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As we reach the end of the year 2013-14, our goal to move forward to publish papers in high impact Journals has been fulfilled with our JCO Paper (with an Impact Factor of 18) which has made news in USA and all over the world on the usefulness of Yoga for Breast Cancer. To some extent our important publication on Schiz, entitled Frontal hemodynamic responses to high frequency Yoga breathing in schizophrenia: A functional Near Infrared Spectroscopy (fNIRS) study, by Dr. Hemant Bhargav published in the top Journal Frontiers in Psychiatry, section Affective Disorders and Psychosomatic Research is also a good addition. Setting up of our new updated Research Labs took considerable efforts of our Anvesana Team and we have just started installing the high-tech instruments as Gene Expression Measurement Instruments as Micro Array, etc. We should start our high end research using these equipments to track different dimensions of the Four Main Ailments we have chosen for investigations this year - DM, Obesity, Cancer and Depression in tune with nationwide movements in India, USA, Singapore and Australia respectively launched by us this year. The teams are enthusiastically started their meticulous planning and execution.

This has been a year of several conferences including ours in January where we evolved strategies for SDM. Other conferences in which we presented our papers, delivered keynote addresses, etc brought our research to prominence. The new technical Journal IJOY-PPP has come out with flying colours with the keynote article by Prof Ramakrishna Rao.

Addition of the Rehab Center and use of all systems of Health Care (Allopathy, Physiotherapy, Acupuncture, Naturopathy and Ayurveda with Yoga Therapy as the base has started integrating the best of all systems to bring fascinating results to participants of our Arogyadhma in general and rehab cases in particular.

Streamlining our international and national operations, spread of SDM into five states are the manifest of further growth of the S-VYASA University getting to a grade equaling itself to the top-most universities in the country.

We are launching several short term courses to bring Yoga and its applications to more and more persons. The Distance Education program has started attracting very qualified people joining our courses and the strength is steadily increasing with nearly a 1000 on roles.

The new dimension added to the Division of Yoga and Management Studies is the Center for Corporate Spiritual Responsibility which was inaugurated in January, thanks to efforts of our management team headed by Sri Binod Singh and Sri Ajit Saxena. All feel that it is time for our scaling up operations of the immense work we have done in the field of yoga on one hand and go to greater depths of research for understanding the mechanisms involved in the healing processes on the other hand.

Dr H R Nagendra
Anukṛṣṭasya ca (Brahmasūtraṁ-1-3–6)

**Meaning:** On account of the acting after (i.e. the shining after) (that after which sun, moon, etc. are said to shine is the Supreme Self) and (because by the light) of Him (everything else is lighted)

The teaching starts from known to unknown. External images always help for internal understanding. We all aware of the most powerful illuminating objects like the Sun and the Moon etc… When we look at the sky with innumerable stars, we are stimulated to think beyond the sky scene. Everyday when the golden rays of the sun starts spreading in the eastern direction our mind starts imagining something beyond that brightest solar structure. On the fullmoon day while moving around in the traces our mind never stops thinking and ceaslessly marches forward finding unseen sources for all these miraculous natural occurances.

We, in the modern world, use more and more electricity for electronic gadgets. A historical search on electricity facilitated unimaginable new inventions. So, Vidyut plays very vital role in our day-to-day transactions. Totally carried away, a user can think for a while how could this Vidyut originate from?

The Upanishad says that really speaking, neither the sun shines nor the moon shines, nor stars shine, nor even electricity shines. It is only Brahman which shines, thereby all shining objects derive the capacity to shine. Here the word, Tam, a pronoun becomes abstract and motivates readers to examine the whole context in the Upanishad.

The word Anukṛiti generally denotes imitating faculty. When an iron rod is kept in the burning fire, it also gets the same highly inflammable fire form. It is the fire which makes iron to become fire too. Likewise, Brahman which is cosmic shining faculty makes every illuminating aspect to shine. In this context, Brahman becomes the Sun of suns and Star of stars. That is how the theory of everything is projected in the Upanishad. Thus, the known shining objects like the suns and stars take us beyond and figure-out something which is beyond tangibility.

अष्ट स्मयि  This aphorism reminds us of a verse from Bhagavadgeeta. यज्ञदित्यात् तेजो जग्मास्यस्यतेजो विद्युत्। यज्ञदित्यात् तेजो विद्युत् यथा मामकम्॥ भगवद्वित्ता - २८। । Sri Krishna says here "Whatever shining that one sees in the Sun, the Moon, the fire and all other energetic manifestations, Oh Arjuna! originated from Me". This very statement supports the Upanishadic understanding of Grand Unifying Doctrine viz. Brahman.

*to be continued...*
April 2014 7

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May 2014

Division of Yoga - Spirituality

April 2014 5
INTRODUCTION

Vedic Chanting, Study of the upaniṣads and practice of Yoga commence and culminate with these three elevating and popular utterances. These sacred sounds form part of śānti-mantra-s (chants for peace).

There are many śānti-mantra-s in Vedic tradition. The mantra śanno mitra that forms part of Taittiriya upaniṣad is one among them. The entire chant is pregnant with profound ideas. Still, the first four lines of this śānti-mantra merit our attention for their completeness, uniqueness and practicable wisdom.

Sureśvarācārya beautifully collects the thoughts of Ācārya Śāṅkara and brings out the utility and importance of understanding and practicing the ideas presented in these four lines. He states –

\[ \text{श्रवणं धारणं चैवमुपयोगश्च सिद्धचति} \]
\[ \text{ज्ञानस्यापितवन्धनं न्यायनीयमतो भवेत्} \]

1 om śāntiḥ śāntiḥ śāntiḥ
2 śravānam dhārānam caivamupayaśa ca siddhyati 
   jñānasyāpratibandhena prārthanīyamato bhavet

The process of Hearing (and other means of gaining knowledge), retaining knowledge and application of the knowledge thus attained, can progress without hindrance by making (this) praṛthana (prayer, found in the first four lines). Hence one should practice this.

THE FOUR LINES

\[ \text{शान्नो मित्रं} \]
\[ \text{श्रवणं धारणं} \]
\[ \text{शन्नो विष्णुरुक्रमं} \]
\[ \text{शान्नो विष्णुरुक्रमं} \]

FIRST TWO WORDS

Let us, at the outset, focus on the two words that are repeated in the four lines above. ‘श्र’ (śaṁ) and

---

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न: (nah)’. śaṁ – is happiness and comfort. This word also forms part of familiar compound words such as Śambhu, Śaṅkara etc. (Śambhu, Śaṅkara – the providers of happiness and comfort).

Happiness and comfort to whom? Nah – to us. Us here, in the context of the upaniṣad, refers to those who are involved in the pursuit of attaining the knowledge of self.

SOURCE OF HAPPINESS AND COMFORT

From whom do we seek happiness and comfort? From Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati and Viṣṇu. These are six popular Vedic deities.

Who are these Gods? What kind of welfare can they bestow upon us? Answers to these two questions bring out the essence of these four sacred Vedic sentences.4

GODS (GUARDS) OF THE BODY

(अध्यात्म-देवता):5

To the first question, Sureśvarācārya summarily states –

अध्यात्मदेवताकैति: भित्रादाः शं भवन्तु न: |6
Mitra and others are deities relating to our body (Adhyātma). May we be bestowed with comfort by them.

From this statement it becomes evident that these six are the presiding deities of various functions and faculties of the human existence centred on the body, breath and mind. Hence the prayer addressed to them will lead us, to this most sought after comfort.

MITRA AND VARUṆA

प्राणायामचक्रं अभिमानी देवतात्मा मित्र: |7
Mitra is the presiding deity of Day time and prāṇa. (prāṇa - inhalation of breath).

अपानायामचक्रं अभिमानी देवतात्मा वरुण: |8
Varuṇa is the presiding deity of night time and apana. (Apāna - exhalation). In the context of this mantra, this would then mean

“Let Mitra and Varuṇa make our days active and night times peaceful. And let them bless our breathing.”

THE YOGIC CONNECTION

For the students of Yoga there is something more to explore and unravel from this mantra.

Is there a connection between Day time and prāṇa? Is there a connection between night time and Apāna?

It is an accepted therapeutic yogic practice that to overcome drowsiness, dullness, inactivity and other associated problems prāṇāyāma practices that are focussed on enhancing inhalation is advised. Similarly for sleeplessness, restlessness and other such conditions prāṇāyāma practices that enable deeper exhalation are imparted.

Is the yogic connection now clear? If no, read on.

The first line of the mantra addressed to Mitra and Varuṇa in essence – seeks the appropriate enhancement of inhalation and exhalation capacities to invigorate our daytimes and bestow peace and rest at night times.

The worthy attains Grace. How do we become worthy to receive the blessing of Mitra and Varuṇa? The words of Vasiṣṭha to Rāma are worth remembering in this context –

यो यम्यं प्रार्थवं तद्यथ स ग्रहते क्रमात्।

4 The views presented here are based on the commentaries by Śaṅkarācārya and Sāyana composed many centuries ago.
5 Adhyaṭmādevatāḥ
6 Adhyaṭmādevatāścaityaḥ mitrādyāḥ śaṁ bhavantu nah | (Taittiriya Upaniṣat Bhāṣyavartika, Verse 40, Anuvāka 1)
7 prāṇavṛttteraḥnaśca abhimāṇī devatātmā mitraḥ | (Śankarabhāṣya - commentary of śankara)
8 apāṇavṛttte rātreścābhīmāṇī devatātmā varuṇaḥ | (Śankarabhāṣya - commentary of śankara)
Whoever has a prayer or desire certainly attains the results, if he/she systematically works towards it and does not give up work halfway-through.

