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# YOGA SUDHA

A Monthly Journal of Swami Vivekananda Yoga Prakashana

NOVEMBER 27-28, 2012



**'Yoga in Education' - Conference**  
inaugurated by the Spiritual Giants



HH Dalai Lama  
addressing  
the audience

on Jan 13 @ 10 pm & Jan 14 @ 10 am in

Dr H R Nagendra Guruji's lecture on Bhagavadgita (in Hindi)



2013

Wish you and all your family  
a new year of health, bliss  
& growth towards the Ultimate  
through Yoga way of Life

from VYASA family



We, the Vice-Chancellor,  
the Members of the Board of Management  
and Academic Council of

**Swami Vivekananda Yoga Anusandhāna Samsthānam**

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

request your esteemed presence at the

**TENTH CONVOCATION**

at 9:30 am on Saturday, the 12th January 2013

Chief Guest

**Dr. Apathukatha Shivatanu Pillai**

Distinguished Scientist and Chief Controller, R&D, DRDO,  
Ministry of Defence and CEO & MD, BrahMos Aerospace, New Delhi  
will deliver the Convocation Address

Special Invitee

**Padma Vibhushan Prof. ECG Sudarshan**

University of Texas, Austin

**Dr Pranav Pandya**

President, S-VYASA &

Chancellor, Dev Sankriti Vishwavidyalaya, Haridwar

shall preside over the function

Dr Sudheer Deshpande  
Registrar

Dr H R Nagendra  
Vice-Chancellor

Venue

**Prashanti Kutiram**

Giddanahalli, Jigani Hobli, Anekal Taluk, Bangalore Rural Dist.  
Bangalore - 560 106 Ph: 080-78 25385/ 2263 9969

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in Prashanti Kutiram



In Commemoration of

**150** Birth  
Anniversary of  
**Swami  
Vivekananda**

**Kalpataru Diwas**

**BHOOMI PUJA** of Samskriti Bhawan  
**INAUGURATION** of Krishna Villa  
& Avartan II floor

**VIVEKANANDA VIBHUTI AWARD**

to **Dr. M. Lakshmi Kumari**

on Jan 1<sup>st</sup>, 2013

**A One-day Discussion Meet**

with **Prof. ECG Sudarshan**

Topic: Quantum Theory,  
Cognition & Behaviour

on Jan 6<sup>th</sup>, 2013



**Cultural Extravaganza**

on Jan 12<sup>th</sup>, 2013



**Bhavanjali**

by **Padmashree**

**Anup Jalota**

@ 2.45pm

**Musical mono act  
on Vivekananda**

by **Sri Shekar Sen**

@ 5.30pm



# तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

Vol.XXIX No.1 January, 2013

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# EDITORIAL

The key essence of HH Dalai Lama's secular ethics is grounded in Ahimsa. We also believe in '*Ahimsā paramo dharmah*'. But why non-violence or ahimsa? Though it is appealing to the heart, if anyone questions from the head, as modern students of science do for all ethical norms, his answer is that it leads to world peace. Rationale? Yoga takes us to the depth of understanding to appreciate the logic behind ethics in general and ahimsa in particular. Most of us would have heard that the six enemies of human beings are *Kama* (desire and greed), *Krodha* (anger), *Lobha* (miserliness), *Moha* (infatuation), *Mada* (ego and arrogance) and *Matsarya* (jealousy). Why are they enemies? They are violent emotions which enslave us by masking our objectivity and the power of discrimination to take us in the right direction in life. For example, a diabetic advised by the endocrinologist not to eat sweet, will be driven by his craving for sweets when he sees a number of sweets he is fond of at a marriage party. He jumps at them immediately to taste a bit and ends up with eating abundant sweet dishes that drives him to take a big insulin shot! Enslavement is the result of Asuri sampat as said by Lord Krishna in Bhagavadgita - '*Nibandhaya āsuri mata*'. We all know that when we get angry. Later on we regret our actions. So any of the six enemies in us would enslave us to do wrong deeds leading us to tensions, stresses, pain, misery and the NCDs of the modern era of science and technology marring all peace within and without.

Why does this enslavement take place with violent emotions? Due to uncontrollable speed

of mind, as diagnosed by Bhagavadgita in an other *Sloka* giving us the relationship between thoughts and emotions: '*Dhyāyato viṣayān puṁsaḥ saṅgamī teśopajāyate*' repeated thinking will bring attachment which is the beginning of all emotions. Repetitions speed up the thoughts leading to uncontrolled speed of mind. So emotions and thinking have an innate connection. Emotions are nothing but speeded-up thoughts - power thoughts! Violence (*himsa*) is the feature of these outbursts of emotions.

What is the remedy? Gaining mastery over the mind - '*Yogaḥ cittavṛtti nirodhaḥ*' - the quintessence of Patanjala Yoga with all its eight limb-yoga system with techniques of *Bahiranga* and *antaranga* yoga. So yoga is the real answer for dealing with *himsa* (violence) and violent emotions. Thus Ahimsa is the prerequisite for gaining mastery over emotions and mind. A violent mind is the bane of our life and source of all problems in the society including all violent actions marring peace on earth. So Ahimsa is the solution to bring peace on earth. And it forms the basis of all ethics. Hence HH Dalai Lama calls it secular ethics - not as a religious tenet but as a scientific basis for all ethics and religious faiths. So it is Ahimsa alone which can bring peace on earth. That is why Patanjali proclaimed '*Ahimsā pratiṣṭhāyām tat sannidhau vaira tyāgaḥ*'. All violence will vanish in the vicinity of a great accomplished master such as Buddha. Yoga is the tool for the same.

*Dr H R Nagendra*



# ब्रह्मसूत्राणि (Brahmasūtra)

- Dr. Ramachandra Bhat

Dean, Div. of Yoga - Spirituality, S-VYASA Yoga University  
Director, Veda Vijnana Shodha Samsthanam, Channenhalli, Bangalore

अत एव प्राणः ॥ १।१।२३

ata eva prāṇaḥ ॥ 1|1|23

**Meaning:** Since, Prana is the root-cause for everything.

PRANA stands for theory of everything that is Brahman in the present context

Prana is that aspect, which dominates the individual life journey and in the same time dominates the whole global domain. Among all 555 aphorisms in Brahmasutra there are more than 20 aphorisms approximately where Prana aspect is mainly dealt with. There are about 10 aphorisms with PRANA denotation. Infact, the fourth Pada of the second chapter in Brahmasutra is mainly meant for details pertaining to Prana, its role and functions.

In this Adhikarana the statement taken for detail deliberation is as follows. कतमा सा देवता? (छा१-११-४,५) this is the question put by a seeker. The answer to this question is as follows सर्वाणि ह वा इमानि भूतानि प्राणमेव अभिसंविशन्ति प्राणम्युज्जिहते it means here that Prana is that universal formula which causes emergence of the world, sustenance of it and doomsday of it.

Prana is well-known as an individual phenomenon activating all sense organs, mental and intellectual powers at body level.

तल्लिङ्गात् in this word लिङ्ग got special connotation. Etymologically speaking, लीनं गमयति इति लिङ्गम्. लीनं is here root cause. Root cause is always unseen but its product is seen. So, product is an indicator of its invisible cause. All the worldly activities always indicate a cosmic brain behind them. Another name to this is cosmic brain Brahman or God and many other names according to their tradition. Scientifically speaking it is called all unifying phenomenon.

PRANA word is popularly used to indicate vital force by which every articles and particles vibrate. Science also supports that it is the vibration which causes all worldly affairs. Fritjof Copra calls it 'Dance of Shiva' in his book Toa of Physics.

So, it is very pertinent that when mere Prana got this much power, what to say about प्राणस्य प्राणः (Prana of Prana) that means the cosmic Prana which Brahman itself according to Chandogya Upanishad. In this context while interpreting the Prana in the Upanishadic context every seeker must be very careful. This particular sutra gives the vast and varied moods and shades of Prana which has its spread from womb to tomb and from dawn to dusk in the human journey.

to be continued...

TUMKUR UNIVERSITY, S-VYASA UNIVERSITY AND SERA JEY MONASTIC UNIVERSITY

International Conference

on

YOGA

in

EDUCATION



TALK ON  
"A HUMAN APPROACH TO WORLD PEACE"

CONFERMENT OF HONORARY  
DISTINGUISHED PROFESSORSHIP

ON

HIS HOLINESS

THE 14<sup>TH</sup> DALAI LAMA

Nov 27, 28; 2012 | Tumkur University, Tumkur



The first International Conference – Yoga in Education inaugurated and blessed by H.H. Dalai Lama and Sri Sri Sri Shivakumara Maha Swamiji

Tumkur University, Tumkur and S-VYASA Yoga University, Bangalore jointly organized an the first International Conference on "YOGA IN EDUCATION" in the beautiful campus of Tumkur University, Tumkur on 27- 28 Nov 2012.

### Inauguration:

The conference was inaugurated by **HH the 14<sup>th</sup> Dalai Lama in the Divine Presence of HH Dr. Sree Sree Sree Shivakumara Maha Swamiji.** Prof.H.R.Nagendra (Guruji), Vice Chancellor, S-VYASA, Dr. Apathukatha Shivathanu Pillai, Distinguished Scientist & Chief Controller, R&D, DRDO, Ministry of Defense and CEO

& MD, BrahMos Aerospace, New Delhi; Dr.P.Sadananda Maiya, Chairman, Maiya's Beverages & Foods (P) Ltd., Bengaluru were the Chief Guests. The Inaugural Ceremony was presided over by Prof.S.C.Sharma, Vice Chancellor, Tumkur University.

On the occasion of the Inauguration of the International Conference on YOGA IN EDUCATION, HH Dalai Lama spoke on the subject "A HUMAN APPROACH TO WORLD PEACE". HH Dalai Lama answered many questions asked by the audience. "Honorary Distinguished Professorship" was conferred to HH Dalai Lama on the occasion. An MOU

was signed between S-VYASA and Tumkur University to undertake Research, Yoga in Education and Yoga Therapy. Gururji Prof.H.R.Nagendra in his speech as the Chief Guest stressed the need to bring the concept of Yoga in all the levels of Education. He said that S-VYASA and Tumkur University have set a trend in this direction. Prof.S.C.Sharma, VC Tumkur University in his presidential speech assured all support for taking Yoga to the teaching and student community.

HH Dalai Lama and the dignitaries had a luncheon discussion that afternoon.

### **Scientific Sessions - 27<sup>th</sup> Nov. 2012:**

First day **Plenary Session** were addressed by Prof. H. R. Nagendra, VC S-VYASA and Prof. N.V.C.Swamy, Professor Emeritus, S-VYASA. Prof. H. R. Nagendra gave a road map and highlighted the **New Dimensions in Modern Education..** Prof. Swamy spoke on **Swami Vivekananda's personality - a case study.**

### **Post lunch the session were conducted in three Tracks:**

#### **Track 1:**

Yoga in Primary & Secondary Education

**Track 2:** Yoga in Higher Education

**Track 3:** Yoga as a Professional Education

**Parallel Free Paper Sessions** were organized between 2.30 to 4.00 pm. The judges for the Free Paper Presentations were Dr. Manjunath NK, Dr. Sudheer Deshpande, Dr.Raghavendra Rao, and Dr. Naveen KV, & One Madam from TU

**Parallel Symposia** was also organized in three tracks:

**Track 1** was chaired by **Prof. P.V.Prakash Rao, Professor, NCERT, Bhopal** and the invited

speakers were Prof. Ramachandra G.Bhat, Dean Div.of Yoga & Spirituality, SVYASA., Dr R Rangan, Asst.Professor SVYASA and Dr B V Dandi Swami, Director Sri Ranganatha Gaudiya Matta, Hesarghatta, Bengaluru

**Track 2** was **Chaired by Mr. Shine Pavithran, Program Manager, Amrita Viswavidyapeetam, Coimbatore** and the Invited Speakers were Prof. Janitha A Liyanage, Dept. of Chemistry, University of Kelaniya, Sri Lanka, Dr. Senthamil Selvan, Research Director, VYASA Los Angeles, USA and Dr. S.Iqbal Quraishi, Head of International Center for Spiritual Studies, Islamic University of Science & Tech., Srinagar J&K.

