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YOGA SASTRA SANGAMAM

25, 26 & 27 February 2022,
Vivekananda Kendra,
Kanyakumari

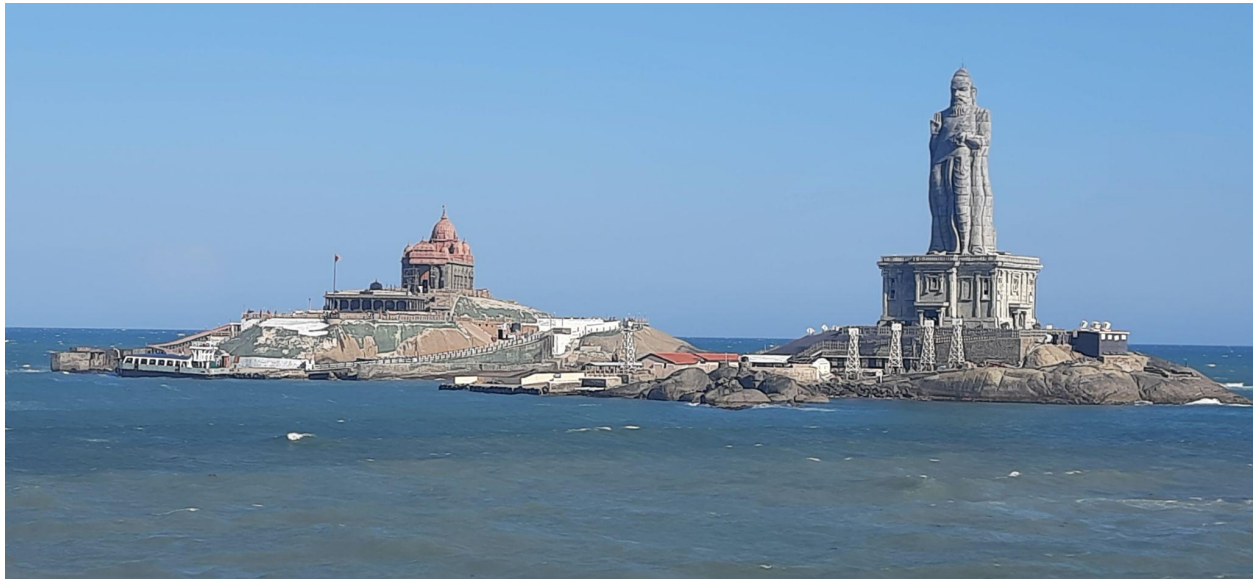
"Each soul is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but

~ Swami Vivekananda ~



Vivekananda Kendra

Vivekananda Kendra is a social and religious organization that has been awarded the nonpartisan Gandhi Peace Prize. It was founded by Eknath Ranade to commemorate the Swami Vivekananda Rock at Kanyakumari where Vivekananda sat and meditated for three days in 1892. Eknath Ranade ji, the man behind the Vivekananda Rock Memorial, started Vivekananda Kendra, a spiritually oriented service mission, in 1972 as a living memorial of Swami Vivekananda, comprising of a cadre of dedicated jeevanvratis, sevavratis, vanprasthi and thousands of local karyakarta as well as lakhs of patrons, well wishers and its publication subscribers. Vivekananda Kendra is centered around the noble thought service to man is worship of God - and is guided by the national ideals of renunciation and service.



To actualise the vision of Swami Vivekananda , the Kendra has more than 850 branch and activity centres spread all over India which aims to work for all stratas(phases) of the society to rebuild the nation. To achieve this, the Kendra carries out various service activities like organising various events on yoga such as Yoga Sastra Sangamam, Swadhyay varga, Samskara varga, organising various Rural and Tribal development programmes like Matru Sammelan and Women awareness camps, running many vidyalayas even in the remote parts of the country for the sake of welfare of all. The Kendra is also actively involved in the development of natural resources. Also the Kendra organises various youth camps, seminars, workshops, symposiums, mainly targeted to the youths, on the life and message of Swami Vivekananda, on Indian culture and vedic studies.

