Workshop on Gas Discharge Visualization (GDV) and Subtle Energy
with lectures and hands-on by International faculty and Inventor of GDV
from 20th to 25th November, 2014. Await for details in the next issue of Yoga Sudha
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The 2nd China-India Yoga Summit was organised for a week from 6th to 12th July in Dali University campus in China as a part of a series of year-long Indo-China friendship promotion programs in different parts of China. Yoga has started hitting headlines in China and the Ambassador of India to China Sri Ashok Kantha appealed in his interactive meet with all Yoga Masters that we should bring traditional Indian brand of Yoga to China. The summit had a series of practices mainly by the team of Dr. BKS Iyengar from morning 6 to 12 with break for BF, etc. Afternoons were essentially for talks with translations. The inauguration of the Yoga Summit was grand with 1500 delegates and top Govt dignitaries from China and Ambassador of India to China who came all the way from Beijing to Dali. My key notes on 9th and 10th at 1.30 pm were on our research and use of Yoga for healthy and happy life. The emphasis was on Integrated Approach of Traditional Yoga we use in our university. The interaction of our team - Drs Shatrughan and Manjunath who accompanied me with many delegates brought them to know about our university courses and activities attracting many of them to Prashanti Kutiram. Mr. Chen who is the key organiser of this Yoga Summit was a wonderful organiser and thanks to him, we signed an MoU with the President of Dali University in a big Yoga Carnival function on 11th where all 1500 delegates were present.

Later reaching Shanghai on 11th by noon, we had nice meeting with the President and his team of the Shanghai University of Sports. Our alumni Avinash was at the base of this impressive meeting. The President of the University was very impressed and said that we can open a center of our university in their campus; we went round their facilities and saw quite good, high tech instruments in Kinestheology and Bio-mechanics. We can do good collaborative research. We continued our talks till late evening when they hosted a dinner. They will be coming to Prashanti from August 27 to 30 when we will sign the MoU and then start our work. We also mooted the idea of SDM and they are keen on it.

On 12th morning we visited the proposed center in the heart of Shanghai with nearly 2000 sq meters. It is going to be our biggest center of Yoga in China. Mr. Tony and his team are going to come to Prashanti by second week of August to sign the final MoU papers and then start in the next two months. They hope to inaugurate the same by end October; and a total of 8 centers in different parts of China by the end of the year. This has been master-minded by Dr. Manjunath Sharma heading this movement of VYASA, International.

At Singapore, it was the valedictory of the 100th YIC with nearly 250 persons attending the same in our new center. Lot of enthusiasm by the yoga instructors there has been generated and the next steps will expand the same by taking up SDM and Cancer Control Programs. Sri Manoj thakur has been at the base of this growth of our work in Singapore. This Yoga sudha highlights some of these features in the following pages.

We are now heading for a high-tech conference on "Interaction of Hydrogen with Matter" from July 30th to August 1st. Prof. ECG Sudarshan will be with us for a week till 5th of August. The probably connections of Yoga will emerge while looking at Low Energy fusion Nuclear Reactions. Our division of Yoga and Physical Sciences will initiate research to understand the mechanisms involved in this so called mystic phenomena of LENR by looking at human systems where consciousness may play a key role in these un-understood phenomena.

The new initiative to revise and update the decade old syllabus initiated by Prof. K Subrahmanyam by setting up one Board of Studies team for each subject with young faculty chairing different teams with seniors as advisers was highly appreciated by the august expert members of the Academic Council members hearing the systematic presentations by 20 and odd chair persons. Tech emphasis was essentially on developing the same on the principle for "Combining the Best of the West with that of the East" in each subject. Soon a complete report of the same will be brought out and will form the basis of the new syllabus for the year starting from August 1st, 2014.

Dr H R Nagendra
It is very interesting to know that the great master of spiritual science Sri Vyasa takes up a very complicated domain for objective analysis in this adhikarana. Gods are authorized to take up Kramamukti by adapting various kinds of Upasanas in the previous adhikarana. This is highly quoted in the Vedanta, which gives proper guidance to decide hierarchy of spiritual seekers. We find some people with an inborn spiritual inclination with an inbuilt Shama and Dama qualities. For them, there is mechanism recommended to wipe out the ash of Tamas around spiritual spark. The great sages like Vamadeva, Shuka, Vasishtha etc are of that caliber. CHITTASHUDDHI is the main criteria to decide the hierarchy in all Veda-Yoga based activities. Great men with Shama and Dama, intuitionally march ahead and attain PARAMAPURUSHARTHA.

These men of the above said qualities are called Rishis, Brahmanas, Manishis, Dheeras etc. in the Upanishadic context. All these names are not indicators of any group, caste etc. The highly quoted verse enlists the expected qualities of a Brahmin such as oneness, integration, truthfulness, straight farwardness, withdrawing from binding, distorting and drectrating activities. These statements all these statements portray the highest attainment of great Brahmanas.

In contrast to this human excellence, there are some moderate seekers who perform Nityakarma without any expectations and go far Sagunopasana; they ascend to the highest Lokas and never return to this human domain. Some human travellers do their prescribed duties and consequently climb, acting like a cog in a wheel.

But there are some human commutors who are totally shrouded by thick darkness and tempted by many temporary results. They act likes slaves of nature which binds them and stimulates them to act negatively. This category of people are also nearby the spiritual path but they are sorrow-stricken, neglected human species right now. He is called Shudra. In this adhikarana Sri Vyasa deals with this area for deliberation.
ಅಂತ್ಯದ ಮೇಲೆಗಾರಾಂತ

ಮನೆ ವಿಚಿತ್ರತೆ ಇವುಗಳೆಂದು!

4
Division of Yoga - Spirituality

August 2014 5
The title of this essay may be intriguing to many. Over the last six years I have been witness to and a participant in many a discussion which revolves around questions like

1. Is spirituality different from Science?
2. How can we scientifically explain spirituality?
3. What is the science behind spirituality?

Very interesting questions mostly from the college educated; Moving ahead, some who have had technology education, discuss about the technology behind the spiritual pursuit; the technology of the Aṣṭāṅgayoga, the Kriyāyoga, mantra, tantra etc.

All of my discussions on spirituality and science have thrown up several insights. This had taken me from sub-atomic physics to astrophysics; this has taken me to life sciences; this has made me to contemplate on phenomenon of matter and energy; explore into the unfamiliar areas of biology – anatomy, physiology, neurology, mind-intellect-brain; flirting in the territory of botany and its linkages with biology ; It also took me to the extent of contemplating on arts and scientifically understanding Kalaa and rasa , as chemical and neurological responses; a scientific basis of emotions. It also took me to the associated area of psychology and behavioral science; to action theories, mental models etc.,

While I was acquiring several pieces of interesting knowledge, however surfacial or peripheral they may be, I was always sensing that I am going up the wrong tree; I am journeying in the wrong direction; that I am unlikely to find the answer to what I am seeking. In hindsight, this sensing can be explained by the following:

1. Advaita philosophy, which I consider as the all-encompassing philosophy, stresses on negating the differences; seeing the unity in diversity; resolving the differences and seeing the ‘Oneness’ in everything. Whereas with the modern western scientific paradigm, the sense of differentiation was getting deeper and stronger.

2. There is an equivalent science, of all the modern western sciences, in our Vedas. There is Āyurveda (life sciences). There is deep and extensive knowledge of astronomy, plants, herbs, animals and energy systems. There is mathematics and logic (Tarka). There are Nyāya and Vaiśeṣika systems which deal extensively on “objects and object oriented thinking”. So in this pursuit
that I was engaged in, I was, in effect, trying to get an understanding of the modern western science and the Vedic science and trying, pathetically, to reconcile the two. That was not my intention and pursuit.

