

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Bharat Gaurav award 2015 London

1. Dr H R Nagendra,
2. Dr Dadi Ratan Mohini,
3. Muni Shri Pulak Sagar Ji Maharaj,
4. Dr Pranav Pandya, 5. Mr Kailash Satyarthi,
6. Ms. Rama Pandey,
7. Late Sh Major Dhyhan Chand



YIC (Yoga Instructors' Course) - 160th Batch, August, 2015



Guruji in Yog's Steering Committee Meeting



Guruji attended AYUSH Task Force meeting



तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

YOGA SUDHA

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ph: (080) 2555 6015

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S-VYASA Yoga University
'Eknath Bhavan', # 19, Gavipuram Circle,
Kempgowda Nagar, Bengaluru - 560 019
ph: (08110) 3092 2900, (080) 2661 2669
telefax: (080) 2660 8645

Editor: Dr. H R Nagendra
Asst. Editor: Dr. Aarti Jagannathan
Publisher: Subhadra Devi
e-mail: info@yogasudha.com
websites: www.yogasudha.com
www.svyasa.edu.in

EDITORIAL

After the International Day of Yoga (IDY), the Stop Diabetic Movement (SDM) for Madhumeha Mukta Bharat (MMB) camps got spread far and wide into most parts of the country with nearly 56,000 participants in around 1600 camps. We still need to collect the data from the camps held in Kerala, Tamil Nadu, etc. The biggest challenge now is to motivate these persons to continue the practice, till we collect the data after 3, 6 and 12 months. Fortunately, the camp organisers are in continuous touch with them and the latest reports are very encouraging as the DM patients are continuing the practices regularly as there is drastic reduction of FBS, etc. which they monitor themselves. The silver line is that there has been no single case reporting negative effects of the practices. Apart from these camps, nearly 100 of our MSc distance education students have systematically collected large number pre-post data, which are being analysed and presented as Dissertations by the students. The next batch of students will collect 3 months follow up data, on the same lines it is planned to collect follow up data for 6 and 12 months all over the country.

VYASA movement is picking up momentum, thanks to IDY media about me. And the prestigious Award in House of Commons in British Parliament. It is the direction given by Swami Vivekananda that can make India great once again, by taking India back to its roots. By installing the dimensions of Renunciation and Service, the twin ideals of India. This can happen only by changing our education system. Yoga as a tool for the total transformation of student's right from primary level is the only way which is being done by NCERT by making Yoga compulsory from classes 6 to 12. Two books have been brought out and were launched in

Talkatora Stadium on June 22nd by HRD Minister. The same is made effective from this academic year. But where are the teachers for the same to introduce right traditional holistic Yoga? Two efforts have been initiated - one: introduction of Yoga in Teacher Education by National Council of Teachers Education (NCTE) which trains nearly 14 lakh teachers every year. Two books have been published by NCTE under the guidance of Yoga Experts Committee and were released by HRD Minister on June 22nd. This will educate all teachers trained by NCTE at pre-primary, primary, secondary, higher secondary, BEd, MEd, BPed and MPed levels into the regions of Yoga. The glimpses of the NCTE programs organized at Prashanti Kutiram is included in this issue of Yoga Sudha.

Probably there are lakhs of Yoga Teachers, teaching yoga in their own way all over the country. Ministry of AYUSH entrusted the work to develop competency model for approving these Yoga Teachers. Irrespective of their educational qualifications and age, anyone can apply to become Yoga teachers under this scheme. A syllabus is prepared to test both the Knowledge and skills (Theory and Practices) of Yoga, including teaching modalities. On passing the exam, certificates will be issued by QCI and AYUSH Ministry. A detailed article by Sri Anil Jauhri, the CEO of NABCB of Quality Council of India delineates the key features about the competency model.

■ *Dr H R Nagendra*



Indian Yoga Association (IYA) - MEMBERSHIP CAMPAIGN



Indian Yoga Association is a self-regulatory body of leading Yoga Institutions in India. IYA is having its Registered Office at New Delhi.

To bring up all the Yoga Masters and Teachers under single umbrella has started Membership Campaign.

For the Membership Form and other details please log on to www.yogaiya.in

Contact +91 98108 00689 | iyayog@gmail.com



ब्रह्मसूत्रम् (Brahmasūtram)

■ Prof. Ramachandra G. Bhat
Vice Chancellor
S-VYASA Yoga University, Bengaluru



प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् (ब्रह्मसूत्रम्-१-४-२३)

Prakṛtiśca pratijñādṛṣṭāntānuparodhāt (Brahmasūtram-1-4-23)

Meaning: (Brahman is) the material cause also on account of (this view) not being in conflict with the proposition and the illustrations (quoted in the Sruti).

Present Adhikarana, penultimate of forth section of first chapter, mainly deals with cause and effect theory. Brahman is the main Subject here and there are different types of cause and effect theories presented by many schools of thoughts such as Sankhya, Nyaya, Bauddha etc. In this context, there are two important technical terms used widely - Upadana Karana and Nimitta Karana. This Adhikarana will be clear if one understands these two terms. Prakriti stands for that root cause which permeates even in the form of its products, for example threads. Threads are the root cause for all cloths, but thread continues in the form of cloth also. Cloth is nothing but systematically arranged threads. Therefore, cloth doesn't have an independent existence than threads, just bundle of threads. Another popular example is clay and pot. Clay is the cause and pot is the product. Pot is nothing but restructure of mud. So, there is no difference between existence of clay and existence of pot. There is no pot separate from clay. Just it is Parinama (effect). A refined structure of the clay would be called pot. In these two examples, cause of cloth is threads and of pot is clay. This theory is Parinama Vada (theory of existence of effect not different from cause but restructure).

But there is one another type of cause - Nimitta Karana. One who formulates the effect from cause is Chetana (lively being), here in this context, pot maker. Pot maker is called Adhishthana Karana which is the technical word here, the one who plans and executes that type of living cause is called Nimitta Karana. For Nayyaayikas (Indian

logical system) and other philosophical thoughts, Paramatman is Nimittakaarana who is not a part of the creation but for a creator of the world. According to Vedantins, Paramatma, having created this world, Paramatma continues to be part of it, Taittiriya Upanishat explains as following;

तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरिक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं
च । सत्यं चानृतं च सत्यमभवत् ॥

तैत्तिरीय उपनिषत् - ब्रह्मानन्दवल्ली - ३ ।

tatsṛṣṭvā tadevānuprāviśat | tadanupraviśya | sacca
tyaccābhavat | niriktaiṁ cāniruktaiṁ ca | nilayanaiṁ
cānilayanaiṁ ca | vijñānaiṁ cāvijñānaiṁ ca | satyaiṁ
cānṛtaiṁ ca satyamabhavat | |

taittirīya upaniṣat - brahmānandavallī - 3 |

“Having brought forth, he entered it; having entered it, he became what is manifest and what is not manifest, defined and undefined, the abode and non-abode, knowledge and ignorance, truth and falsehood, and all this whatsoever is existing”.

Sixth chapter of chandogya also supports the same idea,

अनेन जीवेन आत्मनानुप्रविश्य नामरूपे व्याकरोत् ॥

छान्दोग्य उपनिषत् - ६ ॥

anena jīvena ātmanānupraviśya nāmarūpe
vyākaroṭ | |

chāndogya upaniṣat - 6 | |

“Atma entered this world through Jiva and



expanded with Nama (name) and Rupa (form)".

All these statements are the guidelines for Indian, Vedic and upanishadic cosmology. According to that only, here Maharshi Vyasa takes this particular aphorism. It is not only he creates this world even permeates in this wonderful world which is why we see Paramatman everywhere, in every article and particle (अणु रेणु तृण काष्ठ). That is what already told in "Janmaadyasya Yatah" in the second Adhikarana of Brahma Sutra. But is the special thing in this Adhikarana is, not only he creates using his *Ichha Shakti (desire)*, *Jnana Shakti (knowledge)* and *Kriya Shakti (action)* but also permeates. Thus Brahman plays the role of both root cause (Upadana Karana) and creator (Nimitta Karana). It is not only like pot maker but even it is like clay, not only like clay but also pot maker. Pot maker is Nimitta Karana. Clay is Upadana Karana. Both (clay and pot) continue to be in this world, thus this Adhikarana deals with cause and effect theory concept. It is called "Abhinna Nimitta Upadana".

In all other well-known cause and effect theories, creator is different person X or Y and clay. It has its own very unique unparalleled role to play while pot maker constructs that pot. So in this particular context, Kulala (pot maker) and Suvarnakara (goldsmith) are Nimitta Karana. For

golden ornaments, gold is the root cause. For silver ornament silver is the root cause, and similarly in entire creation. So, Atma goes for meditation before creation, then resolves to multiply into many, then creates, which is why, he is neither Jada (inert), and also he is not only Nimitta. Atma is both, Nimitta Karana and Upadana Karana. To establish the same fact there are few more Adhikaranas dedicated with same objective.

आत्मानम् स्वयमकुरुत

Āatmānam svayamakuruta.

"It creates only out of self".

"It is just like a spider, it ties web from its own chemical substance" – Mundaka Upanishat. Similarly, Atma is Abhinna Nimitta Upadana for this wonderful world. The last and ultimate sutra also concludes the same. Here in this cosmological study, we cannot merely depend upon popular analogies and examples seen in the outside world. We must go for scriptural authorities for Brahma, the Veda that is the main proof for Brahman. Example must be given, must be taken in the context of this analogy. We have to decide Vedic and Upanishadic cosmological theory for better understanding of cosmology.

to be continued...



Sringeri, Aug 20: Vice Chancellor Prof. Ramachandra G Bhat, was invited by His Holiness Sri Sri Jagadguru Bharati Teertha Mahaswamiji of Sringeri as the Chief Guest and Main Speaker for 121st Annual celebration of Sadvidya Sanjeevini Sanskrit Mahapathashala, Sringeri. ■



Bengaluru, Aug 8: Recently, Vice Chancellor, Prof. Ramachandra G Bhat was invited by His Holiness Shri Shri Vishweshwara Teertha Swamiji of Pejavara Math as the Chief Guest and Main Speaker for his 78th Chaturmasya Vrata Sankalpa at Vidyapeeth. ■



Bharat Gaurav Award in House of Commons in British Parliament to Guruji



It was a wonderful event on July 25 at 12.30 pm in the House of Commons in the British Parliament building, London when Bharat Gaurav Awards were given to Dr. Nagendra along with other 25 eminent men who have contributed immensely for the country. Some of those persons included the following. Muni Pulaksagar, Dadi Ma of Brahma Kumaris, Major Dhyanchand (posthumously), Nobel Laureate Kailas Satyarthi, Dr. Pranav Pandya, Mr. Virendra Sharma - Minister of Parliament,

UK, Ms. Indra K Nooyi, Mr. Shailesh Lodha, Dr. Jagat Narula, Mr. Kautilya Pandit - Google Boy, Mr. Rama Pandey.

The award was conferred in a grand function in the august presence of the top representatives from 19 countries by the following dignitaries on the Dais Rt. Honourable Baroness Verma, Minister of International development UK, London; Rtn. Virendra Sharma ji, Member of Parliament UK, London; Mr. Virendra Pal, Deputy High Commissioner, India to UK; Mr. Robert Davies, President of Sanskriti Yuva Sanstha UK Chapter, London; Pt. Suresh Mishra, International President Sanskriti Yuva Sanstha, Jaipur.

In the grand award ceremony Major Dhyanchand was coveted with Bharat Gaurav Award (posthumously) and recommended for awarding Bharat Ratna for his remarkable achievement in the field of hokey.

SYS Jaipur is organizing this ceremony for the third time. ■



Dr. H R Nagendra Ji and Dr. Manjunath N K with the dignitaries



Minutes of meeting to discuss future cooperation between Indian AYUSH and the UK

The Large Charities Room, St James's Palace

Thursday, 30th July 2015; 11:30 am - 1 pm

1. Welcome and introductions

Those present discussed the current situation regarding traditional and complementary medicine both in India and the United Kingdom. In India, traditional and complementary medicine (AYUSH) had taken very much a back seat with the increasing popularity of Western medicine, especially in treating life threatening infectious diseases. The increasing preponderance of long term disease, which is often a result of lifestyle, is now providing opportunities for India to "return to its roots" and give AYUSH a greater profile. With the Secretary, Joint Secretary and Advisor to the Ministry of AYUSH present, we learnt how AYUSH is developing a greater profile both at national and local state level (especially in Southern India). This has been helped by the

recent establishment of a Minister for AYUSH and support provided by Government for International Yoga Day.

India colleagues described how AYUSH clinical practitioners had five and a half years training, including biomedical training, provided by 500 Colleges throughout India.

In the UK, HRH The Prince of Wales has been a lifelong advocate of integrated medicine combining "the best of both" – complementary and conventional medicine, where appropriate, safe and evidence based. His view is that good medicine should involve mind, body and spirit and that approaches to health should go beyond traditional approaches and embrace health related areas such as education, agriculture and the built environment.





The College of Medicine in the UK has aimed to champion this integrated approach but, in the UK, those advocating an integrated approach have frequently encountered hostility from those practicing conventional Western medicine creating a divide, which is less apparent in India. In the UK, there had previously been civil servants at the Department of Health, who held a brief for complementary medicine within the NHS. Currently, however, there is no one at the Department of Health with responsibility for this area and thus no one in the British health system with which the Ministry of AYUSH in India can interface. Consequently, it is doubly important that this meeting was able to take place at Clarence House with the knowledge of HRH The Prince of Wales and bringing together leaders of AYUSH and complementary medicine in India

with the College of Medicine and leaders of complementary medicine in the UK.

