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हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
 तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ ईशावास्योपनिषत्, १५ ॥

Truth lies concealed by golden vessel. Do thou o Sun! Open the entrance of that cover so as the Truth you so concealed be visible to me, a devotee, who by nature is truthful, in the light of your illuminating Grace.



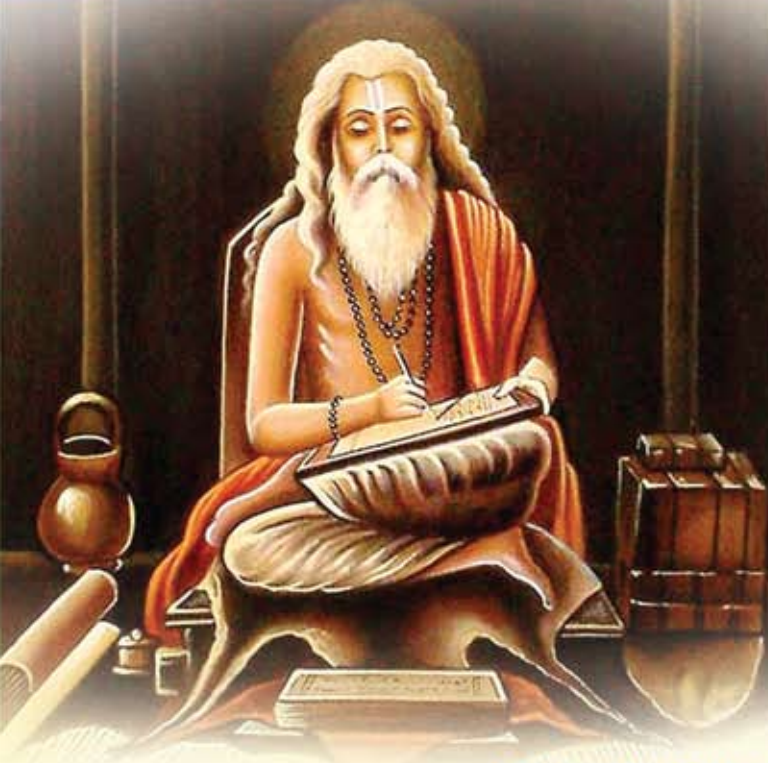
Guruji & HH Tyag Vallabha Swamiji
 At Camp for Primary and Secondary Prevention of Diabetes
 at Atmiya, Rajkot by VYASA, Bengaluru



Prof ASN Shastri Memorial

Sadhana Saurabha

March 30 & 31, 2013 (Saturday & Sunday)
Prashanti Kutiram, S-VYASA University Campus



A National Vedantic Retreat

We are highly privileged to present an integral process to all humble Sadhakas from every nook and corner of the world. In this context we are organizing two days "Sadhana Saurabha – A national Vedantic Retreat" in our university campus in order to disclose a life value system for, ever changing modern society.

Programme

30-02-2013 Saturday - VEDANTA DAY
VEDANTA SADHANA SAURABHA GOSHTI
(Presentation and discussion)

31-02-2013 Sunday - VIJNANA DAY
Anushthanam, Yajna and Vijnana Education

In the presence of His Holiness

Swami Divyananda Saraswati Maharaj (Mahamandaleshvar, Kailasa Ashram, Rishikesh)
Sri Srimat Gangadharendra saraswati Mahaswamji (Swarnavalli, Uttarakannada Dist, Karnataka)

Expected Dignitaries

Swamini Samananda, *Gujarath*; Prof. Kutumba Shastri, *Vice Chancellor, Somanatha University*
Dr. Rajaram Shukla, *Kashi Hindu University*; Dr Mani Dravida Shastri, *Tamil Nadu*
Dr. Ram Subrahmanyam, *IIT Mumbai*; Prof. Laxmi Tatacharya, *Melukote*
Vidv. Devadatta Patil, *Gurukulacharya, Pune*

Delegates are requested to register for the retreat before March 23, 2013

Registration Fee: Rs. 1000/- for 2 days

For more Details contact: Sri Rajesh H K, Co-ordinator, Division of Yoga – Spirituality, M: +91 94804 78952



Division of Yoga – Spirituality
Swami Vivekananda Yoga Anusandhana Samsthanam
(Declared as Deemed-to-be University under Section 3 of the UGC Act. 1956)

www.svyasa.org

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

YOGA SUDHA

Vol.XXIX No.3 March, 2013

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EDITORIAL

As a part of the 150th birth anniversary of Swami Vivekananda, we have decided to go active again in SDM. Can we reverse the direction of the curve that is going up and up threatening to make India soon the Diabetic Capital of the world? This can happen if the number of new cases of Diabetes is reduced and the already DM cases do not develop complications and ultimately move towards normalcy. The first job is prevention of DM and the second one is rehabilitation. The primary prevention is to deal with Pre-Diabetic cases. Give them yoga and see that they do not turn Diabetics. Take, for example, a village or a city section having a population of say 2000 persons. The adult population above 15 years could be about 20% - that is, 400 persons. Among these we may have about 6% Diabetics - that is, 24 persons. Their children and others amounting to say 14% - 56 persons - are likely to become Diabetics. So the total number we need to deal with is 24 Diabetics and 56 pre-diabetics, totally 80 persons in a population of 2000.

The first step we should take in handling this problem is to screen the population and identify the DM cases. We use the standard methods of blood test for the same - 2 Hr PPBS. If we get enough funds, we will take the full blood profile to begin with. We will also take the GTT test for other pre-diabetics who are the children of these Diabetic parents and others who are obese. Along with their complete case history, this will give us the base line data needed to establish the prevalence of DM and also of pre-diabetics.

The Yoga interventions should be given to these and see that they follow them regularly for at least one hour a day. Based on our experience of

rehabilitating nearly 25,000 diabetics, we have developed 5 separate modules of Yoga for the Diabetics and a set of 3 modules for the pre-diabetics. We have seen from our experience that the sugar levels of Diabetics, who start practicing regularly, will start becoming normal. We do not ask them to stop or reduce medication immediately. Only when the sugar levels have become less than normal, the patients will reduce the medication under the guidance of their consulting doctors. We then teach them the next Yoga modules for DM. For the pre-diabetics Surya namaskar is the key. So we have taken up Surya namaskar abhiyan called Suryathon.

We will keep recording all data on these persons once in six months if not three months and accumulate the data to show that Yoga can prevent pre-diabetics becoming Diabetics. We will then rehabilitate the existing DM cases in each of the packets of 2000 cases tracked by a team of two or three trained Yoga teachers who have been initially trained by us and a network of persons who will continue to take things further.

In this issue of Yoga Sudha, we have given a few glimpses of the launch of this program in Rajkot and other places. While we at S-VYASA have taken up this as our mission for the next ten years, Dr Nagarathna will spearhead this movement throughout the country systematically. We seek the participation of all doctors in this mission. It is only through a co-operative effort of policy makers, businessmen and researchers in the country that we can make this succeed.

Dr H R Nagendra



ब्रह्मसूत्राणि (Brahmasūtra)

- Dr. Ramachandra Bhat

Vice Chancellor

S-VYASA Yoga University, Bengaluru

प्राणस्तथानुगमात् ॥ १-१-२८

Prāṇastathānugamāt ॥ 1-1-28

Meaning: Prana is Brahman, that being so understood from a connected consideration. (Prana: the breath or life-energy; Tatha: thus, so, likewise like that stated before; like that stated in the Sruti quoted before in connection therewith; Anugamat: because of being understood).

In the present context, PRANA indicates theory of everything, namely Brahman. Kaushitaki Upanishad is one of the prominent Upanishads out of ten major Upanishads.

AdyaShankara quotes many sentences from this Upanishad to substantiate many intended subject areas. This particular ADHIKARNA (Subject domain) takes one more such statement for deliberation from Kaushitaki Upanishad where PRANA word is found. The statement goes like this प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमिति उपास्व here the major deity Indra says that I am Prana you contemplate on me invoking long life span and immortality.

While analyzing this statement we must take into account all the probable theories. Normal seekers switch on to the air, one of the five elements. PRANA usually, denotes inhaled and exhaled air. However, the whole strength of the Vedas lies in pictography of unknown things. Therefore, this meaning is kept aside in this context.

Another meaning to this word is divine form of air. According to Vedic theology, every material manifestation got its divine inherent form. Thus, for the Upanishadic seeker nothing remains mundane. However, this form is also temporary in nature. Here, the context implies that it is not something within the sensory sphere but it is beyond it and transcendental in nature.

In this graded process Sutrakara VYASA arrives at the conclusion here that PRANA stands for Brahman beyond even the individual soul. If knowing something takes us to total integration with something it will be non-other than Brahman. The main query here centered at *Maam* = Me. Indra says that you contemplate on me. If, Indra is the main object for meditation here how can we go to the theory of everything?

Vyasa adds one more aphorism to wipe out the ambiguity saying शास्त्रदृष्ट्या तूपदेशो वामदेववत्. Indra in the current context is not an ordinary demi God. इदि-परमैश्वर्ये this Dhatu Patha indicates that Indra can be one more name to Brahman.

Vamadeva a realized soul proclaims when he was in the mother womb that He was Surya and Manu. This very proclamation indicates that he was in the transcendental condition.

Likewise, Indra also represents all pervading spiritual entity. When we adopt a spiritual approach there, nothing remains something confined, constrained and confused. This is called Shastra Drishti. With this approach, only we can interpret the Vedic hymns.

to be continued...



सरस्वतीस्तोत्रम् Sarasvatīstotram

Composer: Dr. Sarasvati Mohan, Ph.D.