It dawned on me that the basis and paradigms of the two systems are different. After all the word “vid” means knowledge and Veda means one that gives knowledge. Hence there is no wonder that Vedas have knowledge on anything and everything in this world; in this “creation”. The basis, the language and the paradigms are distinctly different between the two systems but the core, the gist, the essence seem to be the same. It was a mistake on my part, probably like many others, to see the Vedas predominantly as to do with Hinduism, the religion and God and that the Vedas have not much to do with science and technology.

3. The modern western science explains the world and its phenomena in various dimensions and leaves us with a sense of extreme diversity. Getting deeper means getting to specialize; getting expertise. Getting expertise entails leaving the knowledge of the totality behind. Aurobindo says “ignorance is specialization of knowledge”. When you start to specialize, you become ignorant of the totality. You lose the macro in the micro. You miss the wood for the trees. This form of science is a great “differentiator” not a “harmonizer”.

The Vedas, while dealing with all these differences and diversity in great depth, also dealt with the commonality; not as a union or an intersection but in the union and in the intersection. This is an apparent paradox in the modern western scientific paradigm; irrational. The trick in Vedas is to see the differentiation and commonality simultaneously. This ability of simultaneity is Jñāna and knowing the differentiated ‘particular’ in all its depth and intensity is Vijnāna. Jñāna enhances wisdom while Vijnāna enhances knowledge in a specific stream.

Vijnāna in Sanskrit means Viṣeṣa Jñāna; special or particular or specific knowledge. Vedas, therefore, have an aspect of integrating, unifying and harmonizing all Vijnāna on the platform of Jñāna. That opens up truths which may still be ‘meaningless or invalid’ in specific dimension of knowledge; the aspects of rebirth, multiple loka, the law of karma are some such truth.

The core philosophy of scientific systems of knowledge: Western and Vedic

From our understanding of western material and life sciences we can infer that

1. There are some basic elements which combine in different ways to cause new entities. Such entities acquire different new forms and possess new properties and new capabilities.
2. The basic elements themselves have a propensity to combine under certain conditions.
3. These formed entities have the propensity to combine with other entities wholly or in parts (after demerging). These give rise to newer differing entities.
4. This chain of merger, demerger and recombination with consequential formation, deformation and reformation of several entities is an ongoing process, in which the duration/tenure of ‘the stability in one form’ can be labelled as the “life term” of that entity. This flux or change is ever-existent.
5. Each of these several entities is given a name
to uniquely identify that particular form with associated properties and capabilities. This makes it amenable to communication and study.

6. The entities are too many for a human mind to individually deal with. Hence we have classified them as per convenience using a convention of more-or-less-same form, properties and capabilities.

- At the most visible and gross level, examples of the names of such class of entities are: Man, Women, Dog, Parrot, gold Fish, Prawn, Mango, Banana, Rock, Mountain, River, Cloud, Rain, Rose, Jasmine, Rice, Wheat, Salt, Milk, Sound, Color, Heat, Light etc.
- At another level we either differentiate into further sub-classes or aggregate them into super classes. Aggregation leads to names such as Human, Animal, Fish, Flower, Fruit, Grains, Cereals, Pulses etc., and the sub-classification leads to names like Basmati Rice, Ponni Rice, Sona-masuri Rice, Rain-bearing cloud, Cotton-cloud, Black man, Brown Man, White man, Music, Noise, Red, Blue etc.
- At a subtler level, that cannot be sensed by eyes, ears, nose, tongue and touch, we have the Atom, Molecule, Hydrogen, Oxygen, Electron, Photons, Bosons, Plasma, Magnetism, Electricity, microwaves, Proteins, Carbohydrates, vitamins etc. The subtler entities have been recognized first by thought and reasoning and later verified and validated by experiments.

7. Aggregation happens by dropping the criteria of differentiation and sub-classification happens by including more criteria for differentiation.

8. Deeper differentiation helps us identify and know the entities sharper and clearer; to understand the process of forming, deforming and reforming better; to know the relationships and interactions among these entities better, to be able to deterministically simulate them; to be able to enact, repeat and reproduce them at will. Such knowledge acquired through enquiry and deeper differentiation may be called science. The ability to repeat and reproduce may be called technology.

9. The pursuit of science and consequent deeper differentiation takes us away from the whole.

10. The dimensions of knowledge and science are so vast and innumerous that it calls for classification – based on forms, properties and capabilities. So, we have physics, inorganic chemistry, organic chemistry, biology, bio chemistry, micro biology, botany, zoology etc., Physics of ‘larger non-earthly’ bodies go on the direction of Astrophysics and of ‘smaller and subtler’ bodies go in the direction of atomic and subatomic physics. While Inorganic Chemistry and Material Physics seem to be adjunct sciences, organic chemistry and Biology seem adjunct sciences leading onto bio-chemistry and micro biology.

**However, the pursuit of science, as a system of knowledge, may be seen as five fold**

1. To discover the element or elements which are the origin
2. To discover the source of these original elements.
3. The conditions in which these elements emerged from their source and the conditions in which they started to combine, initially and thereafter; the baby steps.
4. To exactly understand the on-going and ever existent process and conditions of combination, forming, deforming and reforming of these elements
5. To decipher the connectedness, the relationships and interactions among these elements and formed entities
The core purpose of Technology is to harness scientific discovery for worldly use.

**Vedic science and knowledge system**

Vedic science is also about seeking answers to all the 5 points above. Vedas provide the answers to these scientific questions and the method to verify and validate. The paradigm of inquiry, the names given to the forms, properties and capabilities are different. The questions that are posed in Vedic science are:

1. What is the world, the creation, constituted of?
2. What are the origins and causes of this creation? - the basic elements
3. Where did those basic elements come from?
4. Under what conditions did these elements emerge from their source; the conditions in which they started to combine, initially and thereafter; the baby steps?
5. What is the process and conditions of combination, forming, deforming and reforming of these elements, which is ever existent
6. What is their connectedness - the relationships and interactions among these elements and formed entities?

The Vedic system of knowledge looks at differentiation and harmonization using the same paradigm. A common paradigm is used to explain every entity in this creation. This paradigm includes, but is not limited to:

1. Tanmātra (5)
2. Pañca (5) Mahābhūta
3. Prāṇa and its movement in 5 and 10 folds (Pañcaprāṇa and Daśaprāṇa).
4. The three Guṇa – rajas, tamas and Sattva
5. Prakṛti, Pravṛtti and Svabhāva.

This paradigm is used to explain and understand all entities; be it river, stone, plant, animal, human, planets, stars etc.,

The Vaiśeṣika system of knowledge uses a concept of 7 Pada-artha; the Nyāya system uses 16 and the Sāṅkhya counts 25. Among them they have it all, to cover Jñāna and Vijñāna. The Vedic system of knowledge uses these same parameters and attributes to explain what we know as equivalent to physics, chemistry, biology, astronomy and so on...

The Paradigm also looks at each entity at three levels. The first is Sthūla (gross) which is an object of perception. Then it is Sūkṣma (subtle) and then the athi Atisūkṣma (thesubtler). The subtler level properties are more powerful than the grosser levels and influence them.

This paradigm drops differences as we traverse from the gross to the athi Sūkṣma (the inward journey). The most subtle being the Ātmā. The differentiation and peculiarities increase when we traverse from the subtlest to the grossest (the outward journey). The most subtle are also called as Deva/ Devatā and there are 33 of them.

So it is no wonder that Vedas talk about Prakṛti, Prāṇa, Svabhāva, Guṇa etc., of people, animals,
plants, vegetables, planets and stars. Vedas also talk about the Devata in every entity guiding it.