It was clear from discussion that those present, whether from India or the UK, had a common purpose in wanting to report integrated approaches in a sense of “the best of both worlds” as proposed by HRH The Prince of Wales. Quite apart from the benefit to individual patients and communities, those around the table agreed that integrated

Those Present

- Dr Michael Dixon**, LVO, OBE, (Chair of the College of Medicine, Medical Advisor to HRH The Prince of Wales),
- Melissa Hayden-Clarke** - Assistant Private Secretary (Commonwealth) Household of TRH The Prince of Wales & The Duchess of Cornwall,
- Jamie Bowden CMG**, OBE (Deputy Private Secretary to HRH The Prince of Wales and the Duchess of Cornwall),
- Hitan Mehta** (Executive Director of the British Asian Trust),
- Dr Issac Mathai** (Indian Ambassador for the College of Medicine),
- Dr Peter Fisher** (Director of Research, Royal London Hospital for Integrated Medicine),
- Mr Nilanjan Sanyal**, Secretary, Ministry of AYUSH,
- Mr Anurag Srivastava**, Jt Secretary, Ministry of AYUSH
- Dr (Ms) Nemath Radha**, Adviser(H), Ministry of AYUSH
- Dr Raj Kumar Manchanda**, Director General, CCRH
- Mr Ranjan Mathai**, High Commissioner of India to UK
- Dr Shailesh Kumar Singh**, Counsellor (TAD)
- Dr H R Nagendra** - Chancellor, S-VYASA, Yoga University
- Mr. Madhavan Nambiar** - Advisor - SOUKYA Foundation



approaches were particularly relevant to the present time because:

- Health service sustainability and cost effectiveness– Health systems throughout the world, particularly in the West, are becoming financially unsustainable. In many disease areas such as musculoskeletal disease, mental health, non-life threatening and self-limiting disease it was likely that complementary alternatives were likely to be cost effective with a number of studies in India hoping to prove this. Positive results seem to be particularly likely where these enabled self-care and improved personal and community resilience to disease.
- With anti-microbial resistance reaching critical levels, integrated approaches offered a means of reducing such resistance through more appropriate use of antibiotics only when necessary.
- With an increasing amount of pathology in disease being due to lifestyle and with most long term disease being 75% preventable, integrated approaches offer a post-modern solution to disease at a time, when most health systems are still largely and inappropriately still working within the acute medicine paradigm.
- On a wider perspective, integrated approaches are beneficial not only for short term care and health but also for long term issues such as climate change. Whether it be reducing human antibiotic resistance, related to animal antibiotic resistance related to farming methods or using self-care physical approaches such as yoga, sustainably produced Ayurvedic medicines or sustainably offered physical Ayurvedic interventions. All these approaches would contribute to reducing the carbon footprint and thus to improving world health.

Having established numerous common points of agreement, the meeting then moved to look at specific therapies and possible collaboration between India and the UK. A number of action points were agreed:

- **Yoga and Therapeutic Yoga** - Yoga teaching in the UK is poorly standardised and the concept of “therapeutic yoga” not well understood. It was agreed that India and the UK needed to work together to establish the necessary skills, training and standards for therapeutic yoga in the UK. That there should be demonstrations of therapeutic yoga in action both in hospitals (possibly The Royal Integrated Hospital, University College, London) and in primary care (possibly The Culm Valley Integrated Centre for Health in Devon). In India, there is emerging research that therapeutic yoga is particularly useful for asthma, arthritis, back pain, diabetes and obesity and there could be a value in both India and the UK sharing and showcasing knowledge in this respect as well as developing further research to demonstrate the added value of therapeutic yoga in these and other related disease areas.
- **Ayurveda** – India is undergoing a robust process for developing quality control of Ayurvedic medicines, which will require review of the evidence, standardisation of products and recognition that these are safe. The meeting agreed that the important work in India on safety/effectiveness of Ayurvedic health preparations should continue but there would be a strong case for showcasing Ayurvedic approaches that do not involve ingested herbs. Again, these might be showcased in a hospital and primary care (general practice) facility to examine “proof of concept and assess effectiveness/cost effectiveness as seen through the patient’s own eyes.
- **Homeopathy** – Whereas in yoga and Ayurveda, there was largely a one way flow



from India to the UK in terms of knowledge and development, homeopathy is an area where both nations can learn from each other with strong historic traditions. Those present felt that there would be a good case for establishing a postgraduate diploma or other qualification in the UK at the Royal Hospital, which is part of University College Hospital, London. It was agreed that there were numerous possibilities for collaborations in both education and research with India committing increasing resources to the cost effectiveness of homeopathy in frontline primary care. Many of those at this meeting were also meeting at the Royal Integrated Hospital on the following day and it was decided that further detail of such collaboration could be discussed then. Pending issues around Ayurvedic medicines, it was none the less agreed that there should be opportunities to showcase Ayurvedic techniques such as massage/shirdaha as relevant for a number of disorders as well as promoting health.

- **Working with the World Health Organisation** – It was noted that discussion of traditional and complementary medicine at the World Health Organisation was dominated by Traditional Chinese Medicine. This is partly due to current funding methods and leadership arrangements. It was agreed by those present that AYUSH should have a higher profile at the World Health Organisation and that there would be an internal discussion to see how this might be achieved. UK representatives pledged their support in such initiatives.
- **Indian Prime Minister's Visit to the UK**– This is expected to be in the autumn and it was agreed that it would be good if some of the issues raised during this meeting might be on the agenda during his visit either through private meetings or public statements.
- **Possible Future Events** – There was general



agreement round the table that it would be good to plan for an “AYUSH” conference in the UK either late in 2016 or early 2017. The aim of the conference would be to showcase AYUSH and its evidence with presentations on therapeutic yoga, Ayurveda and cost effectiveness evidence from India on homeopathy. There needed to be a long lead in period to develop a programme plan for future relationships and developments so that any conference had a practical plan for roll out and implementation in the UK afterwards.

His Excellency the High Commissioner of India, Mr Ranjan Mathai, thanked all those present for attending and the Chair, Dr Michael Dixon also thanked all those attending for their helpful input and for having travelled far, in many cases, to attend this meeting. Both agreed that this was a historic meeting between those from complementary and traditional complementary medicine in the UK and India and there was a clear will among those participating to continue discussions, develop some of the specific and practical plans agreed and to develop relationships in this area between the two countries. ■



Founder's Day celebration



Inauguration of Founder's Day celebration by Hon'ble Minister for Health and Family Welfare Shri U T Khader

The founder's day celebration of the organization was held on 15th August 2015 in remembrance of those who are instrumental for establishing and growth this institute. Shri U T Khader, Hon'ble Minister for Health and Family Welfare, Government of Karnataka was the Chief Guest for the function.

The Founders day celebrations began by lighting the lamp the Chief Guest and other

dignitaries followed chanting of shanti mantra 'Asathoma...'

Prof. Ramachandra Bhatt, Vice Chacellor , S-VYASA University delivered the welcome address, formally inviting the chief guest to grace the occasion along with the other dignitaries, staff and students present for the function. Vice Chancellor in a nutshell explained the ideologies and objectives of the institution.



Shri U T Khader - Address & Felicitation



Dr. H R Nagendra, The Chancellor of S-VYASA University during his address highlighted the growth of the institute from inception stage to the current day, importance of yoga in building sound mind and good health and also its effects in controlling various Non communicable disease. Dr. Nagendera, also narrated the research activities carried out to provide scientific evidence to establish the effects of Yoga and the growth of Arogyadhama and the university attaining deemed-to-be university status. He also stated that the quantum of research under taken accounts to 70% of research across the world in yoga. He also highlighted the various courses conducted at the S-VYASA University and emphasized that currently 14 students are pursuing Ph.D While concluding the address, he recollected the efforts of the founder, Shri Lakshmi Amma in establishing the institution and saluted for her support for the present status.

The Chief Guest, Shri U.T. Khader, Hon'ble Minister for Health and Family Welfare, Government of Karnataka, addressed the

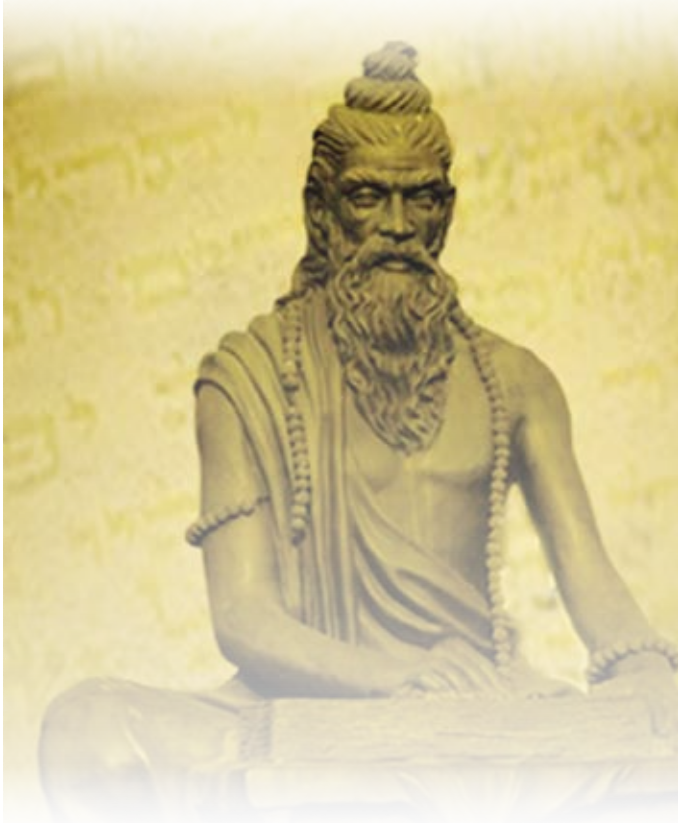
gathering. He expressed his thanks for inviting him on this auspicious occasion. He appreciated the faculties and other staff members of S-VYASA and VYASA, for their tiresome work to attain the current status. He articulated his heartfelt gratitude to the founder, Smt. Lakshmi Amma, for her untiring efforts in building this institution. He also narrated the benefits of yoga and naturopathy not only to himself but the whole world. He also narrated the benefits of Yoga, Ayurveda and Naturopathy for a healthy living. He stated that, Yoga is best medicine for any ailment, which cannot be compensated by any other medicine. He suggested everyone to practice yoga to develop healthy body and sound. The Hon'ble Minister expressed his full support for the activities of S-VYASA and VYASA.

Prizes were distributed for various competitions held during the occasion of Independence Day.

Pro-Chancellor, Prof. K. Subrahmanyam, delivered vote of thanks. Curtains were drawn for the program by singing National Anthem, followed by Shanthi Mantra. ■



During the visit to Anvesana Research Laboratories



15

ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

ಇಚ್ಛಾಶೂನ್ಯತೆ ವೃತ್ತಿ ನಿರೋಧೋಪಾಯ



■ ಶ್ರೀ ರಾಜೇಶ ಎಚ್.ಕೆ.
ಸಂಯೋಜಕರು ಹಾಗೂ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು
ಯೋಗ - ಅಧ್ಯಾತ್ಮ ವಿಭಾಗ
ಎಸ್-ವ್ಯಾಸ ಯೋಗ ವಿಶ್ವವಿದ್ಯಾಲಯ

ವಿತರ್ಕವಿಚಾರಾನಂದಾಸ್ತಿ ತಾರೂಪಾನುಗಮಾತ್ ಸಂಪ್ರಜ್ಞಾತಃ

|| ಪ.ಯೋ.ಸು - 1.17 ||

ವಿತರ್ಕ, ವಿಚಾರ, ಆನಂದ, ಅಸ್ಥಿತಾ ಈ ನಾಲ್ಕು ವಿವಿಧ ಸ್ತರಗಳು ಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯ ಸ್ವರೂಪವಾಗಿವೆ.

ಮುಂದುವರೆದ ಭಾಗ...

ಕಳೆದ ಸಂಚಿಕೆಯಲ್ಲಿ ಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯ ಸ್ವರೂಪ ಮತ್ತು ಅದರ ಉಪಲಬ್ಧಿಯಲ್ಲಿ ಚಿತ್ತ ಶುದ್ಧತೆಯ ಬಗ್ಗೆ ವಿಷದವಾಗಿ ಚರ್ಚಿಸಿದೆ. ಈ ಸೂತ್ರದ ಮುಂದುವರೆದ ಭಾಗವನ್ನು ವಿಮರ್ಶಿಸೋಣ.

ಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯು ಸ್ವರೂಪವು ಸಾತ್ವಿಕ ವೃತ್ತಿಗಳು ಧೈಯವಸ್ತುವಿನೆಡೆಗೆ ಏಕಾಗ್ರವಾದಾಗ ನಾಲ್ಕು ವಿವಿಧ ಭೂಮಿಕೆಗಳು ರೀತಿ ಎಂದು ಮಹರ್ಷಿಗಳು ವ್ಯಾಖ್ಯಾನಿಸುತ್ತಾರೆ. ವಿತರ್ಕ, ವಿಚಾರ, ಆನಂದ ಮತ್ತು ಅಸ್ಥಿತಾ ಎಂಬ ವಿವಿಧ ಭೂಮಿಕೆಗಳಲ್ಲಿ ಸ್ಥೂಲದಿಂದ ಸೂಕ್ಷ್ಮ, ಸೂಕ್ಷ್ಮದಿಂದ ಅಂತಃಕರಣ ಆಲಂಬನ ಹಾಗೂ ಅಂತಿಮವಾಗಿ ದೇಹೇಂದ್ರಿಯಾತೀತವಾದ ಸ್ಥಿತಿಯಲ್ಲಿ “ನಾನು” ಮಾತ್ರ ಇದ್ದೇನೆ ಎಂಬ ಅನುಭವದಲ್ಲಿ ಅನುಭಾವಿಯು ಪ್ರತಿಷ್ಠಿತನಾಗುತ್ತಾನೆ.

ವಿತರ್ಕ: ತರ್ಕ, ಕುತರ್ಕ ಈ ಶಬ್ದಗಳಿಗಿಂತ ವಿತರ್ಕವು ತುಂಬಾ ವಿಭಿನ್ನವಾದುದು. ಯಾವುದೇ ನಿಶ್ಚಿತವಾದ ಧೈಯವನ್ನು

ಹೊಂದದೆ, ಕೇವಲ ತರ್ಕಕ್ಕಾಗಿ ತರ್ಕವಾದರೆ ಅದು ಯಾವುದೇ ನಿಶ್ಚಿತ ಗುರಿಯನ್ನು ತಲುಪುವುದಿಲ್ಲ. ಎಲ್ಲ ದಿಕ್ಕುಗಳಲ್ಲಿ ವಿಷಯವು ಚಲಿಸಿ ಕೊನೆಗೂ ತರ್ಕದಲ್ಲೇ ಅವಸಾನವಾಗುತ್ತದೆ ಹಾಗೂ ಇದು ಚಕ್ರದ ರೀತಿಯಲ್ಲಿ ಸುತ್ತುತ್ತಿರುತ್ತದೆ. ಹೀಗಾಗಿ ಕೇವಲ ತರ್ಕದಿಂದ ನಮ್ಮಲ್ಲಿರುವ ಶಕ್ತಿಯು ವ್ಯರ್ಥವಾಗಿ ಬಳಸಲ್ಪಡುತ್ತದೆ.