**Track 3** was Chaired by **Dr. Babu Joseph, Director, NIN, Pune** and the Invited Speakers were Dr. R. Nagarathna, Dean, Div. of Yoga & Life Sciences, S-VYASA; Prof.Alex Hankey, Div.of Yoga & Physical Sciences, S-VYASA and Dr. K. Krishna Sharma, HOD, Dept. of Yoga, Mangalore University, Mangalore.

### **Cultural Program:**

On 27<sup>th</sup> Nov. 12 a grand cultural program - **Dharma Bhoomi** a Dance & Drama ballet was performed by the famous cultural troupe "Prabhat Kala Vidure". The drama depicted the Indian Culture, Ramayana, Mahabharata, Bhagwad Gita.

### **Scientific Sessions - 28<sup>th</sup> Nov. 2012:**

Plenary Session on the second day were addressed by Swami Atmapriyanananda, Vice Chancellor, Ramakrishna Mission Vivekananda University, Kolkata, WB. He spoke on "**Swami Vivekananda's Fundamental thoughts on Education and their Practical Application in the present day context**". and Prof. Subramaniam K., Pro Vice Chancellor, S-VYASA emphasized



First Conference Proceedings with ISBN released by H.H. Dalai Lama, VC of Tumkur University Dr. S.C. Sharma, Guruji

*“Education is not mere literacy. To be wholesome and precious, Education should be Yogic”.*

### Second day Parallel Symposia:

**Track 1:** was Chaired by Prof. R. Elangovan, Registrar, Tamilnadu Physical Edu & Sports University, Chennai and the speakers were Sri N.V.Raghuram, Chairman & Spiritual Guide, Yoga Bharati, Cupertino, CA, USA; Sri Yogachary Vishwa Mandlik, Founder & Vice Chancellor, Yoga Vidya Dham, Nasik and Dr. B. Satya Jnaneswari, Reader, Maharane College, Peddapuram, A.P.

**Track2:** was Chaired by Dr. R. Venkatram, Director of East Point Research Academy, Bangalore and the speakers were Prof. Raghothama Rao, Director, Human Networking Academy, Jain University,

Bangaluru; Sri Swami Narayanananda Saraswati, Lecturer, SVYASA; Sri M.P. Ravindra, Independent Consultant in Hr. Education and IT, Bangalore and Dr. Pramod Kumar, Asst. Professor, Amrita Viswavidyapeetam, Coimbatore.

**Track 3:** was Chaired by Dr. Senthamil Selvan, Research Director, VYASA Los Angeles, USA. The speakers were Dr. John Christopher, Professor of Counseling, Psychology, Montana State University, Bozeman, MT USA; Dr. Vishwanathan S, Director, Center for Yoga Studies, Annamalai University, Cuddalore; Dr. Narayan Desai, Asst. Director Research, Kaivalyadhama, Lonavala and Dr. Anil Sangli & Sri Sri pad, Sri TM Envisions, Mysore.

### Parallel Panel Discussions:

Post lunch Panel Discussion was organized in common single track. Moderated by Dr. Manjunath N.K.

### Valedictory:

The Valedictory Function was organized on 28<sup>th</sup> Nov. 2012 at 4.30pm in the Dr. Sree Sree Sree Shivakumara



‘Dharma Bhoomi’ the Cultural Dance Ballet





Valedictory with a Resolution to take Yoga with the Education System

Maha Swamiji auditorium. Dr.S.C.Sharma, Vice Chancellor, Tumkur University presided and Dr.H.R.Nagendra, Vice Chancellor, S-VYASA was the Chief Guest on the occasion. Dr.Nagendra in his speech, praised the team work of Tumkur University and assured to continue the good work initiated by the conference.

Dr. Naveen KV gave a brief report and also read the conference "Resolutions", which were unanimously accepted by the delegates.

Sri Anil Kumar, Coordinator (S-VYASA) while giving his impressions of the beautiful Team Work of TU, praised Dr.S.C.Sharma's leadership. All the delegates, speakers, guests and dignitaries on the dais gave a STANDING OVATION to show their respect and appreciation for Dr.S.C.Sharma, VC and his TEAM.

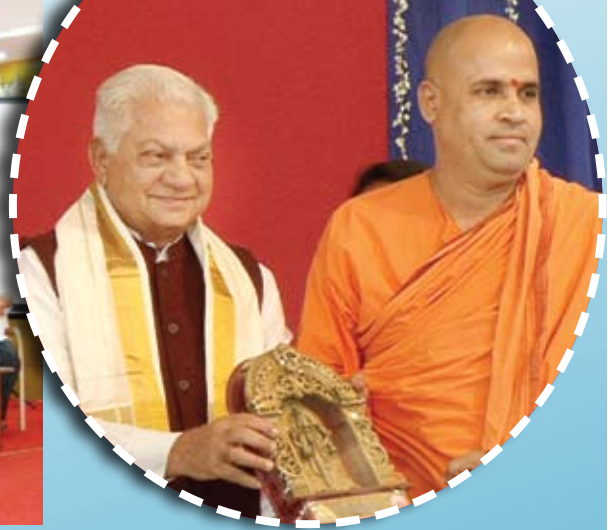
Dr. S.C.Sharma, VC on behalf of Tumkur University felicitated Dr.Nagendra, VC S-VYASA; Dr.Sudheer Deshpande, Registrar;

Dr.Naveen, Jt.Director, Research; Dr.Manjunath Sharma, Jt.Director, Research; Dr.Subramanya Pailoor, Scientist and Scientific Committee, Organiser and Sri Anil Kumar, Coordinator (SVYASA). Dr.Sharma praised both the teams of TU & S-VYASA for putting a well coordinated joint effort to put in place the grand conference. He also placed it on record that even after many difficulties and hurdles, they could achieve very good success because of the dedicated effort of the TU Team.

Dr.H.R.Nagendra, VC S-VYASA honored Dr.S.C.Sharma, VC; Prof. D.Shivalingaiah, Registrar and Dr.Parashuram & Dr.Ramesh Coordinators from Tumkur University.

At the end, all the delegates, speakers, guests and dignitaries made a HUMAN CHAIN and chanted OM nine times. The program was concluded by the National Anthem - Jana Gana Mana .. .. .





Educationalist in Yoga  
Dr. K. Subrahmanyam being  
felicitated by  
Swami Vireshanand Ji Maharaj



Now: Yoga Academicians  
Then: NASA Scientist,  
Scientist in Practical Physics,  
Director of IIT-Madras



Mainstreaming Yoga  
in Education:  
Growing Interest  
from Student Fraternity



An International Audience  
for 'Yoga in Education'

Conference Venue  
where Yoga meets  
Education



Publications  
Yoga in Education



Yoga in Education  
a Scientific Exhibition

Spiritual Leaders, Educationalists, Teachers  
and Aspirants as delegates



## List of Speakers' Papers presented in the Conference

SNo	Papers Presented	Presenters
<b>Keynote</b>		
1	New dimensions in modern education	<b>HR Nagendra</b> , M.E., Ph.D., Vice Chancellor, S-VYASA Yoga University
2	Swami Vivekananda's personality: A case study	<b>NVC Swamy</b> , Professor Emeritus, S-VYASA University
3	Yoga in education Swami Vivekananda's fundamental thoughts on education and their practical application in the present day context	<b>Swami Atmapriyananda</b> Vice Chancellor, Ramakrishna Mission Vivekananda University, PO Belur Math, Dist Howrah, West Bengal
4	Yoga is education	<b>K Subrahmanyam</b> , Pro Vice Chancellor, S-VYASA
<b>Yoga in Primary &amp; Secondary Education</b>		
5	Stuff for primary education	<b>Ramachandra G. Bhat</b> , Dean, Yoga-Spirituality, S-VYASA University
6	Yoga is any effort to calm the mind	<b>Rangan Ramakrishnan</b> , Asst. Professor, S-VYASA University, Bangalore
7	Acintya Beda Abeda Yoga Anusthana to transform fear into divine love	<b>Bhaktivedanta Dandi Maharaja</b> , Director Sri Ranganatha Gaudiya Matha Hesaraghatta, Bangalore
8	Yogic principles in education	<b>Sraddhalu Ranade</b> , Research Scientist, Sri. Aurobindo Ashram <sup>3</sup>
9	Relevance of Ishavasya Upanishad's vision of knowledge for today not only for India but globally	<b>N V Raghuram</b> , Chairman and Spiritual Guide of Yoga Bharati CA, USA
10	Yoga in education	<b>Yogacharya Vishwas Mandlik (Rishi Dharmajyoti)</b> , Yoga Vidya Gurukul
11	Provision of special yoga training packages for school girls: Do we have a case for this in India?	<b>B Satya Jnaneswari<sup>1</sup>, P V Prakasa Rao<sup>2</sup></b> <sup>1</sup> Reader in-charge, Women Development Centre at Maharanee College (Peddapuram), in East Godavari District of Andhra Pradesh
<b>Yoga In Higher Education</b>		
12	Yoga in education	<b>Janitha A Liyanage</b> , Director, Gampaha Wickramarachchi Ayurveda Institute, University of Kelaniya, Yakkala, Sri Lanka
13	Yoga research: current temperament and future perspective	<b>Senthamil R Selvan</b> , Research Director, VYASA-Los Angeles (Vivekananda Yoga Research Foundation), Norwalk, California, USA
14	Why spiritual centres are needed in our universities? (the highest seat of teaching and learning)	<b>S Iqbal Quraishi</b> , Head International Centre for Spiritual Studies, Islamic University of Science & Technology, India
15	Films to entertain, engage, embrace, educate and inspire	<b>K Raghorthama Rao</b> , Director, Human Networking Academy, Jain University
16	Introducing yoga practice to medical students: the Subharti experience	<b>R Bansal<sup>1</sup>, Bhaskar Agarwal<sup>2</sup>, <sup>1</sup>Prof. &amp; Head Dept. of Community Medicine Subharti Medical College, Meerut (U.P.)</b>
17	Practice of yoga and spirituality traditional way - the ultimate answer to manage life in a stressful world	<b>M P Ravindra</b> Advisor to S-VYASA and Independent Education and IT Consultant
18	Role of yoga in enhancing academic and personal excellence in higher educational institutions	<b>M Pramod Kumar</b> , Assistant Professor & Coordinator, Cultural Education, Amrita Vishwa Vidyapeetham, Amrita Nagar PO, Ettimadai, Coimbatore.
<b>Yoga as a Professional Education</b>		
19	Yoga for global health, education and peace	<b>Nagarathna Raghuram</b> , Dean, Division of Yoga and Life Sciences, S-VYASA
20	Further education and training in business today: The essential need for Yoga	<b>Alex Hankey</b> PhD, SVYASA, Eknath Bhavan, 19 Gavipuram Circle, KG Nagar, Bangalore-560019
21	A study on 'the effect of Yoga on cognition level in disabled children'	<b>Krishna Sharma K<sup>1</sup>, Thirumaleshwara Prasada H<sup>2</sup>, Udayakumara K<sup>3</sup>, Ramya P<sup>4</sup>, <sup>1</sup>Asst. Professor &amp; Chairman, Department of Human Consciousness and Yogic Sciences, Mangalore University, Mangalagangothri, Mangalagangothri</b>
22	Yoga & mindfulness in counselor training: self-care and the cultivation of therapeutic presence	<b>John Christopher</b> , Montana State University, Visiting Fulbright-Nehru Scholar, The University of Delhi
23	Yoga as a professional education	<b>S Viswanathan</b> Director, Centre for Yoga Studies, Annamalai University, Annamalainagar
24	Yoga as a professional education: Kaivalyadhama conceptual framework	<b>Narayan R Desai</b> Registrar, G.S. College of Yoga Education & Cultural Synthesis, Assistant Director-Research, Scientific Research Department
25	Impact of musical interventions In scholastic performance	<b>Anil Sangli, Sripad S, R S Amrutha</b> Sriani TM Envisions, Mysore

## International Conference - YOGA IN EDUCATION

Post Conference Workshop - 29<sup>th</sup> Nov. to 5<sup>th</sup> Dec. 2012

Tumkur University, Tumkur and S-VYASA Yoga University, Bangalore jointly organized an the first International Conference on "YOGA IN EDUCATION" in the beautiful campus of Tumkur University, Tumkur on 27, 28 Nov. 2012. A post conference workshop was organized at Prashanti Kutiram (S-VYASA H.Qrs.) from 29<sup>th</sup> Nov. to 5<sup>th</sup> Dec. 2012.