Understanding the commonalities and the peculiarities of all entities - at the Bhūta, Prāṇa, Pravṛttī and Guṇa levels - is used in many aspects. For e.g., in wellness and healing; for being in positive emotions; for being happy, for match making for marriage etc.,

Wellness, in Vedic science is the right balance among all the elements constituting that entity. Healing is about correcting the imbalance of the 5 Bhūta - with food and Auñadhi (herbal food!), prāṇa – with food and action (exercise), Pravṛttī and Guṇa with changes to thought, speech and action. This system works to balancing the whole while focusing on the parts. It is a wholistic method. With Vedic science, we treat the patient and not the disease. We must understand that there is a commonality among humans as class but also are peculiarities of the individual person – the individual constitution.

This Paradigm helps to see the connections among entities and their mutual influences, at multiple dimensions. The branch of astrology, for eg., uses this. It sounds fictional to us when astrology says Jupiter (Guru) and Venus (Śukra) are inimical. For us they are just planets. How can planets have a character, be alone being inimical? Generally we see the gross. The Vedic system also sees the subtle.

Another example at the ‘Guna’ dimension is the principle that Sattvic food, Sattvic thoughts, Sattvic (positive) emotions promote Sattvic behavior and happiness.

This system of knowledge also uses a method which in computer science is called object oriented viz., classes, instances and inheritance. This approach gives the ability to deeply classify / differentiate as well as declassify and harmonize. I find this twin ability inadequate in the western system.

Classes such as Yakṣa, kinnara, gandharva, deva, Rākṣasa etc., become easy to appreciate in this paradigm. So are the seven loka above and the 7 loka below the human loka.

**Spiritual Science:**

The best way to understanding the structure of entities in Vedic system of knowledge is to start understanding ourselves as human beings, with self as the “live lab”. Later, this structure can be applied to all other entities. The three Bodies and the 5 kosha structure offer a good starting point. The study of the Nyāya-Vaiśeṣika system is also advised. When the Vedic system of knowledge is applied in the context of self, the following questions get answered:

1. Who am I? What am I constituted of?
2. Under what conditions did I become what I am?
3. What forms did I undergo before I reached this form? – With associated properties and abilities
4. What forms can I acquire in the future? How does that happen?
5. What is the ultimate, most desirable form? What are its properties and abilities?
6. What is the method or technology to get there?

The underlying acceptance is that, I, as a human being, am one such formed entity; formed of elements with which any and all entity in this creation is formed; and I am governed by the same laws which apply to any other formed entity. The Vedic system of knowledge, when used to understanding the structure of the self and the core spirit (the Self), may be called spiritual science.

**As a part of this science,**

**Vedas declare that**

1. The human being has the ability to do appropriate works to change/transform to a desirable form in in this “life term” (birth) and also determine the form in future births.
2. The subtler forms, deva and Devata which have a greater impact on the grosser forms, can be invoked to attain the desired goal.
Spiritual technology

Technology is that by which science is put to some use. The Vedas mention 4 classes of uses. Vedic science and technology as applicable to each of the 4 uses is also mentioned in Vedas.

The uses are classified as falling under 4 puruṣārtha Viz., Artha, Kāma, Dharma and Mokṣa. Associated works of knowledge and prescriptions for the first three are: thearthāśāstra, the Kāmasūtra and the Dharmaśāstra. The first three keeps one in the samsāracakra; an ever-existent cycle of changing forms with associated properties and capabilities. The fourth use of Vedic science is the pursuit of Mokṣa - to get out of the cycle of changing forms and settling down to a state whose property is Ananda. This is highly recommended. Vedic technology for Mokṣa may be called spiritual technology.

In the Vedic system of knowledge all discussions and debates are settled. The search and intellectual pursuit is over. Ancient Indian scriptures pronounce these answers. All that is to be known is already known. The application of this knowledge for worldly use and moksha has also been defined.

Jñāna and Vijñāna – In conclusion:

1. Jñāna helps you see the commonality and the differences simultaneously and concurrently. When everyone starts living this knowledge, that life becomes the basis for wellness and harmony. This is the basis of co-existence. Harmonious co-existence with individual wellness is the norm.

2. Vijñāna helps you understand the depths of physical, biological, physiological, emotional, mental, intellectual or social phenomenon; also as the annamaya, prāṇamaya, manomaya and Vijñānamaya kośa.

3. Vijñāna by nature differentiates. Differentiation tends to draw boundaries. When these boundaries cause a sense of superiority of one over another, a sense of preference or a choice then conflicts arise. Such boundaries create non-harmonious contexts. Deep differentiation starts to blur our vision of the whole and our experience of the harmonious unity.

4. A descent or drift from the plane of Jñāna to the deeper layers of Vijñāna may cause the loss of the sense of the unified and harmonious whole. The effect is called Avidyā or Ajñāna.

5. The five senses, mind and intellect are the primary instruments that help you with Vijñāna. When this is corrupted with avidhyā, one gets bound by ego, a sense of self and an identity. This sense of identity with the associated sense of the self as the doer, the feeler and the thinker deepens conflict and disharmony. When one can live in the plane of Jñāna and not be bound by avidhyā and the sense of identity, he attains mokṣa. Getting out of the bind is mukthi.

6. Jñāna helps you to recognize that which unifies and harmonizes all Vijñāna. That is labeled as Brahman or the paramātmā. This is not only true in the Advaita philosophy but also in the Dvaita and viṣistādvaita philosophies. The differences in the latter two are based on some pragmatic choices made by the philosophers and nothing more.

7. Vedic wisdom insists that Jñāna is just not cognition, but must be adopted as guiding the way of life; a way of living in which thought, speech and action are synchronous and in alignment with this knowledge. This way of life is labelled “dharma”. A person leading a dharmic way of life also supports all other forms to lead a dharmic way of life.
Ailments Treated in Arogyadhama (Section Wise)

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
E. Spinal disorders: Acute and Chronic Back Pain, Lumbar Spondylosis, Disc Prolapse, Scoliosis, Neck Pain
F. Metabolic disorders: Diabetes
G. Gastroenterology: Gastritis, Peptic Ulcer, Irritable Bowel Syndrome (IBS), Ulcerative Colitis
H. Endocrinology: Obesity, Thyrotoxicosis

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.
I am in my early Fifties and am working in the Banking sector. For the past few several years I have been leading a sedentary life style with a desk job at office and hardly following any regular schedule for enabling a fit and healthy body.

It was but natural that with my tendency to put on weight, life would gradually become constrained with multiple issues inhibiting me. To quote my weight had increased from 87 kg in 2010 when I had landed in Mumbai to 96 kg. The magnitude of the issue would become clearer when I were to share that after completing my studies when I had commenced my career at the age of 24 in 1984, I was 67 kg. I had thus gained 29 Kg in these past 29 years – a kilo every year. To compound matters I have Minor Thalassaemia, a weak digestive system since childhood, frequent urination at night, sleep apnea, ear & nose used to invariably remain partially blocked since I had come to Mumbai (had difficulty hearing in closed confines and used to shake my ear to clear the passages). Since August – September I had been regularly afflicted with skin rashes on hands/feet and sometimes on other parts of the skin, it became unbearable and the doctors were unable to diagnose. I would continue scratching the rashes and the scratching would gradually become stronger. The final straw was a claustrophobic feeling and lack of oxygen, particularly at night. I would suddenly get up in the middle of the night and have a strong urge to rush into the open, which was difficult since I live in a skyscraper on a higher floor. The matters reached such a state that I had even decided to never stay even on the first floor and had decided to sell all my investments to enable purchase of a ground floor flat at an exorbitant and an unaffordable price which had a huge open ground (adjoining a golf course) since I was consumed with fear due to my bouts of claustrophobic feeling and breathing problems while living on a higher floor, particularly at night.