Assisted by: Judu Ilavarasu

The following composition was composed in the tune of Jana Gana Mana, offering our prayers to goddess Sarasvatī, who blesses all with the grace of knowledge.

श्रित-बुध-जन-शुभ-कारिणि ! जय हे ।
śrita-budha-jana-śubha-kāriṇi ! jaya he |

सर्व-प्रपञ्च-सुभाव्ये ।
sarva-prapañca-subhāvye |

संस्कार-सिन्धु-बुध-राज-सुभूषा ।
saiṅskāra-sindhu-budha-rāja-subhūṣā |

मङ्गल-शब्द-सुलिङ्गा ।
maṅgala-śabda-suliṅgā |

देशे देशे संस्कृत-भाषा ।
deśe deśe saṅskṛta-bhāṣā |

उच्चल-संस्कृति-रङ्गा ।
uccala-saiṅskṛti-raṅgā |

तव शुभ-नाम्ना जननि ।
tava śubha-nāmnā janani |

तव शुभ-राशि-समुद्रे ।
tava śubha-rāśi-samudre |

गाहे तव जय-नादे ।
gāhe tava jaya-nāde |

तव गुण-गण-शुभ-दायकि ! जय हे ।
tava guṇa-gaṇa-śubha-dāyaki jaya he |

भारति ! भाग्य-विदायि ।
bhārati bhāgya-vidāyi |

जय हे जय हे
jaya he jaya he

जय जय जय जय हे ।
jaya jaya jaya jaya he |



Word meaning:

श्रित - बुध - जन - शुभ - कारिणि ! जय हे
approached - learned - people - blessing - giver ! may you be victorious Oh

सर्व - प्रपञ्च - सुभाव्ये ।
whole - world - respected

संस्कार - सिन्धु - बुध - राज - सुभूषा ।
past good deeds - ocean - learned - leaders - jewel

मङ्गल - शब्द - सुलिङ्गा ।
auspicious - sounds - symbols

देशे देशे - संस्कृत - भाषा ।
in every country - Samskr̥ta - language

उच्चल - संस्कृति - रङ्गा ।
bringing up - refinement - to the front

तव शुभ - नाम्ना - जननि ।
your auspicious - with the name - Oh mother !

तव शुभ - राशि - समुद्रे ।
your auspicious - heap - in the ocean

गाहे तव जय-नादे ।
in the depthless your sound of victory

तव गुण - गण - शुभ - दायकि ! जय हे
Your qualities - group - auspicious - giver ! victory to you Oh

भारति ! भाग्य-विदायि !
Sarasvati ! Giver of auspicious things !

जय हे जय हे
May you (Goddess Sarasvati) be victorious (2)

जय जय जय जय हे ।
May you be victorious ! (3)

Meaning:

Oh giver of blessings to learned, who approach you! Victory to you. You are highly respected in the whole world. You are the jewel of scholars, rich with meritorious past deeds. You are full of auspicious sounds and symbols (good features). In every country, the Samskr̥ta language in bringing up the refinement to the fore front.

Oh mother! With your auspicious name, in the deep ocean of all your good qualities, with your victorious sound, you the giver of good qualities! Victory to you Oh Sarasvati! Giver of auspicious things. May you be victorious.



SURYATHON 2013

Latest research findings have shown that Yoga, especially Suryanamaskara can be effectively used to control modern day ailments like Diabetes, Asthma etc. Further, it is cost effective and holistic approach without any side effects. To create awareness about these benefits of Suryanamaskara, S-VYASA has been conducting mass Suryanamaskara events since 5 years.

Keeping with this tradition and also to commemorate 150th birth anniversary of Swami Vivekananda, Rathasapthami, launching of Stop Diabetes movement in different parts of Bangalore, a mass Suryanamaskara event named Suryathon 2013 was organized on Sunday the 17th February 2013 at Chandragupta Maurya grounds, Jayanagar 5th Block, Bangalore.

The Suryathan event started at 6:45 AM in the morning. After 36 rounds of Suryanamaskar, relaxation was given. Almost all the participants completed 108 Surya namaskar with ease and pleasure.





Suryathon 2013, Chandragupta Maurya grounds, Jayanagar, Bangalore - Dignitaries on the dais

Over 700 people including school children, S-VYASA and Veda Vignana Gurukula students and many other Yoga enthusiasts along with Dr. R. Ramachandra Bhatt, Dr. R. Nagarathna, Dr. Sudheer Deshpande, Dr. B. R. Ramakrishna participated in this mass Suryanamaskara event. Other dignitaries Sri B. N. Vijaya Kumar, M.L.A Jayanagar Constituency, Sri T. V. Raju,



Suryathon rolling trophy handed over...

Director R.V. Institute of Management also participated in the program. Another unique aspect of this event was the collection of demographic and other relevant data from the participants before and after performing Suryanamaskara. Researchers from S-VYASA intends to use this data to quantify the effects of performing Suryanamaskara. Further, similar mass events are planned throughout the year at various places in Bangalore. If you missed this event in Jayanagar, you could still be part of this movement by participating in the upcoming events. The next event will be held at Malleswaram on 24th of March 2013.





Suryanamaskar Yajna in USA

Cupertino, Feb 20 -

Yoga Bharati completed yet another successful SuryaNamaskar Yagna (SNY) on Feb 17th, 2013. The closing ceremony for the yagna was held in different locations in various chapters. In the Bay area, the concluding program was held



in Sunnyvale Hindu Temple and Fremont Hindu Temple on Sunday Feb 17th at 7am. Close to 100 enthusiastic Suryanamaskar yagna participants attended the SNY closing ceremony at both locations. Similarly, the concluding programs were held in LA and Detroit.

Yoga Bharati is pleased to report that more than 120,000 Suryanamaskars were performed by over 600 dedicated participants throughout US and Canada. Additionally, over 100 people from chapters in America and Canada, participated in Suryanamaskar Cohort Pilot Research study.

Several participants shared their experiences about their health benefits after participating in SNY and its associated research study. While one person said her energy level increased, she felt more relaxed and that she breathed slower, the other said his neck pain reduced from pain level 7 to pain level 3. One person with anxiety/depression, who is a regular participant of SNY every year, said the research commitment made him practice more strictly and it made a big difference in his insomnia and depression levels. One woman who participated in the research said she used to practice SNs earlier, but Yoga Bharati's way of chanting mantras and breath synchronization made a huge difference and her knee pain reduced. A mother of two girls said her kids have made SN practice, their daily morning ritual. Many such wonderful stories were shared.

To highlight Swami Vivekananda's 150th Birth Anniversary this year, the youth yoga teachers of the Bay Area presented a short panel discussion at each location on some of the most popular quotes of Swamiji. The youth took turns explaining the quotes and relating them to real life examples and how Yoga Bharati was attempting to apply these ideas through all its activities.

Youth panel discussion was followed by the announcement of Yoga Bharati's events and activities such as ongoing free public classes, Yoga Teachers Training for adults and youth, Sevathon Run, Yoga for various ailments, prenatal and kids yoga classes offered by Yoga Bharati. Snacks were waiting for the participants at the end of the event. This was followed by the collection of Anthropometric measurements from SNY research subjects by Yoga Bharati research coordinators. ●



International Suryanamaskar Conference

Feb 16-18, Pune



लक्ष्मी व्यंकटेश अंतर्राष्ट्रीय सूर्यनमस्कार सम्मेलन का समापन



पुणे | 19 करवी (लोस सेवा)

लक्ष्मी व्यंकटेश अंतर्राष्ट्रीय सूर्यनमस्कार सम्मेलन 16 से 18 फरवरी के दौरान आयोजित किया गया था. इस सम्मेलन का उद्घाटन एस. व्यास, विद्यापीठ, बंगलूरु के कुलसचिव एच.आर. नागेंद्र और विजय भटकर द्वारा किया गया. इस अवसर पर मोहनदास युवा रामदासी, कर्वे स्त्री शिक्षण संस्था की अध्यक्ष सहस्रचूडे, मनना शिक्षणमंडल अध्यक्ष बाबा घुमाल, उद्योजक परम गाडगौल, डॉ. संप्रसाद विनोद, डॉ. शरद हर्डीकर, डॉ. मिलिंद मोडक आदि मान्यवर उपस्थित थे.

इस सम्मेलन में योगविचारक उल्लेखनीय कार्य करने हेतु बी.के.एस अख्यंगार को योगपितामह और डॉ. एच. आर. नागेंद्र को योगभास्कर को उपाधि दी गई. अंतर्राष्ट्रीय सूर्यनमस्कार दिन के अवसर पर आयोजित किए गए सूर्य नमस्कार पथसंचलन का उद्घाटन पुणे

पुलिस आयुक्त गुलाबराव पोल, महाराष्ट्र ओलिंपिक के सचिव चालसाहब लांडगे व अर्जुन बीर शांतिराम जाधव द्वारा किया गया, जिसमें 10 स्कूलों में 850 विद्यार्थियों ने हिस्सा लिया था. सभी विद्यार्थियों को स्थानिक नगरसेविका माधुरी सहस्रचूडे ने अभिनंदन किया.