The workshop was to train the participants in the Yoga in Education modules namely - Yoga for Anger Management (Emotion Culture) and Yoga for Creativity Development. The main objectives of the Post Conference Workshop were - (i) To build awareness among faculty about the role of Yoga in Higher education (ii) To outline the Educational Philosophy (iii) To impart training in Indian ethos in Education (iv) To develop Yoga skills for appropriate Instructional Design and Delivery (v) To review / monitor and evaluate the intended outcome



and (vi) To promote Research temperament

The Workshop was inaugurated on 29<sup>th</sup> Nov. at 4.00pm in the beautiful and serene atmosphere of Prashanti Kutiram by Dr.H.R.Nagendra, Vice Chancellor. Dr.Janita Liyanage, Director, Wickrema Rachi Ayurveda Institute, Gampaha, Sri Lanka and Dr.Pradeep Kansangre, Kidney





Participants of Post Conference Workshop

Specialist and Renowned Diabetologist, Rajkot, Gujarat were the Guests of Honor.

Dr.Nagendra in his speech urged the participants to strive to take Yoga in to the Education System at the Primary, Secondary, Higher and Professional Education in our country and the world. An MOU was exchanged on the occasion between Govt. of Sri Lanka and S-VYASA Yoga University. Dr.Janita Liyanage speaking on the occasion expressed her happiness for the exposure and learning during the Conference and committed herself and her team for the growth of Yoga and Ayurveda in Sri Lanka.

Dr.Pradeep Kansangre a renowned Kidney Specialist was a student in the one month Yoga Instructors Course (YIC). In his speech he said that as an expert working in the field has learnt and has gained experience since more than 40 years. But the knowledge he received in one month in the YIC was more than what he has learnt his whole life. He also said that, if he would have got this knowledge earlier, he would have been a much better doctor and a person. He also

committed himself on the occasion to take Yoga to the community, particularly the diabetics to help avoid the complications, because of the disease.

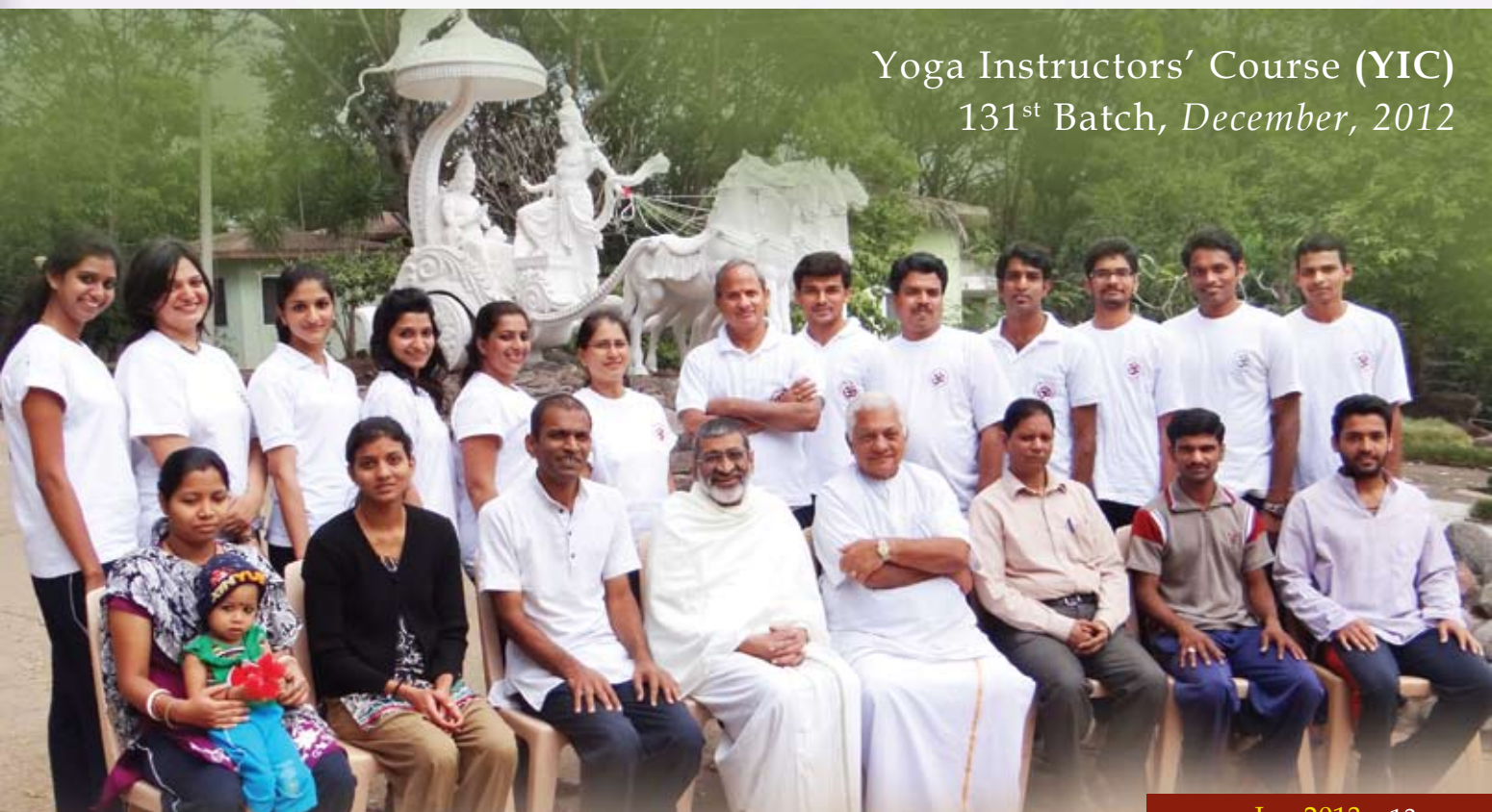
The speakers were the experts of Yoga (Research, Education and Therapy) from S-VYASA Yoga University which has developed the “Yoga in Education” module in the name of “Sampurna Yoga”. Prof.K.Subramanyam is the renowned educationist, Dr.Ramachandra Bhat is the Dean of Yoga and Spirituality, Dr.Venkatram is also a renowned educationist and a Yoga Exponent. Dr.Manjunath is the Joint Director in Yoga Research (SVYASA), Prof.T.M.Srinivasan, Dean, Division of Yoga & Physical Sciences, Dr.Sentamil Selvan is a researcher and yoga proponent associated with VYASA in USA and Dr.Padmini Tekur is a Yoga Therapy Specialist and Sri Krishnamurthi, Seva Vrati is a retired bank officer, who is practicing Yoga since 15 years. Dr.Sanjay, Dr.Rudranath, Swami Narayananda and Sri Kushal Kumar took the practices for the participants.

Thirty participants from different parts of the country, Sri Lanka and USA participated in the workshop.

The states represented were Andhra Pradesh - 2; Karnataka - 7; Kerala - 2; Tamilnadu - 2; Jammu Kashmir - 1; Gujarat - 8; Maharashtra - 3; Goa - 2; New Delhi - 1; International Delegates Sri Lanka - 1 and USA - 1. Representatives deputed by their respective Govt. from Gujrat, Goa, Karnataka, Jammu Kashmir. Kerala participants were deputed by Bharatiya Vidya Niketan (Vidya Bharati) one of the biggest NGO working in the field of Education with more than 25,000 formal schools all over India. Three delegates from Gujrat were deputed by Swami Narayan Ashram (Women's wing) an internationally reputed organization

During the workshop Sri G.N.Srikantaiah, IAS, Director AYUSH, Karnataka and Sri Krishna Kumar, Secretary General for Association of Indian Universities visited and spoke to the delegates. Director, AYUSH Srikantaiah appreciated the steps taken by S-VYASA to take Yoga in Education. He also briefed the delegates about the efforts AYUSH is taking to propagate the Indian systems of medicine. Sri Krishna Kumar also agreed to support the cause to taking Yoga to Students and Teachers.

The workshop came to a conclusion on 5<sup>th</sup> Dec. 2012. Dr.R.Venkatram was the Chief Guest and Dr.H.R.Nagendra the Chief Speaker on the occasion. Sri Rabindra Acharya, National Coordinator (SVYASA) was also present. The participants - Dr.Manjunath Nekar, Karnataka; Dr.S.Iqbal Quraishi, J&K, Su.Praveena Bhandari, Swami Narayana Ashram, Gujarat; Sri Harish B.Shukla, Gujrat, Sri Nagaraj G.Honekari, Goa and Sri Kumar Viral, Sri Lanka shared their experiences and expressed their happiness for being part of the workshop.



Yoga Instructors' Course (YIC)  
131<sup>st</sup> Batch, *December, 2012*

# 5<sup>th</sup> Ayurveda Congress in Bhopal

Dec 7 – 10, 2012



Inaugurated by Ex Union Minister Sri Murali Manohar Joshi







## Glimpse of the contribution of S-VYASA on inaugural day of World Parliament on Spirituality

- Vishwanath Pandey, CEO, Total Hospitality, Hotel Consultant, Hyderabad



Inaugural of World Parliament on Spirituality

First World Parliament on Spirituality has been organized based on the concept that the world is united. The aim of the parliament is to create global partnership where everyone WINS. This is because **Earth is one, Truth is one, We are one**. To achieve its success, spiritual masters from the globe have been invited to discuss the different dimensions of spirituality so that benefits are utilized by the each and every individual of the world.

S-VYASA is one among the pioneer institutions; (working on connecting limbs of the spirituality) has sponsored the parliament to achieve the aim and objective of the parliament. Dr. H.R. Nargendra, vice chancellor of S-VYASA (deemed) university, (lovingly we call him Guru Ji) was invited to attend the opening ceremony of the parliament.

As soon as Guru Ji reached the Global Auditorium from airport, world spirituals master from abroad and India greeted him with jubilant and cheers. They stood up from their seats and came nearer in VIP gallery. They saluted him and hugged him with love and affection. They

exchange over all well being of each other's institution. Guru Ji was offered the seat amongst the spirituals masters. As soon as Padma Sri Dr .Karthikeyan , chairman of the world united, saw Guru Ji he came running to receive him and greeted him with humbleness.