It was under these conditions that one fine day I decided to immediately apply for a fortnight’s leave and attend a Yoga & Meditation course. I gazed through several web sites and spoke to several people. There were several Ashrams across Kerala and near Bangalore. But then I was firm that I shall reduce my body weight through my own efforts rather than through naturopathy, so that I change my habits and the benefits sustain.

I narrowed on Prashanti Kutir near Bangalore since they shared the same belief, the entire day is structured in a disciplined manner to cover all aspects – Kriya, Pranayam, Meditation, Yoga, Spirituality, a slight dose of Ayurvedic and Naturopathic treatments, balanced & healthy diet, free from all contacts with the outside world (TV/Newspaper are not available within the campus), a sprinkling of Lectures on all health & spirituality, walks, etc. And I landed at Prashanti on a cold bright sunny morning in January (24th January 2014).
After the initial few days, the honeymoon started wearing off. Primarily because of the bland diet which the participants had to follow day in and day out. A person like me who had always enjoyed Masalas, Ghee and other garnishings in the dishes along with Pickles, Chutneys, etc. for a major part of my life, things gradually became difficult. To such an extent that I started seeing a Masala Dosa during my meditation sessions. I still plodded on without wavering in my resolve although the last few days became unbearable. But then the positive picture had been simultaneously evolving, my digestive system improved, I started passing stool only once daily, stomach and its internal organs stopped giving any irritation to me. In fact I forgot that I had a stomach and gradually my full concentration centred on the various classes, be it Pranayam, Kriya, Yogic Asanas, Meditation, Lectures on spirituality / health and most of all Happy Assembly. My sleep had improved with a full and sound sleep at night. I stopped urinating at night and breathing became quite normal. All this was achieved by faithfully leaving my selves in the capable hands of my therapist, S Tulasi Das, a very dedicated and competent teacher. The time and effort that he devoted on each participant speaks volumes of his selfless character.

The superb end result was a weight loss of 5.44 Kg (on 07.02.2014, viz., after a fortnight) with a significant gain in confidence and a much more positive attitude. I have started enjoying life and dispassionately tackling matters with more ease. The rashes disappeared and have hardly troubled me thereafter.

****

**Himanshu Sharma, Son**
**(Aged 14 years)**

These past few years have been trying for my son. His health has been deteriorating, peer pressure has been increasing and confidence levels were deteriorating. He is a Minor Thalassaemia, has comparatively low immunity levels, easily catches infection, cold, cough, etc. Four years ago after we had shifted to Mumbai from Northern cities like Ludhiana, Amritsar and Chandigarh he developed nasal allergy. He has a deviated nasal symptom which again was discovered recently. Consequently one of his nostrils always remains blocked, he has to blow his nose every five minutes and consequently he breathes through his mouth. His digestive system has been very weak, bowel movements are highly irregular and passes stools 4-5 times daily.

His basic nature has been athletic, outgoing and an extrovert personality. Always interested in games and sports. Makes friends easily. However his present symptoms (developing gradually over the past 4 years since we have come to Mumbai) include lazy, laid back attitude, abhors studies, extreme lack of focus and concentration - leading to low memory retention, low self esteem, diffident and a recalcitrant attitude. All this has also translated into drastically declining academic standards.

Despite this, for the past two years, due to his athletic body frame, he has been representing his school in inter school competitions in a few games like hand ball, throw ball, etc.

Recently for the past two years his teachers have on and off started saying that he may have dyslexia symptoms (his writing is definitely below par, mistakes happen a lot when he writes, concentration wavers very fast). I had been ignoring this feedback till March this year when matters nearly came to a stand still. He had scored a mere 30% in his final term in 8th Standard and immediately thereafter he became adamant about dropping science in 9th Grade since he declared that he can’t understand it. I took him to three different Student Counsellors including to Tata Institute of Social Sciences Research. All of them advised to leave the child alone and go along with his choice of subjects.
We, as parents, were getting worried. Our endeavour is to focus on improving his health, both physical and mental. Thereafter help him gradually develop a competitive spirit.

At this juncture I decided to take him to Prashanti and thus started my second journey at Prashanti. We landed at Prashanti on 16th May 2014. Since his aggravated symptoms about a blocked nose was a stumbling block to his overall health, hence the Institute decided to enroll him in the Pulmonology Section for the duration of his course. In two days flat the Pranayam and Kriyas helped him see a world without a blocked nostril throughout the day. His disbelief and happiness on his face was a sight to watch. I was apprehensive as to how will I be able control him in case he rebels against the strict discipline and rigours of the course. But throughout his fortnight’s stay he never complained or bickered about anything, instead he exulted in his new found freedom from nasal blockages, a state which I term as sickness and eagerly participated in all the sessions and classes. The routine propels us to rise at 4.15 am in the morning, take bath and get ready for classes from 5.30 am onwards till around 9.00 pm at night. Every day his state of mind and health showed vast signs of improvement. His happiness was a sight to watch. Not once did he complain about any aspect. In fact he would come to me and ask me for my dirty clothes so that he could wash them, would bring drinking water from a tap in campus daily and in essence do all the requisite chores with a cheer on his face. On my part I was performing the role of a mother, a father and a friend - all rolled into one. The bonding that grew between us during this fortnight will remain a cherished memory for life.

But then this narration will remain incomplete without a mention about Taponi Didi, his therapist in the Pulmonology Section. A bundle of energy and optimism is how one can describe her. The pains that she took throughout the day to discipline Himanshu, improve his focus in the class and generally bring him back on track is exceptional to say the least. One cannot imagine her without a smile on her face. I am told that Dr. Nagarathana Didi, the CMO gave strict instructions to all the Therapists and Doctors to keep him engaged and happy throughout his stay and there should not be any mention about any doubts on his health.

In fact it was at Prashanti that I learned about the true and global definition of Health – Physical, Mental, Spiritual and Social, which is accepted by WHO. And I could see my child improving his health on all these aspects. My developing apprehensions about a learning disorder and Dyslexia gradually vanished after a couple of days itself. In fact all the Doctors and Therapists that I met in this regard at Prashanti supported this same view. Dr. Nagarathana Didi, in particular, advised us to encourage the child and just avoid scolding him.

The vast changes visible in him after returning are a joy to watch. In fact his mother and grandmother told me on phone in the initial days at Prashanti itself that Himanshu’s voice has become soft and without rancour, a major shift from the earlier days when he would show his anger and irritation at the drop of a hat.

After just four days at Prashanti, he came to me in the evening and requested if he could come back to Prashanti for a full month in December as he was enjoying his stay here. Since my teens I subscribe to Yoga and Meditation for curing most ills of this world but still it took all my will power to stop a look of immense amazement on my facial expressions.

An incident which encapsulates the entire trip is his words to me on the penultimate day of our trip, when he blurted to me “Papa, after reaching home I shall give you a Big Thank You as this trip has been the most enjoyable trip till date”. And I repeat the same words to Prashanti and their entire team of Therapists and Doctors,
A Journey of Self Healing

Fatima Al Mansoori, Bahrain

(Fatima Al Mansoori is known in Bahrain as the person who introduced yoga as a complete science of wellbeing which is effective for prevention and healing. She has been spreading awareness about the Yogic and Ayurvedic lifestyle for the past 2 years. She has more than twenty published articles and interviews in Magazines and newspapers around the Gulf. She’s also the writer of a weekly health column in a local newspaper with an objective of spreading awareness about yoga and its health benefits. She appeared on several TV and Radio programs and was recently honored for her inspirational speech during the International Health Day at the Bahrain Supreme Council for Woman and was proudly representing the BDF hospital.

Here is the story that lead her to yoga)

Several years ago, Fatima Al-Mansoori was diagnosed with chronic fatigue and narcolepsy caused by a disorder known as fibromyalgia. When doctors told her there is no cure and all the prescribed medication failed, she turned to meditation. Practicing yoga has not only healed her but it also gave her a whole new outlook on life and now she’s committed to helping others discover its remarkable benefits.

