali Yoga Sutra - 2/3)

Avidyā (ignorance about the reality about relationships), asmitā (ego), rāga (attachment), dveṣa (aversion), abhiniveśa (clinging to life) are the cause for the psychological distress. (8)

By following yama and niyama it will be easier to overcome ignorance, ego, attachment, aversion and fear. (9)

A research study have shown that yama,niyama have increased the sattva guna which is responsible for emotional balance and reduced the rajas and tamas which are manasika doshas causing the diseases. (10)

Conclusion

If yama and niyama are taught to clients to follow in counselling sessions, most of participants can be benefited. As not following yama and niyama are the root cause for mental disease, following the same is the remedy.

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62nd Governing Board Meeting, Kalakshetra Foundation, Ministry of Culture, Govt of India

Prof. M. Jayaraman, as a member of the Governing Council of Kalakshetra Foundation, participated in the 62nd Governing Board meeting held on 18th September 2024. Kalakshetra Foundation, an autonomous body under the Ministry of Culture, Government of India, convened to discuss key initiatives and developments. Prof. Jayaraman's involvement contributed to the productive discussions.



SMET (Self-Management of Excessive Tension) Program for SRV Media, PUNE

On 4th October, 2024, a one-day SMET program was conducted for the employees of SRV media with the strength of 40 participants at SRV media (Pune). An overview of S-VYASA University, the objective of Arogyadhama, Anvesana lab and collaborating the Integrative approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc were informed to the participants by Mrs. Gangotri Panda, Asst. Professor. DRT, Kridayoga, Chair yoga & Pranayama classes were conducted by Mrs. Gangotri Panda & Mr. Manoj & Introduction on SMET was delivered by Dr. Amit Singh, S-VYASA. The entire program was highly appreciated by all the participants.



Youth Empowerment Program by SMET

**Youth Empowerment program - strengthening Heroes of Tomorrow:
"When two great minds come together, sheer magic happens."**



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

Essae Foundation, Bengaluru joined hands with S-VYASA YOGA UNIVERSITY with an aim to empower the youth. This Program Coordinates by Ms. Gangotri Panda, Asst. Professor of S-VYASA under

the guidance of Chancellor Dr. H.R. Nagendra Ji (Guruji).

In the month of October, we conducted **the Essae Youth Empowerment Program (EYE-P) for one batch**. An overview of S-VYASA University, the objective of Arogyadhama, Anvesana lab and collaborating the Integrative approach to Yoga Therapy in treating patients and the purpose of promotion of positive health, mentioning of Ayurveda and Naturopathy treatments etc were informed to the students, trainers was delivered by Mrs. Gangotri Panda, Asst. Professor. General Yoga, Pranayama, DRT, Kridayoga, Cyclic meditation & Role of Yoga on Youth Empowerment classes were conducted by the Gangotri Panda & her Team. Inhibition to Initiative which is the title of this workshop was conducted by Essae Institutes Professors. The certificate was distributed to all students by, Shri Ravi Chandran Ji.



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
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Yogi Vivekananda - 40