Yoga Sastra Sangamam

The Yoga Sastra Sangamam is a National Conference on Yoga, distinctly different from the usually and normally held Yoga conferences and seminars. The Sangamam is devoted to the Yoga Sastra viz. Yoga texts. The Conference focuses on topics, ideas, contents, interpretations as well as practices elaborated in various texts on yoga like – Patanjali Yoga Sutras, Hatha Pradipika, Gheranda Samhita, Shiva Samhita, Yoga Vasistha, Bhagavad Gita, Vasistha Samhita etc. and the various practices enumerated in these texts. The sangamam provides an intense

discussion and understanding of the yoga sastras. The fifth Yoga Sastra Sangamam was held at Vivekananda Kendra, Vivekanandapuram, Kanyakumari from 25th to 27th February 2022. It was a unique confluence of Philosophy, Knowledge and dimensions of Yoga representing the confluence of the three seas. In all 216 delegates and 11 guests participated in the deliberations. The National Conference was organised with the collaboration of Centre for Yoga and Naturopathy, Mahatma Gandhi University, Kerala and supported by Indian Yoga Association.



There were addresses by several distinguished personalities like Dr Jayaraman Mahadevan, Dr Harilakshmeendrakumar, Dr K Subrahmanyam, Sri NV Raghuram, Dr TV Padmanabhan and many others. Three multi track paper presentation sessions were held at three different venues in which 70 scholarly papers were presented by Yoga Professionals, Phd research scholars, doctorates in yoga and sanskrit. There are 10 foreign delegates, seven from Afghanistan and three from Nepal. On 25th evening there was a grand cultural fete by the students of Vivekananda Kendra Vidyalaya, Kanyakumari. The Yoga Sastra Sangamam was concluded on 27th February with Patanjala Yoga Sutra Pranayama led by Dr Jayaraman Mahadevan.



Participation of RKMVERI Yoga students

Our institute, RKMVERI, boasts of a dynamic Yoga Department. A total of 8 students from our institute participated in the Yoga Sastra Sangamam 2022 held during 25th to 27th February at



Vivekananda Kendra, Kanyakumari.

The participants were research scholars Rama Arya and Sanjoy Majhi; Someshar Biswas and Kamin Mibang pursuing M.Sc. in Yoga; Kuntal Mondal, Goutam Das, Nayan Mallick and Anshu Gupta pursuing PGDY. The group reached Vivekananda Kendra by 11am on 23rd February. They were provided accomodation at the Satyakama Residence. Before the start of the event, they visited the famous Kanyakumari temple, where Swami Vivekananda had also gone to seek the Devi's blessings in December 1992 prior to his departure to the west. They had also managed some time on the beach.



Events at the Sangamam and participation of our students

The participants had to go through a very compact schedule with the events beginning as early as 6 o'clock in the morning. The daily programmes included Yoga practices, discussions on various texts on Yoga like Hatha Yoga Pradipika, Patanjali Yoga Sutras, etc. Also there were paper presentations by research scholars and professionals in yoga. To lighten the intensity of the discussions and rigor of the schedule, there were some refreshing events like Bharatanatyam Recital (Ramayana Darshanam) on 25th evening and a visit to the Vivekananda Rock Memorial on 26th afternoon.

Event : Paper Presentation

Sanjoy Majhi and Rama Arya, both research scholars from our institute presented papers in the conference.

Speaker- *Sanjoy Majhi*

Title of the paper- *Role of Divine Grace in Attaining Cittavṛttinirodhaḥ.*

Role of Divine Grace in Attaining Cittavṛttinirodhaḥ

Sanjoy Majhi¹, Brahmacharin Ajātacaitanya²

Abstract

Yoga according to Patanjali is samadhi (*yogaḥ samādhiḥ*), a state of mind whence all mental modifications are suspended (*cittavṛttinirodhaḥ*). This state (*asamprajñāta: samādhiḥ*) is the final or highest state because then the seer resides in his own state. In this state permanent cessation of sorrows (*ātyantika dukhaḥ nivṛtti:*) occurs because right discriminative knowledge (*samyagjñāna*) dawns and the *kleśa* lose their power of producing effects as desires and action (Sāmkhyakārikā 66,67). Before reaching the highest state there are several intermediate states (*samprajñāta: samādhiḥ*) which can be attained by certain practices. Depending on the capability of sadhakas (*adhikārī bheda*) Patanjali has prescribed different practices, such as abhyasa-vairagya, kriya yoga and ashtanga yoga, to reach the intermediate states. However, there are various obstacles on the way (*yogavighnāḥ*) and Patanjali also mentions various remedial measures to overcome them. All obstacles are said to vanish by chanting AUM - the manifesting sound of *Īśvara*, and reflecting on its meaning, because by doing that comes knowledge of introspection and subsequently the destruction of obstacles.