The inaugural function started with jubilant atmosphere at about 10 A.M. While welcoming the spiritual master, Guru Ji was identified with encouragement and remarked on S-VYASAs contribution in the field of Yoga and its application; which have tremendous application in day-to-day-life. It was announced that most of the global Yoga teachers (available worldwide) have been trained at S-VYASA. In addition, its contribution in the field of human engineers (Be and Make) is worth mentioned amidst world spiritual master. Guru Ji was offered first row on the Dias, next to Sri Chatter Ji of lahari Mahashai foundation.

While giving the opening remark on this occasion, Guru Ji has welcomed all spiritual master of the world in India, specially for this event on behalf of Prasanthi Kutiram or S-VYASA and expressed his best wishes for all the success of this parliament. He reminded this event parallel with the historic event organized in Chicago (World parliament on religion). At last Peace oath was taken before the lunch break.

First section of parliament started with welcome of Dr. Zhi Gang Sha, founder of love, peace and Harmony on Soul Healing and Dr. H.R Nargendra vice chancellor of S-VYASA on Harnessing Prana for spiritual health. After the address of Dr. Sha, 373<sup>rd</sup> spiritual master of Taoism, Guru Ji appreciated the talk of Dr. Sha and addressed the audience about the



effectiveness of Prana and harnessing of the same of spiritual health by giving evolution of Panch Kosha and Panch Prana based on Taitarya Upanishad. He mentioned how Upanishad and Yoga vashista endorsed the importance of Prana and methodology for its function in harnessing its strength in day-to-day life. His address was well appreciated by Spiritual masters and also by the august audience. Yoga Sudha - A monthly journal of Swami Vivekananda Prakasana and other information regarding birth anniversary of Swami Vivekananda were distributed in midst of august gathering.



Guruji addressing the audience



On Jan 13, 2013 @ 10 pm & Jan 14, 2013 @ 10 am  
Telecasting of  
Dr H R Nagendra Guruji's lecture on Bhagavadgita (in Hindi) in **Taaz TV** (available in Airtel DTH - 294)  
Lecture delivered during 11<sup>th</sup> 1008 Kundiya Gayatri Aswmedha Yanja Programme



Guruji's North INDIA Tour



Guruji addressing the audience



## Watch what You EAT!

- Rajesha H K

The food we consume is an essential need for an individual's growth consisting of the physical body, vitality and as well the subtle mind. "You will become what you think off", says a proverb. Similarly, food is also one of the factors which determine one's personality trait like Satwik, Rajasic or Tamasic. Food plays a vital role for an aspirant who wants to reach higher stages of spirituality.

Sanat Kumara, rightly puts forth in Chandogya Upanishad to Narada, that purification of mind happens only when a Satwik type of food

is consumed. We can have a better understanding of how one will be elevated in the path of spirituality by looking into the following verse:

आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै  
मृदितकषायाय तमसस्परं दर्शयति भगवान्सनत्कुमारस्तस्कन्द इत्याचक्षते ॥ ७.२६.२ ॥

āhāraśuddhau sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnām vipramokṣastasmai  
mṛditakaṣāyāya tamasaspāraṁ darśayati

bhagavānsanatkumārastaskanda ityācakṣate taskanda ityācakṣate ।। Ch. Up. 7.26.2 ।।

"When pure food is nourished, our understanding becomes absolutely discriminative in the right path. Because of the higher understanding, mental reflections will be pure. Memory will be very strong when one has a proper understanding; due to the strong memory power one will be released from all the worldly bondages".

Again the same Upanishad, in the form of the conversation between the father Uddalaka and the son Shwetaketu, throws light on how different kinds of food will be converted into gross, middle and subtle states:

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मा ॥ ६.५.१ ॥

annamaśitam tredhā vidhīyate tasya yaḥ sthaviṣṭho dhātustatpurīṣam bhavati yo madhyamastanmā  
।। Ch. Up. 6.5.1 ।।

"The consumed food (solid) will be divided into three parts. The grossest ingredient becomes feces; the middle ingredient becomes flesh, the subtlest ingredient becomes mind".



आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं  
भवति यो मध्यमस्तल्लोहितं योऽणिष्ठःस प्राणः ॥ ६.५.२ ॥

āpaḥ pītāstredhā vidhīyante tāsāṃ yaḥ sthaviṣṭho  
dhātustanmūtram bhavati yo madhyamastallohitam  
yo'ṇiṣṭhaḥsa prāṇaḥ | | Ch. Up. 6.5.2 | |

“The water (liquid) we drink will be divided into three parts. The grossest ingredient becomes urine; the middle ingredient becomes blood; and the subtlest ingredient becomes Prana”.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः  
सा वाक् ॥ ६.५.३ ॥

tejo'sitam tredhā vidhīyate tasya yaḥ sthaviṣṭho dhātustadasthi bhavati yo madhyamaḥ sa majjā  
yo'ṇiṣṭhaḥ sā vāk | | Ch. Up. 6.5.3 | |

“The fire (plasmalike ghee) when consumed becomes divided into three parts. The grossest ingredient becomes bone; the middle ingredient becomes marrow; and the subtlest ingredient becomes speech”.

अक्षमयसोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति भुय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.५.४ ॥

annamayasomya manaḥ āpomayaḥ prāṇastejomayī vāgiti bhūya eva mā bhagavānvijñāpayatviti  
tathā somyeti hovāca | | Ch. Up. 6.5.4 | |

“Hence the mind is made up of food, Prana is made up of water, and speech is made of fire. ‘Explain it further to me, revered sir’. ‘Be it so, dear boy’, said the father”.

The table showing the classification of food which becomes divided into three parts.

SNo	Matter पदार्थः padārthaḥ	Gross स्थूलः sthūlaḥ	Middle मध्यमः madhyamaḥ	Subtle सूक्ष्मः sūkṣmaḥ
1	Food (Solid) अक्ष्म् Annam	Feces मलम् Malam	Flesh मांसः māṁsaḥ	Mind मनः manaḥ
2	Water (Liquid) आपः āpaḥ	Urine मूत्रम् Mūtram	Blood रक्तः raktaḥ	Prana प्राणः prāṇaḥ
3	Fire (Plasma) तेजः tejaḥ	Bone अस्थि asthi	Marrow मज्जा majjā	Speech वाक् vāk

Thus the Upanishad make us conclude that one has to decide the kind of food to be consumed for:

- purification of mind to maintain the mental equilibrium, harmony and tranquility,
- maintaining the vitality to carry on the tasks of daily life without any weakness,
- vibrating speech to touch others to wake them up from the slumberiness.



## NYASA: AN INTEGRAL PART IN AGAMA SASTRA

- Sarangapani Bashyam

In days of yore, people worshipped God and nature in its vast grandeur reciting vedic hymns according to time of the day or seasons or even convenience. It is believed that God exhorted mankind through sages two forms of systematic worship called Vaikhanasa and Pancharatra agamas. Agama sastra is also known as Saivagama, Vaishnavagama and Saktagama devoted to the three deities.

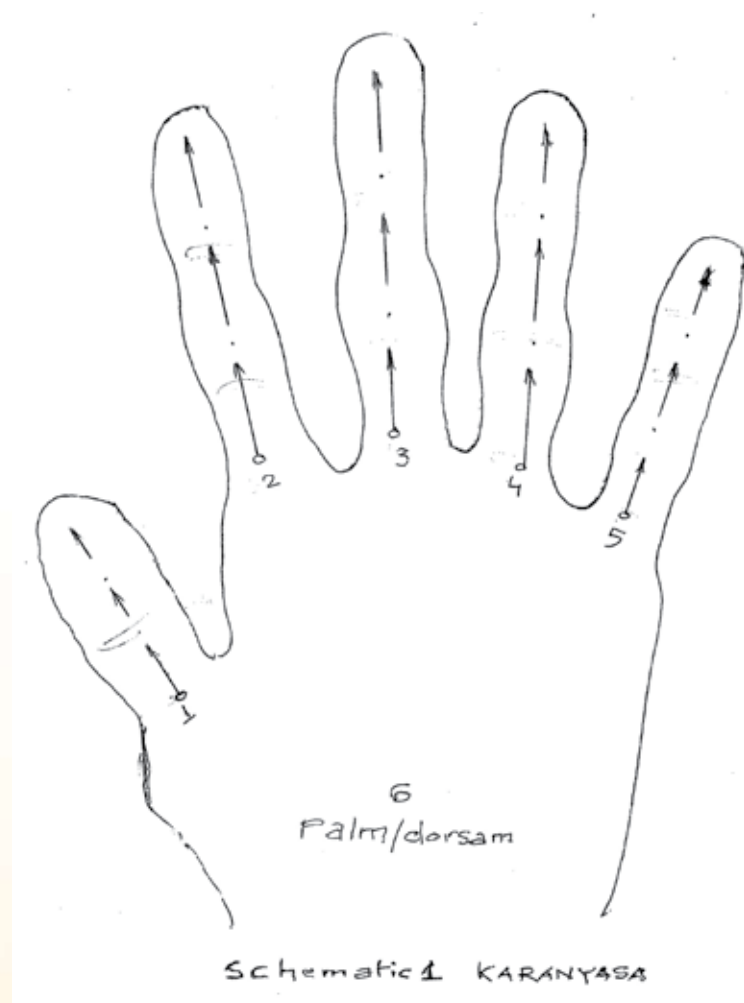
It is made clear that the worship of the God is not only for the self but for the whole mankind. God is held as omnipresent, omniscient and omnipotent, transcending time and space. Man on the contrary is made of ever-changing prakriti and gunas. With the vast disparity of the worshipper and the worshipped, agamasastra lays down systematic procedures for the worship of the divine. One of these procedures is NYASA to be done prior to every mantrajapa.

'To worship a deity, a man must become the Self of that deity through dedication, breath control and concentration until the body becomes the deity's abode'

(Gandharva Tantra)

### What is Nyasa

The word Nyasa is a combination of NI (Nitaram) and Aas (Nikshepane) meaning to throw. Literally Nyasa means to throw the whole or the different parts of a mantra on different parts of the body (Anganyasa) or hands (Karanyasa). In 'Yoganidra-an altered state of consciousness', Swami Mangalateertham (1) writes 'Rotation of awareness through the different parts of the



body originates from the tantric practice of Nyasa'.

### Terminology

The term Nyasa is used in different ways. Thus we have anganyasa and karanyasa denoting the parts touched. We have Beejaksharanyasa, Aksharanyasa, Padanyasa or Vakyanyasa based on the size of the letter/word(s). We also have Nyasa for the Rsi, Chhandas and devata to which the mantra refers. The readers may not be baffled for all these are in use in the elementary Sandyopasana-a nityakarma to be done thrice



Position	Description	Karanyasa for Gayatri mantra
1	Angusta	ॐ भूः अङ्गुष्ठाभ्यां नमः
2	Tarjani	ॐ भुवः तर्जनीभ्यां नमः
3	Madhyama	ॐ सुवः मध्यमाभ्यां नमः
4	Anamika	ॐ तल्लवितुर्वरेण्यं अनामिकाभ्यां नमः
5	Kanistika	भर्गो देवस्य धीमहि कनिष्ठिकाभ्यां नमः
6	Karatala / Karapista	धीशो धीमः प्रचोदयात् करतल करपृष्ठाभ्यां नमः

TABLE 1 KARANYASA FOR GĀYATRIMANTRA

tip of thumb is placed at the phalanx and moved up to the tip of each finger. In case of thumb, the forefinger is moved similarly along the thumb. The entire palm and dorsum is swiped by the other palm/dorsum. Karanyasa is done with both hands.