ಇದೇ ತರ್ಕ ಋಣಾತ್ಮಕವಾಗಿದ್ದಲ್ಲಿ ಅಥವಾ ನಿಷೇಧಾತ್ಮಕವಾಗಿದ್ದಲ್ಲಿ ಕುತರ್ಕವಾಗಿರುತ್ತದೆ. ಎಲ್ಲ ವಸ್ತುಗಳಲ್ಲಿ, ಎಲ್ಲ ಪರಿಸ್ಥಿತಿಗಳಲ್ಲಿ, ಎಲ್ಲ ವ್ಯಕ್ತಿಗಳಲ್ಲಿ ದೋಷವನ್ನು ಗುರುತಿಸುವುದು ಕುತರ್ಕ. ಆದರೆ ಮಹರ್ಷಿಗಳು ವಿತರ್ಕವನ್ನು ನಿರ್ವಚಿಸಿದ್ದಾರೆ. ಅಂದರೆ ವಿಶಿಷ್ಟ ತರ್ಕ. (“ವಿಶೇಷೇಣತರ್ಕಮವಧಾರಯೇತ್” ಎಂಬುದು ವಿತರ್ಕದ ವ್ಯುತ್ಪತ್ತಿ.) ಉದಾ: ನಾವೊಂದು ಗುಲಾಬಿ ಗಿಡ ನೋಡಿದ್ದಲ್ಲಿ ಕೇವಲ ಗಿಡದ ಬಗ್ಗೆ ಚರ್ಚಿಸುವುದು ತರ್ಕ; ಮುಳ್ಳುಗಳ ಬಗ್ಗೆ ದೃಷ್ಟಿಯಿದ್ದರೆ ಕುತರ್ಕ; ಹಾಗಲ್ಲದೇ ಕೇವಲ ಹೂವುಗಳ ಬಗ್ಗೆ ವಿಶಿಷ್ಟ ದೃಷ್ಟಿಯಿರುವವನಿಗೆ ಆನಂದೋಪಲಬ್ಧಿಯಾಗುತ್ತದೆ. ಕೇವಲ ಸ್ವೀಕೃತಿ ಮಾತ್ರ, ನಕಾರಾತ್ಮಕತೆ ಅಥವಾ ತಿರಸ್ಕಾರದಯಾವ ಲೇಶವೂ ಉಳಿಯುವುದಿಲ್ಲ. ಶಬ್ದಾರ್ಥಜ್ಞಾನಗಳ ಅನುಸಂಧಾನವು ವಿಧಾಯಕವಾದ ವಿತರ್ಕವನ್ನು ನಿರ್ಮಿಸುತ್ತದೆ. ತನ್ಮೂಲಕ ಧೈಯ ವಸ್ತುವಿನ ಸಾಕ್ಷಾತ್ಕಾರವಾಗುತ್ತದೆ. ಉದಾ: ಚತುರ್ಭುಜನಾದ ವಿಷ್ಣು, ಪರಮೇಶ್ವರನು ಧ್ಯಾನನಿರತರಿಗೆ ಚತುರ್ಭುಜನಾಗಿ ವ್ಯಕ್ತವಾಗುತ್ತಾನೆ. ಸ್ತೂಲತರ್ಕದಿಂದ ಸೂಕ್ಷ್ಮ ದೈವೆಗೆ ಅಂತರ್ನಿಹಿತವಾಗುವುದು.

ವಿಚಾರ: ಮನುಷ್ಯನ ಮನಸ್ಸು ಎಲ್ಲಾ ವಿಚಾರಗಳ ಕೇಂದ್ರ. ಆದರೆ ಮನಸ್ಸಿನ ಸ್ವಭಾವ ಚಂಚಲವಾಗಿರುವ ಕಾರಣ ವಿಚಾರಗಳು ಸಹ ವಿಕೇಂದ್ರಿತವಾಗಿರುತ್ತವೆ. ಪ್ರತಿಕ್ಷಣದಲ್ಲೂ ವಿಚಾರಗಳು ಮನಃಪಟಲದಲ್ಲಿ ಬಿಂಬಿತವಾಗಿರುತ್ತವೆ. ಆದರೆ



ವಿಚಾರಗಳು ಪರಸ್ಪರ ಪೂರಕವಾಗಿರುವುದಿಲ್ಲ. ವಿಚಾರಗಳ ನಡುವೆ ಯಾವುದೇ ಸಂಬಂಧವಿರುವುದಿಲ್ಲ. ವಿಚಾರಗಳಿದ್ದರೂ ವಿಚಾರವಿಲ್ಲ. ಎಲ್ಲಾ ವಿಚಾರಗಳು ಅಸ್ತವ್ಯಸ್ತವಾಗಿರುತ್ತವೆ. ನಿರಂತರ ವಾದಧಾರಾಪ್ರವಾಹವಿರುವುದಿಲ್ಲ. ಕಾರಣ ಬಾಹ್ಯೇಂದ್ರಿಯಗಳ ನಿರಂತರ ಬಹಿರ್ಮುಖತೆ. ಇದು ಧ್ಯಾನಕ್ಕೆ ವಿರುದ್ಧವಾದ ಪ್ರಕ್ರಿಯೆ. ವಿಧಾಯಕ ಭೂಮಿಕೆಯ ತರ್ಕವಿದ್ದಾಗ ಅಥವಾ ಧ್ಯೇಯವಸ್ತುವಿನಲ್ಲಿ ವಿತರ್ಕವಿದ್ದಾಗ ವಿಚಾರಣೆ ಆರಂಭವಾಗುತ್ತದೆ. (ವಿಶೇಷೇಣ ಚರಣಂ ಸೂಕ್ಷ್ಮ ವಸ್ತುಪರ್ಯಂತ ಮಿತಿ ವಿಚಾರಃ) ನಮ್ಮಲ್ಲಿ ಸ್ಥೂಲ ತಿಳುವಳಿಕೆ, ಅನುಭವ ಎಲ್ಲವೂ ಭಾಸವಾಗುವುದಿಲ್ಲ. ಧ್ಯೇಯವಸ್ತುವನ್ನು ಅವಲಂಬಿಸಿ ವಿಚಾರವು ಧಾರೆಯಾಗಿ ಹರಿದುಬರುತ್ತದೆ. ಪುಷ್ಪಮಾಲಿಕೆಯಲ್ಲಿ ವಿವಿಧ ಪುಷ್ಪಗಳು ವಿಚಾರಗಳು. ಅಂತರ್ನಿಹಿತವಾಗಿರುವ ಸೂತ್ರವು ವಿಚಾರಣೆಯಾಗಿರುತ್ತದೆ. ಹೀಗೆಯೇ ಧ್ಯೇಯವಸ್ತುವಿನ ಸೂಕ್ಷ್ಮವು ಅಥವಾ ಕಾರ್ಯಕಾರಣದ ಪ್ರಜ್ಞೆಯು ಘಟಿಸುತ್ತದೆ. ಧ್ಯೇಯ ವಸ್ತುವಿನ ಸ್ಥೂಲ ಪ್ರಕಟೀಕರಣವು ವಿಚಾರ ಸಮಾಧಿಯಲ್ಲಿ ಸೂಕ್ಷ್ಮರೂಪವನ್ನು ಹೊಂದುತ್ತದೆ. ವಿಚಾರವು ವಿಚಾರಣೆ ಪ್ರಕ್ರಿಯೆಗೆ ಒಳಪಟ್ಟಿರುತ್ತದೆ. ಯಾವುದೇ ಬಾಹ್ಯ ಸಮಸ್ಯೆಗಳಿಗೆ ನಾವು ಈಗಾಗಲೇ ಪೂರ್ವಾನುಭವದಿಂದ ಸಂಗ್ರಹಿಸಿರುವ ಪರಿಹಾರವನ್ನು ಸೂಚಿಸುತ್ತೇವೆ. ಆದರೆ ಅಂತರ್ಮುಖಿಯಾಗಿ ವಿಚಾರಣೆ ಮಡುವವನು ವಿಚಾರ ಮಾಡಿ ಉತ್ತರಿಸುತ್ತಾನೆ.

ಆನಂದ: ಸಮ್ಯಕ್‌ತರ್ಕ, ಸಮ್ಯಕ್ ವಿಚಾರಣೆ ಅವನನ್ನು ಆನಂದದ ಸ್ಥಿತಿಗೆ ತಲುಪಿಸುತ್ತದೆ. ಈ ಘಟನೆ ಕ್ಷಣಮಾತ್ರದಲ್ಲಿ ಘಟಿಸುತ್ತದೆ. ಆದರೆ ಘಟಿತ ಆನಂದ ದೀರ್ಘಕಾಲ ಉಳಿಯುವುದಿಲ್ಲ. ಚಂದ್ರನ ದರ್ಶನವು ಮೋಡಕವಿದಾಗ ಮರೆಯಾಗುತ್ತದೆ. ಹಾಗೆಯೇ ವಿಚಾರಗಳು ಮತ್ತು ವಿಚಾರಣೆ ಸಂಪೂರ್ಣ ನಿರೋಧವಾದಾಗ ಯೋಗದ ಸ್ಥಿತಿಯು ಘಟಿಸುತ್ತದೆ. ಇದುವೇ ನಮ್ಮ ಮೂಲ ಸ್ತೋತ. ಬಾಹ್ಯೇಂದ್ರಿಯಗಳನ್ನು ಮೀರಿ ಬುದ್ಧಿಗೆ ಗ್ರಾಹ್ಯವಾದ ತತ್ವವನ್ನು ತಿಳಿದು ಚಲಿಸದೇ ಅಲ್ಲೇ ಆ ಸ್ಥಿತಿಯಲ್ಲೇ ಅಚಲವಾಗಿರುವವನು ಎಲ್ಲಾ ದುಃಖ ಮತ್ತು ಸುಖ ಸಂಬಂಧಿತ ವಿಷಯಗಳಿಂದ ಕಳಚಿಕೊಂಡಾಗ ಆನಂದವನ್ನು ಅನುಭವಿಸುತ್ತಾನೆ

(ಸುಖಮಾತ್ಯಂತಿಕಮ್‌ಯತ್ತತ್... ಗೀತೆ - 6.21) ಮೂಲ ಪ್ರಕೃತಿಯು ತ್ರಿಗುಣಾತ್ಮಕವಾಗಿದ್ದಾಗ ಸುಖ-ದುಃಖ-ಮೋಹಗಳು ಸಹಜ. ಸುಖವು ಸಂಸಾರರಾಗಕ್ಕೆ ಒಳಗಾಗುವುದರಿಂದ ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರಕ್ಕೆ ಇದುವೇ ಪ್ರತಿಬಂಧವಾಗುತ್ತದೆ. ಹಾಗಾಗಿ ಯೋಗದ ಪ್ರತಿಬೋಧೆ ಆನಂದ ಮತ್ತು ದುಃಖ ನಿವೃತ್ತಿಯ ಸ್ಥಿತಿ.

ಅಸ್ಥಿತಾ: ಇದು ಅಹಂಕಾರ ವಿಹೀನ ಸ್ಥಿತಿ. ಸ್ಥೂಲ ಪ್ರಪಂಚದ ಎಲ್ಲ ಅಸ್ತಿತ್ವದಲ್ಲೂ ಸಮಗ್ರ ಸ್ವೀಕೃತಿ, ನಕಾರತತ್ವಕತೆ ಇಲ್ಲ. ಸಮಗ್ರ ಸೃಷ್ಟಿಯಲ್ಲಿ ದೃಷ್ಟಿದೋಷವಿರುವುದಿಲ್ಲ. ಸತ್ಯವು ಸುಂದರ ಮತ್ತು ಮಂಗಳವಾದದ್ದು. ಎಲ್ಲೂ ಅಮಂಗಳದ ಕುರೂಪತೆ ಇಲ್ಲ. ಇದು ಚಿತ್ತದ ಅತ್ಯಂತ ಸಾತ್ವಿಕ ಶುದ್ಧತೆ. ಸತ್ಯಶುದ್ಧ ದೇಹಾದಿಗಳಿಂದ ಆತೀತವಾದ “ನಾನು” ಮಾತ್ರ ಅಸ್ತಿತ್ವದಲ್ಲಿರುತ್ತದೆ. ಅಹಂಕಾರ ಮತ್ತು ಅಸ್ಥಿತಾ ಇವೆರಡೂ ಒಂದೇ ಅಲ್ಲ. ಅಂತಃಕರಣ ಪೂರ್ವಕ ಜ್ಞಾನದಿಂದ ಅರಿಯುವಾಗ ನಾನು ಅರಿಯುತ್ತಿದ್ದೇನೆ ಎಂಬ ಅಹಂ ಭಾವವು ಅಹಂಕಾರವಾಗುತ್ತದೆ. ಆದರೆ ಅಸ್ಥಿತೆಯಲ್ಲಿ “ನಾನು” ಇದ್ದೇನೆ ಎಂಬ ಭಾವ ಮಾತ್ರ ಅಸ್ತಿತ್ವದಲ್ಲಿರುತ್ತದೆ. ಅರಿಯಬೇಕಾದ ಯಾವ ವಸ್ತುವೂ ಉಳಿದಿರುವುದಿಲ್ಲ.

ಮೇಲಿನ ನಾಲ್ಕು ಸ್ವರೂಪಗಳು ಸಬೀಜ ಸಮಾಧಿಯ ವಿವಿಧ ಭೂಮಿಕೆಗಳು. ಅಂದರೆ ಬೀಜ ಸಹಿತ... ನಾವೊಂದು ವ್ಯಕ್ತವನ್ನು ಗಮನಿಸಿದಾಗ ತನ್ನ ಆಯುಷ್ಯ ಮುಗಿದ ನಂತರ ವ್ಯಕ್ತವು ನಾಶವಾಗಬಹುದು. ಆದರೆ ಅದರಿಂದ ಕೆಳ ಉದುರಿದ ಬೀಜಗಳು ಮತ್ತೆ ವ್ಯಕ್ತಗಳಾಗಿ ತಲೆಯೆತ್ತಿ ನಿಲ್ಲುತ್ತವೆ. ಹಾಗಾಗಿ ಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯು ಬಾಹ್ಯಾಲಂಬನೆಯಿಂದ ಹೊರತಲ್ಲ. ಚಿತ್ತದ ಸಂಸ್ಕಾರಗಳು ಇನ್ನೂ ಸೂಕ್ಷ್ಮ ಸ್ತರದಲ್ಲಿ ಆತ್ಯಂತಿಕ ಆಳದಲ್ಲಿ ಬೇರೂರಿರುತ್ತವೆ. ಈ ಸ್ತರವನ್ನೂ ಮೀರಿ ಆನಂದದ ನೆಲೆಯಲ್ಲಿ ಹಾಗೂ ಸ್ವರೂಪದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗುವುದೇ ನಿರ್ಬೀಜ ಸಮಾಧಿಯ ಸ್ವರೂಪ. ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಇದನ್ನು ಅವಲೋಕಿಸೋಣ.