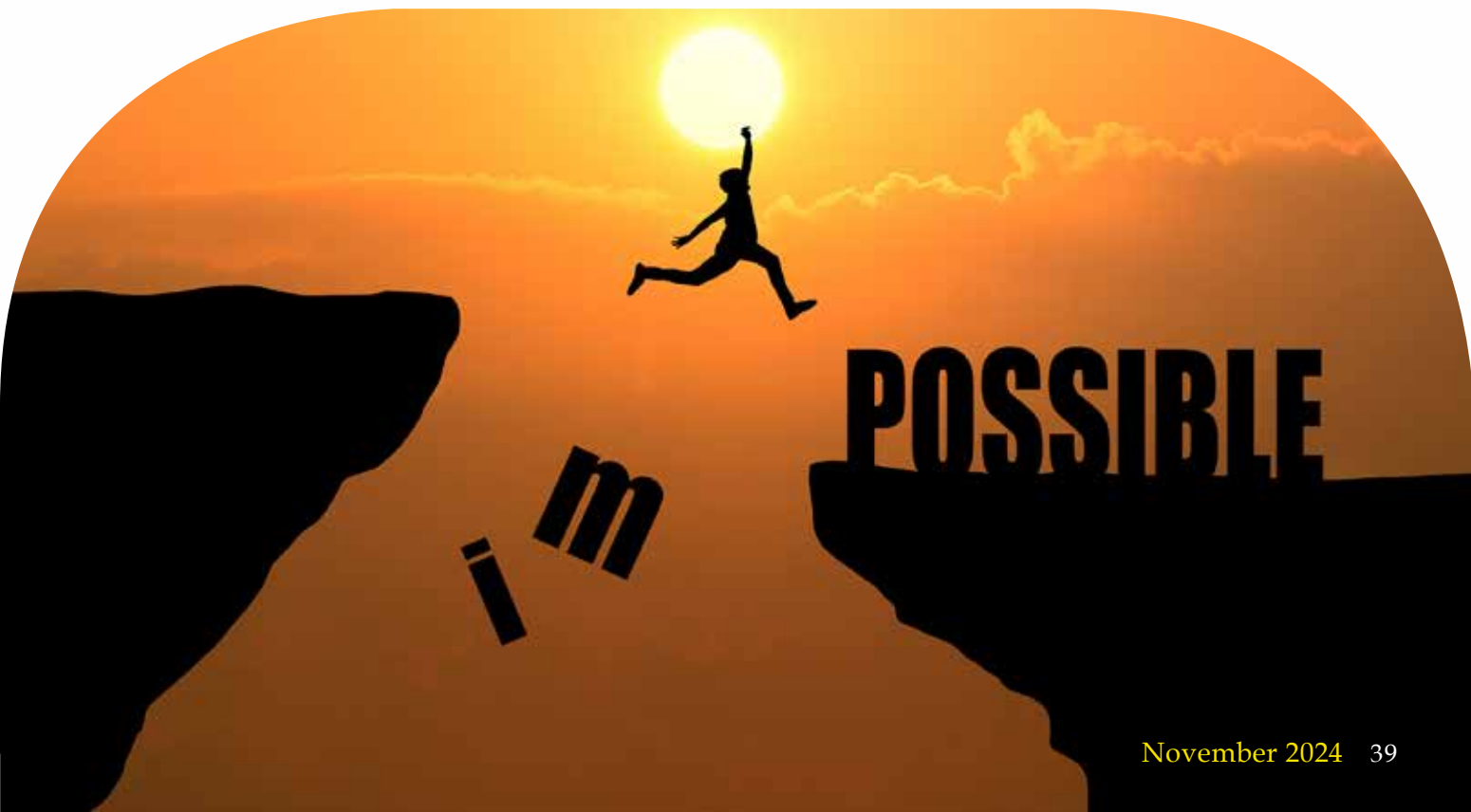
Swami Vivekananda is a positive person. Yogis are always positive, never negative. Rabindranath Tagore while speaking about Swami Vivekananda says that negativity is unknown to the Swami. In Vivekananda, everything is positive. Nothing negative. Even negative situations are positively viewed by Swami Vivekananda.

Fear is negative. It dampens enthusiasm. It weakens the mind. It causes stress, anxiety and tension. But the same fear can be viewed positively. Fear makes us cautious, thoughtful and makes us take necessary precautions. When we are afraid of failure, we make attempts to prepare better. Fear has a positive role while doing any activity. In fact, Ganapati pooja is nothing but removing fear by taking all necessary precautions. Ganapati is a god of caution. His brother, Karthikeya is the god of courage. Courage is essential. Caution is also essential. In every enterprise, we have to take necessary

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



precautions. And that is a positive result of a negative thought. As fear is helpful, anger too is useful. Both are negative. But they both have a positive role to play. Swami Vivekananda is able to see that everything that is positive is advantageous to us. Success is good. Failure too is good. If we are afraid of fall, we can never rise. If we are afraid of failure, we can never succeed. The positive impact of fear is that it makes us pursue the path towards fearlessness. Also, anger makes us go beyond anger. A knife is useful in many ways. It is also dangerous. It can cut the throat and can also cut fruits. Everything in this universe is a blessing in disguise. Swami Vivekananda as a positive person, tried to explain the advantages of positivity in many ways. Every time he addressed a gathering, he





used to call the listeners “children of eternity”, “children of immortality”, “children of happiness” or “children of bliss”. “Shrunvan tu vishwe amrutasya putraaha”.

One day, one intelligent listener asked Swamiji to explain how everybody is a blessed person. We are accustomed to be addressed as “ye sinners”. Even in Hinduism, there are people who say that we are all sinners. “Paapoham paapakarmaanaam”. Swami Vivekananda is opposed to this thought of calling everybody a sinner. From the vedantic point of view, nobody is a sinner. Now Swami Vivekananda had to convincingly substantiate his thought of positivity.

Therefore, he addressed the intelligent listener. He tried to get the positive reply from the listeners themselves.

He asked them - “My dear friends, why do you call us sinners?”

The intelligent listener replied “Sir, we are all the children of the great grandparents adam and eve in the garden of eden.”

Swami Vivekananda - “Do you mean to say that adam and eve are sinners, therefore we are all sinners?”

Listener - “Yes, they are sinners. Why are they sinners, because they were disobedient to God”.

Swami Vivekananda - “What happened because of their disobedience?”

Listener - “Sir, because of their disobedience they fell into sin”.

Swami Vivekananda - “Good. They fell from...”