When she got diagnosed, Fatima Al Mansoori, almost gave up because of her poor health. She was already running a successful ad agency and had released the highly acclaimed VIP publication Prime Magazine but couldn’t carry on with such health condition. Ms. Al Mansoori’s work started to suffer because she felt tired and sleepy most of the time. She tried everything to find a solution to her medical problems and turned to all sorts of medications and treatment, including physiotherapy, but her health continued to deteriorate.

Then one day, fate stepped in. She made a decision which would change her life and that of others. When all her attempts of recovering and getting back to work failed, she decided to stop fighting and just surrender to God’s will. Only then, she got a sense of peace and spent more time meditating and it felt as if she was doing yoga, although she had minimum or no knowledge about yoga, something sparked inside of her, and she was guided by God to go to India to study and get healed.

Combining everything that she learned, she applied it with full determination and consistency. It took her three months of continuous yoga practice to notice results, six months to feel better and eight months to get ‘back to life.’ However, it is only when people also started to visit her for consultation and advice, did she realise that this was her ‘true calling.’ She decided to make herself available to serve people and not look back to her hard-earned career and dedicate herself to helping people instead. After all, when yoga practice grows on you, you no longer have interest in worldly matters and be materialistic.

Many of the patients who visited her reported that they started feeling better after undergoing...
yoga therapy treatments.

Her newfound knowledge from her studies helped her create a method of treating respiratory problems—a method that has received overwhelmingly positive response from patients. The treatment sessions combine several techniques learned in the courses of Yoga therapy and Ayurveda, gathered as specialized therapy to help patients suffering asthma, sinusitis, cough and chronic headaches.

She has designed this treatment sessions specifically for breathing problems and got excellent feedback from patients.

A great experience of turning obstacles into opportunities, and never giving up. Ms. Al Mansoori has found true happiness in serving others and now provides yoga therapy lifestyle management sessions in several centers in Bahrain and is handling yoga therapy sessions at the capital center for physiotherapy and Chinese therapy.

Fatima Al Mansoori is now at Bangalore svyasa university with an objective of learning research methods in order to be able to provide scientific tools for measuring her patients progress and take Yoga one step further in Bahrain.

Anvesana Research laboratories at svyasa has just been renovated and is equipped with high tech tools to measure the components of panca kosa. The state of the art laboratories are one of a kind, many researches have been conducted, documented and published.

Ms. Al Mansoori’s is looking forward to share this in Bahrain, and aiming to get yoga recognized by the Ministry of Health.

SMET program in Texas

Allen, Texas, USA, July 19-20: S-VYASA visiting faculty, Asok Kumar & Shantha Asok Kumar, conducted SMET at Ram Mandir. Organized by SEWA USA, this program introduced the VYASA movement and activities of S-VYASA Yoga University and Arogyadhama. Following months will carry more such programs.
To this date, commentators on Vedanta have stated that it is impossible to describe how the three-in-one structure of consciousness arises: how can it be that the Knower, the Process of Knowing, and the Known (three distinct and independent concepts), are unified into the structure of Pure Consciousness, which is the essence of Brahman? How can three distinct conceptual realities be combined into a single concept? How can the unity of Advaita be maintained in face of this fundamental conceptual diversity?

Two of the main speakers at the ‘Let Go’ event held to honor the first book of lectures of the name by Professor Shastri emphasized this point, as did Dr T.M. Srinivasan in his December 2013 article on the relationship between physics, metaphysics and the newly expanding concept of ‘Holism’ in scientific thought. The latter has been treated in the Part 2 of the Mind-Body Medicine course article, so it now remains only to demonstrate how the required tri-une property of a complex system arises in practice.

Here, we offer thoughts on the three-in-one paradox derived from the account of Part 2 of the Mind-Body Medicine course published in this issue (see the previous article: Mind-Body Medicine Course - Part 2, Yoga Sudha, June, 2014).

The Mind-Body Medicine course sets complexity biology center stage in understanding the relationship between body and mind. In particular, it shows that the complexity concept of ‘criticality’ possesses very unusual properties. On one hand it represents *optimized regulation*, which seems highly desirable to make organism function competitive in a complex environment, and on the other it is an *instability* due to excess feedback round some feedback loop in a control system. The fact that such extraordinary behavior actually occurs in living organisms is virtually guaranteed by John H. Holland’s discovery of the ability of complex adaptive systems to improve their own functioning by means of sexual crossing, and to rapidly bring a maximum of this about in a reasonable number of generations.

The essence of *optimized function* in biology is therefore described by instabilities, rather than the stable, material concepts discussed for the most part in foundation courses on biology like Anatomy and Physiology. One conclusion is that the theory of optimized function by optimizing regulation, and in particular optimizing sensitivity of regulation, is a new aspect of complexity biology that requires both careful
explanation, and an account of its extraordinary new applications.

Since the essence of optimized function is instability, the solution to the paradox must involve such questions as, “How does the representation of concepts arise in the new theory?”, and, “What property of instabilities is going to be relevant?” The answer to the first question is essentially given in the previous article: an instability point in a system is one where long range correlations make a function of the system holistic, in the sense that the correlations make it impossible to separate the system into separately constructed components, while feedback level at a critical instability makes the condition appropriate for the representation of experience, where the experiencing subject is ‘aware of the sense of his / her own presence’.

But the information content of such a state must also be non-reductive, and in this sense well-knit together and holistic, and must therefore represent gestalts, or whole concepts, rather than reductive information like letters and /or bits into which digital information systems encode the messages they are required to transmit.

The problem hitherto in understanding any concept with an apparently impossible, three-in-one structure, like pure consciousness or Brahman, has been that there is apparently no non-trivial way of holistically encoding Three separate concepts into One. The explicit use of instabilities turns all this on its head, however, because Instabilities can themselves assume complex structures in which one complex instability with its own holistic structure, can, by varying the local conditions be split into a set of simpler instabilities. Each instability is valid in its own right, and the three are essentially unified into a single holistic structure at the more complex instability.

An example of this is given in the so-called ‘Tricritical Point’ in Figure 1, which was the subject of my first personal scientific discovery in 1971, and became the subject of my first important scientific paper. For that reason, I am totally familiar with such points, and can see their applications in unusual fields, as in my 1974 paper on Tricritical Points in fluid systems.

I have since generalized the concept to describe the balance between tridosha functions at the heart of living cells, and indeed of any organism, where the three doshas are held together into a single well-coordinated control system, governing overall systems functions of any organism, or organ–subsystem: input-output, transformation and storage.

Tricritical points therefore seem to be essential to describing the regulatory system of any organism in the holistic, coordinated way, deemed essential for the successful function of physiological regulation in any and every organism. Although this applies strictly to the physiology, nervous systems have to be able to model the full range of possible states of physiological regulation, in order to be able to control them and be responsible for governing organism function at a higher level. The fact that regulation of the physiology requires that tricritical points be present in both the annamayo- and pranmayo- koshas means that they must also be possible in the higher koshas that, being more subtle, are able to model and control the lower koshas.

In particular, the Vijnanamayokosha, responsible for organizing intellectual concepts and conceptual structures involved in an organism’s understanding of, and discrimination between, the various categories of experience, has to be able to support this kind of three-in-one concept as well. When, in a state of pure consciousness, consciousness begins to cognize the overall structure of cognition, this is affected by means of a parallel between the overall structure of organism regulation, and that of overall structure of psychological regulation. The three-in-one structure attributed to tridosha, then becomes a similar three-in-one structure involving a parallel tricritical point in the Vigyanamayo-
and Anadamayo-koshas – just what is needed to unify the three fundamental concepts of Knower, Process of Knowing and Known into a single holistic concept, that is more fundamental than any of the three alone. In other words tricritical points required in the lower koshas are reflected in a three-in-one structure attributable to subtle aspects of conscious experience. But this is the essence of the structure of pure consciousness and Brahman outlined at the beginning of the article.