In Anganyasa, the six parts of the upper half are simply touched as

a day (before sunrise, at noon and before sunset). Yes, Sandyopasana is a derivative of Agamasastra.

The Samskrita alphabets do not only serve as a group of letters to form words. They are believed to have inherent power, a vibration that forms the basis of the science of mantras. All 50 letters have been derived from the primordial sound AUM. In one form of Nyasa called Matrkanyasa, the 50 letters are placed over the whole body according to an established order as mentioned by David Frawley (2). They are believed to protect the worshipper from distractions of all types.

### Nyasa Practice

We see the Nyasa practice is extensive. It pervades individual worship like Sandyopasa to worship of consecrated icons/idols (salagrama or vigraha pooja) at home or temples. For example one method of Nyasa for the universal mantra viz., the Gayatri mantra is shown in Table 1,2 and Schematics 1,2. For Gayatri mantra alone there ten different methods of Nyasa.

In Karanyasa, as one recites the nyasamantra, the

shown in Schematic 2.

At the other end of iconic worship in temple, in one method called 'Shodasanyasa', all most all forms of macrocosm are repositied in the body of the worshipper. Some of the forms of macrocosm are:

Vyahrti (Sapta lokas), Nakshatra. Grha (Planets), Water sources, Gods, Gunas and Time

### Benefits of Nyasa

A scientific approach to the study of Nyasa would lead to examining the effect of doing Nyasa on the Body-Mind-Intellect. While agamasastras extensively describe the What, Where, When and How of Nyasa practice, the Why of Nyasa is stated only briefly. Nyasa dispels distractions during worship, it brings the worshipper on par with the deity and it confers holistic benefits. With reference to Nyasa on Ganesamantra, it states:

गणेशन्यासयोगेन विघ्नहर्ता स्वयं भवेत् ।  
अन्तेशिवत्वमास्थाय शिवेन सह मोदते ॥

Siva's narration to Parvati on Maha Shodasa Nyasa





**AROgyADHAMa DATA (November, 2012)**

Sections	A		B		B		C		D		E		F		G		H		PPH	
Ailments	Neurological Disorders/ Oncology		Cardiology		Pulmonology		Psychiatry		Rheumatology		Spinal Disorders		Metabolic Disorders		Gastroenterology		Endocrinal Disorders		Promotion of Positive Health	
	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY
Respiratory Rate (Average)	21.50	20.00	18.00	18.00	16.18	16.18	15.29	15.89	20.00	15.89	19.30	16.80	18.40	16.96	19.70	15.90	18.00	15.90	18.41	16.55
Respiratory Rate (Std Dev)	5.76	8.27	11.02	8.27	3.17	1.66	2.79	3.46	3.86	3.46	4.03	4.51	4.87	4.16	3.06	3.18	3.77	4.18	3.43	3.32
Pulse Rate (Average)	78.88	78.00	79.00	79.00	75.55	72.27	70.47	68.54	81.47	76.53	76.90	77.70	77.25	75.63	81.30	74.70	81.20	73.20	77.18	74.55
Pulse Rate (Std Dev)	12.79	10.86	12.90	10.86	15.31	7.67	7.42	9.65	12.82	7.88	8.39	8.76	7.53	7.46	6.89	7.88	4.92	5.59	18.56	6.45
Systolic BP (average)	123.75	119.00	117.00	117.00	143.64	123.55	112.89	107.58	132.32	124.21	125.30	120.30	126.33	121.67	113.30	112.50	136.40	121.70	120.10	120.38
Systolic BP(std dev)	14.4	23.00	17.47	17.47	19.47	12.50	13.96	10.51	15.34	14.47	11.52	14.43	14.10	15.33	16.05	14.58	16.05	11.68	18.46	13.32
Diastolic BP (Average)	78.5	72.00	80.00	80.00	77.82	79.45	73.35	73.34	80.84	78.37	84.50	81.20	78.83	77.17	75.30	77.50	91.20	80.40	76.29	76.95
Diastolic BP (Std dev)	9.67	6.74	9.59	7.63	9.82	6.46	8.31	8.19	9.69	9.04	9.51	10.97	9.19	9.90	8.79	8.10	13.00	10.32	12.49	10.31
Weight (Average)	59.4	60.95	67.00	65.00	68.40	66.54	71.19	70.86	68.26	68.86	71.50	70.90	72.12	70.89	62.80	61.60	88.37	84.99	62.88	62.39
Weight (Std dev)	12.34	8.64	16.31	15.92	15.15	14.09	18.37	17.91	15.78	15.18	15.33	14.66	12.12	11.60	15.36	14.91	13.11	12.11	15.48	15.03
Bhramari Time (Average)	9.63	14.75	11.00	18.00	12.64	20.73	9.99	14.17	11.11	14.17	12.30	15.20	13.67	14.50	15.00	19.80	12.20	16.80	14.64	19.00
Bhramari Time (Std dev)	5.5	4.77	4.66	7.27	4.08	11.65	3.87	6.00	4.24	4.09	4.50	5.33	5.21	5.44	3.54	4.63	3.88	8.55	5.51	6.97
Medication Store (Average)	3.67	2.33	4.00	2.00	4.25	3.38	4.95	4.59	2.06	1.89	0.20	0.00	4.54	4.02	0.90	0.90	6.00	6.00	1.25	1.25
Medication Store(Std dev)	0.58	2.08	2.59	2.77	1.91	2.13	6.12	5.07	2.21	2.17	0.62	0.17	2.58	2.37	2.31	2.31	0.00	0.00	0.50	0.50
Symptom Score(Average)	9.5	5.5	8.00	4.00	3.35	4.55	6.63	2.63	9.58	2.95	6.50	2.90	6.52	1.96	4.70	1.10	3.57	0.57	4.21	1.75
Symptom Score(Std dev)	6.44	4	5.66	4.34	2.21	1.69	4.35	2.32	5.71	2.63	3.04	3.31	3.83	1.93	2.35	0.67	1.40	0.53	2.42	1.85
No. of Participants in Each Section	8	8	8	8	11	11	17	19	19	34	34	24	24	12	12	10	10	23	23	23

**BY - Before Yoga**

**AY- After Yoga**

**Total No. of Participants - 165**





## BIOFEEDBACK: AN AUTONOMIC YOGA

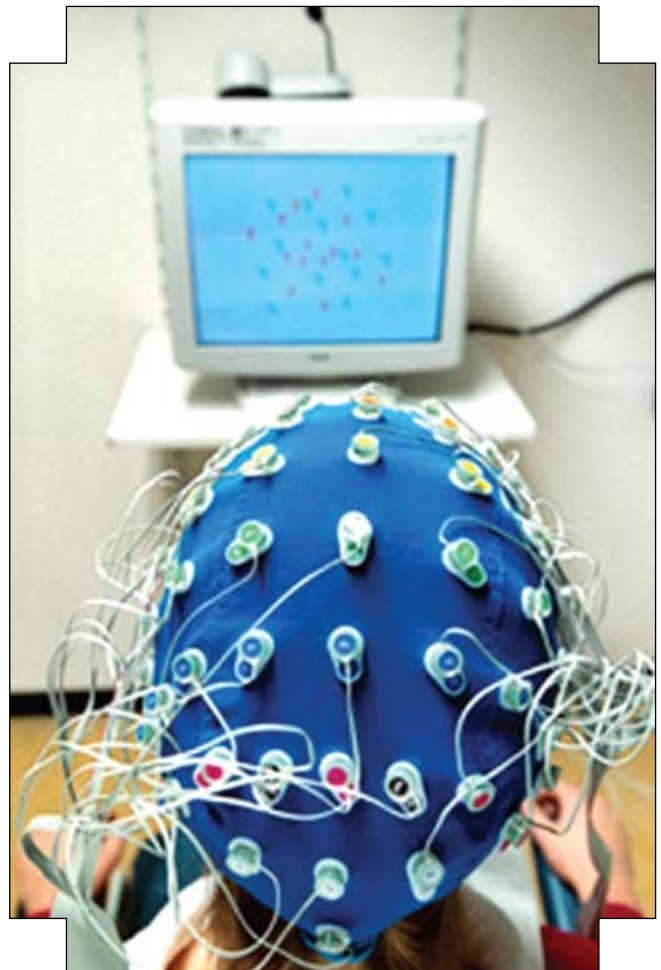
- Prof T M Srinivasan

**INTRODUCTION:** Controlling the autonomic nervous system is of peripheral interest as one is proceeding in samyama. This is not the most sought after control a Yogi wants; however, it may provide one with a healthy body and mind. Samyama consists of dharana, dhyana and states of samadhi. Through samyama on many objects including macroscopic and microscopic systems, the practitioner is able to discern many inner secrets of nature. Pada 3 of Patanjali's Yoga Sutras is full of the control over oneself and environment that accrues a Yogi who practices samyama. These special powers that culminate in the eight siddhis are mere signposts in the development of stages of samadhi that is the aim of yogic practices.

Let us now see what constitutes health. Certain physiological parameters should be within prescribed values in maintaining health of both body and mind. Are there methods of controlling the physiology other than through yoga? Is it possible for example, to control heart rate or blood pressure for healthy homeostasis? There seems to be at least one method - biofeedback - through which we could change some parameters. Let us look into this in some details.

### **INSTRUMENTAL BIOFEEDBACK:**

Feedback systems abound in and around us. When we set the temperature of an air conditioner in our room, we activate a feedback loop (as it is called) which maintains the temperature at the set level. A temperature sensor - called a thermostat - senses the temperature of the



**FIG 1:** EEG Neurofeedback for ADD/ADHD in children room and if the temperature is higher than the set value, it switches the air conditioner on. The conditioner is switched off when the room temperature reaches the desired value. In general then, for controlling a parameter, a feedback loop is required. Imagine thousands of parameters in the body that need to function in a precise fashion! For each, there is a feedback loop consisting of a sensing element, a 'switch', and a responding element. We are aware of the hunger-satiation loop. From time to time, we feel hungry or thirsty, and when we attend



to that signal, we feel satiated. Thus, a whole host of parameters – such as temperature of the body, pH of blood, respiration, heart rate etc – are all under constant vigilance of the brain which maintains a steady internal environment conducive to what we call health. Thus, if a precise control is required, a feedback system is necessary to achieve this.

While feedback systems could refer to any system including engineering ones, *biofeedback* refers specifically to feedback related to biological systems, typically in the human body. Many biofeedback systems seem to be outside our voluntary control. For example, heart rate is a parameter that seems to be outside our control. When we go up a staircase, the heart rate goes up and while we are asleep, the heart rate goes down, thus automatically adjusting the rate required to supply optimum amount of blood to various parts of the body. When the first cardiac pace makers were used in clinics, it was a simple fixed rate pacer which provided a constant triggering rate to the heart. This was found to be of limited use, since the requirements of the body during normal activities are not met. Later, 'demand pacers' of the heart were developed which changed the heart rate as per the requirements of the body. This is a blessing since the person could now go about doing normal chores at home or at work. In many psychosomatic disorders, homeostasis is compromised; heart rate, blood pressure and many other parameters may be outside the range of what is termed normal. In such cases, is it possible to control, say the heart rate?