The main obstacle appears at the time of reaching the final state of *kaivalya*, because before reaching there Yogin can be trapped in the causal state (*prakṛti*). One who renounces the lockup of world and goes into the hiding of *prakṛti* along with the causal body is called *prakṛtilīnaḥ* (Yoga Vārtikam 1.19). A Yogin reaches that state by worshiping/meditating on the elements of *prakṛti* (Yoga Vārtikam 1.19). In that state all samskaras remain in their fine form and are resolved into their causal state (PYS 2.10).



Vayu Purāṇa mentions that the duration of stay in the state of *prakṛtilīnaḥ* could be 10, 100, 1000 or 10000 *manvantaras*, depending on whether the Yogin reached that state by meditating on the five senses, the five main elements, the 'I' principle, the intellect, or the unmanifest, respectively. After remaining in that state a Yogin can very well get rebirth if the fine samskaras still exist. If however, the fine samskaras are destroyed then Yogin moves up to the *kaivalya* state (Yoga Vārtikam 1.19). But it is said that destroying all the fine samskaras is beyond self effort (Tattva Vaisaradi 2.10). Therefore it looks like the state of *prakṛtilīnaḥ* is an eternal trap.

Here comes Patanjali with a unique solution which is often overlooked. He emphasizes that *Īśvara Pranidhāna* or divine grace is a sure way of eliminating all fine samskaras. Vyasa explains *Pranidhāna* as a special kind of devotion in which Yogin practices contemplation with longing in heart. As a result Yogin receives the overflowing compassion of the *Īśvara* who is a *Purushavishesha* and attains samadhi in the quickest possible way. Thus, in Patanjali's scheme of Yoga although it appears that there is primarily and predominantly emphasis on practicing concentration and samadhi, there is an equally important role of devotion and dependence on divine grace in attaining the highest state which is *cittavṛttinirodhaḥ*.

Speaker- Rama Arya

Title of the paper- Interconnectedness of causes of suffering: Sāmkhya, Yoga and Ayurveda

Interconnectedness of causes of suffering: Sāmkhya, Yoga and Ayurveda

Rama Arya¹, Brahmacharin Ajātacaitanya²

Abstract

The ultimate goal of life is said to be liberation (*kaivalya*) and permanent cessation of sorrows (*ātyantika-duḥkha-nivṛtti*). In order to attain this goal, the first and foremost important step is to find answers to three questions, viz., what are the sufferings, what are their sources/causes and what is the root cause? A careful study of the answers to these questions given in Sāmkhyakārikā, Patanjali Yoga Sūtra and Caraka Samhitā reveals that the seemingly different answers are all interconnected and eventually declare the same message in different ways. According to Yoga, the immediate and detectable effects of *Pañca Kleśa* are afflicted mental states (*kliṣṭa vṛtti*) which result in bodily and mental sufferings (*ādhija, anādhija vyadhi*), while the long term and hidden effects are latent mental impressions (*karmāśaya/samaskara*)



which result in repeated cycles of birth and death.

Pañca Kleśa stems from *Avidyā*, composed of *Triguṇa*, the imbalance of which, according to Sāmkhya, gives rise to the manifested world of multiplicity which then gets afflicted by the three sources/types of suffering (*duḥkha*). The latent mental impressions (*samaskara*) also give rise to impairment of intellect (*prajñāparādhah*), which according to Ayurveda is one of the foremost causes that leads to both mental and physical disorders (*dosha*). This kind of analysis gives rise to an interconnected map of the different key constructs of causes of suffering described separately in these three schools. Further, the interconnectedness also reveals that the root cause of suffering is the same imbalance and interplay of *Triguṇa*, leading to the conclusion that transcending the phenomenal world composed of *Triguṇa* is the common permanent solution to suffering.

Event: Patanjali Yoga Sutra Recitation

In this event, any two padas (chapters) out of four had to be recited. Our students, Sanjoy Majhi and Rama Arya participated in this event at the Ramayana Hall and the Eknath Hall of the kendra. The event took place on the morning of 27th February, the concluding day of the sangamam.

Event: Yoga demonstration

Six students from our institute presented a flawless Artistic Yoga Performance on the theme-**Cittabhūmayāḥ**. The participants were Someswar Biswas and Kamin Mibang pursuing M.Sc. in Yoga and Kuntal Mondal, Goutam Das, Nayan Mallick and Anshu Gupta pursuing PGDY. The success of the performance owes both to those who performed on stage as well as those who meticulously worked behind the curtains, from planning the theme to script writing and reading to providing the musical tracks. Some of the details are shared below.