इस सम्मेलन में देश विदेश के लोग शामिल हुए थे. इस सम्मेलन में माधुमेह, अंखों का स्वास्थ्य, स्थूलता, मानसिकता, मानसिक योग्यता व अन्य बीमारियों पर डॉ. अपूर्व शिपी, वैभव गवली, डॉ. रेक्सोनी (वूरसर), डॉ. क्रिस्टीफ (पोलंड), डॉ. चारुदत्ता चापरे, डॉ. मनमत घरोटे आदि ने अपने विचार प्रकट किए. सम्मेलन में सांस्कृतिक कार्यक्रम में राक्षी जयडेकर ने कथक और जोहानूर दर्दा ने कूचिपुडी नृत्य प्रस्तुत किया. आभार विदुला शेंडे ने प्रकट किया. कार्यक्रम का सूत्र संचालन डॉ. अनिल जयवंत व डॉ. मिलिंद मोडक ने किया.



सूर्यनमस्कार संमेलनात 'योगपितामह' पुरस्कार वितरणप्रसंगी (डावीकडून) विदुला शेंडे, डॉ. अनिल जयवंत, विरवास शेंडे, बी. के. एस. अख्यंगार, डॉ. संप्रसाद विनोद, डॉ. मिलिंद मोडक व डॉ. शरद हर्डीकर.

बी. के. एस. अख्यंगार यांना पुरस्कार डॉ. एच. आर. नागेंद्र यांना 'योगभास्कर'

पुणे दि. १९ (प्रतिनिधी)

लक्ष्मी व्यंकटेश चॉटेवाल अँड एन्केशनल ट्रस्ट आयोजित 'लक्ष्मी व्यंकटेश अंतर्राष्ट्रीय सूर्यनमस्कार सम्मेलन' पुण्यात नुकतेच झाले. या वेळी योगात उल्लेखनीय कामगिरी केल्यादरबरेल बी. के. एस. अख्यंगार यांना 'योगपितामह' पुरस्कार, तर डॉ. एच. आर. नागेंद्र यांना 'योगभास्कर'

पुरस्कार प्रदान करण्यात आला.

'आंतरराष्ट्रीय सूर्यनमस्कार दिना'निमित्त या संमेलनाचे आयोजन करण्यात आले होते. त्यानिमित्ताने आयोजिलेल्या सूर्यनमस्कार पथसंचलनाचे उद्घाटन पोलीस आयुक्त गुलाबराव पोल, महाराष्ट्र ऑलिम्पिक संघटनेचे सचिव चारुदत्ता चापरे, अर्जुनबीर पुरस्कार प्राप्त शांतिराम जाधव यांच्या हस्ते

झाले. या वेळी डॉ. संप्रसाद विनोद, मोहनबुवा रामदासी, कर्वे स्त्री शिक्षण संस्थेच्या अध्यक्षा सहस्रचूडे, शिक्षण मंडळ अध्यक्ष बाबा घुमाल, उद्योजक परम गाडगौल, डॉ. शरद हर्डीकर, डॉ. मिलिंद मोडक उपस्थित होते.

सम्मेलनात डॉ. अपूर्व शिपी वैभव गवली, डॉ. रेक्सोनी, डॉ. क्रिस्टीफ, डॉ. चारुदत्ता चापरे, डॉ. मनमत घरोटे यांनी मार्गदर्शन केले.



REPORT OF THE CAMP AT RAJKOT (Feb 2 - 9, 2013)

For Primary and Secondary Prevention of Diabetes

AT ATMIYA BY VYASA, BENGALURU

Background: SDM is a nationwide movement initiated by VYASA based on scientific data accumulated over 25 years at this institution and other studies in India and abroad, that Yoga based life style modification is the remedy for India to be free from diabetes. This was launched in Bengaluru by our former chief minister Sri B S Yediyurappa in Town hall, Bengaluru on 14th august 2008.

Preparation: It all began with His Holiness Hari Prasad Swamiji's blessing when he was in Prashanti that we should make Rajkot free from diabetes which was given as his blessing when he was leaving Prashanti. This was taken up with full spirit; HH Tyag Vallabha swamiji decided the dates before leaving Prashanti; the plans began.

Dr Satyam as an Incharge Medical & Research officer was in continuous coordination with Dr Sridhar who was the active liaison officer communicating between the two organizations.

VYASA has selected; six MD student doctors i.e. Dr Vijay, Dr Kashinath, Dr Ramachandra, Dr Pooja, Dr Vinutha, Dr Amit Rathi, and two therapists i.e. Ms Mallika, Ms Jigisha (MSc student) and Ms Rupali. They went through training sessions before they left to Rajkot; they reached Rajkot four days before the camp dates which was announced as 2nd to 9th Feb. 2013. They were accompanied by their incharge Medical-Research officer Dr Satyam and national



Guruji & HH Tyag Vallabha Swamiji

coordinator for SDM Sri Rabindra Acharya.

There were intense activates for publicity; press conferences with each of the doctors; each doctor was assigned with one parameter and they spoke about their measurements and its relevance in this project etc. There were addresses in groups of student and staff of Atmiya group of institutions. They also gave awareness addresses to various clubs, community centers, Lawyers (Bar association) and chamber of commerce etc.

Initial assessments: The camp had around 390 registrations ; data with detailed check up of each patient and their first blood relatives who opted to attend this program were collected ; there were ten doctors who were taking different parameters that included clinical

check up, symptoms check list, associated diseases, height , weight, assessment of their present diabetes status and its complications;

Total number of participants registered : 367

Total number of Guests : 87

Total number of participants attended regularly : 176

Total number of participants attended SMET (09/02/13): 15



HH Tyag Vallabha Swamiji, Gururji on the dais

blood tests including fasting and post lunch blood glucose, lipid profile, creatinine to rule out any kidney disease ; ECG to look for any cardiac complications of diabetes ; these tests were carried out with great commitment and enthusiasm by the kidney foundation of Rajkot guided and headed by Dr Pradeep Khansagara.

VYASA has standardized many instruments that measure the subtle energy systems of the body; instruments were taken from Prashanti that could document the prana Aura through GDV camera, Energy levels can be measured in organs & meridians of the body through acugraph (also known as Digital Meridian Imaging) and the imbalances in the Vata, Pitta, Kapha status by Naadi-Tarangini . This was carried out on everyone who took a lot of interest in getting to know the internal status of their prana balance.

Inauguration on 2nd Feb. 13: The camp began with the blessings of HH Tyag Vallabha Swamiji, who gave an overview of the need for the SDM. He said, the aim of this first camp in Rajkot is to see that every diabetic and their first blood relative gets an opportunity to learn these scientific modules of yoga based life style



modification practices systematically under the able guidance of trained teachers/doctors; continue to practice them regularly for the next five years; this would be supervised by one yoga teacher and we make Gujarat free from diabetes and in turn move on to free India from the black mark of becoming the global capital for diabetes.

Daily routine: There were two batches per day; 6-30 to 9-30 am; and 5-8 pm. There were more than 100 persons in the morning batch and more than 150 patients in the evening batch. Of these 7 were with type one diabetes. The classes were arranged as follows;

1 hour - physical component of the first module of Special technique for primary and secondary prevention of diabetes.

Half hour - for theory that included what is diabetes; abnormality in diabetes; role of life style modification; diet for diabetes; role of mind and stress in life style modification; concepts of Integrated approach of yoga therapy for diabetes; details of the three components included in this first module- Suryanamaskara, Cyclic meditation and pranayama.

Half hour - for pranayama

Half hour - cyclic meditation.

The group was divided into small groups of about 20 persons and there was one instructor per group to ensure correctness of learning. Doctors were available all day for training and counseling.



Training of instructors: From 10 am till 1 pm daily, ten instructors based on their eligibility selected by an interview, were given training. They went through theory, practice, assignments, and final test to be certified as SDM yoga teachers; they were issued a certificate to carry on the work in Rajkot under the aegis of Atmiya (Yogi divine society) and VYASA for SDM.

On 8th and 9th, follow up data were collected with blood tests and GDV data.

Valedictory function on 9th evening: On 9th evening both group of participants gathered together for their final instructions

The report of the camp was presented by Dr Satyam; Dr HR Nagendra, the president of VYASA, who had come for this final program gave the overview of the SDM and described the interpretation of the subtle energy recordings that were going on .

There were enthusiastic feedbacks from the participants about the results they have accrued. These personal reports included : better sleep, reduction in associated knee pain and back pain, better energy level, better physical and mental stamina, better feeling of well being, clearing of constipation, reduction in weight, reduced

urinary symptoms, reduction in anger, freedom from the fear of the disease; they reported that they could enjoy their changed diet ; one lady with IDDM who was traveling 60 kms to attend the camp reported that she had not slept for six months before the camp and had become irritable with highly fluctuating blood glucose levels. She could get sound sleep from the third day onwards and she could reduce her blood glucose and had to reduce her insulin by four units (30%).

The staff and students of the computer division of atmiya were kind enough to donate their time for documenting the data as and when they were being accrued.

Follow up classes: Registrations for follow up classes were carried out on the last day of the camp.. free follow up classes started from the very next day ;one hour in the morning and one hour in the evening at Atmiya; forty and fifty participants are attending the classes in the morning and evening respectively.