Thus, by systematic and regular practice of appropriate prāṇāyāma during day break and at the end of the day (Sandhyā – temporal junctions) we pray to Mitra and Varuna to make our days cheerful and nights peaceful.

ARYAMAN

The second line is addressed to Aryaman.

Aryaman is the presiding deity of Eyes and Sun.

Light and sight are essential for perception through eyes. If we rephrase the prayer to Aryaman in the pattern stated above, then, it would read thus – “Oh! Aryaman! Shower your benevolent rays upon the earth to make it bountiful and prosperous. We make ourselves worthy to receive your grace by performing yogic practices like sūryanamaskāra11, trāṭaka etc.”

INDRA

Indra is the presiding deity of Shoulders and Strength.

As light and sight are essential to see, similarly shoulder and might are essential for physical health. By performing various vyāyāma-s (physical exercises in line with the practice of Yoga) prescribed in Āyurvedic texts.13 We make ourselves ‘fit’ to receive the blessing of Indra, who is also the lord of the mighty thunderous rain cloud (parjanya). To use the words of Swami Vivekananda - thus we become endowed with ‘muscles of iron and nerves of steel’.

BṛHASPATI

Bṛhaspati is the lord of speech and intellect.

Words indeed are the medium of expression of thoughts. Words are hollow without thoughts. Speech and intellect are essential in teaching-learning process. By applying ourselves whole heartedly to Svādhyāya15-pravacana (study and teaching) we become worthy recipients of grace of Bṛhaspati. Svādhyāya and pravacana together have been hailed as the greatest purificatory activity (Tapas)16 by the upaniṣads.

VIŚNU

Viṣṇu is the presiding deity of legs and also the whole body.

Viṣṇu is praised as Urukrama (the lord with long strides) in Vedic mantras. There is a Vedic mythology which states that Lord Viṣṇu covered the entire universe with just three strides. Hence his blessings are essential to make our legs stronger. Further, it is the legs that support the entire body.
Hence the lord of the legs is the lord of the whole body too. Let us seek the blessing of Lord Vishnu by using our legs to move around in search of the holy and the good (Satsaṅga).

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<th>(Yogic) Actions</th>
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<td>Two legs and whole body</td>
<td>satsaṅga (vitarāgaviñaya… cītān)</td>
</tr>
</tbody>
</table>

* Tabulated representation of ideas presented above

**SUMMARY:** This quote from Swami Vivekananda aptly summarizes the message of these four Upaniṣadic Śānti Mantra -

*Let me tell you that we want strength, strength, and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable, and the downtrodden of all races, all creeds, and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom, and spiritual freedom are the watchwords of the Upanishads.*

As rightly observed by Swamiji, these aphoristic four lines are sources of strength and welfare for our physical existence that comprises of the body, breath and the mind. These prayers accompanied by corresponding actions such as prāṇāyāma, vyāyāma, svādhyāya and satsaṅga are effective tools for holistic human empowerment.

**CONCLUSION:** On deeper reflection the above discussion also provides two vital insights –

1. The mīṃmāṁsakas (Mīṃmāṁṣa is a school of orthodox Indian philosophy) state *“आचारययत्वावृतंऽ तत्त्वं वेदान्तं यथष्ठितम्” the vedas are for action. Hence Vedic mantras are not to be considered as mere verbal utterances. But they need to be backed by action to reap intended benefits.*

2. Further, as illustrated above with Yogic parallels, the actions presented in the Vedas, are yōgic in nature.

Thus, this not only establishes a beneficial connection between the Vedas and the Yogic practices but also hints at the approach that has to be adopted to understand and utilize the Vedic wisdom, handed down to us in day to day life.

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18 Keeping the company of the good is indicated in the yogasūtra vitarāgaviñayāyaḥ vā cītāna (I.37)

20 āmnāyasya kriyāarthattvāt… jāmīniya- mīṃmāṁśa -sūtra 1.2.1
Randomized, Controlled Trial of Yoga in Women With Breast Cancer Undergoing Radiotherapy

Kavita D. Chandwani, George Perkins, Hongasandra Ramarao Nagendra, Nelamangala V. Raghuram, Amy Spelman, Raghuram Nagarathna, Kayla Johnson, Adoneca Fortier, Banu Arun, Qi Wei, Clemens Kirschbaum, Robin Haddad, G. Stephen Morris, Janet Scheetz, Alejandro Chaoul, and Lorenzo Cohen

Purpose

Previous research incorporating yoga (YG) into radiotherapy (XRT) for women with breast cancer finds improved quality of life (QOL). However, shortcomings in this research limit the findings.

Patients and Methods

Patients with stages 0 to III breast cancer were recruited before starting XRT and were randomly assigned to YG (n _ 53) or stretching (ST; n _ 56) three times a week for 6 weeks during XRT or waitlist (WL; n _ 54) control. Self-report measures of QOL (Medical Outcomes Study 36-item short-form survey; primary outcomes), fatigue, depression, and sleep quality, and five saliva samples per day for 3 consecutive days were collected at baseline, end of treatment, and 1, 3, and 6 months later.

Fig 2. Change from baseline in Medical Outcomes Study 36-item short-form survey (SF-36) subscale scores. (A) SF-36 PCS change from baseline; (B) SF-36 physical function change from baseline; (C) SF-36 general health change from baseline. Significance values are from the MIXED models of change scores at each follow-up time point. (*) Yoga versus waitlist, P < .05. (†) Yoga versus stretch, P < .05. (‡) Stretch versus waitlist, P < .05.
Results

The YG group had significantly greater increases in physical component scale scores compared with the WL group at 1 and 3 months after XRT ($P < .01$ and $P < .01$). At 1, 3, and 6 months, the YG group had greater increases in physical functioning compared with both ST and WL groups ($P < .05$), with ST and WL differences at only 3 months ($P < .02$). The group differences were similar for general health reports. By the end of XRT, the YG and ST groups also had a reduction in fatigue ($P < .05$). There were no group differences for mental health and sleep quality. Cortisol slope was steepest for the YG group compared with the ST and WL groups at the end ($P < .023$ and $P < .008$) and 1 month after XRT ($P < .05$ and $P < .04$).

Conclusion

YG improved QOL and physiological changes associated with XRT beyond the benefits of simple ST exercises, and these benefits appear to have long-term durability.
Ms Arati K, 15 year female, student of 9th standard, resident of Bidar, Karnataka came to Arogyadhama, PrashantiKuteeram, S-VYASA on 06-01-2014 with her mother with chief complaints of:

H/o partial hanaging 9 months back, Inability to eat food since 9 months, Inability to speak since 9 months, Increased irritability, reduced attention span, weakness and easy fatiguability since 9 months.

Her mother reported that patient tried to commit suicide because of failure in 9th standard examination. Patient was rushed to the nearby hospital where she was admitted in ICU for 4-5 days. After discharge, gradually patient became more and more inactive and sad, within a few days stopped eating food, stopped speaking, was not even able to swallow her saliva. Because of this, she started losing weight and became emaciated. All the investigations done by the neurologist could not find out the problem. Diagnosis of psychogenic dysphagia and dysphonia was made. Patient was put on a ryle’s tube (nasal feeding) and was on a semi liquid diet since then till the time of admission.

Considering the cause to be psychogenic and no effects of medications; the patient was referred by the neurologist (Dr Rajesh Iyer: Vikram Hospital, Bangalore) to the holistic health center - Arogyadhama for treatment. Consultation with the psychiatrist at Arogyadhama brought out the diagnosis of Depressive disorder. In the beginning one week patient was very weak and could not do yogasanas, she was given only pranayama and relaxation techniques; still nasal feeding was going on. During counselling, our psychologist observed an excessive anger outburst from the patient in response to the following words: “Home”, “Teacher”, “Mother”, “School” etc. After this, the focus of treatment shifted mainly towards more and more socialization of the patient. She received motherly care from the therapist, counsellor and the students in the S-VYASA University started speaking and encouraging her. Within a week patient showed remarkable improvement in her speech, was able to communicate her needs, was able to chant mantra and repeat whatever others say. In the next week with continued counselling and added Ayurveda “Nasya” nasal oil instillation of “vatanashak” tailam such as kshirbala 101 and head and body massage patient started eating food as well. At present, with the ryle’s tube removed a month back, patient looks cheerful. Has gained 3 kg weight, can speak without dribbling of saliva and can eat food with less difficulty. Still difficulty in swallowing is present. Patient has spent 2 months so far in prashanti and overall condition

Dr. Hemant Bhargav, Mr. Manish Ranjan, Mr. Kuntal Ghosh, Dr. Amit Singh, Dr. R Nagarathna, Division of Yoga and Life Sciences, S-VYASA Yoga University

A Girl who could not Speak and Eat

![Before](image1.png)  ![After](image2.png)

<table>
<thead>
<tr>
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<tr>
<td><img src="image1.png" alt="Image of patient before treatment" /></td>
<td><img src="image2.png" alt="Image of patient after treatment" /></td>
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A. Neurology: Epilepsy, Migraine, Parkinson’s, Muscular dystrophy, Cerebral Palsy, Multiple sclerosis, Mental retardation; Oncology: Breast cancer stage 1, 2, 3, 4; Colon, Prostate, Blood, Myelomas.