Listener - “They fell from eternity, immortality, goodness, loyalty, faith, peace etc...”

Swami Vivekananda - “Which is your original position? The place where you fell from or the place where you fell into?”

Listener - “Only the place where they fell from”.

Swami Vivekananda - “If so, how can we call them sinners? Are they not divine? Suppose a man well dressed, happy and healthy has fallen into the ditch by the roadside in an accident. Do you call the ditch to be his original position or the place where he fell from as the original position?”

Listener - “Sorry sir. You are right. Everybody’s original position is divinity, peace and tranquillity”.

Swami Vivekananda - “Yes. Ill health is a passing phase. Clouds are a passing phase. Similarly, the so-called sin is a passing cloud. We are all originally the bright, effulgent suns. The simple passing cloud is like the sin which is transient and incapable of eclipsing the sun permanently. We are all children of spiritual blazing splendour. Nothing can destroy us. Therefore, Swami Vivekananda believes in man’s original position to be divine and peaceful.

Addressing Students of the Psychology Department, Central University of Karnataka, Kalaburagi

On 17th October 2024, Prof. M. Jayaraman addressed students from the Psychology Department of the Central University of Karnataka, Kalaburagi, during their visit to S-VYASA University. In his talk, Prof. Jayaraman focused on Indian Psychology, with special emphasis on the *Pondicherry Manifesto* of 2001 and the future directions for this field. The session was well received, sparking lively discussions and engaging interactions with the students.



Dr. Vasudeva Vaidya, Deputy Registrar participated at **Ayurdhan - 2024, Haridwar**



Haridwar, Oct 27 -29: **Ayurdhan 2024** - International conference on **H a r m o n i z i n g Ayurveda, Technology &, Innovation** for a healthier Future by Patanjali Ayurved Hospital.

Dr. Vasudeva Vaidya was invited as a keynote speaker and delivered the lecture on the topic “From Roots to Robotics” Transforming Ayurveda with Innovative and Technology for the future of Ayurveda.



The C-DAC Induction Program



Nurturing Wellness: S-VYASA Hosts Transformative C-DAC Induction Program

S-VYASA proudly hosted the C-DAC induction program on October 23-24, 2024, a two-day transformative experience for 75 employees. Our expert faculty crafted a unique blend of yogic sciences, mindfulness, and workplace wellness techniques to rejuvenate and refocus participants.

Program Highlights: Igniting Mind, Body, and Spirit

Inspiring talks by renowned experts, including Dr. Susheel K. Sharma on Lifestyle Management from a Yogic Perspective, Interactive sessions on mindful eating by Dr. Titty George, Department of Naturopathy, Ergonomics at workplace by Dr. Prasanth V.M, School of Physiotherapy, Timeless wisdom of Bhagavad Gita by Prof. Subrahmanyam, Advisor to the Chancellor at S-VYASA, Science of Breath by Dr. Komal, School of Yogic Sciences followed by immersive yoga and pranayama sessions, Deep relaxation techniques, and yogic games by Mr. Nayak Adarsh, Registrar Office. The Objective was to introduce C-DAC employees to holistic wellness practices, enhance understanding of yogic sciences and mindfulness, provide practical tools for stress management and workplace

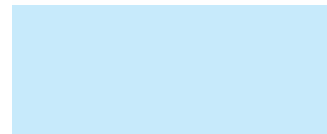
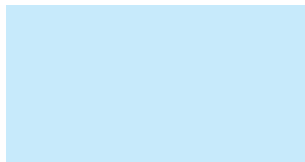


Dasara Kreeda Koota CM Cup at Mysore from 3rd to 6th of Oct - 2024

State level Yoga competition at Mysore University during Dasara.

Mr. Durgesh (MSc) got Gold Medal for Traditional Yoga, Mr. Samyak (BNYS) and Mr. Dileep (BSc) secured Second Place in Artistic Pair.

Ms. Swetha (BNYS) and Ms. Shruti (BNYS) were selected for the State Level Competition.



VYASA YIC 5th Batch at YOFI Wellness Center, Vivekananda House, Chennai

Staff Recreation Trip



The staff recreational trip took place on Saturday, October 19, 2024, to Magadi, covering Siddara Betta, Goravanahalli Temple and Devarayana Durga. 36 staff members participated in this exciting outing.

The day began with a 7:00 a.m. departure from Prashanti Kutirum. The first stop was Siddara Betta, where staff enjoyed a scenic 2-kilometer trek amidst lush green landscapes and serene environments. Next, we visited Goravanahalli Temple, receiving 'Prasadam' and experiencing spiritual rejuvenation.

The final destination was Devarayana Durga,



where all could immerse into the divine feel of the Laxminarsimhaswamy temple. The breathtaking views of the hidden scenery, beyond the temple premises left everyone captivated.