SMET program: Dr H.R. Nagendra , the chancellor of SVYASA university ,Bengaluru, conducted a one full day workshop for 150 faculty members of Atmiya at Atymiya, which was received with great enthusiasm. ●





AROYADHAMA DATA (January, 2013)

Sections	A		B		B		C		D		E		F		G		H		PPH	
	Neurological Disorders/ Oncology	Cordio-logy	Pulmono-logy	Psychiatry	Rheumato-logy	Spinal Disorders	Metabolic Disorders	Gastroen-terology	Endocrinal Disorders	Promotion of Positive Health	BY	AY	BY	AY	BY	AY	BY	AY	BY	AY
Parameters																				
Respiratory Rate (Average)	19.65	17.88	18.59	17.15	19.4	16.2	18.06	16.59	18	16	17	15.3	18.9	16.9	15.7	15.1	19.14	14.9	17.27	14.73
Respiratory Rate (Std Dev)	4.85	3.39	3.8	3.4	4.20	4.60	3.65	1.54	2.62	3.85	2.65	2.37	6.4	4.1	3.9	2.4	3.6	4.3	3.1	3.6
Pulse Rate (Average)	76.35	74.65	73.63	72.59	81.9	80.4	79.65	73.47	79	74	74.3	70.5	76	76.8	73.7	71.3	78.38	74.76	74.73	70
Pulse Rate (Std Dev)	11.06	6.27	9.80	7.50	5.8	6.1	4.61	6.46	7.21	8.1	8.26	6.44	9.6	9.2	6.7	3.9	5.5	7	8.9	9
Systolic BP (average)	116.35	119.47	145.11	136.89	119.8	116	111.65	115.18	127	128	126.9	120.8	133.5	130.1	117.2	118.8	126.38	122.52	118.55	112.55
Systolic BP (std dev)	17.95	20.71	25.30	21.60	21.4	18.6	9.7	9.4	11.69	12.77	16.09	13.88	21.1	8.8	9.4	11.5	11.5	11.3	18.2	12.9
Diastolic BP (Average)	78.71	79.24	84.37	79.33	74.3	70.5	79.41	76.59	79	79	80.8	79.1	81.1	81.5	77.1	79.8	82.71	79.33	72.91	71.45
Diastolic BP (Std dev)	9.22	8.01	15.40	12.20	13.1	8.3	10.4	7.3	9.5	8.07	8.92	9.06	9.4	8.6	5.8	5.8	7.8	6.7	14.2	9.2
Weight (Average)	65.02	64.42	66.88	66.02	58	57.5	72.95	72.02	68	67	67	66.2	71	70	68.4	67.2	83.24	80.63	58.36	57.99
Weight (Std dev)	12.82	11.92	12.90	12.50	13.2	13.1	12.9	12.6	9.46	9.11	10.89	10.31	11.7	11.9	10	9.6	25.7	25	24.2	24
Bhramari Time (Average)	14.21	19.18	10.59	14.59	10.8	14.1	14.06	18.65	12	13	12.5	15.5	12.5	18.3	20.1	17	10.9	14.9	12.64	17
Bhramari Time (Std dev)	13.93	13.08	4.50	6.20	6.9	8.7	5.5	5.6	4.25	3.69	4.02	3.98	4.5	10	32.2	4.7	3	4.1	4.9	4.8
Medication Store (Average)	4.5	2.75	3.72	3.37	4.3	4	2.29	1.88	2	2	0	0	3.5	2.5	0.6	0.6	1.39	1.33	0.18	0.18
Medication Store(Std dev)	1.91	2.22	3.60	3.50	5.2	5.2	1.72	1.45	2.59	1.85	0	0	2.7	1.9	1	8	2.7	2.6	0.6	0.6
Symptom Score(Average)	6.06	2.59	4.43	1.54	7.7	3.1	8.76	2.53	12	6	4.7	2.8	2.9	1.5	6.9	1.5	1.15	0.4	1	0.55
Symptom Score(Std dev)	3.66	2.81	4.10	1.70	5.7	3.1	6.8	3.34	7.4	6.38	2.68	1.83	2.3	1.3	3.8	1.7	1.7	0.6	2.2	1.5
No. Of Persons in Each Section	17		27		11		17		21		34		16		17		22		11	

BY - BEFORE YOGA

AY- AFTER YOGA

Total No. of Persons - 193



SDM PROGRAM - RAJKOT

I am Ms Mallika working as a yoga therapist in AROGYADHAMA - VYASA, Bangalore.

This was a very good opportunity provided by VYASA for me to work as a therapist in stop diabetes movement camp held in Rajkot from 2nd to 9th Feb. 2013 in the premises of ATMIYA group of institutions run by yogi divine society. I worked here in different roles like therapist, doctor, teacher, technician, sales girl, and so on.

There were about 300 participants who had to be taught the first module of intensive yoga based life style program for primary and secondary prevention for diabetes. I was to teach the yoga module during this camp for the group of about 30 participants who were elderly and had many other associated problems that prevented them from sitting or lying down on the floor. They had to do all practices sitting in a chair or standing. So we had to alter and teach the practices that would give the same effect as the whole module. The most important one was the suryanamaskaras. It was fascinating experience to teach them chair suryanamaskaras which I could design after meditation by the grace of my masters. Thus I could develop the whole set of *CHAIR YOGA* for diabetes.

This *chair yoga* for diabetes included breathing practices, sukshma vyayama, suryanamaskaras and krida yoga. It was fascinating to see how the elderly who were stiff and rigid both physically (and some of them mentally also), could open up and started participating with full interest and vigor to move on and on for the whole week for three hours each day.

The feedback from the participants:

1. My doctor had told me that I should never sit on the floor because I had a knee replacement;

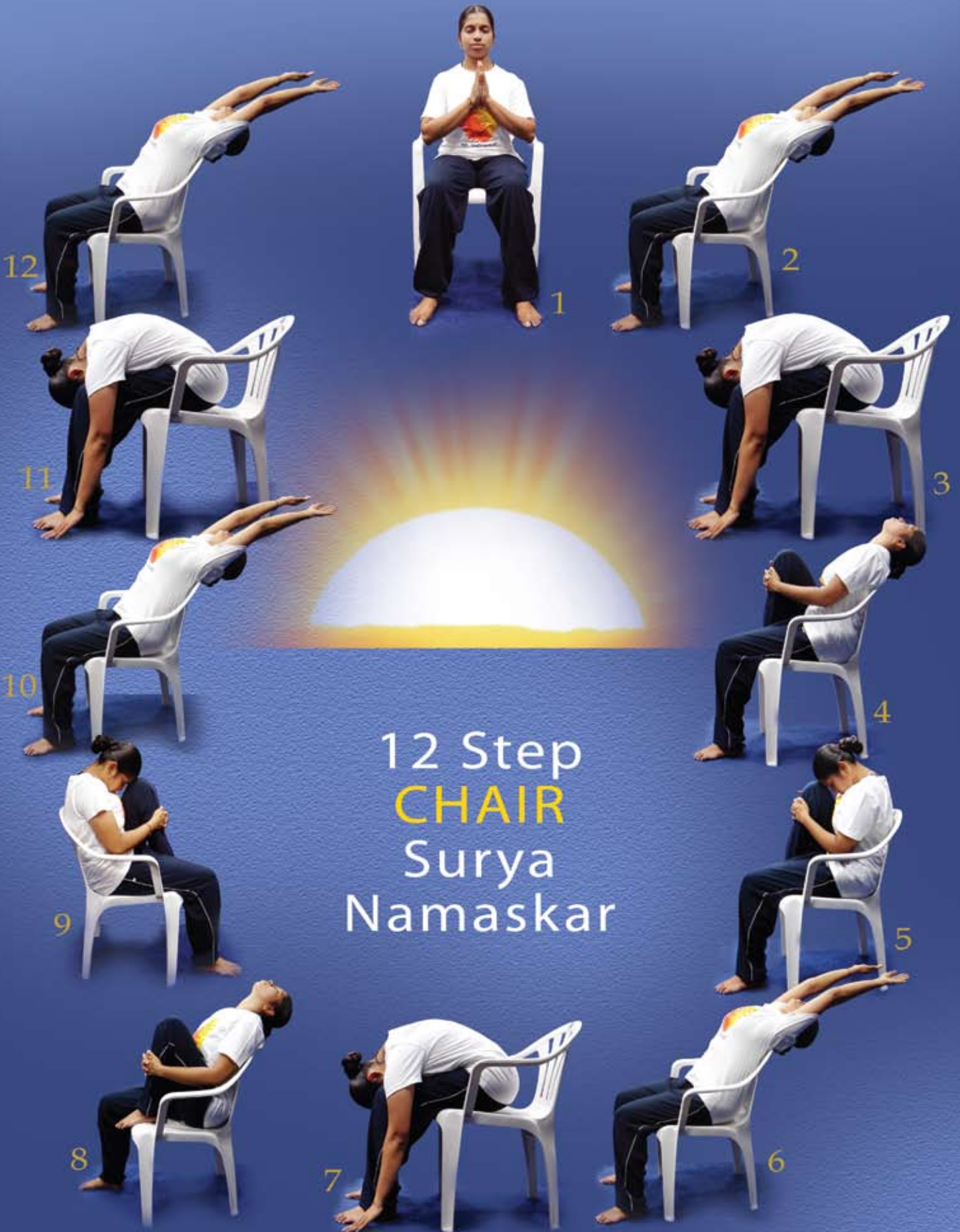


since then my blood glucose had not been under good control; I have gained a lot of weight. I had given up all my exercise except the one for the knees. Now I learnt that I can do so many practices including suryanamaskaras which has given me a great feeling.

2. I am sleeping better; feeling easy and light; I am deeply impressed by Mallika who has made me feel ten years younger.
3. I cannot believe that my blood glucose has reduced and, my weight has reduced by one kilo within one week.
4. One lady who was obese said that I cannot believe that I could participate in the game 'hathighoda palki, jai kananhia lalki'; by running in my own style and my leg pain was much less the next day.

The common observation was that these elderly people could sleep much better, cleared their constipation and felt much less pain in their joints in spite of the unused movements they were taught.