B. Pulmonology: Bronchial Asthma, Nasal Allergy, Chronic Bronchitis; Cardiology: High BP, Low BP, Heart Disease (CAD).

C. Psychiatry: Anxiety, Depression, Psychosis, OCD, mental retardation.

D. Rheumatology: Arthritis.


F. Metabolic disorders: Diabetes.

G. Gastroenterology: Gastritis, Peptic Ulcer, Irritable Bowel Syndrome (IBS), Ulcerative Colitis.

H. Endocrinology: Obesity, Thyrotoxicosis.

Promotion of Positive Health


Symptom Scores:
- 0 - no symptoms
- 1 - mild
- 2 - moderate
- 3 - severe

Medication Score:
- Score 1 for each medicine.

Bhramari Time:
- Number of seconds taken to exhale during a single breath while chanting Bhramari.

Ailments Treated in Arogyadhama (Section Wise)

April 2014 13
Loss of Inner Beauty & its Repercussions

Beauty redefined:
“Heard melodies are sweet, but those unheard are sweeter”-John Keats.

What is seen through the five senses may be gratifying them, but there are many things beyond sense perception which are more beautiful. The concept of beauty in the modern world is only skin deep. Appearances may catch our attention but, it is the attitude which catches the heart finally. Attitudes are decided by one’s value systems in personal life. These values are the eternal beauty which one has to realise ultimately. Only then our beauty can penetrate even beyond the skin reaching its core source, the soul/Consciousness. Then our definition for beauty can be shifted from the external to the inner dimensions, which are eternal. This inner beauty is a thing of joy forever. One’s state of health is very much influenced by this fountain of joy spurting out of the inner consciousness.

Inner Beauty-the source:
Character decides the real beauty of a person. Most of us are somehow pulled towards good character, even though we are unable to practice all the values related to building character, in our routine life. The question arises, in spite of our inability to be an ideal virtuous person (mostly impossible), why do we have the pull towards positive values?

Let us see an analogy. When somebody feels very thirsty, what do they prefer? Definitely it would be only water. Why not some other liquid? Because, body is made of five physical elements, in which water is a predominant component. So, lack of it creates a natural urge to prefer only water, not other liquid. In the same way, all of us have a natural pull towards values like peace, love, happiness, etc.. (Even if we are unable to practice), because originally we (consciousness) are made of those (peace, love, happiness, etc..) which we are looking for. So, when there is an apparent lacking of those values, we yearn for them. Unlike the lack of water in physical
body (as in the analogy), which causes thirsty, lack in the consciousness (of peace, love, etc.) is only apparent. Because as long as soul/consciousness is immortal, so also the qualities in it. It is always there, but not recognized and hence not realized. These values, the real beauty are inherently present in the consciousness forever and are very much relevant for the state of good health.

The veil of ignorance:

When something (values) is very important, and is present always in the consciousness, then what is the problem in recognizing and realising them? Problem is ignorance. Ignorance of what? Ignorance of its (values) presence eternally (within ourselves). But there is a reason for this development of ignorance. The reason is, when we are using something (body) constantly for a longer time, we start identifying ourselves with that, which we are using constantly, forgetting that we are different from the object we are using. That is, when we (consciousness) perform all our actions with a physical body, we very easily start to misidentify ourself with the body we are using (like telling the car itself is driver), due to attachment.

This shift in awareness from the level of consciousness towards the level of body is the key negative transformation that forms the foundation for any disease to develop with or without appropriate triggers. Perceiving the world with this identity crisis, is like seeing things with some colour glasses, where the objects you see are real, but in a disguised form/colour.

Values in disguised form:

Inherently all of us are filled with lots of positivity like peace, love, happiness, etc. But because of ignorance, the same values get disguised, leading to the loss of real inner beauty. Some of the examples as to how a positive quality may be expressed as inverted quality (negative) are as follows,

Love expressed as Lust
Peace expressed as Laziness/seclusiveness
Happiness expressed as Excitement
Knowledge expressed as ego (I know)

So lust, laziness, excitement, ego are all inverted positive qualities due to the problem of ignorance. If the veil is removed, we can see the originality behind all our negative tendencies. This could also be the reason why we hate our negativities, even though we only express it. Now it’s like compressing a spring and trying to maintain the compressed size with effort. It’s not natural for the spring to remain compressed (even though it is compressible). Similarly the conflict between one’s original state (positivity) and artificial state (negativity) affects the subtle energy and the various organ systems leading to the diseases.

Loss of beauty (values) & its health consequences:

As shown in the figure, at the most subtle...
Effect of Integrated Approach of Yoga Therapy (IAYT) on Patients suffering from Cervical Spondylosis

Jayshankar Prasad Gupta, Hemant Bhargav, R. Nagarathna
Arogyadhama, Bangalore

Background
Cervical spondylosis (CS) is a common health problem of cervical spine degeneration leading to pain, disability and reduced quality of life. Common symptom includes neck pain, stiffness, reduced flexibility of cervical spine and tingling and numbness radiating to the arms. Conventional medical management (pain killers) is not satisfactory and leads to various side effects.

Aim
To assess the effect of one week of Integrated Approach of Yoga Therapy (IAYT) program on symptoms scores (SS), medication scores (MS), guna scores (Sattwa, Rajas and Tamas), straight leg raising (SLR) score, sit and reach scores (SAR) and other health parameters such as respiratory rate (RR), pulse rate (PR), breath holding time (BHT), blood pressure (BPS, BPD) and weight in patients suffering from cervical spondylosis.

Methodology
Sample size: 30 patients suffering from cervical spondylosis. Duration of illness from 20 days to 10 years.

Gender: Both male (15) and female (15) subjects with age range 49.5±11 years.


Design: Single group pre-post design was followed. Assessments were done before and after a week of yoga therapy.

Ethical Consideration: Written informed consent was taken from the subjects.

Intervention: IAYT residential program included: a) Neck pain special technique (Sukshma Vyayama, Asanas), b) Pranayama (Breathing Practices), c) Kriya (Cleansing practices), d) Advanced meditations (cyclic meditation, Mind sound resonance technique), e) Bhajans and f) Counselling.

Data Analysis: SPSS version 10 was used to...
analyse the data. Data was found normally distributed, hence paired samples t test was used to analyse the data.

**Results:** Following parameters showed significant (P<0.05) changes (See table 1 and 2):

a. Symptom score reduced (neck pain, neck stiffness, shoulder pain, tingling and numbness in hands)
b. Medication scores reduced (Pain Killer usage)
c. Sit and reach scores increased (indicating increased spinal flexibility)
d. Breath holding time increased (better lung capacity)
e. Systolic blood pressure reduced
f. Respiratory rate reduced and
g. Body mass index reduced (helped in losing weight)
h. Non-significant increase in sattva guna and reduction in rajas and tamas guna

**Conclusion**

IAYT helps in reducing symptoms and medications in patients suffering from cervical spondylosis. IAYT also improves spinal flexibility, reduces blood pressure and weight and improves general health parameters in CS patients.

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**from p12...**

**A Girl who could not Speak and Eat**

has improved by 70-80%. When asked to her mother; “what do you think has helped your daughter the most.” The mother said, “It is the love and friendship of the people in PrashantiKuteer that has helped my daughter the most”.

Next plan is to arrange for clinical hypnotherapy session for her to understand the cause of her anger and deep rooted psychological conflicts. Now, our aim is to make her eat freely without any difficulty. And turn her into the same active, cheerful and dynamic girl once again as she was before.

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**from p15...**

**Loss of Inner Beauty & its Repercussions**

level we are all basically, a bunch of qualities, and at the grossest level, the same values are seen physically as various organ systems constituting the body. In between, the link is the chakras (energy stations). One’s inner value systems which are expressed as thoughts, words and actions, are the deciding factor of the health of the organs at the gross level. The more the original values are expressed in the disguised negative form, more the derangement in subtle energy and hence paving way for the disease development. The more the positive quality, better will be the health.

*Let us be aware of this inner beauty (values) and its connection to our state of health, and create a spiritual saloon for its regular beautification to enhance the positive health!!*
Psychology and Vedanta seems to be far from each other; however, like Yoga Sutras, Vedanta also deals with citta, manas and buddhi; their makeup, vacillations and methods to get over the vrittis. Modern psychology seems to understand the vagaries of the mind; now the definition of psychology itself is based on the two words psyche and logos. Psyche originally meant soul; however, such a ubiquitous and yet, dubious word is not acceptable to Western sciences. So the meaning of psyche was changed to mind. Logos in simple terms means knowledge [1]; hence psychology is knowledge and science of the mind. Another branch that is oriented towards therapy is psychotherapy; there are also areas of Clinical Psychology, Psychodynamics, Psychophysiology, Psychoneuroimmunology, Positive Psychology, Transpersonal Psychology, Psychiatry and Energy Psychology. We shall present the last interesting area in a subsequent article. In spite of advances in all these sciences, the most sold prescription drugs in the world today are anti-depressants, drugs that seem to compensate lack of some biochemical in the brain of a person with depression and other disorders.