Dr. Elmer Green, an outstanding researcher in biofeedback systems, was intrigued by the ability of the yogis to control many autonomic functions. Though biological sciences maintain

that heart rate is an autonomic function outside the scope of volitional control, yogis were able to control many physiological functions such as heart rate and body temperature in precise ways. Some could even stop the heart as measured by EKG! Dr. Green came to India from USA to study the control of electrophysiological activity in the body by advanced yogis. For the record, it may be said that he and his wife Dr. Alyce Green conducted the first biofeedback session in India in the author's laboratory at Indian Institute of Technology at Chennai in 1973 [1, p. 264]. After his visit in India, where he wired up many yogis to understand the autonomic control by the yogis, he continued his search with some advanced yogis in the USA.

Dr. Green invited Swami Rama [who later founded the Himalayan Institute in USA] to his laboratory in Topeka, Kansas and wired him for monitoring all the normal electrophysiological variables. Remember it was around 1976. Hence the sophistication of the present monitoring methods was not available. Swami Rama told before hand he was going to stop his heart from beating; as he did this, his ECG showed the heart went into a flutter (without pumping blood), which could be fatal for a normal person. Swami Rama was also able to change the temperature in the palm of the hand to go up or down; in fact, he could increase the temperature of one part of the palm while decreasing the temperature of a neighboring area of the same palm by around 10° F [1, p. 198]! This is certainly outside the scope of most people and hence, created a great deal of interest amongst psychophysicologists.

Swami Rama did not reveal how he achieved all these controls; however, a thought arose in Dr. Green that after all, *the autonomic system is not all that autonomic!* In other words, he argued,

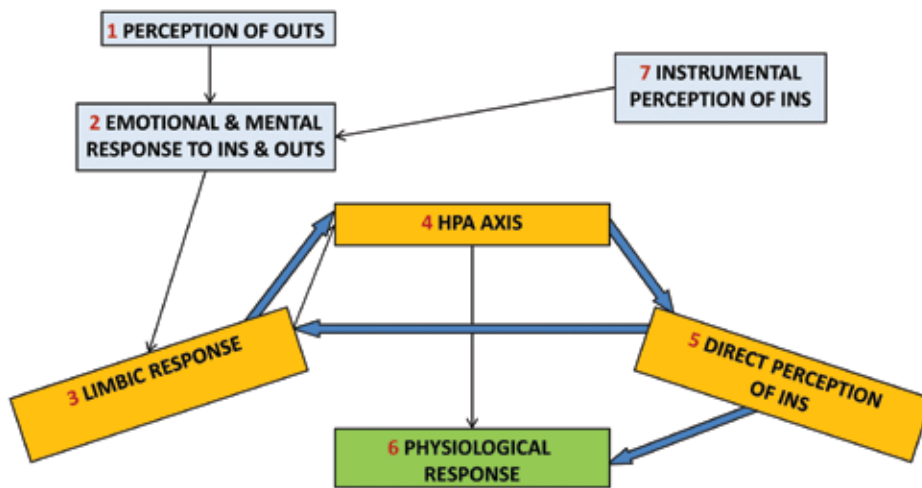


FIG 2: SELF REGULATION: YOGA [ \ ] AND BIOFEEDBACK [ \ ]

if information about the heart rate was provided to a person, he/she could control it!

This was a ground breaking thought and Dr. Green went ahead constructing ECG and temperature biofeedback systems. The temperature feedback system consists of an inexpensive thermometer strapped to a finger. It measures the temperature and provides an auditory or a visual cue to a person. If the temperature of the figure goes up, a tone is heard while if the temperature goes down a different tone is

provided. The person is instructed to 'visualize' scenes such as a warm sunlit day at the beach and achieve the desired result as though the person is really relaxing. Here we have a classical example of mind over matter – through proper thinking alone, the autonomic functions in the body could be changed.

Presently, a plethora of biofeedback instruments are available in the market for monitoring many physiological variables. In fact, *if we are aware of the function of any physiological variable, we can control it.* Instruments are available to monitor heart, blood flow in the periphery (fingers and toes), respiratory rate, skeletal muscle activity, pH of stomach, heart rate variability and even the brain electrical activity. The last two are of particular interest since the applications could be in many fields to improve attention and relaxation of subjects. Thus, biofeedback systems are used to correct abnormal activities in the body. An example of EEG neurofeedback for controlling the brain waves and correcting ADD/ADHD (Attention Deficit Disorder/Attention Deficit Hyperactivity Disorder) in children is shown in figure 1. Even young children 10 years and above could learn to control their brain wave activity!

**NON-INSTRUMENTAL BIOFEEDBACK:** While the above examples are based on instruments that provide information on the status of a physiological variable (example heart rate), there are other methods for improving inherent feedback loops in our body through non-instrumental methods. It might come as a surprise to our readers that *asana practice is indeed a non-instrumental feedback system!* Let us briefly see how this is so. A muscle is very sensitive to stretch; as we perform asanas, we alternatively stretch and contract the concerned muscles. As we stretch, the feedback from many muscle fibers and tendons send information to the brain for limiting the muscle stretch. The muscle will be damaged if stretched beyond its normal capacity. Thus this information to the brain is a feedback signal to adjust the stretch. However, in neuromuscular problems such as a stroke, rigidity or flaccidity (slack muscles), the feedback to the brain could be



modulated by changing the amount and rate of stretch and by maintaining the stretch. Thus, it is possible to bring the muscle back to normal control by proper management of muscle stretch through asana practices. This feedback is thus initiated through asana practices, without an instrumental monitoring. The type and extent of abnormality are indicators of muscle dynamics; this could be set right through initiating right amount of feedback to the brain for proper control as we practice asanas.

### **FEEDBACK THROUGH**

**VISUALIZATION:** Yet another type of feedback which is useful is the use of visualization for achieving homeostasis. This is a very potent method if carried out properly. The mind is trained to be aware of and set aright a physiological variable and with good practice, the control is achieved. A boy of 14 years was admitted to the clinic in USA where Dr. Patricia Norris, daughter of Dr. Elmer Green was working. The boy was diagnosed with an advanced state of cancer. Patricia asked the boy to imagine himself to be a fighter pilot (which the boy wanted to be) and play a mental game of destroying the cancer cells with his white blood cells as fighter planes. After training, the boy set about the task of mentally imagining destroying cancer cells and he achieved this, becoming cancer-free in a few months!

In such cases, a good understanding of the problem along an accepted physiological model is important [Dr. Patricia Norris, personal communication]. We can also use a classical model that is well worked and detailed. There is a powerful word used in Samskrita, namely, *bhāvanā*, meaning 'contemplative thinking'. Here for effective results, one should get into some form of contemplative awareness of the problem to overcome. This type of thinking is focused awareness which is more akin to

meditation than visualization based on a physiological model. *The more fundamental a model, the more long lasting the cure could be.* For this, at SVYASA, we work on the panca kosas that are disturbed when a person's mental and physical immunity is depressed due to many reasons. In MSRT (Mind Sound Resonance Technique), we practice aspects of vibration and resonance of body and mind through powerful mantra chanting [2]. In PET (Pranic Energisation Technique) we practice "scanning, rotating and moving prana to recognize and correct the imbalances" [3, p. 66]. Many scientific studies have shown the usefulness of these practices in reducing overall stress and in improving health of a person. Since we are dealing with prana along with contemplation, these are powerful techniques to bring effective healing in a person.

Thus, in MSRT and PET, we practice *resonance contemplation or samghusta bhāvanā*; the resonance feedback provides a method to change blood flow pattern. Further during *bhāvanā*, feedback mechanisms are activated with increase in pranic flow to various parts of the body including the brain. With *samghusta bhāvanā*, in addition to prana, increase in blood flow and oxygen delivery is possible to various parts of the body; this is accomplished through proper choice of mantra, repetition and contemplative thinking. Healing could be carried to different kosas of the person with long lasting healing effects.

### **MODELING BIOFEEDBACK:**

Biofeedback procedures in general seem to reduce stress and let the body heal itself. Many attempts have been made to understand how mind could interact with the body to manipulate the body's responses. A possible scenario is presented in figure 2 for both self-regulation (biofeedback) and for yoga [4]. Here INS stand for Inside the Skin events, OUTS for Outside the



Skin events, HPA is the famous hypothalamic, pituitary, adrenal axis [5]. In instrumental biofeedback, an INS (available through proper instrumentation) is modified through thought processes influencing limbic and HPA responses. This results in a changed physiological response. In yoga, the practitioner could directly become aware of his/her INS and hence could modify the outcome through samyama. In many cases, the feedback loop in Yoga completed without a perceptible physiological response. Thus, there is a difference in the yogic regulation and instrumental self-regulation. Further, samyama goes much beyond the instrumental biofeedback procedures. While instrumental systems terminate with known physiological variables for self-regulation, samyama relates to control of the mind and its perpetual presence in physiological processes. When the mind is in tune with nature and its primordial derivatives, it is possible to be aware of all the body functions and maintain homeostasis as long as the person desires. There are numerous instances of advanced yogis who are with us today who could perform samyama and siddhis, the least one being maintaining health.

**CONCLUSION:** Dr. Alyce Green concludes "Once we become conscious of the workings of homeostasis, we find it easier to change. As William James put it, we can choose this thought instead of that thought, this emotion instead of that emotion, and eventually this behavior instead of that behavior. That is what biofeedback training is all about: to learn to move our homeostatic balance points in a direction we choose, physically, emotionally, and mentally. One can envision the spreading ripples eventually affecting our society, internal law and order spreading from the individual to the family and to society rather than being imposed from outside by the state" [1, p. 177].

However, a significant difference exists between instrumental biofeedback and yogic samyama. The instrumental systems could give feedback regarding some measurable variables only. For example, continuous monitoring of blood pH is not possible presently and hence using this parameter as a feedback signal is not feasible. However, visualization overcomes this difficulty as far as biophysical variables are concerned. In contrast to these systems, with *samghusta bhāvanā* or *resonance contemplation*, it is possible to achieve balance not only in measurable physical parameters, but in bringing stability in all other kosas as well. This unique way of providing healing to all the kosas is thus an exceptional procedure, not available in other methods.

### REFERENCES:

1. Elmer and Alyce Green, "Beyond Biofeedback", Delacorte Press, N.Y. U. S. A, 1977.
2. H. R. Nagendra, "Mind Sound Resonance Technique", Swami Vivekananda Yoga Prakashana, Bangalore, 2005.
3. H. R. Nagendra, "Pranic Energisation Technique", Swami Vivekananda Yoga Prakashana, Bangalore, 2005. Both the above books are a veritable store house of useful information on these practices which are important in overcoming many disorders.
4. This is a modified diagram from [1, p. 47].
5. The HPA is sensitive to stress inputs and the expression of stress in individuals. Adrenaline is a short time activating while cortisol from adrenal gland stays in the blood stream for at least an hour and a half. It increases the rate of glucose metabolism and depresses immune function. Recently, it has been found that HPA has a broad ranging function in controlling many non-stress related activities such as digestion, immunity and glucose availability which in turn provides an optimal environment for brain functioning. Thus, controlling LHPA (Limbic HPA) is of importance for healthy homeostasis.



## TOP INDIAN JOURNAL INVITES EDITORIAL ON S-VYASA JYOTISH RESEARCH

- Prof Alex Hankey

The Indian Journal of Virology (IJV) with world-wide circulation has invited an editorial for its next issue specifically on the research carried out at SVYASA on *Jyotish* astrology. The IJV editor recently returned to Bangalore after a lengthy absence to resume work at PD-ADMAS, close to the Karnataka Agricultural Science and Fisheries University on New Airport Road in Hebbal. After being shown the work carried out by his colleagues and SVYASA's Ramesh Rao Narayan, and fully understanding the hesitation that other journals have had in agreeing to publish such unorthodox and potentially revolutionary experiments, he said that he would like to publish an editorial, in order to open the work for wider discussion.