I am thankful to VYASA and my heartfelt gratitude to NAGENDRA GURUJI and NAGARATHNA DIDI for giving me this opportunity to participate in this camp. ●





Presentations at Yoga Conferences

- Dr Kashinath G Metri, MD Student, S-VYASA

Paper presented in
5th World Ayurveda Congress
Bhopal, Dec 7-10, 2012



Introduction: Ayurveda is one of the most ancient systems of medical health care. The basic principles, diagnosis of the diseases and their treatment is on the basis of individual *prakriti* (birth constitutional type). Ayurveda further classifies the *prakriti* of an individual on the basis of a set of psychosomatic attributes of personality, depending on whether this individual belongs to Vata, Pitta, or *Kapha prakriti*, or any combination of them. The appropriate *prakriti* assessment is done by several means including questionnaires. We aimed to obtain experimental evidence correlating Ayurveda based *tridosha-prakriti* with western constitutional psychology somatotypes.

Methods: We employed *Tridosha-prakriti* questionnaire, and compared its results with a set of body composition parameters: Height, body weight, body mass index (BMI), muscle mass, fat mass and fat percentage in 50 normal healthy volunteers of both sexes with age ranging between 18 to 40 years old. Two-tailed Pearson's correlations were used to match

the extreme *prakriti* types with the western constitutional psychology somatotypes, through the mentioned body composition measures.

Results/Discussion: Significant negative correlations were observed between the percentage of *Vata* attributes as per the questionnaire in the individuals and their BMI, body weight and fat mass respectively ($p < 0.05$). Similarly, there was a significant positive correlation between the percentage of *Pitta* attributes with the height, body weight, and muscle mass respectively. Also, a significant positive correlation was observed between the percentage of *Kapha* attributes with fat mass and fat percentage, along with a negative correlation with height.

Conclusion: This study provides evidence linking the ancient science of *Ayurveda* to modern constitutional psychology. In this way, a concept such as *prakriti* is suggested to lie behind the body mass composition of an individual, and deserves attention within the scientific community.

Key words: *Tridosha, Prakriti, Ayurveda, Constitutional Psychology.*

Paper presented in
**7th International Conference on
Yoga for the Youth**

Lonavla, Dec 27-30, 2012

Cardiovascular disease (CAD) is one of the leading causes of death in India; about 28% of the mortality is due to CAD. Around One fourth



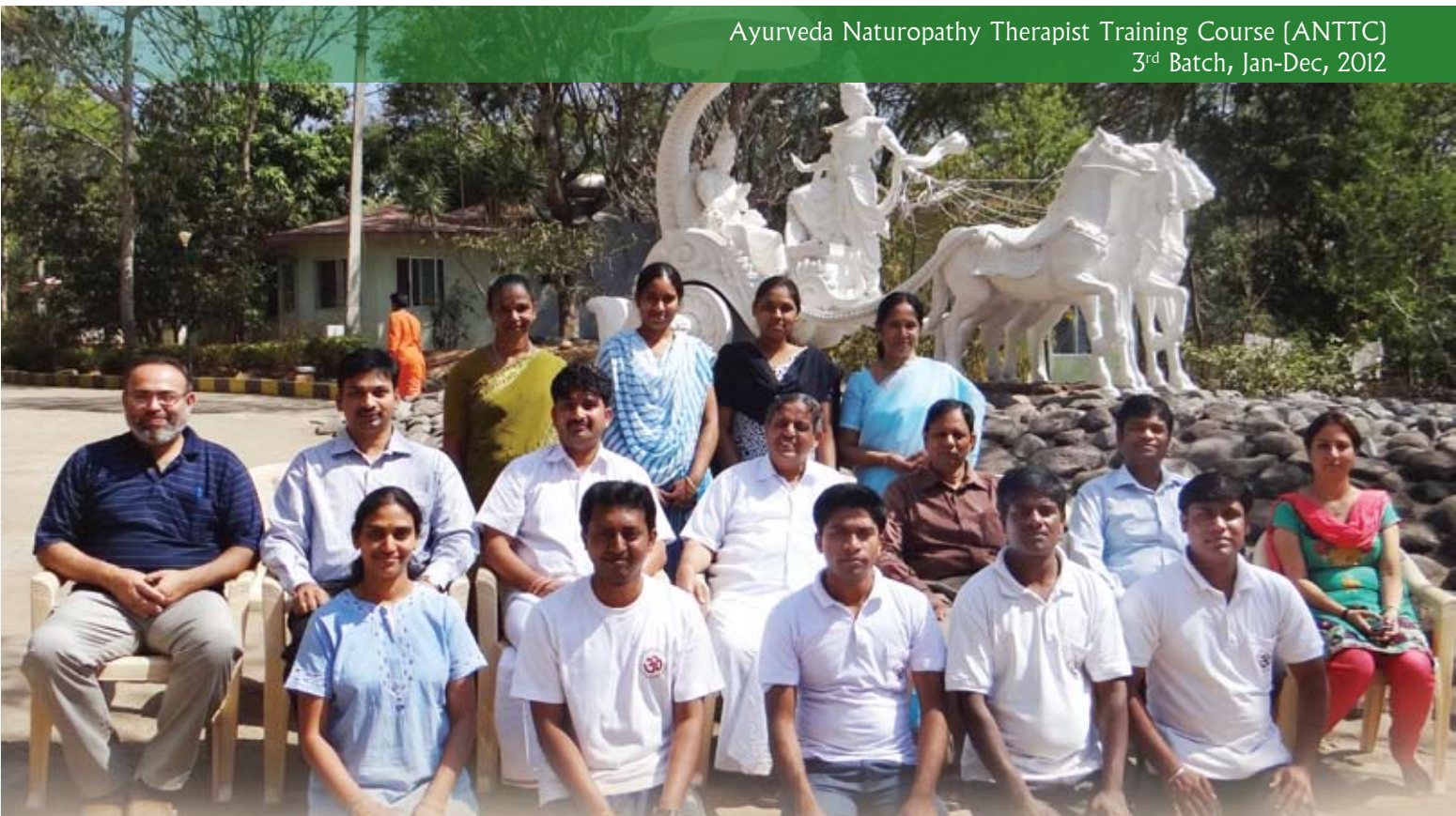
of the CAD patients are not fit for current line of conventional treatment therefore search for alternative treatment modalities has become necessary. Sedentary life style, stress, bad habits like smoking, high calorie diet etc. are the most common causes of cardiovascular disease. Increased oxidative stress in the body enhances the endothelial dysfunction, atherosclerosis and impairs the process of angiogenesis. Angiogenesis is emerging field but it is still in its infancy which can be the alternative treatment for the patients who are not fit for the conventional treatment. Yoga is one of the most ancient sciences in the

world. Recent studies have demonstrated that yoga helps in the CAD by enhancing the cardiac functions. It reduces the oxidative stress, by which it improves the endothelial dysfunction and reduces the arrest the atherosclerosis. Yoga enhances the process of angiogenesis by achieving the intermittent brief hypoxia. Here we have mentioned a single case of CAD patient who has got benefited by Yoga therapy. Six months of intense Yoga practice helped him to produce enough collateral branches in the heart. Considering these we conclude that Yoga can bring the new hope to the patient who are not fit for convention treatment, and practicing Yoga along with conventional treatment will helps the patient in improving their cardiac function and it may prevent the future heart related problem.

Key words: Natural bypass, yoga, CAD, Pranayama, HIF, hypoxia



Ayurveda Naturopathy Therapist Training Course (ANTTC)
3rd Batch, Jan-Dec, 2012





Towards an Eco-Friendly Life Through The Food We Eat

- Rajesha H K

The article in the previous issue highlighted about the concept of food and its trifold transformation at different levels as seen in the Chandogya Upanishat; yet another major Upanishat called Taittiriya gives the reciprocal integration and establishment of food, which leads to unfold our real nature.

The conversation between Father Varuna and the son Bhrigu makes clear the concept and cognitive understanding of perceiver - Body (अन्नदः - annādaḥ) and perceived - Prāṇa (अन्नम् - annam).

Here we need to understand the mutual existence of food with reference to the above two terms. The food is always integral, holistic and eternal. If we see the etymological root of the word food (अन्नम् - annam), अत्ति इति अन्नम् And अद्यते इति अन्नम् means the food which we eat and that which eat us. In this sense, everything becomes food itself and it is reciprocal.

We must know that food is the gross and the eternal cause for all creatures to get birth as well for their sustenance; that alone will exist until its end that which does have birth from food. Moreover, in the next stage, the same receiver/ perceiver becomes received/perceived to some other living organisms.

अद्यते भुज्यते चैव यत् भूतैः अन्नं अत्ति च भूतानि स्वयं तस्मात् भूतैः भुज्यमानत्वात् भूतभोक्तृत्वाच्च अन्नम् तदुच्यते ।

adyate bhujyate caiva yat bhūtaiḥ annam atti ca bhūtāni svayam tasmāt bhūtaiḥ bhujyamānatvāt bhūtabhokṛtvācca annam taducyate |

Therefore, one who knows and follow the vow that 'अन्नम् is ब्रह्मन्', will get abundance of food wherever he goes.

सर्वान्नं प्राप्ति फलम् अन्नात्म उपासकानाम् इत्युच्यते ।

sarvānna prāpti phalam annātma upāsakānām ityucyate |

To elaborate the concept of food, three key words are dealt in Bhriguvalli of Taittiriya upanishat.

1. अन्नं न निन्द्यात् । *annam na nindyāt |*

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् ।
annam na nindyāt | tad vratamprāṇovā annam | śarīramannādam |

One who follow the vow of 'food as the reality of ब्रह्मन्', **should not blame the food.** The food, which is eaten, becomes Prāṇa and will establish in the body as Prāṇa and in turn the body establishes in Prāṇa. Here the food and Prāṇa are inter related; so one has to recite the importance of food as vow.