This particular paper is based on the astute observations and insightful presentation of Pujya Swami Dayananda Saraswathi in the recent past [2]. It is known that many people feel a sense of insecurity and this is due to a feeling of intimidation. From childhood we see new things, strange behaviors, unusual actions and these interactions lead to a state of intimidation. This intimidation is not related to a sense of belonging; hence, most people develop a sense of insecurity. A lack of self identity results in many psychological problems from depression to delusion and self deception. One wants to identify oneself with the surroundings, both people and things. If one chooses to leave these familiar surrounds and social practices, this could also result in the above problems. Thus, many of the present day problems are related to lack of identity, loss of ego self and a constant search of one’s place and role in a society which could be uncompromising on individual deviances and outlook.

The Swami has beautifully summarized the current situation with the words “Psychology does not solve the problem and Vedanta does not see one” [2, p. 24]. Explanation of this suksma vakya constitutes the main thesis of this paper.

Before we start the main ideas, let us look into two aspects of our being. We need to distinguish between two things; namely, those that shine by themselves and things that are seen due to light reflected from them. There are two terms describing these: bhāti and anubhāti; self-luminous and reflected luminosity. If we examine the activity of the indriyas and anthakaranas (citta, manas and buddhi) they do not shine by themselves, but shine due to something ‘behind’ them. Ultimately the question arises:
“Who shines? Aham ātmā bhāti; ātmā alone shines while everything else only shines after anubhāti. Therefore everything else is unlike ātmā” [2, p. 64]. With this in mind, now we could look into the problems of psychodynamics.

In the ultimate analysis, comparison breeds psychological complexes. Dvandvas or opposites bring about comparison in our minds; rich – poor, hot – cold, beautiful – ugly, honest – dishonest etc; all such contrasting elements constitute dvandvas. I see a person and feel he is dishonest, look how honest I am! As long as we see differences, we have opposites working on our mind and a complex emerges. What is common between all living in this world and beyond? Body, senses and mind always look into the intricate environment and see differences and thus comparisons and distinctions set in. If you think you are of the body and mind, then differences set in and psychological complexes arise. If we start from bhāti (not anubāthi), then that which is bhāti in me is also the bhāti in the other person and comparisons do not exist here. All comparisons come to an end if we reach a place which is always shining. Hence when I keep within the confines of body-mind complex, no amount of psychological counseling could help. 

There is no answer to the problems faced by a person if one follows the model of modern psychology.

Following the precepts of Vedanta, the outer layers of the ātmā are all distinguishable and are always undergoing change. The one that shines is of infinite quality; there are no limitations and I am that. This means I have no limitation. Whatever I possess is just an adjunct to the infinite Self; so its addition does not change anything to the infinite. If you take away anything from infinity, it is still infinite in nature. So adjuncts such as body, mind, feelings are only add-ons to the infinity. Thus, if we stand firmly in the teachings of Vedanta, then there is no difference between one person and another, one situation and another. We are blessed to be in a state of complete fullness and complete limitlessness. We are able to skillfully act in any situation with complete control of our body and mind with emotional homeostasis; a changeless wisdom is at hand. A feeling of isolation alone gives problems of the mind; if we are able to identify with all people and things, this ego identity falls away along with isolation, and what remains is harmony and congruence of all.

Similar to Vedanta, Yoga when practiced properly has an ability to light up the sides of the mind that lies hidden to normal functioning. A quote here is worth many thoughts: “Yoga is the process of reverse engineering in which more of automatic or implicit processes are brought under conscious control by deliberate practice” [3]. Intuiting this fact, Dr. Elmer Green from a famous Psychiatric Clinic known as Menninger Foundation in U.S.A visited India with a portable psychophysiology lab in the early 1970’s. He studied many yogis who could

![Fig 2: Dr. Elmer Green’s Planetary Field of Mind](image-url)
control their autonomic functions and later, Dr. Green embarked on biofeedback procedures [4, 5]. He developed a model for the human mind and consciousness based on Yogic and Buddhist ideas of human personality. There are models available in transpersonal psychology also which could be of interest here. Let us introduce transpersonal psychology first.

A modern branch of psychology called transpersonal psychology deals with dimensions of a human that is beyond the personal ego and body/mind complexes. It “integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology. It is also possible to define it as a spiritual psychology. The Transpersonal has been defined as experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche or cosmos" [6]. It is at this level of human experience, we can develop a feeling of oneness and wholeness needed for transcending personal and social problems.

Dr. Elmer Green has developed a model for transpersonal dimensions of one’s being. We see in figure 2 that this model has seven layers of consciousness. The first three layers (E1 to E3) are related to the body and mind with three elements represented. The transpersonal or universal field extends from the fourth level to the highest. This model combines both the Indian and Buddhist philosophies as also presented by some Theosophists. Without getting into discussion whether this model is applicable or not, it follows the universal model of Mind and Atman. The author says the Lotus in the figure represents “…the part of the structure of the psyche that is immortal, while the Jewel is the Eternal Being… In Zen (Buddhism) this flower has been called the ‘True Self’; some Tibetans call this ‘The Rainbow Body’; Aurobindo calls it the ‘true psychic being within the heart’ [4, p. 306]. As one ascends the layers of body and mind, one arrives at the Jewel, Atman, which is the culmination of all explorations in spirituality.

In conclusion, it may be said that Vedantic ideals followed through proper instructions from a guru will not allow any psychological imbalances in an individual. When the eye sight is clear and well focused, why get a pair of glasses for vision correction? Only a defective vision needs correction; if the model, the vision and the following is precise, there is no need for any correction. So long as we are concerned about the kosas and their modifications, we could get into psychological isolation and trauma; once we base our thinking and actions on the ultimate unitary principle of ātmā, then all appearances fade away and we are in a perpetual state of oneness with the universe and all creation. Thus, the transpersonal dimension of human is very important so that the differences seen in the outer layers of the personality are transcended. This is the indelible message of Vedanta and our great rishis and gurus have shown this in operation.

REFERENCES

[1] Logos (Greek: λόγος) is an important term in philosophy. Originally a word meaning "a ground", "an opinion", "word", "reason", it became a technical term in philosophy and is used for a principle of order and knowledge [from Wikipedia].


[6] Transpersonal psychology has been dealt with in many books and journals. Many universities offer courses in this emerging area which also covers holistic thinking and healing. It includes Music Therapy, Meditation, and sometimes, even parapsychology. This quote is from Wikipedia.
Improvement of health through Yoga is a form of Mind-Body Medicine, so understanding the Mind-Body field is an important aspect of learning Yoga Medicine. At SVYASA, the power of Yoga to heal is presented in terms of the PanchaKoshas – the five ‘coverings’ of the atma or Self, the level of abstract, universal spirit in man, explained in Taittiriya Upanishad, and brought to awareness in deep meditation. The physical body or annamayokosha – the ‘covering made of food’ – is the grossest such body. Next is the pranamayokosha, the body of subtle energies or pranas, the life breath or vital force, which animates the physical body, and controls it. The pranamayokosha is, in turn, controlled by the manomayokosha, the body of emotions, motivating the mind, and driving it to action. Indeed, the influence of attention is to direct the flow of healing energy or prana in the pranamayokosha and so make it available to heal the physical body in places where it is needed.

The idea that there is a vital energy, or life force, prana, pervades complementary systems of medicine.

Traditional systems in both India and China use the concept extensively. Although the concept was banished from western science in the 1930’s, on the grounds that no theory for it could possibly be developed out of the (very limited) known science at the time, it has refused to go away, and is proving very useful in understanding many aspects of traditional systems medicine used at SVYASA, like Naturopathic Medicine, Yoga Medicine and Ayurveda.

Yoga philosophy connects the level of prana healing energy to the state of the mind on one hand, and to the health of the body on the other: if negative emotions block the life energy, disease will inevitably follow. Conversely, removing negative emotions so the person lives in balance of mind and natural bliss of the Self, guarantees health. This approach to cure of disease and maintaining health demonstrates that Yoga is Mind-body Medicine.

Ultimately, the surest way to prevent negative emotions from arising is to understand the higher nature of life, by gaining access to more refined levels of reality. Ultimate realisation is that the whole creation is the play and display of higher intelligence of which each of us is an integral part. This finally frees us from negative emotions and their binding effects. From this perspective, losing the enlightened understanding of life is the fundamental cause of disease. In Ayurveda it is known as Pragya Aparadha, the mistake of the intellect. Pragya Aparadha is the root cause of disease in the mind. This suggests that no
A system of medicine is complete without Mind-Body Medicine.

It is not surprising, therefore, that courses on Mind-body Medicine are central to S-VYASA’s curriculum for M.D. students. The current course is new, because it is based on a new theory of the health of Mind and Body derived from the field of complexity biology, mostly developed over the last thirty years at the Santa Fe Institute in New Mexico.