(ಸತೇಷ)

Guru Purnima celebrations in Prashanti Kutiram



July 31: Guru Purnima was celebrated in Prashanti. Ishta Devata Mantropadesha was given by S-VYASA Vice Chancellor Prof. Ramachandra G Bhat and Arogyadhama Chief

Medical Officer Dr. R Nagarathna. S-VYASA Chancellor Dr. H R Nagendra, Pro-Chancellor Dr. K Subrahmanyam, Senior Faculty Prof. NVC Swamy and Dr. R Nagarathna delivered a discourse on Guru and importance of Guru in our lives. And finally gave blessings. ■





Consciousness - Science and Vedanta

Part I

Introduction

We experience consciousness everyday, yet if some one asks us to explain consciousness we get tangled up in knots. There is something like it is to smell a rose, to admire a lotus, to taste a chocolate, to fall in love, to feel happy and sad but its not something we can point to or hold in our hands. It is not something we can compute or measure.

Scientists and philosophers have come up with multiple theories and each is bogged down in debate. We are nowhere close to grasping consciousness though it is present immediately in our experience.

The multiplicity of views can be broadly clubbed under physicalism, functionalism, dualism and panpsychism.

Physicalism holds that matter is all there is and the mental state is nothing but a certain configuration of material atoms. The problem with this view is that conceivably computers and robots at a certain level of complexity could be conscious, a possibility not on the horizon.

Functionalism holds that the brain can physically realize mental states. What it cannot explain is why consciousness is required. The brain can very well perform all functions unconsciously.



■ *Sri Atul Sinha*
PhD Scholar, S-VYASA



Since physicalism falls short of explaining consciousness satisfactorily there is a movement towards dualism. Dualists hold that physical and non-physical substances are different.

Panpsychism holds that all aspects of reality have some psychological property. It suggests that the universe has consciousness at its base. However it is hard to imagine that inanimate objects have consciousness. They also have trouble explaining boundaries, that is, my consciousness verses yours.

Away from all this is the holistic view of ancient Indian traditions- Samkhya, Yoga and Vedanta. These explain consciousness as the starting point and differentiate between pure consciousness and a conscious event.

In Part I of this article I will cover three major scientific theories of consciousness.

- 1 Higher Order Theory
- 2 Global workspace theory
- 3 Biological theory

In Part II, I will cover the Quantum theory of consciousness.

Finally in Part III, I will cover the Vedanta view of consciousness.

Higher Order Theory

This theory is attributed to David Rosenthal (1986). He argues that there are two levels of mental state. A



higher order state takes a lower order state like a thought or sensation as its object. By virtue of the higher order state the lower order state becomes conscious. Suppose I have pain in the knee. When a higher order mental state focuses on the pain I become aware of it. During the day the pain may not be the object of focus at all points of time. The theory holds that when the pain is not in focus I am not aware of it although the sensation remains intact. The theory differentiates consciousness of thought and that of perception.

Higher Order Thought (HOT) theory states that a mental state is conscious when there is a higher order thought about it. In our example the mental state of pain becomes conscious when there is a higher order thought about it. It is immediate and not inferential. I do not think that I bumped my knee and therefore I must be in pain. Consciousness is a relational property of the mental state of pain in our example. It is not intrinsic to it. We are not normally aware of the higher order thought. To do so we need an even higher order thought to be aware of the higher order thought. This happens only during introspection. Finally there is self-reference within its content. I am aware of my own pain, not someone else's.

There is another theory called Higher Order Perception Theory (HOP). It is based upon John Locke's (the 17th century philosopher) Inner Sense theory. He distinguished between two ways of gaining knowledge-perception and reflection. Perception yields knowledge of sensory qualities like color, temperature, hardness etc. Reflection is the perception of the operations of one's own mind. This he called inner sense. He defined consciousness as the perception of what passes in a man's own mind. Theorists David Armstrong (1968) and William Lycan (1987) built upon Locke's idea.

They posit that our mental states become conscious when our inner scanners produce a higher order representation of them. Both HOT and HOP agree that there is a higher order representation. One says that the representation

is conceptual and the other says it is perceptual. However since conceptual discrimination is limited compared to perceptual discrimination it would appear that HOP accounts for the richness of the conscious state better.

While both theories explain the distinction between conscious state and unconscious state, what is consciousness itself or state consciousness remains a mystery.

Global Workspace Theory

This theory was first proposed by the neurobiologist Bernard Baars (1988) and further developed by Stanislas Dehaene, Jean-Pierre Changeux and colleagues (2006). The theory falls into the bucket of functionalism where consciousness is a result of computational activity in the brain.

According to this theory, at any point in time there are 1-4 conscious items in the human brain compared to hundreds of unconscious automatisms. With so little conscious activity how do we undertake complex tasks? This is explained by compensatory advantage of consciousness. Due to consciousness a number of different functions can interact. The Observing Self interacts with Sensory Stimuli. Implicit goals determine voluntary outputs and sensory inputs result in learning that gets stored in memory.

The cortical-thalamic system is the anatomical basis of conscious content. Neurologists interpret EEG readings to conclude that the waking and dream states are conscious while the deep sleep state is unconscious.

The brain is a society of bio-computers, which have waves as observed in EEG. Consciousness is defined by Baars as the momentary broadcast of wave medium in the cortical thalamic core. The cortical thalamic system has a network of hubs and highways that facilitate this broadcast.

In essence this is a computational view of consciousness. The architecture of the model can



as easily apply to a machine as to protoplasm. It says that at a certain threshold of complexity consciousness results. The second aspect is this again explains consciousness of something rather than consciousness per se.

The Biological Theory

Unlike the Global workspace theory, the biological theory holds that consciousness is some sort of biological state of mind. The theory derives from the ancient Greek philosopher Democritus (460 BC). Place, Smart and Feigl developed the modern version in the 1950s.

The visual area of the brain MT+ interacts with motion in the outside world. Some interactions are weak and do not facilitate any judgment about the related stimuli. This is called nonrepresentational activation. Others are strong enough to be harnessed in the subject's choice. This is called representational activation. What makes such representational content conscious? Neurologists suggest that active connections between the cortical activations and top of the brain stem constitute a thalamic switch which gives rise to consciousness.

All the three theories discussed above focus on what consciousness does and not what consciousness is. This leads us to a discussion on the hard problem or explanatory gap in consciousness theories.

The Hard Problem

The Australian philosopher David Chalmers (1996) coined the term Hard Problem while referring to science's inability to explain what philosophers refer to as qualia. Levine (1983) referred to a similar issue as the explanatory gap.

The problems of memory, perception, and behavior are by no means simple to explain but are relatively easy problems compared to the hard problem of explaining qualia. Qualia is

a philosopher's term to indicate the subjective conscious experience- the way it feels to have mental states such as pain, experiencing the color green or smelling a rose. The second problem is that these theories would be valid even if all brain functions were unconscious. The theories would work even if we were all zombies.

The crux of the problem is that the conscious experience is subjective but brain state is objective and we do not understand how a subjective state can emerge from an objective state.


There are two kinds of responses to this problem. One set denies that the problem exists at all while the other and more accepted response is that science does not have a solution.

Summary

All the scientific theories discussed focus on what consciousness does and not on what it is. It does not distinguish between a conscious event and consciousness per se. Of the theories discussed here, HOT is cognitive, Global workspace computational and Biological theory electrochemical. Two key questions remain unanswered by all three theories. First is why do we need to be conscious at all. All our functions can well be performed unconsciously. Second the subjective experience of the color green, feeling of happiness and sadness etc. is not explained. A significant number of scientists believe that science has no solution to this problem.

In Part II of this series we will explore the quantum theory of consciousness, which makes some progress in this regard.

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Efficacy of Integral Yoga Module on Prakruti of the Children

Background:

Ayurveda inventories for Prakruti (constitution) and personality have been developed and validated for adults. Children however require different categories of quarter and questions of the children. Yoga has proven effect on personality and psychological disturbances in children. But no studies are available on effect of Yoga on Tridoñas and Triguëas in children, which may point to restoration of positive health.

Objective: The objective of the study was to develop and standardize an inventory to assess the Prakruti and to understand the effect of Integral Yoga Module on the Tridoñas and Triguëas in children.

Method:

The parent rating scales Ayurveda Child Personality inventory, Ayurveda Guëa inventory for children and Self-rating scales Caraka Child Personality Inventory, Suçruta Child

■ *Dr. Suchitra
Suresh Rao Patil*
Abstract of PhD Thesis



Personality Inventory were developed on the basis of translation of Sanskrit verses describing Vätaja (A), Pittaja (B), Kapha (C), Sattva (A), Rajas (B) and Tamas Prakruti (C) characteristics and by taking the opinions of Ayurveda experts and psychologists. The scale was tested out in Maxwell public school and New Generation National Public School, Bangalore. The scale was administered on children of the age group 6-12 and 8-12 years. There were two studies involved. One was design and other was pre-post design with control. For randomized-control study 100 children from New Generation National public school, were randomly assigned to Yoga and control group. And for Personality camp study, 320 children (160 children in each group), aged 8-12 yrs, selected from a residential camp at Prashanti Kutiram Jigani (experimental group) and Jayagopal Garodia Rasrtothana school. Experimental group children practiced Integral Yoga module including Äsanas, Präëäyåma, N ä d ä n u s a n d h ä n a , chanting, and games. Control group children observed were not given any intervention. Caraka Child personality inventory and Suçruta Child Personality Inventory were administered before and after one month (RCT study), 10 days (PDC





study). Mann-Whitney U test and Wilcoxon Signed Ranks Test were applied.

Results: The parent rating scales Ayurveda Child Personality inventory, Ayurveda Guëa inventory for children and Self-rating scales Caraka Child Personality Inventory, Suçruta Child Personality Inventory were associated with good internal consistency. Factor validity coefficient scores on each scale was above 0.3. Subscales of Self-rating scales correlated highly positively (above 0.9) with subscales of a parent rating scales. In the study on understanding the effect of Yoga on Prakruti- Vāta decreased significantly, while Pitta and Kapha increased significantly as compared to the control group. Similarly, Sattva increased significantly and Rajas and Tamas decreased significantly.

Conclusions: The Prakruti (Tridoñas and Triguëas) of the children can be measured reliably

by Ayurveda Child Personality inventory, Ayurveda Guëa inventory for children and Caraka Child Personality Inventory, Suçruta Child Personality Inventory. Correlation with parent rating scale suggested criterion-related validity. Integral Yoga module has the significant effect on the Tridoñas (Vāta, Pitta and Kapha) and Triguëas (Sattva, Rajas and Tamas) in Children.

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Recently, Dr. Subhash Sharma, Former Dean, Division of Yoga & Management Studies at S-VYASA, was honoured with the title 'Academic Rishi' by PES University, Bengaluru.

Recently, the Statue of Dr. APJ Abdul Kalam was unveiled at Kalam's Cottage, Research Centre Imarat, Hyderabad. All the Scientists, Officers and Staff Members of Missile Complex were present.





VAGUS NERVE STIMULATION THROUGH PRANAYAMA

INTRODUCTION

Vagus nerve is an important nerve of the parasympathetic branch of the autonomic nervous system. It originates from the brainstem and extends to tongue, vocal chords, heart, lungs and gastrointestinal tract. When we stimulate the vagus nerve, it reduces stress through release of hormones such as acetylcholine, prolactin, vasopressin and oxytocin. This results in wide ranging benefits such as reduced heart rate, reduction in atrial fibrillation, improved memory, increased immune function, sleep etc. It may also help in reduced inflammation, allergic response and tension headaches. Let us look at some of these aspects in more detail. Vagus nerve starts as the 10th cranial nerve and encompasses most of the organs of the body as shown in Fig 1.

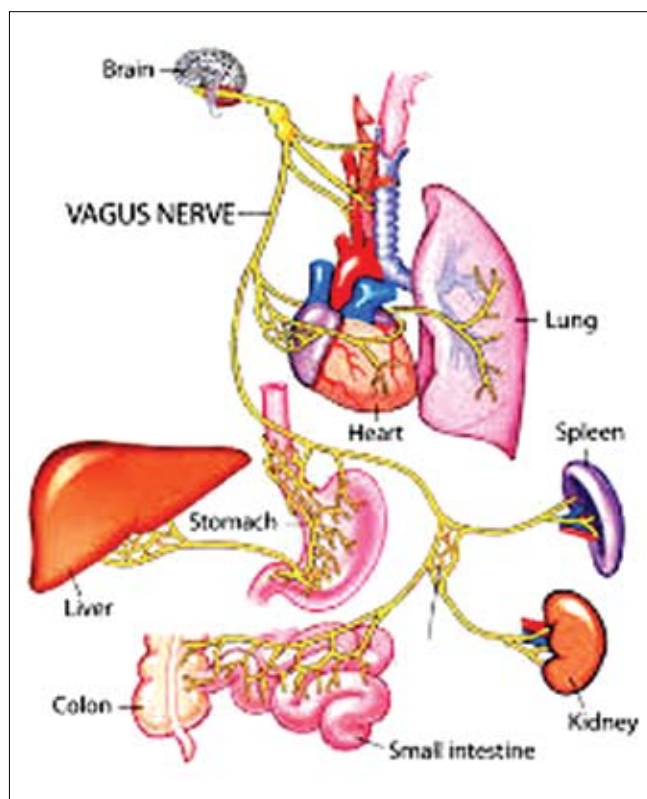


FIG 1: Vagus Nerve Stimulating Many Organs

■ Prof. T M Srinivasan
Professor, Division of Yoga and
Physical Sciences, S-VYASA



POLYVAGAL THEORY

A new and exciting finding is the polyvagal theory as propounded by Dr. Stephen Porges in Chicago, USA [1, 2]. It is found that vagus has two branches which are functionally distinct; these two branches serve different functions in our evolutionary history. The two branches are known as the dorsal and the ventral complexes. The dorsal branch arises from the dorsal motor nucleus and is considered to be the 'primitive' or evolutionarily older branch. This is also called the vegetative vagus because it is associated with survival instinct in many lower animals. Under life threatening circumstances, the animals go into a 'freeze' mode, wherein they act dead thus hoping to avert the danger. This dorsal vagal complex controls sub-diaphragmatic visceral organs such as the digestive tract.