2. अन्नं न परिचक्षीत । *annam na paricakṣīta |*



अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् ।

annam na paricakṣīta | tad vratam | āpo vā annam | jyotirannādam |

One who follow the food as vow to know the reality of ब्रह्मन्, **should not reject the food**. Verily water (आपः) is also a food and the bright fire is the eater. The fire is established upon the water and the water is established upon the fire (अग्निः). Here the fire is eater of water and in turn, the water is the eater of fire. So one has to recite the importance of food as vow.

3. अन्नं बहुकुर्वीत । *annam bahukurvīta |*

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः ।

annam bahu kurvīta | tad vratam pṛthivī vā annam | ākāśo'nnādaḥ |

Food must be increased and amass from differrent sources. Here earth is the food and eather is the eater. The earth is established upon eather and the eather is established upon the earth. So one has to recite the importance of food as vow.

If we analyze the above statements stated by वरुण, the manifestation of vital energy can be enhanced by inhaling the pure air from the atmspere; and by drinking the pure water for proper assimilation of food ; and should live in a healthy environment for nourishment of the body. The great one who knows the greatness of food and he who observes the food as vow, he will have good progeny, wealth of cattle, will shines with holy radiance and finally he will be honoured by one and all. This greater one go beyond the world, realizes the turth and shines like 'Sun God'.

SNo	Vratam व्रतम्	Perceived – Prāṇa (अन्नम्)	Perceiver – śarīram (अन्नादः)	Results
1.	अन्नं न निन्द्यात् । annam na nindyāt	Air (प्राणः)	Body (शरीरम्)	Progeny (प्रजा), Cattle (पशुभिः), Effulgence (ब्रह्मवर्चसः),
2.	अन्नं न परिचक्षीत । annam na paricakṣīta	water (आपः)	fire (अग्निः)	Honour (कीर्तिः)
3.	अन्नं बहुकुर्वीत । annam bahukurvīta	Earth (पृथिवी)	Eather (आकाशः)	

Our ancestors, seers and yoga sadhakas used to live in a purified environment devoid of contamination, pollution and radiation. Now a days due to technological advancement, the entire globe is suffering from global warming. Unless and until we tune into eco freindly life, we can't reach that glory what we had originally. Let us resolve to develop an awareness amidst the modern youth to implement the **nature friendly life** where by the entire world will be benifitted. ●



S-VYASA offers Shraddhanjali to Smt Rajalakshmi V C

Smt Rajalakshmi V C, Bangalore, a well wisher of S-VYASA left her mortal coil on Jan 7, 2013. Prashanti family offers its shraddhanjali to the departed soul and conveys its heartfelt condolence to her family who are missing the presence of such a great soul.



NASAL CYCLE

- Ramajayam G

What is nasal cycle?

Normally we breathe in & breathe out through our nose. The respiratory passage from nose to lungs is like two Y tubes connected at their stem vertically (two nostrils leading to trachea & trachea leading to two lungs i.e., the stem of one Y sitting on the stem of another inverted Y). We are aware that, we breathe in through the nose, but still, a much closer attention will reveal that most of the times, at a time, any one side of the nose (right or left nostril) alone will be functioning predominantly.

This dominance of left & right nostril keeps shifting periodically for every 90-200 minutes. This periodic cycling of dominance of activeness, of left or right nostril is nasal cycle. This is physiological. It was first described by German physician Richard Kayser in 1895.



Fig-1 Nasal cycle (Right nostril more active)

Nasal cycle is different from respiratory rate:

Nasal cycle deals with, which side of the nose is active at a particular point of time (It can be either right dominant or left dominant)

Respiratory rate is, how many times one breathes in & breathes out per minute (either by left or right nostril or equal amount of air by both nostrils)

Significance of understanding nasal cycle mechanism:

The way we breathe (through right or left nostril) is the reflection of our feelings and emotions, that runs in the mind & to some extent the reverse (the nature of one's feelings & emotions is reflection of how one breathes) is also true apparently. So understanding the mechanism of nasal cycling can help one to streamline their thoughts (mind control) by manipulating breathing pattern (voluntary uni nasal breathing or alternate nostril breathing) and to regulate the respiratory physiology by culturing the mind and its emotions positively.

The back ground understanding:

The concept of mind has to be clarified, before we go in to the topic of nasal cycle. Because mind is a very subjective component of human being, it can be perceived in many different ways (it has profound influence on its applications). Let us see the two important (complementary & contradictory) concepts about mind.

Science: According to science, mind is the subtle part of brain. It is not non-physical, but subtle functioning part of brain itself. Mind is not a separate entity from that of brain.

Yoga & Spirituality: According to yoga & spirituality, mind is a non-physical (spiritual) entity separate from that of brain. Brain is an



instrument for mind to express the thoughts in it.

Why the nasal cycling happens?

Modern medical perspective (mind is subtle part of brain):

Physically, all the bodily systems are under the control of brain predominantly. The right hemisphere controls the sensation & movements on the left side of the body and the left hemisphere controls the sensation & movements on the right side of the body.

It has been found that, for every 25-300 minutes (hemispheric cycling coherence with nasal cycling during day & with REM & NREM sleep during night together is 25-300 minutes, whereas hemispheric cycling coherence with nasal cycling alone during day time is 90-200 minutes as mentioned earlier) there is shifting in the dominance of the functioning of either right or left hemisphere. Based on this shifting at the brain level, if the right hemisphere is functioning predominantly at a particular point of time, correspondingly the left nostril is active and the vice versa. So it is the hemispherical cycling at the brain level which is causing the nasal cycling to happen. This is further supported, though not fully, by EEG studies (nasal cycling is well correlated with cerebral rhythm during day time; but during night time it is not correlated) But why should there be shifting of hemispherical functioning at all periodically?

This is partially explained by the hydro mineral homeostasis hypothesis.

Hydro-mineral homeostasis:

Hydro--water; mineral--sodium, potassium, calcium, etc.; Homeostasis-- balanced environment (inside the body)

Excluding the mind or considering it also as a

part of brain, the water and the mineral (mainly sodium) content of the body depends on how much of water & mineral we take during day & night. In spite of the changes in the amount of our consumption (varies in day & night as per our activities) the body has to maintain a constant amount of water and sodium content to maintain some of the vital bodily functions like blood pressure, etc.. at a normal level.

This homeostatic maintenance of water and mineral composition at a normal range is carried out by kidneys along with some neuro-endocrine hormones from pituitary. These factors controlling the hydro mineral homeostasis exerts influence on the brain leading to shift in the laterality of hemispherical functioning periodically.

But this is not the complete explanation itself. Because the correlation of nasal cycling with cerebral rhythm is true only for day time; during night time, nasal cycling is not correlated, instead eye movements (in the form of REM & NREM) are correlated with cerebral rhythm during sleep. Understanding the nasal cycling, cerebral rhythm & the eye movements (REM & Non REM) together is very complex

So, to simplify, it is stated that autonomic nervous system with its controller hypothalamus is responsible for shifting of cerebral rhythm [taking into account eye movements (REM & NREM) during night and nasal cycling during day time together]

Yogic perspective (mind is non-physical controller of brain):

Why should the autonomic nervous system keep using the right or left half of brain predominantly, instead of using both of them equally simultaneously? This is better answered



if we consider the concept of yoga & spirituality pertaining to body & mind, rather than looking the body only on modern medical perspective alone.

According to yoga & spirituality human beings are considered to have five layers of existences as follows [from outer(less expansive) to inner (more expansive)]

- 1) Annamayakosha (physical layer)
- 2) Pranamayakosha (vital layer)
- 3) Manomayakosha (mental layer)
- 4) Vinjanamaya kosha(intellectual layer)
- 5) Anandamaya kosha(blissful layer)

Pertaining to our topic, we will consider only the first three layers. In this, the principle is, the more subtler, the more they are powerful (mind controls prana and hence body)

Mind: Mind is conglomeration of thoughts. Thoughts can be of two types i) restorative and ii) dynamic or action oriented

Nadis: Nadis are the channels for prana (like nerves for flow of nerve impulses)

There are different types of nadis. But the most important among them are

- a) ida b) pingala & c) sushumna

Sushumna is the central nadi, with ida on left & pingala on rightside. Sushumna corresponds to central canal of spinal cord in its position virtually, with ida& pingala on either side from tip of coccyx to centre of fore brain, where ida & pingala meets on sushumna at the location of hypothalamus.

According to spiritual science, soul (with mind, its component) is seated near the hypothalamus, where the three important nadis also meets inside the brain. So the position of hypothalamus

is the place where mind, prana& the body (hypothalamus-controller of autonomic nervous system) meets.