The first ten lectures of the course show how the principles of complexity biology provide the basis for understanding how regulation of organism function is optimized. Poor health may be attributed to poor regulation: examples abound, type 2 diabetes usually starts with failure of cells to respond to insulin – insulin resistance, which is a failure of regulation of cell function. Equally, failure of the immune system to respond quickly to the presence of an antigen constitutes another form of regulatory failure and results in infection. Susceptibility to both communicable and non-communicable disease may increase due to failure of regulation. From this it follows that improving regulation will, in general, decrease susceptibility to disease and so improve quality of health. If regulation could in some sense be optimized, that would constitute the best level of health that a person could obtain in that dimension: in that sense, *optimal regulation is optimal health*.

Starting from this principle, the course examines the three systems of complementary medicine used at SVYASA: Naturopathic Medicine, Yoga Medicine and Ayurveda and shows that each contributes its own perspective on how regulation is optimized and the state of health – radiant health in the positive sense – is restored.

Naturopathic medicine emphasizes the principles of (1) rest of body and mind, and (2) not causing any reaction from the body – ‘non-doing’. The first is entirely in accordance with the principle of Yoga which holds that extended practice of *Samadhi* (complete stillness i.e. rest of mind and body) results in perfect health. The second is in agreement with the principle of Ayurveda, which states, ‘*Langanam param aushadhham*’, the best medicine is no medicine. Naturopathic rest cure is the restoration of health based on closely supervised rest of both body and mind. It is direct evidence that the human system is designed to return to a state of health spontaneously, when given the opportunity to do so.

The course develops the theory of regulation to a level where the spontaneous restoration of healthy states can be explained. The means by which this occurs is simple. Regulator systems in biology are designed to return to optimal function when the stress of living drives them away from that state. This is what one would expect. States of optimal regulation have functional advantages, so organisms would want to maintain them as far as possible. The complexity of their design means however, that the state of a regulatory system can be driven away from optimum. When this happens, optimum regulation should be restored.

The course shows how complexity biology describes this process. In complexity, the ideal state of regulation is named ‘criticality’, and criticality states are recognized to be self-organizing. ‘Self-organized criticality’ is a well-known, universal principle of complexity biology, which expresses the idea that states of ‘criticality’ are ones to which an organism spontaneously returns, granted the opportunity to do so i.e. when no external stresses and strains are placed on it.

In this relatively simple way, the new course offers insights into modes of function of Yoga Medicine and Ayurveda as well as Naturopathy. Part 2 of the course concerning applications of self-organized criticality to other unusual phenomena in life, will be described in a second Yoga Sudha article.
Confederation of Indian Industry (CII) organized a CII CSR Summit 2014 and NGO Mela on 25th February 2014 at Hotel Lalith Ashok, Bangalore. The summit was inaugurated by Sri A.M. Muralidharan, President, Volvo India Pvt. Ltd. and gave the inaugural talk. The other speakers were Dr. Satish Amarnath, Medical Director, Manipal Cure & Care; Ms. Ruth Lascano Leano, Chief Field Officer, UNICEF for Andhra Pradesh and Karnataka and Ms. Kumud Srinivasan, President, Intel India.

The major topics discussed during the summit are – “Engaging with passion in CSR”; “Looking beyond CSR Law” and “Proactive Industry measures for inclusivity and Legislation route”.

S-VYASA participated in the Summit and Mela with two of its specific issues – 1. Stop Diabetes Movement (SDM) 2. Corporate Spiritual Responsibility (CSpR). Dr. Venugopal, Assistant Director- SDM and Sri Anil Kumar, Joint Co-ordinator- SDM participated. S-VYASA / SDM stall was put-up in the Mela. Sri Shubho Broto Das represented the CSpR Team and interacted with participants of the mela briefing about the CSpR initiative by S-VYASA and ILANTUS Technologies Pvt. Ltd.

32 CII Members, Industrialists and NGOs visited our desk. They all were briefed about the SDM. A follow-up mail was sent to all of them to help to support the cause and we got a very good response for those follow up mails, showing interest in conducting further SDM camps for their staffs and in community as well.

SDM Camps:
SDM camp was conducted in Bhandara, Maharashtra for the month of March, between 15-26th and Aurangabad camp is to follow between March 29- April 9th.

Contact Details regarding SDM Camps:
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Very often we hear the sentence “I do yoga” from many people. What do they mean by it? What is implied by it? Is it mere physical exercise? Is it a comprehensive statement?

A friend of mine told me that he had travelled from Delhi to Bangalore. I understand that he packed his luggage; perhaps packed his food also; started from his residence about an hour or two before the departing time of the train or aircraft. He might have travelled up to the station/airport either by an auto or by a taxi or by some other vehicle of his own or his friends or of the office. He might have known the route or his driver might have known the route. If he did not know the route, he might have made enquiries on the way either at one place or many places while proceeding to the station or airport. And on arrival there, he might have engaged a porter or carried the luggage himself to board the train or aircraft observing all the required formalities like getting the boarding pass, paying the porter, etc. After boarding the vehicle, he might have taken a cup of coffee or some other drink; he might have talked to the friends over phone, engaged himself in a conversation with the co-passengers or he might have slept for either a short period or long period during the travel. The journey might have been delightful or taxing, boring or peaceful. At last, he might have reached the destination. And after reaching the destination, he must have collected all his belongings and placed them back in their containers and might have alighted from the vehicle. He should have been received by his friends or relatives or he might have gone out to catch a taxi or some other vehicle to proceed to his residence in the city of Bangalore. Right from the moment he left his house in Delhi till he reached his residence in Bangalore, it might have been several hours or a few hours depending upon the modes of transport.

When he says “I travelled from Delhi to Bangalore” there are many details implied by the sentence. The implications are physical, psychological, and financial and so on. But he does not mention any one of the details though he observed them all to complete the journey. It is not only physical, not only emotional, but it is inclusive of several other minute details. Similarly when a person says “I do yoga” it is not merely a physical exercise. Yoga is all comprehensive. It includes the physical dimension also. But that is not the only one. There are many other aspects, facets, dimensions and details which are essential to call it Yoga.

Patanjali has given yoga in eight parts. It is called Ashtanga Yoga. In that, we have sense-control, mind-control, body-control, non-violence, non-attachment, trusteeship, non-possessiveness, kind-heartedness, cleanliness, psychic purity, intellectual sharpness, contentment, tranquility, concentration, meditation, spectatorship, austerity, self-surrender and so on.

Just as a person performs many physical, psychological and intellectual activities for the
fulfilment of an ordinary experience called travel, how many more details must have been given attention to while doing “Yoga”.

A yogi is not a full-fledged yogi, if physical exercises alone are performed. The travel is not over at any single level or in any single part. It has to be from the first to the finish observing all the required parts. Similarly, it is yoga when it is from ignorance to enlightenment, inertia to intuition, from mortality to eternity and so on, bestowing attention on many a small but significant aspect.

Indian National Yogasana Championship 2014
S-VYASA Students got 5 and 9 place

**Rajkot, March 1 & 2:** Here, in Indian National Yogasana Championship 2014, S-VYASA Students won the prizes. In 5th place Karthik (BSc 4 sem) and in 9th place Ankit Varma (BSc 6 sem) were there.

IYSF organized the event in Yogi Dham of Atmiya, Rajkot.

Bikash Purokit – therapist; Avinash Mishra – student, Bsc 6 sem; Arek Goyal – student, BSc 2 sem; Mayank Yadav – student, BSc 2 sem; were also took part in the event.

**Maha Shivaratri:** On Feb 27 Prashanti mates celebrated Holy Shivaratri. In the evening a Special Puja was offered to Lord Shiva. Students chanted Rudra, Chamaka and sang Bhajans. It was concluded with Aarati and prasada distribution.
On a bright summer morning in the year 2005, Dr. H. R. Nagendraji of Swami Vivekananda Yoga Anusandhana (SVYASA), Bangalore, Adjunct professor, Hindu University of America (HUA), Guru Prasad of Axiometrix and myself proceeded towards Gainesville, Florida, USA in the car of Subhas Rampersaud Tiwari, our Yoga colleague. Gainesville is about 120 miles from Orlando and all along Dr Nagendraji discussed about the research activities that could be undertaken by HU in the realm of Yoga. We reached Gainesville around 2.45 pm and went to the house of Mrs. Bethany. She and her husband Dr Stewart have undergone yoga training at SVYASA and have adopted a simple life style. Bethany has been trained in acupuncture by Mrs. Alaka, a Slavonic born US lady and all of them hold Dr. Nagendraji in very high esteem and had participated in the International conference of Yoga organized by SVYASA in December 2003. Bethany’s family got involved in a spirited discussion regarding the present political and economic scenario in India and wanted to know about our opinions. Her three kids are highly disciplined and offered us refreshments.

From there, Mrs. Bethany and Mrs. Alaka took us to the Temple of Universe which nestles amidst a forest. The temple is constructed by Mr. Michael A. Singer, CEO of Web MD Practice services. This forest is akin to the forests of the Western Ghats in Karnataka, India. The temple is made up of wood and on an elevated platform and inside we could see the portraits of Paramahamsa Yogananda, his immediate disciples, the idols of Ganapathi, Sarasavati, Buddha, Jesus and that of a Muslim Sufi (perhaps Meher baba).