The second and more recent evolutionary branch of vagus is involved in emotional and social behavior. These two branches act in a hierarchical fashion; when the higher function fails, the more primitive one takes over. Imagine every time a stranger asks you a question, you try to act dead; that would be very awkward for all! Thus, normally the more advanced socially oriented system works; only when it fails for some reason, the lower 'reflex' action comes about. It should be noted that the vagal system works in opposition to the sympathetic nervous system involved in mobilization of resources in flight-fight response.

According to the polyvagal theory, there are three



stages in neural regulation, each associated with a change in behavior. The first – and the most primitive – stage is the above mentioned freeze behavior. The second is its association with the ‘flight or fight’ response which increases the metabolic output with increase in heart rate and related sympathetic response. The third stage of neural regulation is achieved through vagus that regulates cardiac activity for withdrawal of exchanges with the environment. Since the vagus is anatomically associated with and neurologically connected to the cranial nerves, it also regulates social interactions through facial expressions and vocalization. The author says: “From this phylogenetic orientation, the polyvagal theory proposes a biological basis for social behavior and an intervention strategy to enhance positive social behavior” [2].

The ventral vagal complex (VVC) is a more evolved system providing for complex behavior in social interactions. It is also associated with the sympathetic ‘flight-fight’ response that we all go through from time to time. Thus, this branch of vagus could inhibit limbic activity as demanded by our assessment of a situation. It controls organs above the diaphragm such as the heart, larynx, bronchi and esophagus. When the vagal influence is removed completely, the ‘flight-fight’ response is initiated very rapidly even without the involvement of sympathetic activity. However, this speed comes with high metabolic activity.

The continuous activity of the vagus nerve is called *vagal tone*. Since vagus is the primary nerve of the parasympathetic nervous system (PNS), vagal tone often refers to the level of activity of the PNS also.

In a normal healthy individual, PNS functions optimally to maintain normal ranges of blood pressure, heart rate, digestion etc. Further, this is required for repair and regeneration that goes on all the time in the body. When the vagal tone (i.e., PNS activity) is reduced, then disorders related to many systems in the body could

be experienced, such as cardiac, respiratory, digestive problems as well as depression, mood disorders etc. However in adults, when vagal tone returns to normal, the systems will also come back to normal functioning.

It is said by an author, “This seemed to overturn the simplistic idea ‘parasympathetic good, sympathetic bad’. But actually the manifestations listed above stem from a ‘dorsal vagal’ reaction. Now as Porges shows, ventral vagal good, sympathetic worse, dorsal vagal worst”. This captures the quintessence of the polyvagal theory which encompasses both physiology and psychology in a seamless, integrating way.

Vagal tone can be measured only indirectly; for example, we know increased vagal tone decreases heart rate. It also makes the heart sensitive to respiratory sinus arrhythmia (RSA). RSA is a phenomenon whereby during inhalation phase, the heart rate increases and during expiration, it slows down [3]. Thus there is slight variability in heart rate while normal breathing and this heart rate variability (HRV) is a measure of vagal tone. Presently, HRV has become an important indicator of stress related psychophysiological changes in individuals. For example, loss of heart rate variability portends poor prognosis in critically ill patients. Many HRV studies during Yoga practice are available from SVYASA University.

ATRIAL FIBRILLATION

This is a common psychosomatic condition affecting about 1 – 2 percent of population in advanced countries. A disruption – physical and / or emotional – in a person could produce uneven conduction in the cardiac muscles, resulting in atrial quiver (decreased pumping) followed by irregular beats of the ventricles. See Fig 2 for a representation. This abnormality is termed Atrial Fibrillation (AFib), while not usually fatal, could lead to cardiac problems and



pulmonary clot followed by stroke secondary to blood stasis and clot formation. It is found that stimulating Vagus Nerve (VN) and thus activating parasympathetic nervous system could reduce AFib [4a]. There are many ways for stimulating VN. These are usually carried in a clinic. They include: immersing only the face in ice-cold water (also known as diving reflex) [4b], coughing and deep, abdominal breathing. These simple practices activate the vagus nerve, resulting in slowed conduction of electrical impulses through the heart. Of course, if AFib is recurrent, one should consult a cardiologist; these procedures are only for immediate action before one consults a doctor.

BREATHING TO REDUCE PAIN AND INFLAMMATION

An easy and simple practice to stimulate vagus nerve is to carry out abdominal breathing. Herein we use the diaphragm - a set of muscles below the rib cage - to initiate and maintain breathing. Deep inhalation and exhalation are carried out while counting to five during each phase. The number of breaths reduces to around 8 per minute in comparison to normal rate of about 14 per minute. This pranayama stimulates the vagus and also provides deep relaxation to the mind-body complex.

This type of breathing seems to stimulate *acetylcholine* throughout the body which in turn, produces a *profound relaxation response*. Acetylcholine is also responsible for learning, memory and related neuro-hormonal responses! This implies that abdominal breathing could

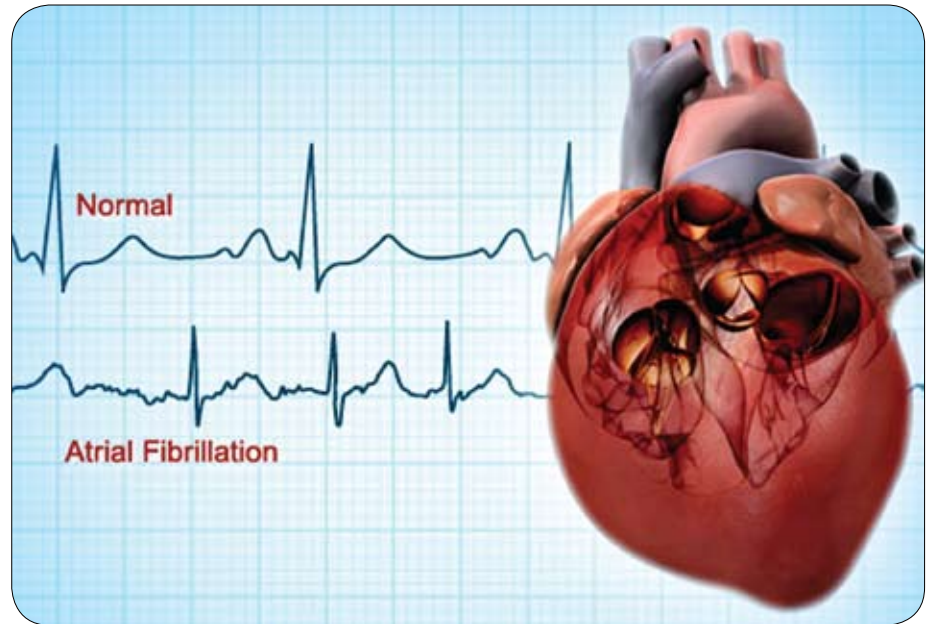


FIG 2: Normal EKG trace (top) and one showing Atrial Fibrillation

improve memory in a person, an aspect which should be looked into in the aging population.

New research has provided basis for vagus nerve stimulation to improve neurogenesis (possible neuron proliferation), increase brain-derived neurotrophic factor that activate the brain cells and even repair of brain tissues. It also seems to activate cell regeneration throughout the body. Stem cells seem to be directly connected to the vagus nerve. Repair of one's own organs may be possible through stimulation of the vagus.

PRANAYAMA AND VAGUS STIMULATION

Can pranayama stimulate vagus nerve and can one get the benefits listed above? Though the evidence is not sufficient at this point in time, the answer to the questions could be a guarded yes! Let us see some details.

In an earlier issue, results of OM chanting and its possible role in vagus stimulation was presented. The authors have compared deactivation of certain nuclei in the brain as a consequence of OM chanting. This is compared to VNS (Vagus Nerve Stimulation); VNS also



deactivates the same centers in the brain as OM chanting, thus providing a scientific link to OM chanting. The authors conclude: "In summary, the hemodynamic correlates of 'OM' chanting indicate limbic deactivation. Since similar observations have been recorded with VNS treatment used in depression and epilepsy, the clinical significance of 'OM' chanting merits further research" [5].

For patients with intractable pain, one can train oneself to breathe away the pain. Normally, when we anticipate pain, we hold our breath; this reaction activates the fight-flight-freeze response and increases pain perception and should be avoided. At the anticipation of pain, we should exhale and try to decouple our mind from the pain sensation. We can visualize breathing away the pain from the body and feel reduced pain. Most meditation techniques follow abdominal breathing routines as precursor for dhyana and samadhi which confers the above benefits to the practitioner.

Another possible method for vagus stimulation is through the practice of sitali pranayama. This is normally carried out with inhalation through one's curled lips (similar to U, a rolled chappathi or taco) and normal exhalation (through nose). In a slightly modified pranayama, the head is tilted down to touch the sternum (chest bone); now curl the lip and inhale as one tilts the head all the way to look above at the ceiling. Now close the mouth and breathe normally as the head is tilted back to chest. This seems to combine cooling the inside of the mouth (similar to cold water immersion of face, see above) and movement of the neck to activate the vagus. This seems to reduce AFib and should be tested for this effect.

Thus we see a plethora of benefits in stimulating the vagus nerve. Further, evidence is available presently that acetylcholine is a major factor in reducing inflammation in the body. This means that pain reduction could be achieved through stimulating vagus and inflammation could

be reduced also, the latter implicated in some cancers. In a review paper, the author says: "The cholinergic anti-inflammatory pathway is associated with efferent activity in the vagus nerve, leading to acetylcholine release in the reticuloendothelial system that includes the liver, heart, spleen, and gastrointestinal tract" [6]. It is further said that over 75 per cent of fibers of the vagus nerve are sensory which signal the brain the presence of proinflammatory biochemicals. All these indicate the strong role of vagus in preventing inflammation in many parts of the body and thus stimulation of vagus has many benefits in disease prevention and control. Many ideas related to stimulation of vagus through pranayama should be tested clinically for its possible role in psycho-social and psychophysiologic effects.

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Reorganizing Quality Framework in Education

■ Anil Jauhri, CEO, NABCB

0. Introduction

0.1. The education sector in India is driven by regulations i.e. requirements enforced by law by various regulatory bodies such as UGC, AICTE, DEC, MCI etc. This is done in public interest to ensure that general public in general is not cheated by sub standard institutions.

0.2. In the developed world, especially USA, an activity of accreditation in education developed as a voluntary, largely private sector driven activity since the government was not involved in setting academic curricula or academic standards. It was necessarily voluntary in nature with those willing to go through the process of accreditation coming forward for assessment which was a peer assessment process to defined accreditation standards and criteria.

0.3. The need for recognizing qualifications acquired in one country in another inevitably grew as globalization and movement of people across borders grew and signing of the Washington Accord in 1989 was a logical culmination of such a need.

1. Indian Context

1.1. India needs to often customize solutions developed in the west to its context. Education is one such sector and in India, there is a need for both enforcing minimum requirements for educational institutions at all levels by law i.e. regulation and promoting excellence using the voluntary mechanism of accreditation as above.

1.2. These two activities typically do not sit well together and should be clearly separated as is happening worldwide in regulated sectors in goods and services.

1.3. Regulation, by its very definition, is



recognized as government's responsibility because it requires a legislative instrument to confer on the government or its regulatory agency the power to prescribe requirements, check compliance and take action for non compliance. On the other hand, worldwide, the voluntary activity is increasingly being left to the non governmental or private sector or stakeholders to respond to market needs. In any case, enforcing excellence by law and compulsion is not a good idea.

1.4. In developing countries, and especially in India, the government still needs to lend its hand to establish or manage voluntary activity since the stakeholders, even the manufacturing industry, has not reached a level where it can sustain voluntary accreditation or certification as so well accomplished in USA.

2. Issues in Regulation

2.1. The Government regulates a number of products and services in public interest - be it food or drugs or education or insurance or telecom. As has already been stated, regulation requires a legislative instrument to confer on the government the power to enforce requirements (standards) compulsorily, verify compliance



and take action in case of non compliance.

2.2. In line with worldwide trend, India is also separating government from day to day regulation by setting up independent regulators like TRAI, IRDA, FSSAI etc. **This is being followed in education sector but still needs to be stated as a policy in all fields since education is regulated by different Ministries.**

2.3. Most regulations rely on inspection of the entity to be regulated for checking compliance. This is a usual model but the experience over the years in most sectors in India - be it food or education or fire safety - has shown that it has been ineffective - e.g. in education, all faculty and facilities are shown to be in place on the day of the inspection and then once the inspection is over and/or approval is given by the regulator, these disappear. **There is no effective way of verifying that the entity complies with the requirements on a continuing basis.**

2.4. The problem is in the very concept of inspection. In inspection, its commonly understood that the responsibility is of verifying that the entity complies with the requirements on the **day of the inspection** and there is no responsibility for subsequent developments or level of compliance.

2.5. It may therefore be desirable to try an **alternative model** - of what is called **certification** in goods sector - in which the entity is certified after an initial inspection or audit for a specific period of time, usually 3 years, and then is under surveillance as part of a structured certification process, with generally annual on site audits, but this frequency could be more, and with a provision for short notice or surprise audits in case needed e.g. if there is a prima facie reasonable complaint or some reliable adverse feedback.

2.6. Examples of the certification model are freely available in the area of products - e.g. compulsory ISI mark on a variety of products like bottled water, cement, LPG cylinders and valves, electrical appliances etc. The same model

is also being used in ISO 9001 etc certifications which apply to services also.

2.7. Under this model, considering the worldwide trend of separating regulation and conformity assessment, the regulator acts like a supervisor of the system in which there would be a number of certification bodies available in the market who would undertake certification based on a defined common certification process laid down by the regulator and the certified entities would receive approval from the regulator. The regulator would also define the requirements for the certification bodies to ensure these are competent and impartial.