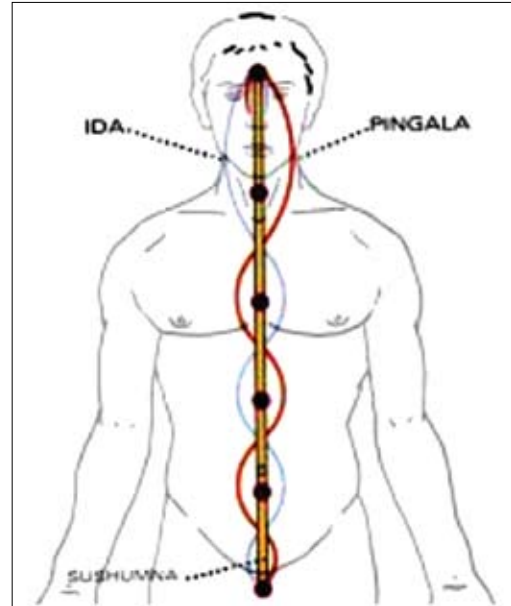


Fig-2 Nadis (ida, pingala& sushumna) meeting at the fore brain

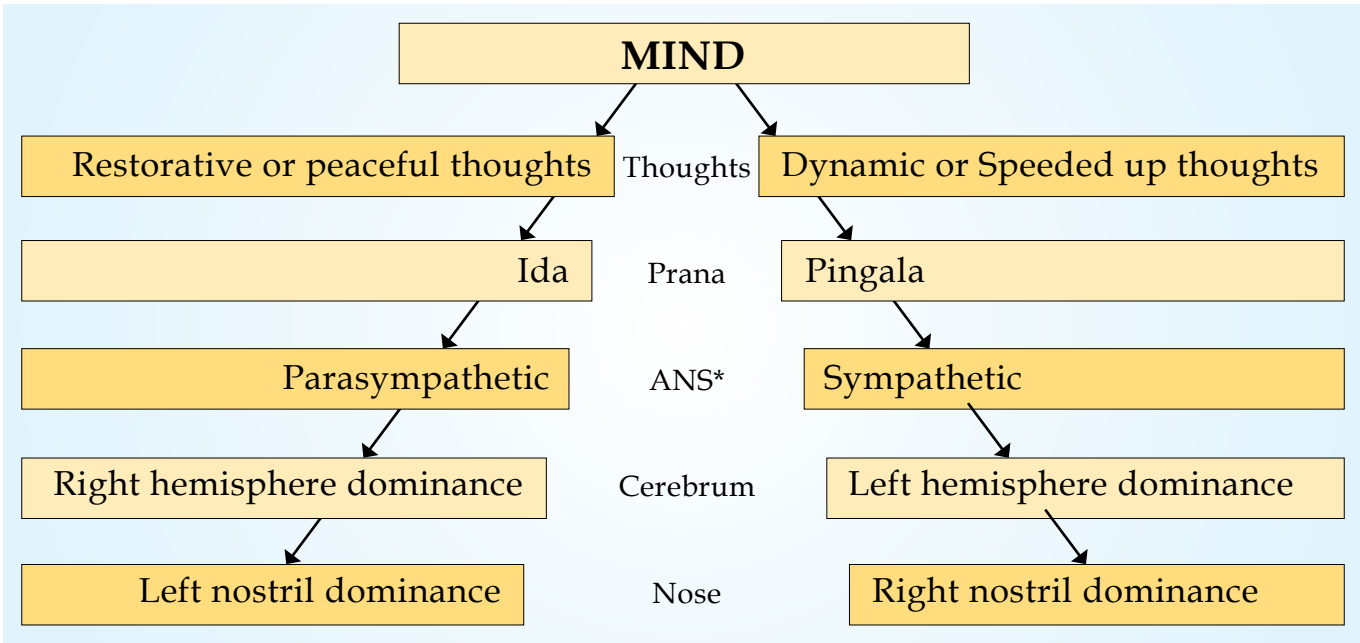
Brain: Depending on the nature of thoughts, ida or pingala will get activated and hence hypothalamus will activate right or left hemisphere predominantly, leading to left or right nostril predominance respectively. Locally, inside the nose, the erectile tissue in the mucosa, covering inferior turbinate swells or shrinks and hence the nostril dominance is established.

Mechanism of nasal cycling

The order of activities from mind to body is as follows, (see next page top)

Note:

- 1) ideally there should not be any nasal cycling, if a person performs all his activities with full inner awareness i.e., action with full relaxation (spiritually called as 'action in inaction') where both nadis are equally active, activating sushumna and hence both hemispheres of brain are equally utilised to its fullest potential.



* ANS - Autonomic Nervous System

- 2) activation of ida & pingala equally leads to activation of sushumna. Activation of sushumna leads to functioning of both right & left hemisphere equally to its fullest potential.
- 3) For good health, right hemisphere (dealing with creative, emotional & intuitive aspect) & left hemisphere (dealing with logical, philosophical & intellectual aspect) has to function equally & simultaneously, which happens when sushumna is activated (such a state is usually not found with majority of humans, except for few spiritually evolved people).

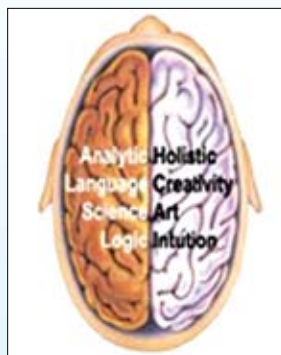
Applications of understanding:

Since the brain is in the middle, with mind above & nostrils below (Fig 3), it (brain) can be manipulated by working at the mind level, either with repeated thoughts (restorative thoughts - activates right hemisphere & dynamic thoughts - activates left hemisphere) or by working at the nostril level (right uni nasal breathing - activates left hemisphere & left uni nasal breathing - activates right hemisphere)

Based on the above explanation, it is very much applicable for mind control at initial stages of spiritual life. Because the problem in initial



Fig-3 Thoughts



Brain



Breath



stages of mind control is, we know it is wrong, but still we do that. The reason is, it is not the thought related to what we do not want to do is powerful, but the neuro endocrinal changes that accompany the thought (just because of repeated thinking of the same thing) is more powerful. The thought along with the neural & hormonal changes becomes emotion (powerful thought).

So, even though the solution for mind control is simple i.e., creating a positive thought (opposite to the negative thought in the mind that is pulling down), but it becomes difficult practically. So the easy way for beginners of mind control practices will be to start from below upwards, i.e., based on one's personality, one can go for right or left uni nostril breathing/alternate nostril breathing for few minutes, which can help in altering the neuro endocrinal changes positively. Then creating positive thoughts becomes relatively easier.

Once an optimal level of mind control is achieved by regular practice in this way, then thoughts alone can be used as a tool either for mind or bodily functions control (it requires tremendous practice regularly)

With the above understanding, it can be applied for spiritual, emotional, intellectual & mental growth in a normal person. It can also be applied therapeutically in many diseases like obesity, migraine, etc

In advanced spiritual practices, for continuous maintenance of soul consciousness, one has to re-orient oneself to inner silence from the worldly activities at least, every 90-200 minutes, (throughout the day for few minutes each time) as there is chance for apparent control of mind by the cerebral hemispherical cycling on one hand & needless to say more chance for getting carried away by the work one does.

Conclusion: The existence of nasal cycling indicates the imbalance in the thought pattern and hence the predominance of particular nadi function and hence the predominance of sympathetic or parasympathetic tone, which is reflected by the hemispherical cycling followed by the nasal cycling.

So, nasal cycling happens as per the type of thoughts generated in the mind. But in reality there is apparent controlling of the mind due to change in the breathing pattern. In fact this outside in approach is widely applied in therapy, rather than the inside out approach, as the former is easy & less time consuming than the latter.

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SOMATIC DYSFUNCTION AND YOGA

- Prof T M Srinivasan

INTRODUCTION: It was mentioned in a previous issue, that feedback loops are important components for the stability and integrity of many systems in the body. One of the most important feedbacks is within the neuro-muscular system. There are numerous feedback loops from the muscles to the brain and output from the brain to the muscular systems to maintain proper movement and balance in the body. We shall see briefly the contribution of this feedback and the changes that could come through improper feedback due to many somatic and psychosomatic problems. Inappropriate feedback within the neuro-muscular system could develop into many disorders of the body and mind. This syndrome is called by the generic name *somatic dysfunction*.

The musculo-skeletal system is the most extensive and massive system in the body. It receives extensive outflow from the brain with a major portion going through the spinal cord to muscles and muscle spindles for motor control and feedback control. It should also be noted that the musculo-skeletal system provides greatest amount of sensory input to the brain and the spinal cord. The sensory feedback from myofascial (see below regarding fascia) and articular components form bulk inputs to the CNS for moment-to-moment control of posture and locomotion [1]. We are not aware of these

fine tunings going on all the time, since our practice over many years have made perfect adjustments possible at a subconscious level.

The most critical part of the feedback is from muscle spindles that are sensitive to any muscle abnormality (from improper posture, for example) that makes corresponding spinal segment over- or under-active. Muscle spindles are also non-adoptive receptors, providing continuous impulses as long as they are stressed. Thus, through many years of research, a neural basis for somatic dysfunction has been established in Osteopathy.

SOMATIC DYSFUNCTION:



In Osteopathic Medicine, somatic dysfunction is defined as one or more spinal segments that are either facilitated (overactive) or underactive [1]. In other words, due to injury



or some other trauma, the segment gives an exaggerated feedback from the muscle spindles and other muscle components to the brain. This exaggerated response reach diverse areas of the brain resulting in outflow that disrupts normal function of most organs of the body. There is thus a viscerosomatic (internal organs and the body) relationship in the body, which of course, if one thinks about it, is not surprising. After all, there is a holistic connection within the body whereby all parts are interlinked. A subset of the viscerosomatic axis is the musculo-skeletal system whose integrity is important for health in a person. However, the study of these synergistic connections is of recent origin and is not popular in the mega-culture of modern medicine.

Fig 1 shows a simplified diagram of the muscular system along with information transfer from the muscle to the brain and from the brain to the muscle components. The outflow from the muscles and tendon go through the spinal cord. At this level, there are feedback loops to the muscle to protect the muscle from damage due to excessive stretch. The tendon is especially vulnerable to injury due to excessive stretch; a tendon tear is difficult to manage since the blood flow to it is minimal (hence, it looks white in color!). Hence, there is a strong component of feedback from tendon to the brain.