As the appointment was at 5 pm and as there was still time, at the suggestion of Dr Nagendraji, we meditated in that serene and sylvan surroundings.

From there we drove for a few minutes and reached the office of Web MD Practice services. Dr Nagendraji had informed on the way that Mickey Singer, the CEO of that company (called Mickey affectionately) was a Yoga practitioner and after his self-realization, had started this organization out of sheer intuition several years ago and it is now an industry worth a few hundred billion dollars. The office was situated amidst the table land and was without any signage. While we were waiting for him, I saw a medal, citation which had been bestowed on to Mickey Singer by the Smithsonian Institute of New York in recognition of his excellence in software development in the field of medical management.

At 5 pm, Mr. Mickey arrived and introduced himself and individually enquired about each of us. Then an academic and spiritual discussion started in his chambers which lasted for two hours.

Mr. Mickey told us that he practiced Yoga for several years and that he was an ardent disciple of Ramakrishna Paramahamsa and Paramahamsa Yogananda. During the yoga sessions he used to sit for more than six hours for meditation. One day in 1972, he experienced the aura covering his whole body. Initially it began from the center of his eye brows and moved downwards and upwards continuously. It looked as if it was burning his body. It appears that time and space had receded and he was in
that state for a long time. When he came out of
that trance, it appeared as if his feet had been
lifted up on the ground and this experience
remained for the next three days and there was
neither proper sleep nor dreams. From then on
it looked as though there was an inward shakti
which impelled him to work and guided him in
all his endeavors.

Mickey Singer had sold all his property at the
time of practicing Hatha Yoga. He said that after
the self realization experience, it is that Shakti
which motivated him to activate in worldly life
for the benefit of humanity. He developed new
software to manage health systems and doctors
which is being implemented by leading hospitals
and allied organizations all around the world
and listed in the New York stock exchange,
having an annual turn over of a few hundred
billion dollars.

The question as to how did he feel about the
present role having come down from higher
states of consciousness to these activities of
the mundane world, he answered that there is
nothing such as higher or lower consciousness.
It is only the vibrations that surround the
individuals, the whole world and we have
to merely resonate to them in a positive way.
He said that She (Shakti) guides him in all his
endeavors and it was a great joy to be under Her
grace.

To a question as to how he would view
regarding the wars fought by human beings
for petty benefits, he said that war is primarily
fought in the mind of man first and it is a war
of six internal enemies (desire, anger, greed,
delusion, self pride and jealousy) each trying to
gain upper hand over the other and unless we
conquer them, we cannot conquer the external
world. He profusely quoted from the Bible and
Bhagavadgita and took a totally philosophical
and spiritual stand that neither the soul kills
another nor is killed. Regarding a question as
to how did he feel about the managing of such a
massive business empire as a CEO he said that
he is being guided by Shakti and it is the path
of action (Karma Yoga) all through. Sometimes
he would sleep for less than four hours and had
worked for the rest of the day like a busy bee and
never felt either physical or mental exhaustion
as he was always under that divine power.

To a question as to how did he overcome the
several types of occult powers he might have
encountered in the path of his realization, he
said that on one occasion, when he came out
of his meditation he saw that his palms were
surrounded by a ball of fire and every cell of
his body was burning as it were. He could feel
that burning sensation although for others it
remained invisible. He refused to shake hands
with others lest it would burn their palms.
Mickey said that he experienced some powers
all along and fully ignored them and they faded
away unable to entrap him.

To my question as to how he felt after he attained
that mysterious bliss accompanying the self-
realization, immediately he sprang up on his
chair and said that it was an ineffable experience
and narrated it in full enthusiasm and replied
that it could be attained now and here, by the
grace of that Shakti. His face had lit up at that
time and down the memory lane, I remembered
the utterances of the Vedic sage of the
Taittiriya Upanishad:

“I am the unifier, I am the
unifier, I am the unifier: I
am (Hiranyagarbha) the
first born of this world
consisting of the formed and
the formless, I (as Virat) am
earlier than the gods. I am
the navel of immortality.
Our effulgence is like that of
the sun. He who knows thus
(gets such results). This is
the Upanishad”.

April 2014 27
Time and again he said that one has to shed one’s ego and greed for achieving goals in one’s life and to a question by Guru Prasad regarding the priorities and changes of jobs in one’s life, he suggested that one should live in the present always repudiating the events of the past or not worried about future happenings. As it was already 7.30 pm, he invited us for a vegetarian dinner in the Ashram cafeteria. He introduced us to all his resident colleagues as Yogi friends from India. We all sat on the floor and had our dinner. Mickey Singer said that every Sunday there would be meditation, bhajans and discussions in the mornings, lectures by him three days a week during evenings in the temple and that all are welcome to participate.

At this time I was reminded of M. S. Narayana Murthy, the CEO of Infosys Technologies who would sit for a lunch with his colleagues every after noon in his office. I remembered the verse of Bhartruhari which says that great people are always happy whether they are praised or abused, whether they roll in riches or in rags, whether they court death now or after the end of an epoch, but would never swear from the path of justice and righteousness.

Mickey said that he was not at all afraid of death and that it was only an entrance for a new leash of life. Nagendraji, myself and Subhas supplemented his statements with quotations from Upanishads and classical Sanskrit works.

While biding adieu to him he said that it took some time to convince his wife regarding his yogic sadhanas and they are now residing in separate huts. A deer appeared at the edge of woods, he sighted it first and showed it to us and was enamored by its beauty. We walked silently and he came up to our car and bade us good bye. I had extensively studied over thirty years, regarding several yogas, yogic experiences, Vedantic subjects of Atman, Brahman and their inter relationships. I told him that today I have seen a real Brahman in the Western hemisphere.
Among the nine rasas, Shantha rasa is the neutral rasa. That is shuddha Sattva and invokes peace, contentment, bliss/ananda. This must be the ultimate sought after state to be. This is the realization of the Nirguna Brahman, sat-chid-ananda rupa. In the Saguna aspect, it is Vishnu, Siva or any Ishta Devata whose closeness/proximity that you yearn for, that you strive for, that would give you ananda in this life and the lives-after, and may be take you out of the cycle of birth and death; or the unification of the jeevathma with the paramathma. The said unification or proximity should enable you to escape from being tossed around with these 8 rasas and permanently establish you in the Shantha rasa - any time, any place; nay, always and everywhere.

The method to moksha is to learn and master the kalaa which only invokes the Shantha rasa in you.

The method to achieve other two Purushartha of Artha and Kama is to invoke the appropriate rasa in you. When you pray to god, be mindful of the bhava you enact, you will only invoke in you and evoke in god an appropriate rasa!!!

Also be mindful of the “subject matter” of any kalaa. If it is god and godliness then you are in the right domain for Shantha rasa. Other domains of pleasure seeking will evoke/invoke all other 8 rasas. In routine life covering all the Purushartha, we are tossed among all the nine rasa. It is precisely for this reason, our kalaa associated with bhakthi keep god and godliness as the domain/subject matter.

We will leave this thread here and focus on mokshartha only.

You are the kalaakar and you are the rasika. You enact the bhava and you invoke the rasa. Till you learn this kalaa, you can take the assistance of other kalaakar and be a rasika. You should seek the satsang of such kalaakar whose bhava evokes positive rasa only. Ideally the sessions should end up leaving you with a lingering Shantha rasa.

Narada bhakti sutra lists eleven forms of bhakti. (Their grouping mentioned below as being in three stages is mine and not by Narada).

Stage 1

1. Shravana – listening/observing/reading: The rasika is passive and is only a recipient. Learn to appreciate the kalaa before getting to practice or acting them out. Apart from music, dance, sculpture, drawing and painting (Chitra kalaa), listening/reading Katha are other examples.

2. Keerthana – singing in praise and the glory of god or the chosen deity. You can use
your ability to sing to invoke the rasa. In the extended sense you can use any other ability as well. Like dancing, sculpting, painting, writing, Katha rendition etc.; using the extensive ability of our karmendriyas.

3. Archana/Pooja - This is similar to keerthana but not supported by expert ability. This is active use of limited ability of our karmendriyas – **uttering key words** – the names; be it asthothram (108), trisati (300) or sahsranama (1008). Swami Dayananda saraswathi writes (Vishnu sahasranama bhashyam: page 19) that the sahasranama has names which are three folds

a. Names which reveal the essential nature of Isvara, like Sathya, which exists in all the three periods of time

b. Words which reveal Isvara, the cause of the jagath.

c. Words which indicate the manifest form of an avatar

I have also observed that in the other traditions, the names can also be classified in similar folds. They recollect the glory of the all-powerful, ever existing, all knowing, ever loving god/goddess with names of forms, qualities and associated imagery from Puranas. Each word / name/ Nama invokes a different rasa. Hence it is important to understand the meaning and experience the rasa when you do Archana. You can do the Archana yourself or get it done by others but the experiencing of the rasa you must. It is important that you invite the rasa or have it evoked by the Archaka. You mention each name slowly and correctly and experience the rasa before moving to the next. One might experience all the 9 rasa.