2.8. There is a worldwide system of assuring competence of such third party certification bodies in the area of products and processes through what is called **accreditation** under which each country (except a few) has national accreditation body, who accredits such CBs as per international standards. In India, the **National Accreditation Board for Certification Bodies (NABCB)**, a constituent Board of the **Quality Council of India (QCI)**, an autonomous body with the **Ministry of Commerce and Industry**, is the designated **national accreditation body** and accredits certification bodies as per applicable international standards - ISO 17021 for management systems standards like ISO 9001, ISO 17024 for personnel certification bodies and ISO 17065 for product/process certification. **The education sector would generally be covered by ISO 17065 accreditation.**

2.9. Under the alternative model, the regulator would lay down requirements for:

- a. Educational institutions which are to be mandatorily followed by them
- b. The process of certification to be followed by approved certification bodies for uniformity
- c. The certification bodies - typically these are in addition to ISO 17065 and are to bring in sector specificity since ISO 17065 is a generic standard e.g. competence of



auditors to be used etc. or strengthening some of the requirements like impartiality or public information taking into account Indian context. These would also cover obligations of the CBs towards the regulator e.g. reporting in case of serious non compliance observed for regulator to take action.

2.10. The regulator would reserve the right to audit or inspect any educational entity or even the certification body if necessary.

2.11. Even if the current system of inspection based regulation is maintained, it is possible to delegate inspections to professional bodies accredited to the applicable international standard, ISO 17020, by NABCB by making a suitable provision for using third party inspection agencies in the regulations, who would submit reports to the regulator to decide on approval, rejection, improvement or penalty.

3. Accreditation:

3.1. It has to be clearly understood that regulations would prescribe the minimum requirements which must be complied with. The excellence would be promoted by way of voluntary accreditation system of educational institutions which would inter alia require these institutions to meet the regulatory requirements but have specific requirements which would demonstrate excellence. Accreditation can have grading/rating system to provide a platform for improvement.

3.2. It would need to be incentivized by way of treating it as demonstration of compliance to regulations and reducing regulatory oversight or linking financial aid to the rating etc.

3.3. Finally the reward would be in terms of attracting the best students and being able to charge market driven fee. **Therefore, it would be desirable to set up a voluntary accreditation system separated from the regulator.**

3.4. The government has already set up

accreditation bodies like NBA or NAAC or NABET in QCI. One issue these bodies would face is the huge numbers they are likely to deal with, if not initially, then surely as demand for voluntary accreditation grows.

3.5. In such a situation, they would need the help from external bodies to at least undertake evaluation on their behalf. There would be a few options available like:

- a. The accreditation bodies receive applications for accreditation, assign evaluation to one of their empanelled evaluation bodies, receive reports and take decision on accreditation. They would also use the same empanelled bodies to exercise oversight on their behalf. Such evaluation bodies can be provided through the mechanism of accreditation of conformity assessment bodies by NABCB.
- b. The accreditation bodies empanel evaluation bodies leaving the educational institutions free to approach any one of them, get themselves evaluated and present a certificate of conformity to the accreditation body for it to grant accreditation. This would be similar to the certification model as proposed for regulation except that decision on accreditation would be taken by the accreditation body after review of reports and recommendations of the evaluating body.

3.6. The above model of voluntary accreditation should be operated on a self-sustaining basis and even if managed by accreditation bodies set up by the government, should be given freedom to respond to market needs without having to seek government's approval. That such a model can be successful is amply shown by the success of QCI set up in 1997 and although an autonomous body, given complete freedom to manage its affairs with government being on its governing council along with other stakeholders. ■



Yoga: managing overweight in mid-life patients with T2DM

■ Tikhe Ashwini Sham¹, Pailoor S², Metri K³, Ganpat TS⁴, Nagendra HR⁵

¹MSc. (Yoga), ^{2,3}Assistant Professor, ⁵Chancellor - S-VYASA University, Bengaluru, Karnataka, India

⁴Project Coordinator, WHO-CC (Yoga), Morarji Desai National Institute of Yoga (Govt. of India), New Delhi, India

Background: The dramatic rise in the prevalence of obesity and type 2 diabetes mellitus (T2DM) is associated with increased mortality, morbidity as well as public health care expenses worldwide. Previous research suggests that Yoga has beneficial effects in the management of blood glucose levels and complications related to T2DM.

Objective: The objective of the present study was to assess the effect of intensive Integrated Approach of Yoga Therapy (IAYT) on body fat and body mass index (BMI) and resting metabolism in mid-life overweight patients with T2DM (BMI, Mean \pm SD, 27.05 \pm 4.51).

Materials and Methods: Twenty-four mid-life patients (6 females) with T2DM (Age, Mean \pm SD, 55.38 \pm 7.96 years) participated in the study and practiced IAYT for seven days. The IAYT works at five layers of human existence (physical, vital, mental, intellectual and bliss) to bring positive health. The body fat and BMI and resting metabolism were recorded before and after IAYT using Karada Scan body composition monitor HBF-375 from Omron Healthcare Singapore PTE LTD.

Statistical Analysis: SPSS-16 was used to analyze the data. Shapiro-Wilk test showed that the data was not normally distributed. Further, the Wilcoxon signed-ranks test was used to analyze the change in means of pre- and post-measurements.

Results: The data analysis showed that there



was a significant decrease in body fat and BMI and resting metabolism (in all assessments, $P < 0.001$).

Conclusion: The present study suggests that seven days practice of IAYT has a great promise for the management of overweight in mid-life patients with T2DM. Additional randomized control trials are needed before a strong recommendation can be made.

Key Words: Body composition, mid-life, overweight, type 2 diabetes mellitus, yoga ■

INDIA = INDIANISED

On the 15th of August 1947, India became independent. The credit for the independence was given to Mahatma Gandhi. On the 26th of January 1950, India became a Republic and the credit for that was given to Sardar Vallabhaipatel. Though we became independent and a republic, are we able to achieve Indianness? Perhaps, we continued to be dependent in various areas on others. For example, we are unable to have our own Indian National Education suited to the needs of Indians and in tune with the cultural heritage of India. We still continue to follow the system of education laid down by Macaulay. Similarly, in various other areas we continue to ape the West.

As Winston Churchill is reported to have told Gandhiji, we continue to be indisciplined and the slavish nature of corruption is also rampant. Over the years, on account of our remaining enslaved for centuries, we might have even lost our originality. Though we were declared

■ *Dr. K Subrahmanyam*
Dean, Division of Yoga &
Humanities, S-VYASA



a republic, are we united and integrated? There are innumerable divisions even now in the name of caste, religion and region.

The need today is the dawn of true Independence and the establishment of a strong and united India. Indian Culture and Indian heritage are to be revived. There should be a real renaissance. Political independence and administrative cohesiveness are not sufficient. Therefore, on the 21st of June 2015, by declaring the World Yoga Day, we have really made a beginning to free India from all types of foreign clutches and unite India by highlighting the core quality of Indians. In short, India was Indianized on the 21st of June 2015. The credit goes to the present PM Sri Narendra Modiji.

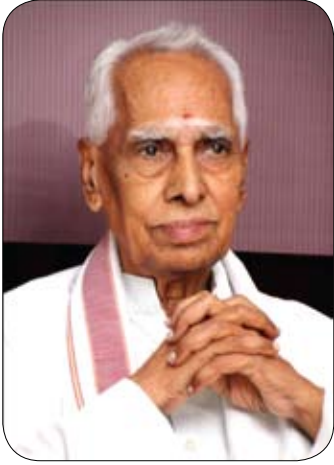


Sri Modiji has been hunting for the talent and the right people for rebuilding India on the firm foundation of Indianness. Dr. H R Nagendra, the Chancellor of the Vivekananda Yoga University, Bangalore was spotted out for the purpose and his ideas and services were utilized by the Prime Minister on the 21st of June.

Lo and behold, the sun of bright yogic light has sprung up on Janapath in Delhi making it a YOGAPATH for a total renaissance and restoration of Indian Culture and Indian glory. India very soon is going to be the beacon light of YOGA for everybody's welfare all over the globe. ■



ಅವಿಸ್ಮರಣೀಯವಾದ ಆ ಕ್ಷಣ



ಕರ್ನಾಟಕ ದಕ್ಷಿಣ ಪ್ರಾಂತದಲ್ಲಿ ಗುರುಕುಲಗಳ ಪ್ರಯೋಗವು ಕಳೆದ 22 ವರ್ಷಗಳ ಹಿಂದೆ ಮಾನ್ಯ ನ. ಕೃಷ್ಣಪ್ಪನವರೇ ಮೊದಲಾದವರ ಪ್ರೇರಣೆಯಿಂದ, ಶ್ರೀ ಭಾರತೀರಮಣಾಚಾರ್ಯರಂತವರ ಮಾರ್ಗದರ್ಶನದಿಂದ ಅನೇಕ ಸಂಘನಿಷ್ಠ ಕಾರ್ಯಕರ್ತರ ಪರಿಶ್ರಮದಿಂದ ಆರಂಭವಾಯಿತು. ಈ ಪ್ರಯೋಗ ಪ್ರಕ್ರಿಯೆಯ ಶ್ರೀ ಗಣೇಶವಾದದ್ದು ಮೈತ್ರೇಯೀ ಗುರುಕುಲದಿಂದ. ತದನಂತರದ

ಮೂರೂ ಗುರುಕುಲಗಳ ಸಂಯೋಜಕರಾದ ಪ್ರೊ ರಾಮಚಂದ್ರ ಭಟ್ಟ ಇವರು ಶೃಂಗೇರಿಗೆ ತೆರಳಿ ಸ್ವಾಮಿಗಳಲ್ಲಿ ನಿವೇದನೆ ಸಲ್ಲಿಸಿದ್ದರು. ಭಗವತಿ ಶಾರದಾಂಬೆಯ ಪ್ರೇರಣೆಯಂತೆ ಗುರುಕುಲಕ್ಕೆ ಬರುತ್ತೇವೆ ಎಂದು ಆಶ್ವಾಸನೆಯನ್ನು ಸ್ವಾಮಿಗಳು ನೀಡಿದಾಗ ಗುರುಕುಲದಲ್ಲಿ ಸಿದ್ಧತೆಗಳು ಆರಂಭವಾದವು. ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ನಿರ್ವಾಹಕರಾದ ಶ್ರೀ ಗೌರೀಶಂಕರರು ಕಳೆದರಡು ವರ್ಷಗಳ ಹಿಂದೆ ಗುರುಕುಲದ ದೀಕ್ಷಾಂತ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಬಂದು, ಗುರುಕುಲದ ಕ್ರಿಯಾ ಕಲಾಪಗಳಿಂದ ಪ್ರಭಾವಿತರಾಗಿರುವುದೂ ಜಗದ್ಗುರುಗಳು ಗುರುಕುಲಕ್ಕೆ ಆಗಮಿಸಲು ಕಾರಣವಾಯಿತು. ಕಳೆದ ವರ್ಷ ಶ್ರೀ ರಾಮಚಂದ್ರ ಭಟ್ಟ ಕೋಟೆಮನೆ ಇವರ ನೇತೃತ್ವದಲ್ಲಿ ಶಿಷ್ಯಮಂಡಲಿ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳ ದರ್ಶನಕ್ಕೆ ಹೋದಾಗಲೂ ಅವರು ವೇದವಿಜ್ಞಾನ ಗುರುಕುಲಕ್ಕೆ ಬರುವ ಇಚ್ಛೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದರು.

ಕಾಲದಲ್ಲಿ ಆರಂಭವಾದ್ದು ತುಂಗಾತೀರದ ಹರಿಹರಪುರದಲ್ಲಿ ಪ್ರಬೋಧಿನೀ ಗುರುಕುಲ. ಗುರುಕುಲ ಪ್ರಯೋಗದ ಮುಂದುವರಿದ ಭಾಗವಾಗಿ 1997 ರಲ್ಲಿ ಆರಂಭವಾದದ್ದು ವೇದವಿಜ್ಞಾನ ಗುರುಕುಲ, ಬೆಂಗಳೂರಿನ ಮಾಗಡಿ ರಸ್ತೆಯ ಚನ್ನೇನಹಳ್ಳಿಯಲ್ಲಿ.

ಈ ಎಲ್ಲ ಸಂಕಲ್ಪಗಳ, ಪ್ರಯತ್ನಗಳ ಫಲಶ್ರುತಿಯಂತೆ ಜುಲೈ 20 ರಂದು ಸೋಮವಾರ ಶ್ರೀಗಳು ಶೃಂಗೇರಿಗೆ ತೆರಳುವ ಸಂದರ್ಭದಲ್ಲಿ, ತಮ್ಮ ಕರಕಮಲಸಂಜಾತರಾದ ಶ್ರೀ ವಿಧುಶೇಖರ ಭಾರತೀ ಸ್ವಾಮಿಗಳಿಂದ ಒಡಗೂಡಿ ಸಂಜೆ ಸುಮಾರು 5 ಘಂಟೆಗೆ ಆಗಮಿಸಿದರು. ಇದಕ್ಕೆ ಪೂರ್ವಭಾವಿಯಾಗಿ ರಾಮಚಂದ್ರ ಭಟ್ಟರು ನಿಮ್ಮ ಹಂಬಲವನ್ನು ಪೂರೈಸುವ ದೃಷ್ಟಿಯಿಂದ ಶೃಂಗೇರಿ ಸ್ವಾಮಿಗಳು ಗುರುಕುಲಕ್ಕೆ ಬರುವುದು ನಿಶ್ಚಯವಾಗಿದೆ ಎಂದು ನ. ಕೃಷ್ಣಪ್ಪನವರಲ್ಲಿ ಅರುಹಿದಾಗ ತೀವ್ರ ಅಸ್ವಸ್ಥ್ಯವಿದ್ದಾಗಲೂ ತಮ್ಮ ಇಚ್ಛಾಶಕ್ತಿಯಿಂದ ಕೇವಲ ಮೂರೇ ದಿನಗಳಲ್ಲಿ ದುರ್ಬಲವಾದ ತಮ್ಮ ಶರೀರದಲ್ಲಿ ಬಲವನ್ನು ತುಂಬಿಸಿಕೊಂಡು ದಿನಾಂಕ 20 ರಂದು ಬೆಳಿಗ್ಗೆ ಶೃಂಗೇರೀ ಶ್ರೀಗಳ ದರ್ಶನಕ್ಕಾಗಿ ಕೇಶವಕೃಪಾದಿಂದ ಜನಸೇವಾಕ್ಕೆ