The application of complexity biology to understanding optimized organism regulation thus makes it possible to see how the previously mysterious structure of Vedanta arises, and negates the independent existence of the three components of cognition: each exists more fundamentally as an aspect of the unified structure of the wholeness of consciousness, which is what we set out to demonstrate.

with a huge Thank You. And a special personal thanks to Professor Raghuram and Dr Nagarathana Didi for taking time out from their extremely busy schedules to talk at length to Himanshu personally and encourage him in his endeavours. Leave alone Himanshu even I remember all their words of wisdom and encouragement.

In the process, I lost a further 6.59 kg during my second trip. In fact since January end I have lost a cumulative 9+ kg. Merely by adhering to the schedules and being disciplined.

And thus continues our family’s journey for a state of attaining lasting joy and peace at Prashanti.
INTRODUCTION

In the next series of papers, we present three distinct topics: Yoga and Science, Science of Yoga and Science due to Yoga. They are all interrelated, of course. The first topic (in subsequent two papers) presents the underlying assumptions of both Yoga and Science. We elucidate the theoretical postulates of both these apparently diverse activities to understand the specific underlying assumptions. This could be thought-provoking for those who consider Yoga as other worldly not needing any immediate concern in personal and societal problems.

It is believed that Yoga is a subjective experience while modern science, as it is projected, is objective. It is also said that experiential sciences such as psychology, parapsychology, all mind related sciences, Yoga, meditation etc are all considered relative and subjective. These are called ‘soft’ sciences. Thus the demarcation between hard and soft sciences seems to be based on objectivity; in Physics for example, an object moving with a certain speed will cover a certain distance whether your are at the poles or at the equator; the same result will be obtained whether I do the experiment or someone else does it somewhere else. This seems to be the nature of objective sciences. It is necessary to look into the claims of modern science as objective and all other knowledge as subjective.

We should examine what modern science really is and how we can classify any field of knowledge as ‘scientific’. Science is a set of knowledge base with very specific postulates. For example, in electronics, we postulate that electrons move within a circuit and provide energy to activate many devices. Here, electron is a postulate that seems to follow certain laws. However, the nature of electron itself is still debated. Is it a particle or a gas that floats around? Is it a probability distribution whose position and velocity cannot be determined precisely? Physicists are looking into these and other similar questions through many sophisticated and time-consuming methods.

Further, quantum mechanics in Physics which describes fundamental particles and their
behavior, deals with one of uncertainties and probabilities. Thus, once we enter the microscopic world of atoms and fundamental particles, the rules of the game change dramatically. It is no longer one of objectivity and certainty; we may predict how overall, electrons behave in experiments; we certainly do not know how a particular electron behaves! Thus, objectivity cannot be a measure to define if a particular area of enquiry is ‘scientific’ or not. The aspect of interest in modern Physics is that there are axioms (for example, there are particles with negative electrical charge that we call electrons and their behavior could be manipulated through electric and magnetic fields) and the axioms provide a base for design and use of many scientific equipments.

Further, many prominent physicists have mentioned that the final outcome of an event is dependent on awareness alone. Eugene P. Wegner, a noted physicist and a Nobel laureate has mentioned “it is not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to consciousness” [1]. In short, only when we are aware that an event has taken place, the event has any relevance. The panorama we see around us and the one we interact is relevant to us at this time; the rest of the universe is totally irrelevant! It may not even exist. In other words, to experience an event, awareness is required. Further, experience of an event is the ultimate proof of its occurrence! So we go in circles of awareness, experience and the occurrence of an event. It is important to note that the investigations in understanding quantum mechanics has brought into focus the role of awareness in interacting with the world [2].

To summarize then, the quantum model of modern Physics has left determinism behind and uses probabilistic outcomes to understand the universe of fundamental particles. Further, as the quote above emphasizes, it is not possible to deal with any event in our universe without bringing awareness as a linking factor in understanding the event. Thus, modern science is drifting away from being exact and objective! Even in drug trials, we can only postulate that a drug will be effective in say, eighty per cent of patients having the same disorder.

If we now look closely at the objections to spiritual sciences and to Yoga in particular, it is said that it is not an exact science but is only experiential! From the foregoing discussion, it is obvious there is no difference between the so-called exact sciences and spiritual sciences. Both are experiential. Actually, unlike probabilities in the so-called exact sciences, in Yoga and related practices, it is known and well-documented that if a person practices as directed, certain effects take place in the body, mind and consciousness of the person. The outcome is certain; many seers who are with us today have gone through these

Figure 2: Learnado da Vinci’s famous image of a well dimensioned man overlaid with Ayurveda concepts of Vata, Pitta and Kapha
practices and tell us about the outcome. Health is one of the outcomes along with feelings of compassion and love for all beings; further, understanding the psyche of anyone who comes to the yogi, a deep appreciation of nature, not to say of the occult powers that come to the yogi naturally, are also assured results of these practices.

Now looking into Yoga, we note that it too has many axioms that are difficult to test. For example, the chakra and nadi systems in Yoga physiology are not easy to understand. However, people who are trained in observing nadi (pulse examination) can tell very precisely some of the physical and psychological problems a patient might have. There are many axioms and based on these axioms the whole edifice of Yoga is built which provides methods to know the inner working of one’s own mind; this knowledge could be used to achieve body/mind health. There is an internal consistency in this science as in any materialistic science. If we look for internal consistency as a criterion for declaring a body of knowledge as a science, it is then obvious that Yoga is a science too.

Thus, while Yoga is a science in its own right, there is only a thin line that distinguishes modern sciences and the practice of Yoga. Both describe different aspects of reality: one, the esoteric and the other, the exoteric. Reality is one only. However, the observed universe and an experience of reality both converge to a focus if we care to look closely as to where they lead us. As Swami Vivekananda says: “Some say that by controlling the internal nature we control everything; others that by controlling external nature we control everything. Carried to the extreme, both are right, because in nature there is no such division as internal or external. These are fictitious limitations that never existed” [3].

Summarizing the above observations, it may be said that macroscopic science is objective while the microscopic aspect of the same science is subjective. On the other hand, the microscopic world of Yoga – achieving levels of vijnana and ananda – are objective while the macroscopic world of annamaya is subjective!

In the concluding part, we shall present more details to anchor these ideas in a secure footing.

REFERENCES AND NOTES
2. The word consciousness as used in the Western literature refers normally to awareness and its many levels. We use Consciousness in another, more holistic sense; namely, it is the primal principle called Brahman or Purusha in the texts of India. An introduction to this definition of Consciousness is not within the vision of this document.
I needed money. I was not good at money management. Therefore I was always in need of money. I did not know how to earn money. Even if I had earned it, I did not know how to save it. Nor did I know how to grow it or spend it. Even if I spent it, it was always as a loss. In other words, I did not have financial discipline. Therefore, I was perennially in want.