Idea of the theme: *Br Mrinmay Maharaj*

Script writing (in Hindi): *Rama Arya*

Script reading: *Sri Rajat Gaur* (MSc BDA 2021-23 batch) and *Sri Sanjoy Majhi*

Musical tracks: *Sri Nayan Mallick*

योग प्रदर्शन पठकथा

जीवन का अर्थ एवं लक्ष्य क्या है? इसका उत्तर ढूँढने का प्रयास मानव युगों से करता रहा है। योग शास्त्र कहते हैं कि केवल ही जीवन का परम लक्ष्य है और योग उसको प्राप्त करने का उपाय है। इस परम लक्ष्य को प्राप्त करने के लिए योगी अपने जीवन का उत्सर्ग आदिकाल से करते रहे हैं। इस लक्ष्य पर्यंत की यात्रा का मार्गदर्शन हमें महर्षि पतंजलि के योगदर्शन में मिलता है। महर्षि कहते हैं कि 'वृत्ति सारूप्यम्' से 'स्वरूपे अवस्थानम्' की यात्रा अर्थात् वर्तमान व्यवहारिक अवस्था से अपनी स्वाभाविक अवस्था की प्राप्ति ही योग है जिसमें योगी अनुशासन विधियों का पालन करते हुए अपने प्रकृतिजन्य विकारों का त्याग करके निज आत्मा के साथ संयुक्त होता है।

योग के अनेक प्रकारों में से महर्षि पतंजलि रचित योग दर्शन सबसे श्रेष्ठ मार्ग है। साधकों के क्षमता के अनुसार महर्षि तीन प्रकार के योग मार्गों की व्याख्या करते हैं। उच्च स्तर के साधकों के लिए राज योग (अभ्यासवैराग्याभ्यां), मध्यम स्तर के लिए क्रिया योग (तपस्वाध्यायेश्वरप्रणिधानानि) और अधम स्तर के लिए अष्टांग योग (यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयो) का वर्णन महर्षि ने किया है। इस प्रसिद्ध अष्टांग योग को पार करते हुए योगी का चित्त किन अवस्थाओं से गुजरता है और वह किस प्रकार के विघ्नों का सामना करता है इसका अनुमान इस मार्ग पर चल कर ही लगाया जा सकता है। आपके समक्ष रामकृष्ण मिशन विवेकानंद विश्वविद्यालय के योग विभाग के छात्रों द्वारा इस यात्रा की विभिन्न घटनाओं का प्रदर्शन प्रस्तुत है।

(महर्षि पतंजलि प्रणाम मंत्र)

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैदिकेन। योपाकरोतं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोस्मि॥

आबाहु पुरुषाकारं शङ्ख चक्रासि धारिणम् सहस्र शिरसं श्वेतं प्रणमामि पतञ्जलि॥

चित्त भूमियाँ

मन, बुद्धि, चित्त एवं अहंकार के समन्वय को चित्त कहते हैं। चित्त प्रकृति का अंग होने के कारण त्रिगुणात्मक है। त्रिगुणों के आधार पर चित्त की पाँच अवस्थाएँ होती हैं – मूढ़, क्षिप्त, एकाग्र, विक्षिप्त और निरुद्ध।

दृश्य 1 : मूढ़ भूमि

वाचस्पति-मिश्र अपने तत्त्व-वैशारदी टीका में मूढ़ भूमि का वर्णन करते हुए कहते हैं कि “मूढं तु तमःसमुद्रेकान्निद्रावृत्तिमत्”। मूढ़ अवस्था तमोगुण से भरा हुआ होता है। क्या होता है जब व्यक्ति में तमोगुण बढ़ जाता है? योगसूत्र के व्याख्याकार महामुनि व्यास कहते हैं कि ‘तमसाऽनुविद्धमधर्माज्ञानावैराग्यानैश्वर्योपगं भवति।’ अर्थात् तमोगुण के कारण व्यक्ति में अधर्म, अज्ञान, अवैराग्य, और अनेश्वर्य के गुण उत्पन्न होते हैं। श्रीमद्भगवद्गीता में श्रीकृष्ण कहते हैं कि ‘अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन। 14.13।’ अर्थात् तमोगुण के



कारण अप्रकाश, अप्रवृत्ति, प्रमाद और मोह आदि वृत्तियाँ उत्पन्न होती हैं। और तो और ‘तथा प्रलीनस्तमसि मूढयोनिषु जायते’ - तमोगुण की अवस्था में मरने पर मूढ़ योनि में जन्म होता है।