ಈ ಎಲ್ಲ ಗುರುಕುಲಗಳ ಚಟುವಟಿಕೆಗಳನ್ನು ಹತ್ತಿರದಿಂದ ತಿಳಿದು, ನಿರಂತರಮಾರ್ಗದರ್ಶನಮಾಡುತ್ತಾ, ಕಷ್ಟದ ಸಂದರ್ಭಗಳು ಬಂದಾಗ ಶ್ರೀರಕ್ಷೆಯನ್ನು ನೀಡಿದ ಮಹಾನ್ ಚೇತನ ಮಾನ್ಯ ನ. ಕೃಷ್ಣಪ್ಪನವರು. ಗುರುಕುಲಗಳಿಗೆ ದಕ್ಷಿಣಾಮ್ನಾಯಪೀಠದ ಅಧಿಪತಿಗಳಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಭಾರತೀರಮಣಾಚಾರ್ಯಸ್ವಾಮಿಗಳು ಆಗಮಿಸಿ, ನಮ್ಮ ಕ್ರಿಯಾಕಲಾಪಗಳನ್ನು ನೋಡಿ, ನಮ್ಮನ್ನು ಆಶೀರ್ವದಿಸಲಿ ಎಂಬ ಅಪೇಕ್ಷೆ ನ. ಕೃಷ್ಣಪ್ಪನವರ ಮನಸ್ಸಿನಲ್ಲಿ ಅನೇಕವರ್ಷಗಳಿಂದ ಇತ್ತು. ಅನೇಕ ಬಾರಿ ಗುರುಕುಲದ ಪ್ರಮುಖರೊಡನೆ ತಮ್ಮ ಅಪೇಕ್ಷೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ್ದರು. ಶೃಂಗೇರಿ ಜಗದ್ಗುರುಗಳ ಆಹ್ವಾನಕ್ಕೆ ಗುರುಕುಲಗಳು ಇನ್ನೂ ತಪಸ್ಸನ್ನು ಮಾಡಿ ವೇದ- ಶಾಸ್ತ್ರಾದಿಗಳಲ್ಲಿ ಸಿದ್ಧಿಯನ್ನು ಗಳಿಸಲಿ ಎಂಬುದು ಹಿರಿಯರ ಆಶಯವಾಗಿತ್ತು. ಆದರೆ ನ. ಕೃಷ್ಣಪ್ಪನವರ ಆರೋಗ್ಯವು ದಿನದಿಂದ ದಿನಕ್ಕೆ ಕ್ಷೀಣಿಸುತ್ತಿದ್ದಾಗ ಅವರ ಅಪೇಕ್ಷೆಯನ್ನು ಪುರೈಸುವ ಬಗೆ ಹೇಗೆ ಎಂಬ ಚಿಂತನೆ ನಡೆಯುತ್ತಿತ್ತು.

ಗುರುಕುಲಗಳ ಭಾಗ್ಯವೋ, ನ. ಕೃಷ್ಣಪ್ಪನವರ ಸಂಕಲ್ಪವೋ ಎಂಬಂತೆ ಶೃಂಗೇರಿ ಶ್ರೀಗಳು ಶಿಷ್ಯರನ್ನು ಸ್ವೀಕರಿಸಿದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಬೆಂಗಳೂರಿನ ಶಿಷ್ಯಸಮೂಹಕ್ಕೆ ಉತ್ತರಾಧಿಕಾರಿಗಳನ್ನು ಪರಿಚಯಿಸಲೋಸುಗ ಜೂನ್ 14 ರಂದು ಬೆಂಗಳೂರಿಗೆ ಬರುತ್ತಾರೆಂದು ನಿಶ್ಚಯವಾದಾಗ,





ಬಂದು ಅಪರಾಹ್ನ ಗುರುಗಳು ಗುರುಕುಲಕ್ಕೆ ಬರುವುದಕ್ಕೆ ಮೊದಲೇ ಗುರುಕುಲಕ್ಕೆ ಬಂದರು. ಅತ್ಯಂತ ಅಸ್ವಸ್ಥವಿದ್ದಾಗಲೂ ಸುಮಾರು 1 ಘಂಟೆಗಳ ಕಾಲ ನಡೆದ ಈ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಉಪಸ್ಥಿತರಿದ್ದು, ಈ ದಿವ್ಯವಾದ, ಭವ್ಯವಾದ ಅವರ ಸ್ವಪ್ನದ ಸಾಕಾರದಂತಿರುವ ಗುರುಕುಲಗಳ ಐತಿಹಾಸಿಕ ಅವಿಸ್ಮರಣೀಯ ಕ್ಷಣಕ್ಕೆ ಸಾಕ್ಷಿಯಾದರು. ಅತ್ಯಂತ ತುಂಬು ಹೃದಯದಿಂದ ಗುರುಕುಲಗಳಿಗೆ ಮಾಡಿದ ಆಶೀರ್ವಾದವನ್ನು ನೋಡಿ, ಕೇಳಿ ಧನ್ಯತೆಯನ್ನು ಅನುಭವಿಸಿದರು. ಕಾರ್ಯಕ್ರಮದ ಕೊನೆಯಲ್ಲಿ ಮಂತ್ರಾಕ್ಷತಾಸ್ವೀಕಾರದ ಸಂದರ್ಭದಲ್ಲಿ ಕೃಷ್ಣಪ್ಪನವರ ಬಗೆಗೆ ಶ್ರೀಗಳವರ ಉದ್ಗಾರವನ್ನು ನೋಡಿ ಎಲ್ಲರೂ ಭಾವಪರವಶರಾದರು. ಏನು ಕೃಷ್ಣಪ್ಪನವರ ಬಹಳ ದುರ್ಬಲರಾಗಿದ್ದೀರಲ್ಲ? ನೀವು ನಮಗೆ ಬಹಳ ಆತ್ಮೀಯರು. ಅನೇಕ ವರ್ಷಗಳಿಂದ ನಾನು ನಿಮ್ಮನ್ನು ಬಲ್ಲೆ. ನಿಮಗೆ ಭಗವಂತ ಒಳ್ಳೆಯದನ್ನು ಮಾಡಲಿ ಎಂಬ ಆಶೀರ್ವಾದವು ಎಲ್ಲರಿಗೂ ಆನಂದವನ್ನು ನೀಡಿತು. ನಂತರ ಸ್ವತಃ ಕೃಷ್ಣಪ್ಪನವರು ಶ್ರೀ ವಿಧುಶೇಖರ ಭಾರತಿಗಳವರ ದರ್ಶನವನ್ನೂ ಪಡೆದರು.

ಪ್ರಾಯಃ ನ. ಕೃಷ್ಣಪ್ಪನವರ ಅಂತಿಮ ದಿನಗಳಲ್ಲಿ ಅವರ ಮಹತ್ತರವಾದ ಅಪೇಕ್ಷೆಯು ಗುರುಕುಲಗಳ ನಿರಂತರ ಸಾಧನೆಯ

ಪರಿಣಾಮವಾಗಿ ಆಪೂರ್ತಿಯಾಯಿತು ಎಂದು ಗುರುಕುಲಗಳು ಧನ್ಯತೆಯನ್ನು ಅನುಭವಿಸಿವೆ. ಪ್ರಾಯಃ ಕೃಷ್ಣಪ್ಪನವರ ಅಧಿಕೃತವಾದ ಅಂತಿಮ ಪ್ರವಾಸ ವೇದವಿಜ್ಞಾನಗುರುಕುಲಕ್ಕೆ.

“ಜೀವಾಪೇತಂ ವಾವ ಕಿಲೇದಂ ಮ್ರಿಯತೇ ನ ಜೀವೋ ಮ್ರಿಯತೇ” ಎಂಬ ಛಾಂದೋಗ್ಯೋಪನಿಷತ್ತಿನ ಮಾತಿನಂತೆ ಕೃಷ್ಣಪ್ಪನವರ ಆತ್ಮಕ್ಕೆ ಮರಣವಿಲ್ಲ. ಪಾರ್ಥಿವ ಶರೀರವಾದರೋ ಒಂದಿಲ್ಲೊಂದು ದಿನ ಎಲ್ಲರದ್ದೂ ನಾಶಹೊಂದುವಂತಹದ್ದೇ. ಅವರು ಅನೇಕಬಾರಿ ತಮ್ಮ ಭಾಷಣದಲ್ಲಿ ಮನುಷ್ಯ ದೇವನಾಗಬೇಕು ಎಂದು ಹೇಳುತ್ತಿದ್ದರು. ಅವರ ಈ ಜೀವಿತಾವಧಿಯಲ್ಲಿನ ಧರ್ಮಕಾರ್ಯಗಳನ್ನು ನೋಡಿದರೆ ದೇವತ್ವವನ್ನು ಪಡೆಯಲಿಕ್ಕೆ ಅರ್ಹರು. ಆದರೆ ಕರ್ಮದಗತಿಯು ಭಗವಂತನ ಸಂಕಲ್ಪವೂ ಅನುಹ್ಯ. ಕರ್ಮಾನುಸಾರ ದೇವತ್ವದಿಂದಲಾಗಲಿ ಮಾನವತ್ವದಿಂದಲಾಗಲಿ ಅವರ ಆಶೀರ್ವಾದ ಮತ್ತು ಮಾರ್ಗದರ್ಶನಗಳು ಎಲ್ಲ ಸಂಘಪ್ರೇರಿತ ಸಂಘಟನೆಗಳಿಗೆ (ಗುರುಕುಲಗಳನ್ನೂ ಸೇರಿಸಿದಂತೆ) ಇರಲಿ ಎಂದು ಗುರುಕುಲಪರಿವಾರ ಬಯಸುತ್ತದೆ. ■

■ ಡಾ. ಮಹಾಬಲೇಶ್ವರ ಎಸ್. ಭಟ್ಟ
ಪ್ರಾಚಾರ್ಯಃ, ವೇದವಿಜ್ಞಾನ ಗುರುಕುಲಮ್

News from VYASA, Kolkata

Weekly Kriya classes are going on every Saturday.

On 11th July a teacher's meet held at the Eknath Bhawan for the Yoga Teachers. It was presided by Mr. B K Dhanuka, the Chairman of VYASA Kolkata.

On 22nd July 2015, a special “Workshop on Diabetes and Thyroid” was organized by the ChallengersAcademy of Kolkata at Vidyanjali International School. On behalf of VYASA the workshop was conducted by Mrs. Nirupama Acharya, Mr. Satyabrata Nayak and Mr. Sasanka Sekhar Kamila.



On 23rd a teacher's meet held at the Eknath Bhawan for the Yoga Teachers. It was presided by Mr. B K Dhanuka, the Chairman of VYASA Kolkata. ■



Report on the NCTE's National Meet on Yoga Education held at S-VYASA University, Bangalore



Dignitaries on the Dais. Swami Atmapriyananda & Dr. H R Nagendra can be seen.

The National Council for Teacher Education (NCTE) New Delhi, in collaboration with Swami Vivekananda Yoga Anusandhana Sansthana University (S-VYASA University), Bangalore, organised a two-day National Meet on Yoga Education on August 9-10, 2015 at S-VYASA University Campus (Prashanti Kutiram), for the Deans and Heads of the Departments of Education of different Universities and Directors of SCERTs of different states. The objectives of the Meet were to orient the participants to (i) the nature and meaning of Yoga, (ii) Yoga Education and its applications in the field of teacher education, especially the development of personality, development of self and for the management of self; and to develop a Plan of Action to implement Yoga Education in various teacher education programmes. The other areas covered in the Yoga Education Meet were Yoga and Health, Yogic Diet, Application of Yoga Practices in the development of IQ, memory, management of anger, development of creativity and voice culture. The yogic practices involved were a few select Asaanas, Pranayamas,

Bandhas, Sat Kriyas. It may be noted that 'Yoga Education' has been made compulsory area of study in the new NCTE Regulations 2014 and the revised Norms and Standards of 15 teacher education programmes recognised by it.

The Meet was inaugurated by Prof. H R Nagendra, Chancellor, S-VYASA University, who delivered the Key Note Address, and the inaugural session was presided over by Swami Atmapriyanada, Vice-Chancellor of Ramakrishna Mission Vivekanand University, Belur, West Bengal. Speaking on the theme of Yoga Education, Prof. Nagendra accentuated the significance of Yoga Education in the lives of teachers and teacher educators, and underlined how yoga education can bring good health, happiness and harmony to the individual, to the society, and to the world at large. He very much appreciated the role of NCTE for introducing Yoga Education at different levels of teacher education. He underlined yoga as a completely scientific area of study like physical sciences and biology whose claims are demonstrable



and verifiable at empirical level. It is absolutely secular and humane discipline leading the practitioner gradually to the threshold of spirituality. The values on which it is based are universal and rational in nature and oriented towards justice and care.

In his presidential address, Swami Atmapriyananda delved deep into the very bases of yoga and yoga education and called yoga education as a man-making process. Yoga is a possibility in the realisation of UNESCO's motto that *wars are fought in the minds of men and it is in the minds of men that the defences of peace must be created*. The fears of some individuals that yoga is sectarian is completely unfounded. Yoga positively impacts all facets of human personality and development of human values without which education is relegated to mere literacy or at the most instruction. He reiterated that no process, product, knowledge understanding or skill can be called truly educational unless it is rooted in values, which alone make these worthwhile and hence educational.

Prof. Santosh Panda, Chairperson, NCTE and Director of the Yoga Education Project, when welcoming the special guests, resource persons and participants highlighted the backdrop and the *raison D'etre* of introducing "yoga education" as a compulsory area of study in all the 15 teacher education programmes recognised by the NCTE.



Swami Atmapriyanada, VC of Ramakrishna Mission Vivekanand University

He also brought out and underlined how the programme will be executed and it is for this reason that the Deans/HODs (Education) and Directors of SCERTs have been invited, so that on being so oriented to yoga and its significance they can successfully implement yoga education in the institutions which fall under their ambit.

Prof. B.S. Dagar, the Coordinator of Yoga Education Project, explained to the participants about the three modules for D.El.Ed., B.Ed. and M.Ed. developed by the NCTE for facilitating the learners in understanding yoga and its practices. The Vote of Thanks was presented by Shri Juglal Singh, the Member Secretary of the NCTE, who expressed gratitude to the Yoga Education Advisory Committee, the writers and editors of the modules, the resource persons from S-VYASA, Kaivalyadham, Iyengar Yogashraya, MDNIY, Bihar School of Yoga, as also most 'important the participating teacher educators.



Delegates from all over India



Prof. (Dr.) Ishwar Basavaraddi, Director, MDNIY, New Delhi

During the two-day Meet, there were a total of 8 plenary sessions in which different types of themes on yoga and its applications were deliberated upon and discussed. Most of the sessions remained highly interactive and instructive for all of us. One session was completely devoted to feedback and future plan of action in which the modalities of implementation of the programme were spelt out in consultation with experts and the participants. The other member of the Expert Advisory Committee who attended were: Swami Mangalteerthama, earlier with Bihar School of Yoga, Prof. (Dr.) Ishwar Basavaraddi, Director, MDNIY, New Delhi, Dr. Rajvi Mehta, Chief Scientist, Iyengar Yogashraya, Mumbai, Dr. Subodh Tiwari, Kaivalya Dham, Lonavala.