When I was a boy, I needed five rupees to buy a particular article. I did not know how to get that money. I thought that my parents would not give me so much money for a small boy. Therefore, I hatched a small plan. First, I went to my grandmother and requested her for one rupee saying that I was in need of a pencil. She believed me and gave me one rupee coin. I thanked her and placed that coin in my pocket. Next, I went to my grandfather. I told him another story and convinced him that I needed just one rupee. He too gave me a rupee coin. I was glad. I took it and put it in my pocket. Now, I had two coins. I needed three more rupees. Therefore, I went to my mother and later to my father. I separately talked to them and I was able to get from each one of them a rupee coin. Now I had four coins. One more rupee was needed. I proceeded to my elder brother and pleaded with him for one rupee. He was kind and generous. So, he gave me one rupee coin. I was immensely happy. I immediately placed this fifth rupee coin in my pocket. Immediately I rushed to the shop to buy the toy I wanted. After taking the article from the shopkeeper, I wanted to pay him the money. But, lo and behold, there was not even a single coin in my pocket. All the coins slipped away from my pocket because there was a hole. I did not notice it. I was all the way thinking that I was adding rupee after rupee into my pocket. The moment I placed the coin, it fell away through the hole. It was all because I could not have the discipline to keep my pocket hole-free.

We listen to discourses, but nothing remains in the mind. We read scriptures and there is no follow-up. We are good at theory. But we do not practice any. Everything is useless because we don’t have enough physical discipline, emotional discipline or intellectual discipline.

Any effort will be fruitful, if only there is sufficient self-discipline. Yoga is also not an exception. Without self-discipline, any amount of theory and irregular practice will be of no avail. Therefore Patanjali is very particular about the discipline. The very first limb in Asthanga Yoga is Yama. Yama denotes discipline. Mythologically also Yama, the God of death, is a strict disciplinarian. He is very precise and punctual. He spares none and he is not afraid of anybody. Similarly, a yogi who is self-disciplined will be a strict disciplinarian without fear or favour. He loses nothing; he gains all, because there is no hole in his pockets of physical discipline, psychic discipline, intellectual discipline and spiritual discipline.

Let us try to be yogis of complete self-discipline.
S-VYASA celebrated Guru Pournima Utsava
at Eknath Bhavan & Prashanti Kutiram

| | Om Ajnana timirandhasya
 jnananjana shalakaya
 chakshurumilitam yen
tasmai shri gurave namah | |

I was born in the darkest ignorance,
and my spiritual master opened my eyes
with the torch of knowledge.
I offer my respectful obeisance unto him.

Eknath Bhavan buzzed with activity on July 12th
2014 (Saturday) on the auspicious occasion of Guru
Pournima. The entrance and the auditorium was
decked up with colorful flowers.

Smt. Soumya and Smt. Arun took personal
interest and decorated the mantapam with
artistic rangolis and flowers.

Shri Ashok Kumar, Shri Mohan, Shri
Kumar and rest of the staff zealously to
make the function a grand success. Nearly
100 students of all the courses and
well-wishers attended the program in
spite of the torrential rain.

The event started with an invocation
prayer by Smt. Rupashri followed by

Smt. Swapna on keyboard.

Shri A.C Shivram yoga instructor at EKB
welcomed the chief guest Dr. Ramachandra G.
Bhat Vice-Chancellor of S-VYASA University,

Vice-Chancellor of S-VYASA University,
in his inspiring talk elaborated on the true
legacies of Vyasa and finally urged one
and all to live every breath of their life in
the Vyasa vibration. He spoke about the
traditions of the Guru Pournima celebrations
and informed the gathering VYASA is a
vibration that’s pulsating and that we should
become one with the vibration. He said our
culture is not to demand requirements from
God as believed by the western culture. Vyasa
Pournima is celebrated to remember all the
Gurus who have moulded the Shishyas and
this can be returned only by offering the
Guru Dakshina. He quoted, even in RSS it
is the custom to offer Guru Dakshina on this
day for the benefit of the Society.

VYASA Puja @ Eknath Bhavan

Vyasa Puja @ Eknath Bhavan

 Vyasa Puja @ Eknath Bhavan

Guruvandana Program inauguration
by VC Dr. Ramachandra G Bhat at Eknath Bhavan
Dr. Sudheer Deshpande, Registrar VYASA and Shri Ramesh Prabhu, Co-ordinator S-VYASA.

Dr. Sudheer Deshpande, welcomed the gathering and gave his interpretation of the significance of Guru Pournima. He took this opportunity to announce that Eknath Bhavan will be conducting 100th batch of YIC program in January 2015. He also requested the concerned personnel to arrange a centenary celebration for the alumni of YIC program.

Shri Ramesh Prabhu, S-VYASA University elaborated that Guru need not be only in human form but can be in any other form as detailed in Avadhuta Gita. Shri Prabhu requested the well-wishers to mobilize maximum students for the University for BSc, MSc, and MBA etc.

YIC Morning batch students sang the Guru Bhajan After which Guru Paaduka stotram and Bodha Onde song was rendered by Smt. Gayatri with the students of YIC afternoon batch.

The function was concluded with a pooja performed by Shri Ananda Giri and later prasadam was distributed that Shri Mahadevappa, Manager EKB had generously arranged with the help of Adhamya Chetana.

Special thanks to Shri T.S. Shrinivasa Murthy and Smt. Kavita Arun who worked tirelessly to organize this event.
Lord Jagannatha: from Puri to Prashanti

Prashanti Kutiram, Jun 29 – Jul 7: In the tradition of Prashatni Festivals Jagannatha Rathotsava has been a great celebration in the campus from the division of Yoga-Spirituality. Prashanti Campus was blessed to have the holy presence this time from 29 June 2014 to 07 July 2014. As usual, Bhayyas and Didis from Orissa were the frontiers to arrange things under the guidance of Sri Rajesh HK. Big chariot was decorated for the procession to carry Jagannath Swami, Subhadra Mayi and Balabhadra Bhagavan from Panchajanya to Prayer hall. Trinity of Puri was worshipped for 9 days with Shraddha and Bhakti. The support from all the departments and Subbu Bhayya doubled grandness of entire festival. Mahima of Jagannatha was presented in various sessions by many senior faculties. Subbu Bhayya (Subramanian A) conducted three-day special lecture of Jagannatha to inspire and motivate all of us to celebrate even more. Sri Rajesh and team organized the ritualistic aspect of Puja traditionally rooted. The procession on first day and last day were the attractive sessions where participants of Arogyadhama and fresh students could witness the grandness of festivals with songs, Bhajans, Chanting along with varieties of dances. Many students and team of musicians including Sri Chennakeshava, Sri Jogappa gave a good support to intensify Bhakti among all Bhaktas.
We were blessed and fortunate to have this meditation program for seven days in Prashanti Kutiram. This program is conducted by Parama Pujya Swami Prajnaranyaji Maharaj who is a disciple of Ramana Maharishi and Yogi Rama. He called himself as Yogi Protoplasm which is a fundamental material for all living things. When he was young, he was a science student of Andhra University. Hence he has rich scientific knowledge and gave us scientific-philosophy classes for two hours every day. We, all human beings, have outer physical body and it is the main focused topic in modern society. He strongly defined that most big obstacle is our physical body. For overcoming the enemy, firstly we need to know the enemy. Hence he taught about the human skeletal system, cell structure and gene briefly. We agree with our body system is like a miracle. There is no doubt. After the class he asked us one simple question: who create all those things and is beyond them? Did we appear by accident or by plan? For this question, he gave us the clear answer: there is Brahman beyond everything. Brahman is omnipresent, omniscient, and omnipotent. According to the Vedic knowledge, we are Brahman itself. But we are staying as a state of Jivatman by covering the soul with maya in our mundane life. Swamiji leaded and taught us how to remove this cover and see ourselves as a seer (Shakshichaittanya) by using his systematic meditation program.

We had meditation sessions for three times in a day. Each session is designed to practice for three hours at one time. Hence we did meditation total for nine hours in a day. And there are two-hours satsang every day.

Report by
Jang Jung Yun and Pan Jeeye
MSc (Y&C) III Sem
Division of Yoga Spirituality
Kumari Jyoti Maharana, 11 and Master Akash Vedamurty, 14 participated in the Gita Yajna competitions held at Sringeri Math, Karnataka. They stood first in Chanting 700 slokas in the sannidhi of Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji.