Another form of Archana is chanting slokas – verses in different meters.

Yet another form is the chanting of Vedic texts, the mantra, the Riks.

When one merges Nama Archana with keerthana, we have the Nama sankeerthana as well.

The baghavatha tradition of Tamil Nadu includes dance also with Nama sankeerthana.

4. Smaran – When you are not doing Shravana, keerthana or Pooja, you can recall from memory, recollect and keep reminding yourself. Use the Nama from Archana and recollect the associated stories from Puranas or the philosophies of Vedanta and Shastra. When karma in the form of action and speech are ‘silent’, thought is still active and must be engaged correctly. It may be easy to sit motionless and speechless but difficult get to a thoughtless mode.

### Stage 2

One might say that the above four forms could also be performed as Karma and not necessarily as kalaa. One might escape the experience of the rasa in the above forms since these are mild in bhava. However, in the next four types, the Bhava includes a certain type of relationship/association with god which enhances the bhava and hence the invocation of rasa as well. One has an intense experience of Shringara (Beauty, aesthetics, love) and Karuna (compassion) at this stage. Adbhutha (wonder, curiosity), Vibhathsa and bhayanaka start to fade away and Hasya in the form of Joy and happiness starts to permeate.

5. Dasya - as a servant of god; serving him; serving his disciples; executing his orders as told in the shruthi, smrithi, Puranas. Service to him and his orders is the motto. One includes 16 types of upachara in the Pooja; almost seeing him in live form. Giving him welcome drink, washing his feet and hands
on arrival, seating him comfortably, bathing him clean, wiping him dry, decorating him with dress, yagyopavitha, chandan, kumkum and flowers. Then offering flowers, akshatha or kumkum while mentioning his glories; offering him food, water and Thambula (beetle nut and leaves), submitting all of one’s Vasana under his feet; fanning him as he rests. Giving him a roof and shade to rest. Seating him on a swing and gently swinging it; offering some merry time riding him on a horse, on a cow, on an elephant etc., generally taking care of him, keeping him happy with all his needs and wants fulfilled; as if he has come to our place in human form; a special revered member of the family.

The service also extends to taking similar care of guests; more so if they are also baktha like you.

The service also extends to other forms of life of Sattvic nature – cow, elephant, deer etc.,

It also extends to birds and insects. One offers food to birds with specific attention on crow.

You could also offer grain to other birds.

It also extends to offering water to plants; giving support to creepers and so on.

6. Sakhyā – A friend to who one goes at the time of happiness and sorrow. At the time of difficulties and success. Sharing with him all that one has – thoughts, emotions, possessions etc., Nurture and nourish an intense and intimate emotional personal relationship which neither can live without.

7. Vathsalyam – A relationship of parent-child. God is the mother, father or a child. Normally a mother or a father since the child can be free to seek anything and everything from his/her parents. The child can seek forgiveness and unconditional love. The child lives its helplessness and dependence of the parent. Some also see the god as a child and shower all parental love to the god-child. Either way there is an intimate personal relationship that is built to last.

8. Kantha – The love, affection and intimacy in this type is different. It is one of a love and a lover. One of husband and wife. A kind of love that develops into a companionship that lasts.

As this stage matures, it is love and joy in different tonalities that remain with which one moves on to the next stage. If stage 1 emphasizes satsang (being in the company of similar good-meaning people) to build the foundations of bhakti, in stage 2 the baktha starts to become independent of the satsang and develops a direct personal relationship with god. As it matures, he moves on to stage 3. The graduation is a natural evolutionary process and should happen so.

**Stage 3**

9 and 10

Athama nivedhanam and Tanmayam: surrendering oneself totally. There is nothing else other than god; in whichever type of personal relationship that has been adopted. The baktha mellows down and leaves everything to Him.

11. Parama viraham- being at peace, content and tranquil as long as His presence is felt. Extremely disturbed when something happens that disturbs the feeling of His presence.

A Shantha rasa prevails which is culmination of a fulfilled love and relationship. All other rasas are annulled.

Upasana is a kalaa of bhakti. It is not karma. In upasana the kalaakar and the rasika is the same baktha, who practices this kalaa for sublimation and unification with God.
Prashanti witnessed Ind Genius Youth Convention

Recently, IND Genius Youth Convention was held in Prashanti Kutiram. ABVP and Think India in co-ordination with S-VYASA Yoga University organized the event. Event started on Mar 14 and continued up to Mar 16.

The event was organized in commemoration of 150th Birth Anniversary of Swami Vivekananda. Hundreds of youngsters from nooks and corners of India took part in the event. It gave the call to the youngsters, who dare enough to take future challenges and make India even more shining.

During the event, there were few sessions where Reforms and India’s Future were deliberated.

Reforms session could cover Judicial, Police, Electoral, Administrative and Education Reforms.

India’s Future session elaborated the topics Well-being of Indian Economy, Tackling Political and Security Issues, Science & Technology Vision, Environmental Leanings, HRD through Innovation-Entrepreneurship.

From different walks of life, Resource Persons and Eminent Speakers participated and shared their valuable views and visions. Among them, S-VYASA Yoga University Chancellor Dr. H R Nagendra ji and Vice-Chancellor Prof. Ramachandra G. Bhat ji were also there.

Ultimately, the event was successful and could inspire the Young Indians to do something unique for their country.

Along with the sessions, Dance Performances, Skit, Mono Acting, Songs made the cultural evenings colorful.
Suryanamaskar and Yoga Fest was held in SM Joshi Kala Krida Sankul, Pune on two days – Mar 8 & 9, 2014.

Residents of Pune participated in hundreds.

Laxmi Vyankatesh Charitable & Educational Trust of Pune organized this fest. S-VYASA was one of the associates. From our S-VYASA Yoga University, Chancellor Dr. H R Nagendra ji was present during the inauguration. He delivered lecture on Yoga and it’s inevitability in the urbanized life.

Spiritual Leader Shilu Didi of Brahamakumari, Padmashree Dr. Vijay Bhatkar, Padmavibhushan K H Sancheti, Padmashree Dr. Sharad Hardikar, MDNIY Director Dr. Ishwar Basavraddi, Kaivalyadham Principal Dr. Sharma and many other dignitaries were present.

The fest was interesting. The sessions covered the topics of Suryanamaskar, Yoga for Diabetes, Mudra’s, Raj Yoga, Yoga & Youth, Shavasan, Karmayog, Pranayam, Yog Nidra.

The fest was tremendously successful.
In the serene atmosphere of Rishikesh at the bank of river Ganga, the International yoga festival was organized from 1st to 7th March, 2014. Top leading yoga schools, yog gurus, yogacharyas were invited to deliver their knowledge to the delegate arrived from every corner of the world. Chief Minister of Uttarakhand, Mr. Harish Rawat inaugurated the festival. Around 500 above delegate registered for learning various techniques of yoga. Dr. Amit Rathi represented S-VYASA University for the theme - 'Disease management by yoga'. He conducted workshops on IAYT (Integrated Approach of Yoga Therapy) for Diabetes, Obesity, Asthma, Hypertension and Back pain. Three yoga therapist of S-VYASA (Rahul Narang, Narender Kumar and Krishna Pandey) assisted him for the same. There was good response to the workshop and around 200 delegates were introduced to IAYT for different ailment. There was keen interest of delegates to know about 'Disease management by yoga' which reflected in huge response to SVYP books/DVD stall at the exhibition. Dr. HR Nagendra (Guruji) addressed the festival during his 'divine lecture' on 'IAYT & S-VYASA research work'. Audience was so excited about the extensive work done by S-VYASA in yoga research and yoga therapy. Guruji introduced 'STOP DIABETES MOVEMENT', an initiative of S-VYASA to the audience and appealed to join hands to make India "free from diabetes".

Guruji was one of the invited guest for the valedictory program of International Yoga Festival, 2014. He appreciated the effort of organizers to create unique platform for all schools of yoga. Governor of Uttarakhand, Mr. Azeem Kureshi felicitated Dr. Amit Rath with 'Honor of Benevolence'. Organizers requested Guruji to grace presence of S-VYASA in next International yoga festival during 2015.
Weekly Kriya classes are going on every Saturday at 6.30-7.30AM.

Apart from Kolkata there were 3 participants from Spain (1) & Italy (2) have participated in the yoga programs of VYASA.

On 1ST February 2014, 25th batch of Foundation Course in Yoga Science for Wellness (FCYSW) was started.

On 4th February 2014, Saraswati Puja was celebrated by VYASA.

On 8th February 2014, on behalf of VYASA Sri Sanatan Mahakud was invited as one of the speakers for two day national conference on Frontier in Medicine (Alternative & Allopath). It was exclusively for the prevention and treatment of diseases related senior citizens and was organized by Dignity Foundation, Kolkata Chapter at Rotary Sadan, Kolkata. Sri Mahakud spoke on “Yoga for Ageing”.

From 16th to 18th February 2014, two staff members of Swami Vivekananda District Yoga Wellness Centre (SVDYWC), South 24 Parganas, West Bengal were deputed to New Delhi to participate the Yoga Workshop, conducted by Morarji Desai National Institute of Yoga (MDNIY), New Delhi during “National Yoga Week 2014”.