Break

तमोगुण के बढ़ने से योग मार्ग में कौन कौनसे विघ्न उत्पन्न होते हैं? महामुनि कहते हैं 'व्याधिरातुरसकरणवैषम्यम्, स्त्यानमकर्मण्यता चित्तस्य' अर्थात् शरीर में व्याधि आती है, चित्त में योग के अंगों के प्रति अरुचि का भाव उठता है, चित्त में अकर्मण्यता पैदा होती और वह योग अनुष्ठान करने से बचना चाहता है। ये सब चित्त के उच्चतर भूमि प्राप्त करने में बाधक हैं।

साधक जब तमोगुण के प्रभाव से निकाल कर ऊपर उठता है तो चित्त की क्षिप्त अवस्था प्राप्त करता है।

दृश्य 2 : क्षिप्त भूमि

क्षिप्त अवस्था कैसी है? "क्षिप्तं सदैव रजसा तेषु तेषु विषयेषु क्षिप्यमाणम् अत्यन्तम् अस्थिरम्" - रजोगुण के कारण क्षिप्त अवस्था में चित्त अत्यंत अस्थिर हो जाता है। क्या होता है जब व्यक्ति में रजोगुण बढ़ जाता है? महामुनि व्यास कहते हैं कि 'प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यविषयप्रियं भवति' - अर्थात् रजोगुण की अधिकता के कारण व्यक्ति ऐश्वर्य और विषय प्रिय होता है। श्रीकृष्ण कहते हैं कि 'लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा। रजस्येतानि जायन्ते विवृद्धे भरतर्षभ' - अर्थात् रजोगुण के कारण लोभ, प्रवृत्ति, कर्मों का आरम्भ, अशान्ति और स्पृहा आदि वृत्तियाँ उत्पन्न होती हैं। और तो और 'रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते' - रजोगुण की अवस्था में मरने पर मनुष्य योनि की प्राप्ति होती है।

break

रजोगुण के बढ़ने से योग मार्ग में संशय, प्रमाद, आलस्य आदि बाधा उत्पन्न होती है। महामुनि कहते हैं 'संशय उभयकोटिस्पृग्विज्ञानं स्यादिदमेवं नैवं स्यादिति' 'प्रमादः समाधिसाधनानामभावनम्' 'आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः' - संशय अर्थात् एक विषय के प्रति दो भिन्न प्रकार का ज्ञान होना, प्रमाद अर्थात् समाधि के साधनों का आचरण नहीं करना, आलस्य अर्थात् शरीर या चित्त के गुरुत्व के कारण योगाभ्यास न करना, ये सब विघ्न होते हैं। इस अवस्था से ऊपर उठने पर एकाग्र अवस्था की प्राप्ति होती है

दृश्य 3 : एकाग्र भूमि

एकाग्र अवस्था में क्या होता है ? 'एकाग्रं तुल्य-प्रत्यय प्रवाहम्, एकाग्रम् एकतानम्' - इस अवस्था में चित्त शांत हो जाता है, चित्त में वृत्तियों का एकतानता होती है। महामुनि कहते हैं कि 'यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति क्षिणोति च क्लेशान्कर्मबन्धनानि श्लथयति निरोधमभिमुखं करोति स संप्रज्ञातो योग इत्याख्यायते' अर्थात् एकाग्र भूमि में सत्त्व गुण प्रधान होने के कारण यथार्थ ज्ञान, क्लेशों का नाश, कर्म बंधनों की शिथिलता और निरुद्ध भूमि की ओर गमन होता है। श्रीमद्भगवद्गीता कहती है कि 'सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते। ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत' अर्थात् जब

इस मनुष्य की इन्द्रियों और अन्तःकरण में प्रकाश और विवेक प्रकट होता है, तब जानना चाहिये कि सत्त्वगुण बढ़ा हुआ है। और तो और सत्त्व गुण की अधिकता की अवस्था में मरने पर व्यक्ति उत्तमवेताओं के निर्मल लोकों में जाता है - 'यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकानमलान्प्रतिपद्यते।'



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यहाँ भी रजोगुण के बढ़ने पर अविरति, भ्रान्तिदर्शन आदि बाधाएं उत्पन्न होती है। महामुनि कहते हैं 'अविरतिश्चित्तस्य विषयसंप्रयोगात्मा गर्ध, भ्रान्तिदर्शनं विपर्ययज्ञानम् - अविरति अर्थात् वैराग्य का अभाव और विपरीत ज्ञान ही भ्रान्ति दर्शन है।