Dr. Subodh Tiwari, Kaivalya Dham, Lonavala

At the end, Prof. Subhramanyam, the Pro-Chancellor of S-VYASA University delivered the Valedictory Address, which was most inspiring for all of us. The Meet ended with a vote of thanks to the S-VYASA University authorities, the participants and members of the Expert Advisory Committee for helping the NCTE in organising the Yoga Meet; and to Dr. Revathi Reddy, RD (SRC) and her team who incessantly worked day and night and thus helped in making the Meet a success. ■

■ Prof. B S Dagar

Project Coordinator
Yoga Education (NCTE)



Glimpses of
Cultural Evening



69th Independence Day celebration



August 15 is a day on which India came out free from the shackles of British Rule. It is also the day when we remember our great leaders who gave their heart out to bring independence to all of us and re-establish Bharata Mata on her eternal throne. On this day we also our humble obeisance to the great patriotic monk Aurobindo on the occasion of his birthday. We also celebrated this day as Prashanti Diwas (Founders Day). All the inmates of Prashanti hold this day in high esteem and rejoice together by greeting one and all associated with us.

The chief guest Sri V Nagaraj, the RSS activist and Kshetriya Sanghachalak of Tamilnadu and Karnataka, hoisted the holy tricolour Flag and addressed the students. He insisted that we never begged for the freedom instead we got it. He further added that this is the right time to take Bharath to its Past Glory.

The Vice Chancellor Prof. Ramchandra G Bhat, stressed upon the relevance of Celebration and by the means of Yoga, we must win the hearts of the whole globe to bring them to one platform leading one single family called 'Vasudaiva Kutubmakam'.

Pro-Chancellor and Dean of Humanities, Porf. K Subrahmanyam briefed the Contribution of Freedom Fighters.

The Chancellor Dr. H R Nagendra explained the role of Yoga in blending the science and spirituality in the Global scenario, and given the vision to the students to engage themselves in service and renunciation by developing the nature of Giving, Giving, Giving

The audience were enthralled by melodious patriotic songs presented by students.

On behalf of S-VYASA, the chief of Rashttra Sevika Samiti, Manya Shantakka, felicitated two students (Aniruddha Shandilya and Arushi Shandilya) for their outstanding achievement having memorised 700 Shlokas of Bhagavadgita.

At Last, Manya V. Nagaraj and Manya Skantakka were felicitated by Guruji and Nagarathna Didi. The program concluded by Vande Mataram by Sheela Didi with her unique melodious voice. ■



Aniruddha Shandilya



Arushi Shandilya



VYASA – Hyderabad Annual - Day celebrations



Reddy, President, Arogya Bharati, Telangana. Swamiji emphasized the relevance and importance of Yoga for the current day. Swamiji mentioned that Yoga is a gift of god to mankind and Yoga is instrumental in building a healthy and strong society. He blessed the full-time workers of VYASA who left their professions and taken up yoga teaching as a full-time service. Dr. Surender Reddy, Advisor, VYASA narrated his experiences of Regular Yoga practice and how it helped him to keep fit and active.

Aug 9: The first-anniversary celebrations of VYASA Hyderabad was held at Jagruiti Bhavan, Kachiguda. The operations of VYASA Hyderabad were inaugurated by Shri H R Nagendra, Chancellor, VYASA University, Bangalore on 9th August 2014.

Participants of Yoga Therapy and Yoga instructors' course have shared their experiences and narrated how yoga transformed their lives.

Shri Anil Kumar, organizing secretary shared the progress report for the year 2015-16 and Shri Srinivas, Co-ordinator briefed about the annual plan for 2015-2016.

The annual day celebrations were inaugurated by Revered Swami Jnandanada, President, Rama Krishna Math, Hyderabad. The guest of the honour for the day was Dr. B Surender

A Yoga Pradarshan was held by a few yoga instructors and students making various human formations through a variety of asanas. The show was well appreciated by the audience.



Shri Madan Pandey, Secretary gave the welcome address and Smt. Vijaylaxmi, Jt. Secretary proposed the vote of thanks. ■

21st INCOFYRA

International Conference on Frontiers in Yoga
Research and Its Applications



THEME

Yoga in Integrated Healthcare System

Jan 6-9, 2016
Prashanti Kutiram
S-VYASA, Bengaluru - 560 105



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My dear brothers and sisters...



Integration of modern medicine and AYUSH systems is the need of the hour to deal with communicable and non-communicable diseases. Modern medicine rooted in the bio-medical model with a matter-based paradigm will offer proven solutions to most communicable diseases, to diagnose NCDs, large number of surgeries for setting right and even replacing different parts of our body as we do it in machines. The Yoga Therapy and other systems of AYUSH on the other hand provide not just a cure for NCDs but also help in prevention and promotion of positive health at physical level by developing the organs and systems in normal and blossoming well being.

Due to failure of modern medical system in dealing with NCDs, integrative processes are being increasingly accepted. As modern science has not yet fathomed the subtle layers, Prana/Manas/consciousness, of human beings their explanation of the effects of medicines leaves a lacunae that can be easily filled

in by the alternative systems.

Can we provide a basic philosophy for this integration or symbiosis? The 21st INCOFYRA will make an effort to endeavour on the path for a new future in medical care by bringing the integrative approach to medical science. Integration of Ayurveda, Yoga, Unani, Sidha, Homeopathy and Allopathy needs a multi-pronged approach. Research basis by both ancient, traditional and modern experimental research approaches will be the primary requirement. Hence the focus of 21st INCOFYRA will be to bring together people in research from these fields to one platform. We welcome you all once again to the sprawling Prashanti Kutiram campus.

With Love
Dr H R Nagendra
President, VYASA and
Chancellor, S-VYASA University



CONFERENCE PROGRAMS AT A GLANCE

Date	Program
Dec 30, 2015 - Jan 6, 2016	Pre - Conference workshop
Jan 4 & 5, 2016	Himalaya Yoga Olympiad Finals
Jan 6, 2016	Inaugural Ceremony of 21st INCOFYRA
Jan 7 - 9, 2016	Main Conference Scientific Session, Poster presentation Oral presentation & Panel discussion
Jan 9, 2016	Valedictory Ceremony



MAIN CONFERENCE INCOFYRA

Jan 6 - 9, 2016

Theme - Yoga in Integrated Healthcare System

The theme addresses the urgent need for collaborative actions involving health professionals from conventional medicine and traditional medicine, policymakers, government organizations and Industries to deliver the best health care to public. Particular focus is placed on highlighting the importance of integrative medicine as preventive health care strategy, for the management of NCD's and Rehabilitation. This meet would be the basis for Policy reformation with respect to health care system in India.

Special workshop on National Health Policy Development by experts from different health system and stake holders.

CONFERENCE OBJECTIVES

1. To disseminate the research findings in the field of integrative medicine and give directions to future research
2. To translate the research findings of integrative medicine into clinical practice
3. To establish working groups comprising universities, health care providers and policy makers to initiate collaborative research programs
4. To deliver cost effective mass health care means to address common ailments at the primary health care level
5. To have discussions on reforms in policies related to integrated health care system

INVITED SPEAKERS

NATIONAL

- **Dr. H R Nagendra**, Chancellor, S-VYASA, Bengaluru
- **Dr. R Nagarathna**, Medical Director, Arogyadhama, S-VYASA, Bengaluru
- **Dr. Shirley Telles**, Director, Patanjali Research Foundation, Haridwar
- **Dr. Ishwar V Basavaraddi**, Director, MDNIY, New Delhi
- **Dr. D Nagaraja**, Director, School of Integrative medicine, S-VYASA, Bengaluru
- **Dr. B N Gangadhar**, Professor of Psychiatry, NIMHANS, Bengaluru
- **Dr. V Mohan**, Chairman & Chief Diabetologist, Madras Diabetes Research Foundation, Chennai
- **Prof. M S Valiathan**, former President, Indian National Science Academy, New Delhi
- **Dr. Issac Mathai**, Medical Director, Saukya, Bengaluru
- **Dr. Devi Prasad Shetty**, Chairman and Founder, Narayana Health, Bengaluru
- **Dr. Thimmappa Hegde**, Director - Narayana Institute of Neurosciences, Bengaluru
- **Dr. Dharshan Shankar**, Vice Chancellor, Institute for Trans-Disciplinary Health Sciences, Bengaluru
- **Dr. S C Manchanda**, Senior Consultant Cardiologist, Sir Ganga Ram Hospital, New Delhi
- **Dr. Kotecha R**, Vice-Chancellor, Gujarat Ayurved University, Jamnagar, Gujarat
- **Dr. Naresh Trehan**, Chairman & Managing Director, Medanta - the Medicity, Gurgaon
- **Dr. Naveen K V**, Associate Professor, S-VYASA, Bengaluru
- **Dr. Manjunath N K**, Joint Director - R & D, S-VYASA, Bengaluru
- **Mr. D R Karthikeyan**, Former CBI Director & Board of Directors, Star Health Insurance
- **Dr. Bhushan Patwardhan**, Vice-Chancellor, Symbiosis International University (SIU), Pune
- **Prof. R S Ramaswamy**, Director General. CCRS
- **Prof. M A Siddiqui**, Director, National Institute of Unani Medicine (NIUM)
- **Dr. Shivaram Varambally**, Associate Professor, Dept. of Psychiatry, NIMHANS, Bengaluru
- **Prof. Alex Hankey**, Professor, S-VYASA, Bengaluru
- **Dr. Rangesh Paramesh**, Head -drug discovery, Himalaya Drug Company
- **Dr. B T Rudresh**, Classical homeopathic practitioner, Bengaluru
- **Dr. K K Deepak**, Professor of Physiology, AIIMS, New Delhi
- **Dr. Ram Manohar**, Director, AVP Research Foundation, Coimbatore
- **Dr. Rajesh K Grover**, Director, Delhi State Cancer Institute, New Delhi
- **Dr. Manoj Nesari**, GoI, New Delhi
- **Dr. Prashanth Shetty**, Principal, SDMCNYS, Ujire

INTERNATIONAL

- **Prof. Elizabeth Blackburn**, Department of Biochemistry and Biophysics, University of California, USA
- **Prof. John O Keefe**, Professor, Sainsbury Wellcome Centre for Neural Circuits and Behaviour and the Research Department of Cell and Developmental Biology, University College London, U K
- **Dr. Anita Goel**, Chairman & CEO, Nanobiosym, USA
- **Dr. Richard Davidson**, Professor of Psychology and Psychiatry, University of Wisconsin, Madison, USA
- **Dr. Dean Ornish**, Clinical Professor of Medicine at the University of California, San Francisco, USA
- **Dr. Brian Berman**, Director, Center for Integrative Medicine, University of Maryland, USA
- **Prof. Andrew Boulton**, Professor of Medicine, University of Manchester, UK
- **Dr. Kashinath Dixit**, Professor, University of Manchester UK
- **Dr. Lorenzo Cohen**, Professor and Director of the Integrative Medicine Program, University of Texas MD Anderson Cancer Center, USA
- **Dr. V S Ramachandran**, Professor of Neuroscience, University of California, San Diego, USA
- **Prof. Myeong Soo Lee**, Director, Korea Institute of Oriental Medicine, S. Korea
- **Dr. Sat Bir Khalsa**, Brigham and Women's Hospital, Harvard Medical School, Boston, USA
- **Dr. Christoph Garner**, Director, KWA-Klinik Stift Rottal Germany
- **Dr. Peter Fisher**, Consultant, Royal London Hospital for Integrated Medicine, U K

21st INCOFYRA

CONFERENCE PROGRAMS AT A GLANCE

DATE	PROGRAM
Dec 30, '15 - Jan 6, '16	Pre - Conference workshop
Jan 4 & 5, 2016	Himalaya Yoga Olympiad Finals
Jan 6 - 9, 2016	Main Conference

CALL FOR PAPERS

Scientific research papers and review papers on the theme and related topics in yoga and integrative medicine are invited for oral and poster presentations.

Last date for submission of Abstracts	Nov 15, 2015
The abstracts will be peer reviewed and acceptance or otherwise will be intimated by	Nov 30, 2015

- Submit your abstract on conference webpage. Please visit conference webpage for details. For any queries please write to incofyra21@svyasa.edu.in

CONFERENCE REGISTRATION

Register before Nov 1st, 2015 to gain maximum concession

Individual Programs	Dates	SAARC Centers		International	
		Before Nov 1 in ₹	After Nov 1 in ₹	Before Nov 1 in \$	After Nov 1 in \$
Pre-Conference	Dec 30, '15 - Jan 6, '16	7,000	9,000	350	450
Main Conference	Jan 6 - 9, 2016	3,500	4,500	250	350
Both Programs	Dec 30, '15 - Jan 9, '16	9,000	13,000	600	700
Day Rate for Conference		1,100	1,500	90	115

OBJECTIVES:

1. To disseminate the research findings in the field of integrative medicine and give directions to future research
2. To translate the research findings of integrative medicine into clinical practice
3. To establish working groups comprising universities, health care providers and policy makers to initiate collaborative research programs
4. To deliver cost effective mass health care means to address common ailments at the primary health care level
5. To discuss on reforms in policies related to integrated health care system



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- **Dr Sanjib Patra** - 094833 90476; **Dr Balaram Pradhan** - 094837 11185
- Payment by Cash or DD payable to 'Vivekananda Yoga Anusandhana Samsthana' (VYASA)

CONTACT DETAILS & REGISTRATION

Sri Mahadevappa, Manager, S-VYASA City Office, 'Eknath Bhavan', #19 Gavipuram Circle, K G Nagar, Bengaluru - 560 019

ph: 080-2661 2669 | e-mail: incofyra21@svyasa.edu.in ; incofyra21@gmail.com

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Modi Ji visited Krygyzstan Centre at high altitude



Recently, Prime Minister Sri Narendra Modi Ji visited DIAPS Research Centre at Bishkek and at high altitude in Krygyzstan. The centre is giving Yoga training to Krygyz soldiers along with Indian soldiers. ■



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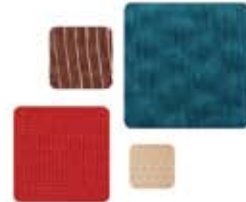
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