From 18th February 2014, a group Yoga Awareness Programme (YAP) had started at “CITI BANK.” for its employees. The classes were being conducted by Sri Sanatan Mahakud.

On 22nd February 2014, a teacher’s meet held at Eknath Bhawan for the Yoga teachers. It was presided by the Chairman of VYASA, Kolkata.

On 28th February 2014, 25th batch of Foundation Course in Yoga Science for Wellness (FCYSW) was concluded.

"Seek ye first the kingdom of God, and everything shall be added unto you." This is the one great duty, this is renunciation. Live for an ideal, and leave no place in the mind for anything else. Let us put forth all our energies to acquire that which never fails—our spiritual perfection. If we have true yearning for realization, we must struggle, and through struggle growth will come. We shall make mistakes, but they may be angels unawares.

Swami Vivekananda
Melbourne, Feb 23: The Surya Yajna was conducted in Melbourne Beach by Shri Rajendra of Vasudeva Kriya Yoga has organized the event for the third time.

On Sunday early in the morning at 5:30 it was started and continued up to 7:30 (This is Brahmi Muhurtam. It’s precious time for Yoga Sudhakas).

Participants were there in hundreds and performed 3 lakh asanas. The whole group could experience the divine energy. For the next year, 2015, it was decided to perform 5 lakh asanas.

During the event The Council General of India Smt Manika Jain, Chancellor of S-VYASA Yoga University Dr. Nagendra HR were gave their auspicious presence.
VYASA & SEWA Launches
STOP DIABETES MOVEMENT (SDM) in USA

Dr. Sudha Rajan President of VYASA-USA lighted the lamp and inaugurated the camp in presence of Shri Arvind Thekdi, Arun Kankani of Sewa and Shri Vishwarupa of VYASA who are jointly coordinating the efforts in Houston. Dr. Sudha Rajan succinctly explained the source of Diabetes, present research on prevention/management of Diabetes and the role of Yoga therapy as an effective tool to fight this menace. The presentation was followed by one hour of specially designed practices for managing Diabetes.

Stop Diabetes Movement originated at S-VYASA Yoga University in Bangalore, India. Through systematic research of 30 years, S-VYASA has developed comprehensive yoga module that has shown measurable improvement in various health problems. Houston and Los Angeles have started same program on pilot basis this month. Based on success of this program in these cities, it will be expanded to other cities in USA.

For more information about various locations in Houston and dates of the program, please write to vyasahouston@gmail.com or visit www.sewahouston.org.

VYASA-USA (Vivekananda Yoga Anusandhana Samsthana) Houston center, has partnered with Houston Chapter of Sewa International to fight against the Diabetes by offering a 20 hours yoga therapy sessions to pre-diabetic and Diabetic patients in the Houston Area. According to the ADA (American Diabetes Association) Texans are increasingly feeling the effects of diabetes as thousands of people suffer from the disease, and many others may have diabetes and not know it! It is estimated that one out of every three children born after 2000 in the United States will be directly affected by diabetes. An inactive life, which involves lack of exercise and poor calorie management, is one of the biggest contributors to the dreaded disease of diabetes, today.

This program is offered completely free as a service to community. The first of series of 6 camps started on 21st March 2014 in Houston, where 20 participants took yoga therapy sessions by trained VYASA yoga therapists.
Vivekananda Yoga Anusandhana Samsthan, (VYASA in short, translated as Vivekananda Yoga Research Foundation) was established in the year 1984 with a vision of making yoga as a socially relevant science. Following the path breaking work in evaluating the therapeutic use of yoga in the management of bronchial asthma, the institution was recognized as a Scientific & Industrial Research Organization (SIRO) from the Department of Scientific & Industrial Research, Ministry of Science & Technology, Government of India in the year 1988. The scientific accomplishments thereafter and the disciplined education based on the science and philosophy of yoga resulted in receiving University affiliations from Bangalore University’s Faculty of Sciences. Since then VYASA has been offering Doctoral programs in yoga & allied sciences to qualified students. The quality of education imparted at VYASA earned it the recognition as a Deemed-to-be University (status of an independent University) by the Ministry of Human Resource Development, Government of India in the year 2002. The same year the university was renamed as Swami Vivekananda Yoga Anusandhana Samsthan, (S-VYASA).

The Govt. of India, Ministry of Health & Family Welfare, Department of AYUSH has accorded the status of Center of Excellence in Yoga for S-VYASA. And also S-VYASA has been designated as ICMR Center for Advanced Research in Yoga and Neurophysiology (ICMR CAR Y & N; 2007-2012).

1. Recognitions
   - Scientific and Industrial Research Organization (SIRO) - 1988
   - Deemed to be University, MHRD, Govt. of India - 2002
   - ICMR Center for Advanced Research in Yoga and Neurophysiology [ICMR CAR Y & N] – 2007-2012
   - DST-CSI – 2011-2013
   - Center for Excellence in Yoga by Dept. of AYUSH – 2011

2. Accomplishments
   - International Journal of Yoga (IJOY) – the first yoga journal in PubMed
   - More than 250 Research Publications in national and international journals
   - 25 candidates have completed Ph.D.
   - Conducted 20 International Conferences
   - DST – FIST supported Lab

3. Major Areas of Research
   - Physiological effects of yoga practices
   - Therapeutic applications of yoga
   - Yoga for rehabilitation
   - Yoga for perception and performance
   - Higher states of consciousness

4. Infrastructure
   - Molecular Biology Laboratory
   - Autonomic Function Testing and Exercise Physiology Laboratory
   - Sleep Laboratory (Polysomnography)
   - Cognitive Neuroscience Laboratory
   - Psychology Laboratory
   - Bio-Energy Laboratory
# New Short Term Courses of S-VYASA

<table>
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<tr>
<th>SNo</th>
<th>Course</th>
<th>Code</th>
<th>Days</th>
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<td>Stress Management Module</td>
<td>SMM</td>
<td>Saturday</td>
<td>9am – 4:30pm</td>
<td>1500</td>
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<td>Pranic Energisation Technique 1</td>
<td>PET 1</td>
<td>Saturday</td>
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<td>Mind Sound Resonance Technique 1</td>
<td>MSRT 1</td>
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<td>MIRT 1</td>
<td>Saturday</td>
<td>9am – 4:30pm</td>
<td>1500</td>
</tr>
<tr>
<td>5</td>
<td>Mastering Emotions Technique 1</td>
<td>MEMT 1</td>
<td>Saturday</td>
<td>9am – 4:30pm</td>
<td>1500</td>
</tr>
<tr>
<td>6</td>
<td>Vijnana Sadhana Kaushala 1</td>
<td>VISAK 1</td>
<td>Saturday</td>
<td>9am – 4:30pm</td>
<td>1500</td>
</tr>
<tr>
<td>7</td>
<td>Anandamruta Sinchana 1</td>
<td>ANAMS 1</td>
<td>Saturday</td>
<td>9am – 4:30pm</td>
<td>1500</td>
</tr>
</tbody>
</table>

| 1   | Self Management of Excessive Tension                   | SMET  | Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 2   | Pranic Energisation Technique 2                        | PET 2 | Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 3   | Mind Sound Resonance Technique 2                       | MSRT 2| Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 4   | Mind Imagery Technique 2                                | MIRT 2| Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 5   | Mastering Emotions Technique 2                          | MEMT 2| Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 6   | Vijnana Sadhana Kaushala 2                              | VISAK 2| Saturday, Sunday      | 9am – 4:30pm  | 6500   |
| 7   | Anandamruta Sinchana 2                                  | ANAMS 2| Saturday, Sunday      | 9am – 4:30pm  | 6500   |

| 1   | Advanced-Stress Management Technique                    | A-SMET| Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 2   | Advanced-Pranic Energisation Technique                 | A-PET | Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 3   | Advanced-Mind Sound Resonance Technique                | A-MSRT| Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 4   | Advanced-Mind Imagery Technique                        | A-MIRT| Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 5   | Advanced-Mastering Emotions Technique                  | A-MEMT| Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 6   | Advanced-Vijnana Sadhana Kaushala                      | A-VISAK| Friday - Sunday       | 9am – 4:30pm  | 10,000 |
| 7   | Advanced-Anandamruta Sinchana                          | A-ANAMS| Friday - Sunday       | 9am – 4:30pm  | 10,000 |

| 1   | SMET Rejuvenation                                      |       | Monday - Sunday       | 9am – 4:30pm  | 15,000 |
| 2   | PET & Health Rejuvenation                              |       | Monday - Sunday       | 9am – 4:30pm  | 15,000 |
| 3   | MSRT & Health Rejuvenation                             |       | Monday - Sunday       | 9am – 4:30pm  | 15,000 |

| 1   | Teachers Training Course (for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS) | TTC   | 2nd of every Month to 30th | 25,000 |

**Contact ADDRESS:** Vivekananda Yoga Anusandhana Samsthana, The Manager, 'Eknath Bhavan', #19, Gavipuram Circle, Kempegowda Nagar, Bengaluru - 560 019, INDIA

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MD (Yoga & Rehabilitation), PhD (Yoga)
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Certificate Courses: YIC *, ANTTC, YTTC, YTOT
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