इन बाधाओं के कारण योगी के विक्षिप्ता अवस्था में जाने की आशंका निरंतर बनी रहती है।

दृश्य 4 : विक्षिप्त भूमि

विक्षिप्त अवस्था में क्या होता है? 'सत्त्वाधिक्येन समादधदपि चित्तं रजोमात्रया अन्तरान्तरा विषयान्तरवृत्तिमत्' - इस अवस्था में चित्त में रजोमात्र उत्पन्न होने के कारण वह विषयों की ओर भागता है । महामुनि कहते हैं कि 'प्रद्योतमानमनुविद्धं रजोमात्रया धर्मज्ञानवैराग्यैश्वर्योपगं भवति।' अर्थात् रजोमात्र शेष रहने के कारण व्यक्ति धर्म, ज्ञान, वैराग्य और ऐश्वर्य का अनुरागी होता है।

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इस अवस्था में अलब्धभूमिकत्व, अनवस्थितत्व आदि बाधा का कार्य करते हैं। महामुनि कहते हैं कि 'अलब्धभूमिकत्वं समाधिभूमेरलाभः, 'अनवस्थितत्वं यल्लब्धायां भूमौ चित्तस्याप्रतिष्ठा' - अलब्धभूमिकत्व अर्थात् साधनरत होने के बावजूद भी समाधि का प्राप्त नहीं होना और अनवस्थितत्व अर्थात् समाधि प्राप्त होने पर भी चित्त का स्थिर नहीं हो पाना।

जब योगी इन सारी बाधाओं को पार करके त्रिगुणों पर विजय प्राप्त कर लेता है तो वह निरुद्ध भूमि को प्राप्त करता है।

दृश्य 5 : निरुद्ध भूमि

निरुद्ध अवस्था में क्या होता है? 'निरुद्धमिति प्रत्ययशून्यं चित्तम्' - निरुद्ध भूमि त्रिगुणातीत अवस्था है जिसमें कोई वृत्ति शेष नहीं रहती है। इसमें व्यक्ति स्वाभाविक रूप से शांत, एवं परमात्मा के दर्शन के योग्य हो जाता है। इस अवस्था के योगियों का जीवन केवल प्रारब्ध को भोगने के लिए शेष रहता है।



उसमें 'तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुरुषान्यताख्यातिमात्रं धर्ममेघध्यानोपगं भवति।' अर्थात् जब रजो-मल का नाम मात्र नहीं रहता तब केवल संस्कार मात्र शेष रहते हैं तो धर्ममेघ समाधि की प्राप्ति होती है।

महामुनि कहते हैं कि 'न तत्र किञ्चित्संप्रज्ञायत इत्यसंप्रज्ञातः।' अर्थात् जहां कुछ जानने को शेष ही नहीं रहा हो वह असंप्रज्ञात योग यहाँ प्राप्त होता है। 'तत्परं पुरुषख्यातेर्गुणवेतृष्यम्' - यहाँ पुरुष के ज्ञान से प्रकृति के गुणों में वितृष्णा उत्पन्न हो जाती है।

इस अवस्था को पर वैराग्य कहते हैं। इस अवस्था से ऊपर उठने पर योगी कैवल्य की प्राप्ति करता है। कैवल्य ही जीवन का परम लक्ष्य है।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥



Conclusion

Swami Vivekananda, more than a century ago proclaimed- *“Each soul is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy- by one, or more, or all of these- and be free. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”*

As declared by Swamiji, psychic control- the yogic way, is one of the paths. Before embarking, one must have a clear and detailed theoretical understanding of the path. But how can one acquire this understanding?

“..Vade Vade Jayate Tattvabodha..”, so runs a line in the *Sukha- Rambha Samvad*. Translated, it says- *“Through discussions and deliberations, debates and interactions (as in seminars and symposia) there arises the truth of perception of things.”* The recently concluded Yoga Sastra Sangamam 2022 was undoubtedly meant for that and it provided a perfect platform, where such discussions and interactions took place. We are very grateful towards the Vivekananda Kendra, Kanyakumari, for this kind of an endeavor. We are sure, our students, on their part, have gained a highly enriching experience, both by presenting their views and also by getting to hear from the experts and be a part of the discussions. We fervently hope that in the future, whenever such opportunities arise, there will be no lack of enthusiasm on the part of the students.