To this day, eight experiments have been performed. All have shown distinct, even large effects in accordance with predictions of Jyotish, every one convincingly refuting the null hypothesis. Although eight experiments is not that many, the consistency of the results, and the size of the effects means that we can be increasingly certain that the effects really exist, and are not due to artifacts of some kind in the data.

There can be no doubt about the quality of the experiments. They have been supervised or conducted by S1 rank scientists, the majority being Vice-Chancellors or Institute Directors, with PhD's from top institutions such as MIT and the Indian Institute of Science. They have been carried out in accordance with guidelines and

protocols laid out by the Food and Agriculture Organization – the FAO. Finally as 'Blue-Skies Experiments', for which no research grants were available, they have been conducted at effectively zero cost – and with increasing enthusiasm from all concerned, as the magnitude of the effects became clear. Their results have consistently turned out to be impeccable, with minimal probabilities that the null hypothesis is true, i.e. that the data is the result of chance artifacts. The  $p$  values for each experiment are as follows.

1.  $p = 0.000007$ , for a one day experiment starting five Raniket virus vaccine production runs at each of 7 different times on a single day – a total of 35 production runs. The results of each set of five runs were in complete agreement with each other.
2.  $p = 0.00397$  for a series of production runs of Bluetongue virus, by two different methods at each of two times on four different days – a total of 16 runs specifically carried out to test the hypothesis that starting times during Rahukala would increase virus production – as indeed they turned out to do. Each day's relative strengths also depended on the Moon, which we found to be exerting a



- systematic influence, protecting cells when she was strong.
- $p = 0.000054$  for a second experiment on Bluetongue virus vaccine production, performed to see if any non-local effects of the 20<sup>th</sup> May solar eclipse could be observed in Bangalore. The experiment executed four production runs at each of seven different times on the day of the eclipse – with two started with no predicted effects, one with the effect of *Rahukala* alone, two with the eclipse effect minus the effect of planet, *Guru*; one with eclipse effects alone, and one with the effects of both the eclipse and *Rahukala*. The results were consistent enough to construct a statistical model in which the effects of *Guru* and *Rahu* were roughly equal and opposite (for and against life of cells respectively), while the effect of the eclipse was about three times as strongly negative as that of *Rahu*, again in good qualitative agreement with statements in *shastra*.
  - $p = 0.000002$ , for a series of vaccinations carried out to compare the effects of two different rising signs (*lagnas*) on immune response to vaccination in three different species of small ruminant, two sheep and one goat, on two different farms in Karnataka on two different days. This experiment found that *Guru* and *Sani* exerted opposite effects, *Guru* enhanced immune response, raising normal 50% success rates to 60% while *Sani* reduced them to 35%.
  - $0.00000057$ , for a second experiment on small ruminants. This time two breeds of sheep were vaccinated during *Rahukala* on the two farms – a total of 25 animals.

from the previous experiment acted as vaccinated controls. Strikingly, no animal vaccinated during *Rahukala* responded successfully to vaccination – their immune systems were completely compromised! The



probability against this occurring by chance, as the null hypothesis would suppose, was conservatively estimated as the figure given above.

The next two experiments concerned bacterial



vaccines, for which production runs were carried out beginning at 5 different times on each day, 2 under the influence of *Guru* and 3 under *Rahu*. Two different measures were made for the first experiment, cell mass index and turbidity, and four for the second, additionally opacity and sporulation quality. Additionally in these two experiments the specific days were selected in order to test the influence of *Chandra* (Moon) hypothesized to depend on the *Nakshatra* in which she was placed that day, and / or her overall strength, given by the sign etc.

6. 35 production runs of Haemorraeghic Septicemia vaccine (5 on 7 days) measured two ways. In this case, variations with the day - due to changes in the moon's influence - were, in one dataset, stronger than that of either *Guru* or *Rahu*. For the other dataset, it was the other way round. A 2-Factor MANOVA on normalized data from both datasets yielded very high significance:  $p = 0.0001$  for the days and  $p = 0.000001$  for the times of day. This justified comparisons of those times when the influence of *Guru* dominated with those when *Rahu* dominated.
7. 40 production runs of Blackquarter vaccine started at 5 different times on 8 different days, variations in the moon's influence again being a subject of study. The four datasets were well correlated, each day's data showed a similar pattern, except on two days when *Chandra* was very auspicious, one when in the same house as *Guru*, the other when in her own house, *Kataka*. On both those days, *Rahu*'s influence not only failed to reduce bacterial growth, it even seemed to enhance it, as if *Chandra* was reversing

*Rahu*'s effect. On other days the influence of *Guru* clearly enhanced bacterial growth, while the influence of *Rahu* reduced it. Best  $p$  values came by normalizing each of the four datasets into its  $Z$  values, combining them, and performing a 2-Factor MANOVA on the 160 data points for which the days  $F$  value was over 20 ( $dfs = 7/148$ ), the columns  $F$  value over 60 ( $dfs = 4/148$ ); both  $p$  values were below 0.000001.

For the last two experiments on bacterial growth, it is possible to develop a single statistical model comparing the relative effects of *Rahu* and *Guru*, but the strength of *Chandra* exerts a non-linear influence which, being difficult to predict, makes reliable modeling difficult. This effect has apparently been seen in three experiments, nos. 2, 6, 7 above. We can be reasonably certain that it is valid, but, to our knowledge, it is not mentioned in *Jyotish* texts. It constitutes a new discovery for *Jyotish* itself.



### 'Face the brutes.'

That is a lesson for all life —  
face the terrible, face it boldly.  
Like the monkeys,  
the hardships of life  
fall back when we cease  
to flee before them.

Swami  
Vivekananda







# NEW YEAR RESOLUTION

- Kannan

New year brings a lot of excitement in our mind. We feel an immense energy, overflowing. With its current of inspiration, we often take resolutions to change ourselves for good. Now that we all have survived 21/12/2012, this New Year has become very special, with great hope. Changes are the only things which never change, says a wise saying. We all attempt to improve ourselves, and evolve. This innate tendency in all of us leads us to take New Year Resolutions. Many of us take some new resolutions but how many of us sustain them? It is a common observation that New Year resolutions are emotionally charged statements which linger for few days or maximum for few weeks. What makes this special day so special to take new initiative. Why we are not able to continue with it? Why do we fail?

**Mechanism of resolution:** When we take any new resolution in our life, in order to transform ourselves, we usually consider these three questions: what, how, and when. *What* do I want to resolve? Say, I resolve that I will reduce my frequency of getting angry. *How* am I going to implement it? I will make a diary to note down the situations when I became angry. Also I will supplement good thoughts to build counter current. *When* do I want to implement this? A new year, my birthday, an auspicious day etc.

Let us analyze each of these components. Firstly, what I want to resolve about? This question is answered differently by different people. What



do I actually want to change in me? Usually that which I think is a negative, in my personality or about which I feel lacuna. We make the resolutions, which are positive statements. Quite often these statements are emotionally charged and are taken under strong emotional current. One pitfall of this is that they only last as long as that strong emotion lasts. And we all know how long an emotion can last, however strong it may be, especially under the circumstances

**Success of resolution:  
overcoming the conflict  
between thinking mind  
and feeling heart**

of our rapidly changing mind. Therefore, even if a resolution is taken under emotional sway, we should give a rational direction to it, in order to sustain

those emotional consequences. This is where the question of *Why* comes. Why I am taking this resolution is often not considered deeply. Sustaining a resolution is essentially a matter of overcoming the conflict between thinking mind



and feeling heart. 'Feeling heart' holds all the emotional aspects of our resolution. 'Thinking mind' supplies the rationale for resolution. Generally, people have the first aspect stronger and second aspect is least considered. Our inability to focus on the second aspect of thinking is due to lack of awareness. Most often we dwell in emotional realms without awareness. We inherently strive for emotional security. The consequence is we fail to sustain hard times of trial. Therefore, we can make our resolution stronger if we also strengthen the 'Thinking mind'. How this will work? It is because, the point when we deviate from our resolutions, those are the times invariably, we are under the sway of strong emotional current. At that time our rational faculty is off and hence no guidance to control, and therefore we fail. So, is it not 'Thinking mind' very essential?

The second aspect is how do I accomplish my resolution? Make a systematic plan. Set short term, long term, and immediate goals. Assess them regularly. Give incentives at each milestone covered. Importantly, those goals should be realistic and within limits of my current capacity. Then comes the third aspect of when should I start? Usually we feel a new day with some social or spiritual significance attached, to be more favourable to start. This is because our mind always thinks of a state of no trouble and problems. We imagine that these new and fresh days will have all these qualities. However, if we are able to bend our mind in this way of thinking, and realize that each moment sanctified by God, is auspicious, we can effectively use any day to start. The most important thing is to strike the balance between 'Thinking mind' and 'Feeling heart'. At last, once the decision is taken, persist very strongly at least for 21 days, which many say is good duration in which any new habit

starts to crystallize.

**Summary:** We can summarize the above discussion in the following points:

- 1) Think of what, how, when and why of resolution.
- 2) What we want to resolve should stem from deeper requirement.
- 3) Prepare clear and realistic blue print of how to achieve the goal.
- 4) Answer why this resolution? Exercise 'Thinking mind'.
- 5) Start in this very moment and do not stop till success is seen.

We hope the coming New Year will be a year of hope, prosperity and inner enfoldment, enabling us to move towards our life goal.

My stay in PSK was a very memorable one. I lost 5 kgs in a week (from 97.9 to 92.9). There are many factors responsible for this successful feat.

First and foremost i attribute it completely to my chief instructor,yoga therapist and my beloved guruji Shri Haresh Bhutta sir, for his wonderful guidance and priceless words. I would also like to thank the other instructors with a special mention of Mr.Pawan Kumar and Mr.Kalpesh, for their valuable time and efforts in the special techniques classes and also during parameters. All were selfless, dedicated and committed to the participants. I was fortunate to have learnt and worked under them.

Next is the Diet Regime of Dr.Ruchira ,which was of great help along with her words that instilled lot of self confidence that i could successfully stay on the fruit diet for a week without any trouble.

Last but not the least was my willpower. The source of motivation for me was myself. My aim was to loose as much weight as possible and decided to give my 100% in to it.

I finally thank my parents and the almighty for giving me this oppurtunity in PSK.

*Deep Regards, Dr. Karthik*



# Driver's Duty

- Dr K Subrahmanyam

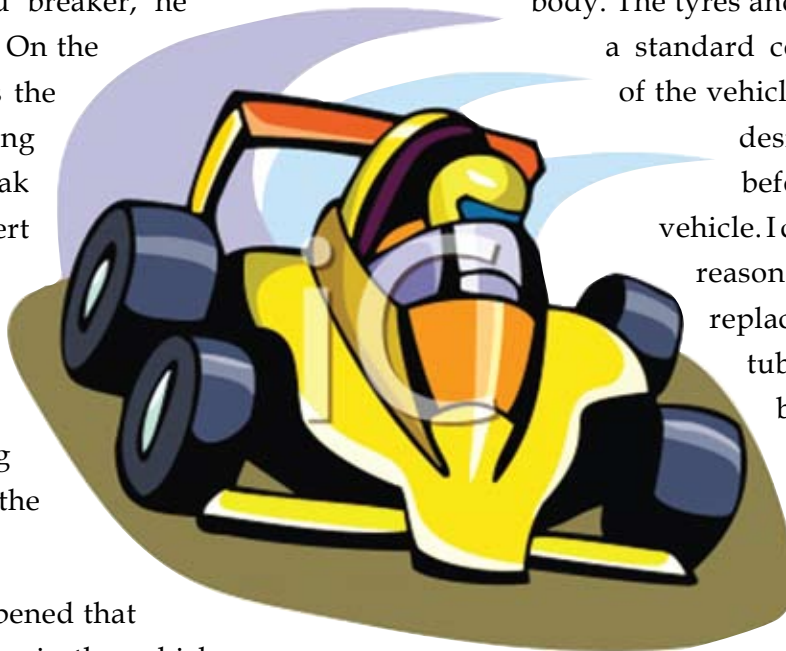
A friend of mine bought a car. The car is very beautiful and highly expensive. He enjoys travelling by it frequently. It is a greater pleasure for him to drive it himself. Very often, he goes at a high speed. While driving in the city, it is only when the red signal is seen, he applies sudden brakes. Similarly, when he is very close to the speed breaker, he applies the brakes. On the highway, he raises the accelerator keeping one foot on the break pedal. He is an alert driver; sometimes he applies brakes while going at a high speed without taking the foot from the accelerator pedal.