Trip highlights included the mesmerizing views at Devarayana Durga, the challenging yet thrilling Siddara Betta's scenic trek and the spiritual experience at Goravanahalli Temple. The return journey was filled with tireless and joyful dancing.

This memorable trip concluded with staff members capturing stunning photographs, creating unforgettable memories and experiencing exhilaration, fostering camaraderie and team spirit.





Inauguration of Kannada Literature Section S-VYASA Central Library

Bengaluru, Sept 28: The inauguration of a brand-new Kannada Literature Section at our S-VYASA Central Library was held herein Prashanti Kutiram. The event was graced by the presence of Dr. H. R. Nagendra, Chancellor of S-VYASA, Dr. H. R. Dayanadaswamy, President and Treasurer of S-VYASA, Dr. N. K. Manjunath, Vice-Chancellor, Dr. Siva Shankar Sai, Registrar, and Dr. Vasudev Vaidya, Deputy Registrar. The event was organized by our dedicated library staff (Shri Girish Kumar, Shri Bhakthavathsala H M) and committee members (Prof. Jayaraman M, Dr. Divyashree M N, Dr. Jishnu, Dr. Sharad Choudari). This new section features an impressive collection of books from eight renowned Jnanapeeta Prashasti award winners, representing the finest achievements in Kannada literature. The collection spans across a variety of genres and periods, offering readers a rich literary experience.



In this section, you will find works from Old Kannada Literature, Medieval Kannada Literature, and Modern Kannada Literature, highlighting the evolution of the language through time. Additionally, it includes a wide range of genres, such as Vachana Literature, Poetry, and explorations of Culture and Art, including Sculpture, Architecture, and Music in a literary context. The section also boasts Novels, Drama, Short Stories, and Autobiographies, offering something for every literary taste. This section is a gateway to discovering new authors, stories, and ideas that will enrich your literary journey.





Induction Program at Dr. Chandramma Dayananda Sagar Institute of Medical Education and Research (CDSIMER)



Bengaluru, Oct 22: The induction program, also known as the White Coat Ceremony, was held at Dr. Chandramma Dayananda Sagar Institute of Medical Education and Research (CDSIMER), Harohalli, Karnataka. The event marked the formal introduction of the new batch of students into their medical education journey.

Session on Yoga by Dr. Pranab:

One hour theory session on yoga was conducted by Dr. Pranab, who was welcomed and introduced by Dr. Prashanth, Principal, CDSIMER. The session was attended by approximately 150 students and several faculty members of CDSIMER.

Dr. Pranab's talk focused on various definitions of yoga drawn from different texts, emphasizing that yoga encompasses far more than just physical postures (Asanas). He elaborated on the eight limbs of yoga, providing examples for each concept. He also shared insights on health and disease from a yogic and as well as modern perspective (Scientific way), educating about the holistic nature of yoga practice.

During the session, Dr. Pranab introduced the students to S-VYASA institution's approach to medical education and the treatments offered, which integrates modern medical science with holistic therapies such as Yoga and Naturopathy,



Acupuncture, Ayurveda, Physiotherapy.

Practical Yoga Demonstration:

The practical aspect of the session involved breathing exercises, Asana, pranayama, and relaxation techniques, which were demonstrated by interns from S-VYASA Deemed to be University, Ms. Sanchitha Sajith and Mr. Prateek Soni for 1 hour of duration. Dr. Pranab encouraged the students to incorporate a daily yoga practice of 30 minutes to 1 hour. The session concluded with the chanting of the Shanti mantra.

The 2 hours session was well-received with students and faculty listening attentively and engaging with the material. The session introduced the students to the broader understanding of yoga. Overall, the event was successful and left a lasting positive impact on the participants.



Foundation Course program on Yoga for Stress Management and Alternate Systems of Medicine and Integration with conventional Medicine for Holistic Health for 1st Year MBBS Students @ St. Peter's Medical College and Hospital, Hosur, Tamil Nadu



Oct 17: An interactive session on "Yoga for stress management and Integrating Complementary and Alternative Medicine (CAM) for Holistic Health" followed by a practical yoga session was organized for the 1st-year MBBS students of St. Peter's Medical College, Hospital & Research Institute.

Dr Ranjitha Raghunath, Assistant Professor, TSYNM delivered a talk to 1st MBBS students on "Yoga for Stress Management," where she highlighted the benefits of yoga in managing academic pressures and maintaining mental well-being. Additionally, she also discussed the role of "Alternate Systems of Medicine and Integration," emphasizing the importance of integrating traditional practices with modern medicine for holistic healthcare. Following the talk, a 1-hour practical yoga session was conducted, which allowed students to experience stress-relieving techniques firsthand. Dr Pankhuri Saraf (MD Scholar) joined hands for demonstration. The session aimed to promote overall wellness and equip students with simple tools for managing stress effectively.





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