The programme consisted of participation of aspirants from all walks of life and all age groups. A total of 23 participants took part in the competition on 29th June 2014 in which Kumari Jyoti and Akash were blessed with the anugraham of Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji. A cash award of ₹ 21,000 was conferred on them.

Prashanti Kutiram wishes them all success & progress in life. May the Lord bless them.
“Best of the east, Best of the west” 

The article discusses the fusion of Eastern and Western traditions and how they can be combined to create a unique identity. The writer emphasizes the importance of preserving traditional values while also embracing modern influences.

The article highlights the need for a balanced approach to cultural integration, where both Eastern and Western elements are given equal importance. The writer argues that this approach can lead to a stronger and more resilient identity.

The article concludes with a call to action, urging readers to celebrate the diversity of cultures and to work towards a harmonious blend of Eastern and Western traditions.
VC Dr. Ramachandra G. Bhat is addressing in Conference on Upanishads @ ISCKON, Bangalore
Ahmedabad: Dr. Nagarathna and Gujarat’s Chief Minister, Anandiben Patel, inaugurated the Shree Jagannath Cultural Academy and Research Centre (JCARC) along with its associated Lord Jagannath Temple. On that auspicious Jagannatha Rathayatra day, Dr. Nagarathna also received confirmation that former Secretary of Gujarat’s Industrial Ministry, Mr. Sahu, would visit Prashanti Kutiram along with Badri Mahapatra of Orissa Socio-Cultural Association to resolve a future action plan.

Subsequently, she also had a chance to visit Lakulish Yoga University and address SMET participants.
Weekly Kriya classes are going on every Saturday at 6.30-7.30AM.

Apart from Kolkata there are 06 participants from USA were participated in the Yoga programs of VYASA, Kolkata.

On 2nd June 2014, 29th batch of Foundation Course in Yoga Science for Wellness (FCYScW) was started.

On 5th June 2014, World Environment Day was celebrated to create awareness about poverty, pollution & population and also to bring Health, Happiness & Harmony to the society. On this occasion a Group Meditation was organized by Dr. Suresh Kumar Agarwal at Pragyan Pyramid Meditation and Healing Centre, Kolkata. Social Workers Dr. Suman Moti Lal Shah, Mr. Tarachand Jain and a member of an organization on Indo-Nepal relation Dr. Dinesh Singh Nepali were also present. On behalf of Vivekananda Yoga Anusandhana Samsthan (VYASA), Kolkata, Sri Sanatan Mahakud was invited for the same.

On 8th June 2014 six Yoga Teachers from Vivekananda Yoga Anusandhana Samsthan (VYASA), Kolkata were participated in the Raja Parva(Odia Cultural Festival). It was organized by Utkal Shiksha Sansad, Kolkata at BNR Officers Club of South Eastern Railways, Garden Reach, Kolkata.

From 2nd to 14th June 2014, a group Yoga Awareness Programme (YAP) was conducted at “Vidyanjali International School.” for its employees & parents. It was conducted by Mrs. Nirupama Acharya.

On 30th June 2014, 29th batch of Foundation Course in Yoga Science for Wellness (FCYScW) was concluded.

Recently, Dr. Nagarathna, Dr. Venkatram and Dr. Latha Venkatram visited Aanchal’s Center in Delhi.
2nd China-India Yoga Summit – Guruji delivered Keynotes
Visit of S-VYASA delegation to Shanghai University of Sports

Dali, China, July 9-10: Guruji, Dr. Manjunath NK and Dr. Shatrughan Singh Naruka represented S-VYASA in 2nd China-India Yoga Summit. This was the inaugural ceremony of a year-long China-India Friendly Exchanges. For the gathering of 1500 Yoga Instructors Guruji gave the Keynote Addresses on both the days. Later, in the same Yoga Carnival S-VYASA signed an MoU with Dali University.

Shanghai, July 11: S-VYASA delegation had a chance to visit Shanghai University of Sports and the president of the University got impressed from the work of S-VYASA and gave an assurance to open a centre of S-VYASA in their campus. Later, the delegation got an opportunity to see advanced instruments of Kinestheology and Biomechanics. It was decided to do collaborative research, for that received a confirmation to enter into an MoU with Shanghai University of Sports, by the end of August in Prashanti Kutiram. Then, the delegation mooted the idea...
MEMORANDUM OF UNDERSTANDING BETWEEN
DALI UNIVERSITY
AND
SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA
(S-VYASA) UNIVERSITY

This memorandum of Understanding effective as of July 11, 2014, is between Dali University and a Multi-disciplinary renowned University, located in Dali, Yunnan province, China and Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) University, a not for profit therapy, Research and Education based premier Yoga University located in Bangalore, India.

Both Dali University and S-VYASA University desire to promote scientific and academic excellence and advancement in the field of Yoga and Allied sciences. Both the institutions hereby express their intention to collaborate in translational research, fellow/post-doctoral/faculty training, personnel exchanges, or other projects that will be of mutual benefit and interest to the parties.

Such collaborations and exchanges will conform to the policies and requirements of each institution. The parties will describe these collaborations and exchanges in written agreements, as necessary, setting forth the terms of the activities and commitments of each institution before the commencement of such activities.

Although this Memorandum of Understanding does not create any legal rights or obligations between the parties, it expresses the parties’ good-faith intentions and is intended to facilitate negotiations and preparation of the definitive agreements embodying the final understanding of the parties with respect to future collaborations.

This memorandum of Understanding is executed by the following authorized representatives.

S-VYASA University

The Dali University

Date: 2014 7 10

Place: Dali
of SDM and entered into a provisional MoU with Shanghai University of Sports represented by Tony and team.

**Shanghai, July 12:** Visited a proposed centre in the heart of the city. It would be biggest Yoga Centre in the city with having nearly 2000 sq. meters area. The top officials of the centre finalized the plans to visit Prashanti by the end of July and sign an MoU with S-VYASA and hoping to inaugurate the centre in the coming October.

**Singapore, July 12:** Guruji inaugurated the new centre of VYASA Yoga Singapore and gave blessings to 200th batch participants of YIVC program.
Lisboa, Portugal: On June 21st World Yoga Day held in the headquarters of the Portuguese Yoga Confederation. The President of the Confederation Jagat Guru Amrita Suryananda Maharaja has lead the event. Along with the other Board of Directors Guruji, Dr. H R Nagendra ji also has taken part. Later, informal meeting of the CYAI, Council for Yoga Accreditation International, conducted.
UK tour

Biomechanics Lab

During Guruji’s Lecture in Croydon

Bhavan, Manchester

Guruji’s Address in Leicester

Conversation with well wishers in London

Programs in Houston, USA

During Guruji’s recent visit to the Center of VYASA at Houston had addressed to the participants of Yoga Programs like SMET, MSRT, SDM and others.
BOOKS ON YOGA THERAPY FOR DIFFERENT AILMENTS:
» Yoga and Memory
» Yoga for Anxiety and Depression
» Yoga for Arthritis
» Yoga for Asthma
» Yoga for Back Pain
» Yoga for Hypertension and Heart Diseases
» Yoga for Digestive Disorders
» Yoga for Pregnancy
» Yoga for Obesity
» DVDS on all the above mentioned ailments are also available

DELUXE EDITIONS:
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ADVANCED TECHNIQUES IN YOGA:
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Parama Pujya Swami Prajnaranyaji Maharaj
Disciple of Ramana Maharishi and Yogi Rama

At the serene Yogic premises of
Prashanti Kutiram
(H.Q of S-VYASA Yoga University), Jigani, Bangalore.

NO COURSE FEE CHARGED
Interested Sadhakas may contact for details and registration before Aug 25th, 2014

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