One day, it so happened that there was a problem in the vehicle and the car was taken to a garage for repair. The mechanic scanned the vehicle and said "Sir, the car is not even one month old. But I find the tyres very much scratched and erased. The front tyres require to be changed. And the engine too seems to have been too much strained, it requires a little oiling and overhauling". The necessary repairs were undertaken and the car was back in the owner's hand ready for use. Within a few days, it had to be taken back to the same mechanic for some other trouble. The necessary repairs were undertaken and the vehicle was made alright. In this way, many times, the car was put to

damages and the consequent repairs. The owner was unable to understand the reason for the frequent difficulties. He went to the automobile engineer and described the various setbacks and the remedial steps undertaken by the mechanic. The automobile engineer explained "Sir, there is no problem with your vehicle. It has a sturdy

body. The tyres and tubes are also from a standard company. Every part of the vehicle has been very well designed and tested before keeping it in the vehicle. I don't find any specific reason for the frequent replacement of the tyres, tubes, suspensions, brakes and the gearbox. After a careful study of your vehicle, I find the defect not in the vehicle, but in the driver. The

driver must have been raising the accelerator while applying the brakes and the vice-versa. It results in a great damage to the entire body of the vehicle and the parts therein. Every time the car comes to a screeching halt, the vehicle screams with pain. The driver, therefore, must be taught to use the brakes slowly and the accelerator also should be gradually raised. Sudden rise of the accelerator and sudden pressure on the brake pedal will damage the car. In short, the driver must learn to slow down gradually and rise the speed gradually. Else, the vehicle may have to





be totally discarded very soon.”

This is true with our body as well. God has given us a well-built body with all the parts in good condition. But we fail to use the body-mind-intellect equipment in a proper way. We become highly emotional or least sensitive. We think very deeply or remain indolent. We take very brisk exercises or don't do any physical activity. Extremes are always to be avoided. Methodical life of systematic habits in time, place and effort should be practised. Above all, the subtle breathing has to be regulated. Else, the entire body has to be taken to the hospital for frequent repairs. Neck-pain, knee-pain, shoulder-pain, elbow-pain etc. are all the effects of improper breathing. This breathing is called Pranayama. Gradually and slowly, one has to practise to breathe-in and to breathe-out. The slower the Pranayama, the longer the life without any complications. Just by bestowing attention on Pranayama, most ailments can be prevented and longevity be increased. Many a research is undertaken by the S-VYASA of Bangalore to prove scientifically the impact of the Pranayama on the body-mind-intellect equipment. Prashanti Kuteeram is the place where people live in peace by observing a balanced life with attention on Pranayama. A visit to the Prashanti Kuteer is enough to make one hale and healthy forever.

## FEED BACK FROM AROGYADHAMA PARTICIPANT



This was my first experience at Prashanti. This will certainly be not the last time. I will be visiting again.

I came here to lose my weight and relaxation for myself. Actually my weight was 86.9 kgs, and my body mass index was 28.7 and height is 174 cm, mid arm circumference was 33 cm, waist circumference was 103 cm, hip circumference was 107 cm. According to my height I was overweight, so I wanted to reduce my weight.

I was fortunate to be in the section H with the best instructors. Both Haresh Sir & Mallika Didi were exceptional. Both have different styles & there was a lot to learn from both of them.

I learned a lot to listen to my own body & the importance of listening to it. I could get into the flow of inculcating yoga practices in my every day Life. No appreciation is justifiable enough than practicing the same in my life.

Om meditation, Pranayama, Cyclic meditation, Mind sound resource technique(MSRT), Trataka help me to relax and improve my overall personality.

Mallika Didi's enthusiasm, dynamic nature & youthfulness give a fresh breath to the class. I never knew that yoga could be so much fun & interesting. My sincere appreciation & gratitude is due to her.

I Thank VYASA/PRASHANTI for making my stay memorable & worthwhile one. I can proudly recommend this to all my friends. On top of it I lost 6 Kgs, reduce the waist by 3 cms, hip by 6cms, mid arm by 3 cms & increased in positive direction at all parameters.

*- Slomo George Sandvik*

*1661, 17<sup>th</sup> A main, 4<sup>th</sup> Block, HBR Layout, Bangalore.*

## One day Seminar by S-VYASA - Yoga for Graceful Ageing (For the Retiring Employees of Corporation Bank)

The management of Corporation Bank had requested SVYASA to organize a one day seminar for their retiring officials and their families.

Yoga is a proven tool which helps age gracefully. Yoga helps manage the aging people to at various - Mental, Emotional, Physical levels by taking them further to the Spiritual level.



The program was organized on 20<sup>th</sup> Nov 2012 at a resort by the Corporation Bank. 35 retiring officials with their spouses were present. Dr. Padmini Tekur, M.B.B.S., Ph.D (Yoga) a Yoga Therapy Specialist and Sri Kaushal Kumar, Yoga Therapist gave the participants a brief knowledge of yoga and how it works at various levels of Human existence - Annamaya Kosha (physical); Pranayama (energy) Kosha; Manomaya (mind) kosha; Vignanamaya (intellect) Kosha; Ananadamaya (bliss) Kosha. The participants were guided to manage their muscular system; nerves system and mind for various age related ailments like Back Pain; Arthritis; Diabetes; Asthma; Psychological (Insecurity etc). Practical demonstration and practices were also given to the participants.



A J Ashok Kumar of VYASA family conducted SMET & Cyclic Meditation class in Club Mahindra Holiday Resort

## News from VYASA Mumbai



Dr R Nagarathna visited 1st and 2<sup>nd</sup> Dec to Mumbai.

Mrs. Vasundhara Maheshwari received Dr. R Nagarathna Didi at the airport and was escorted to

Juhu. A workshop by Dr. Nagarathna Didi was arranged for Yoga and Health Management at 6pm to 8pm at VYASA Sankalp centre. 50 people participated in the event. The programme details are as follows:

- » Bhajan by Shri Chandru Bahirwani
- » Didi's introduction by Dr. Mrs. Bhagavati Dadhich
- » Didi's presentation on Yoga and Health Management
- » Question - answer session
- » Vote of thanks by Mrs. Vasundhara Maheshwari

A book stall was arranged at the Hospital premises. Participants were served light breakfast and Tea.

Dr. Nagarathna Didi's programme at Khar Gymkhana was on 2<sup>nd</sup> Dec. 2012 from 8:30am onwards. A free workshop on Yoga Therapy Prevention and treatment of Diabetes, Hypertension and Heart disease was conducted. 175 people participated in the workshop. It was followed by presentation and Yogic demonstration. In the evening she inaugurated a free Yoga Therapy Class at the venue. Arrangements and coordination was done by Shri Chandru Bahirwani.

Programme started at 9am with introduction

and followed by Dr. R Nagarathna Didi's presentation. Mr. Mahesh Chitale and Mr. Vikas Ganatra assisted Didi for demonstrations.

A consultation session was arranged for the participants by Dr. R Nagarathna, Dr. Bhagavati K Dadhich and Mrs. Vasundhara Maheshwari in the evening.

A book stall was arranged by Mr. Mahesh Chitale and Mr. Ramesh Dadhich. A sale of approximately 7,520/- was made.

On Dec 13<sup>th</sup> Dynamic Energizing Yoga Session was conducted for the NCC group of 35 students at Sathaye College, Parle East Mumbai. The session was conducted by Mr. Manoj Mehta and Ms. Vasundhara Maheshwari.

On Dec 14<sup>th</sup> Mind Sound Resonance Technique (MSRT) workshop was conducted by Ms. Vasundhara Maheshwari for Azad Mahila Sangh, Yoga center Sion. 50 women participated in the workshop.

On the Dec 22<sup>nd</sup> the VYASA Mumbai will celebrate Maa Sharda and Geeta Jayanti Day. There will be a small presentation on Maa Sharada's life and a lecture on Bhagwad Geeta by Shri Sudarshan Sharma. The program will end with chanting of selected chapters of Geeta.





S-VYASA launches a new online Research Journal on Philosophy, Psychology & Para-psychology

## Call for Papers

### International Journal of Yoga - Philosophy, Psychology and Para-Psychology [IJOY - PPP]

*Dear Sir/Madam, Greetings,*

International Journal of Yoga - Philosophy, Psychology, Para-Psychology (IJOY - PPP), is a novel biannual scientific Yoga journal, to be launched on January 12, 2013, dedicated to Yoga Philosophy, concepts and applications in Psychology and Para-Psychology. The journal is an official publication of Swami Vivekananda Yoga Anusandhana Samsthana (a Deemed University) recognized by the Ministry of Human Resource Development through UGC, Government of India, New Delhi, India and a sister journal of I-JOY, a peer reviewed Pubmed indexed open access journal published by Medknow publications [part of Wolters Kluwer Health] Mumbai, India.

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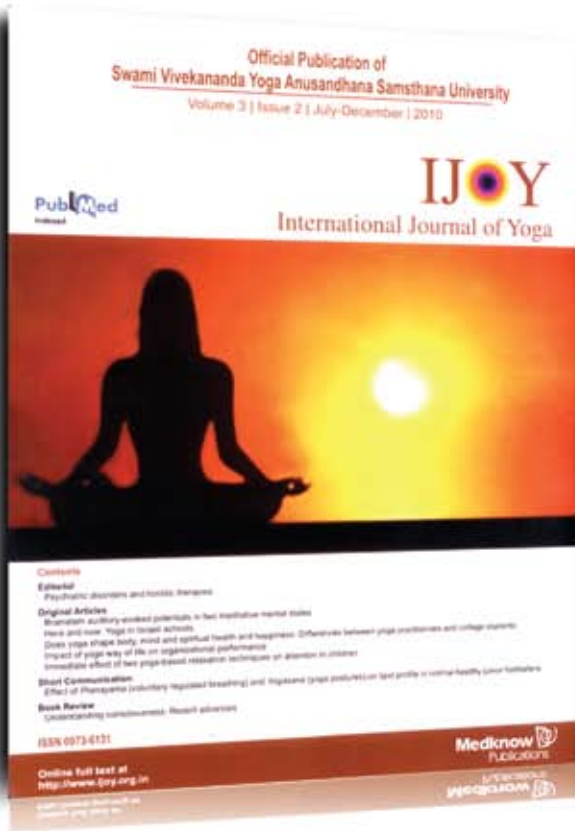
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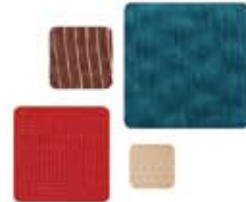
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