The human spinal cord has two functions: one is the well-known function of carrying electrical information (through both sensory and motor nerves) from and to various parts of the body. The second is called *the tropic function*; the spinal nerves carry nutritional components to the cells around the body. In fact, most nerve fibers are involved in tropic function [2]. They carry proteins and other substances to the cells of the body to maintain integrity and

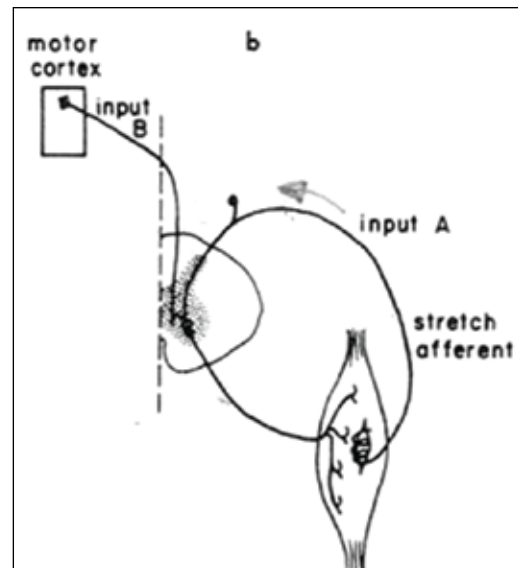


Fig 1: Feedback loops from muscle fibers and tendon (input A) to spinal cord and thence to motor cortex of the brain (input B). Other feedback loops from tendons etc are not shown.

function of the cells. If the nerves are stressed through any method (pressure, emotional disturbance, trauma, external agents such as virus or poison etc), the tropic function could be compromised and hence disease process could set in. This results in improper feedback mechanisms and the resultant disorder is termed 'somatic dysfunction'.

An Osteopathic doctor is specially trained to find (either through simple palpation or through measuring instruments) the spinal segments that are overactive and then correct the segment through manual adjustment. This calls for awareness of very sensitive areas through practice and applying proper corrective pressures for alignment. Once the adjustments are done (which are not painful, as this author has found), then it is likely that health is restored, especially if the problem is due to deficiency of tropic function of the spinal segment.

Dr. Irvin Korr pioneered in establishing consistent patterns of sympathetic nerve function



disturbances and specific organ diseases. Where pain was an indicative factor, he was able to correlate disorders such as kidney stones, peptic ulcer, pancreatitis, menstrual pain, colic, kidney stones etc. *It is often possible to predict the dysfunction from a study of spinal segment(s) involved in hyperactivity!*

As seen above, somatic dysfunction could affect many parts of the body since the brain is the transmitting medium of this problem. See Tables 1 and 2 for a summery. Many associated syndromes have been observed including occlusion of lymphatic vessels which impair lymphatic and cardiovascular circulation, over-activity of sympathetic nervous system which could impact sweat gland activity, skin electrical activity and peripheral blood flow, impaired self-repair mechanism in bones and skin etc.

A large amount of clinical data has been generated by researchers in Osteopathic Medicine to provide a working model of the somatic dysfunction syndrome [2, 3]. For example, cases of cardiac disorders have been found to be associated with possible musculo-skeletal instabilities. With asymmetric spinal aberrations, when spinal manipulation was carried out by a trained doctor, the cardiac problems seem to be reduced significantly! Many hundreds of cases have been followed over years to justify use of Osteopathy in some select cardiac disorders.

It is known presently that the flow of materials along a nerve is bi-directional; the reverse transport (against the direction of nerve electrical transmission) of the materials in the nerve is a feedback and communication between the distal and proximal parts of the network. It is hypothesized by Dr. Korr that the tropic function will be compromised if this

axonal transport is vitiated. This problem will eventually be seen as an aberration in structure, function and metabolism leading to dysfunction and disease. Any manipulative therapy, such as deep tissue massage (see below) or a well-studied osteopathic input should proceed with the knowledge that the dysfunction of the spinal and musculo-skeletal systems of the body can produce profound effects on the individual.

Dr. Korr referred to this hypothesis of sustained hyperactivity as sympatheticotonia, increased tone or activity of the sympathetic nervous system. Sympathetic activation can have global effect on all systems of the body including cardiac activity, blood flow to different organs, heat dissipation through the skin, changes in amount of stored metabolites, muscle tension in skeletal and perhaps smooth muscles, range of motion, and emotional affect. In other words, any injury and resultant hyperactivity of somatic or visceral dysfunction anywhere in the body can elevate muscle tone throughout the musculoskeletal system, or increase skeletal muscle tension in selected areas.

MYOFASCIAL ADJUSTMENTS:





Fig 2: A deep tissue massage treatment in progress

Myofascia are dense tissues that are very strong and flexible surrounding all muscles and bones. It is described as a 'body suit' that covers all parts of the body as protection. If one wears a tight fitting sweater, pull in one part of the sweater will create tension in other parts of the sweater which is felt by the wearer. When a muscle goes into spasm, as in low back pain, the fascia is also stretched and this contributes to pain in many areas of the body. Hence, myofascial adjustments are often necessary to bring back the fascia along with the muscle involved for appropriate activity. Similarly injury in one part of this fascia will affect all other parts of the body. Injury to fascia could happen in a vehicle accident (whip lash), fall, post-surgery, poor posture, repetitive injuries etc. The symptoms include headache, pain in muscles and spasm, back and neck pain, sciatica, breathing difficulties, poor posture, numbness in parts of the body and emotional problems. One should eliminate other neurological problems before deciding on myofascial release or equivalently, asanas and pranayama practice.

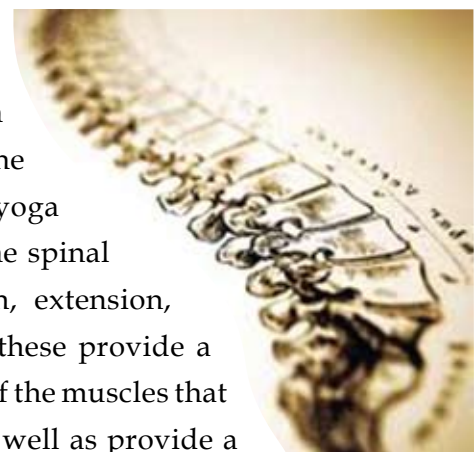
Myofascial release is an important procedure whereby deep massage is administered to the person stimulating the fascia of the muscles (sometimes painful, as this author found

out!). This is a body-mind technique similar to massage and asanas whereby the muscles, fascia and support structures are mechanically stimulated and pressure applied for modulating the regional blood flow along with increase in lymphatic flow and immune components (see figure 2). Unfortunately, the correspondence between a myofascial release and practice of asanas has not been investigated so far.

In a very recent report [4], it was found that myofascial adjustments could improve immune functions in individuals. The experimental group underwent three manual therapy modalities: suboccipital muscle release, so-called fourth intracranial ventricle compression, and deep cervical fascia release. The control group remained at rest in a similar environment for the same period of time. It is stated that "... major immunological modulation, with an increased B lymphocyte count, was observed at 20 minutes after the application of craniocervical myofascial induction techniques". Thus, the usefulness of myofascial release is recognized in many clinics.

SPINAL MANIPULATION THROUGH YOGA:

This brings us to the solution of above problems through use of yoga. One of the important aspects of yoga is manipulation of the spinal cord through stretch, extension, and side twists. All these provide a systematic massage of the muscles that support the spine as well as provide a suitable environment for proper tropic activity of the spinal nerves. In a preliminary study by this author, somatosensory evoked





potentials from lower extremities were recorded during ardhmatsendra asana, twisting the spine both to the left and right side while seated. The evoked potentials on the compressed side were found to have larger latency (arrive later) when compared to the uncompressed side. It is postulated that the difference in conduction velocities is due to amount of blood flow; the blood flow in the spinal artery of the compressed side is less compared to the uncompressed side. This indicates that a brief compression reduces blood flow and hence; further, tropic function of the spinal segments that are compressed may also be less. Secondly, when the arteries are alternatively compressed and decompressed, buildup of plaques in the arteries may be reduced or avoided which further facilitates unimpeded blood flow in the spinal arteries. Thus, spinal manipulation through yoga could have multiple effects that provide spinal integrity and health to the practitioner. Unfortunately, this work has not been repeated on large number of yoga practitioners. Further, novel methods of monitoring blood flow in the spinal arteries and brain should be carried out to implement this idea in patients with spinal and CNS injuries.

SUMMARY:

Going back to Osteopathic Medicine, in the early 1980's, the viscera-somatic reflex was investigated to establish a relation between

this reflex and atherosclerotic coronary artery disease. In 88 patients who underwent cardiac catheterization, an osteopathic trained observer (who was blinded to the condition of the patients) could detect abnormalities in range of motion, soft tissue texture in fourth and fifth thoracic and third cervical intra-vertebral segments [5]. Thus, there seems to be correlation of abnormalities of the cardiac function and spinal segmental aberrations.

It is found that even intra-ocular pressure could be managed through spinal manipulation [6]. If this be so, practice of yoga could be a marvelous method to treat this condition. Since adult blindness is most prevalent in India and the cause is often due to increased intra-ocular pressure, the application of yoga practices could be most important in preventing adult blindness in India. *There is no work reported so far in this important application of yoga practice.*

Extension and compression of the muscles will also provide proper feedback for muscle control. This is one most important reason that anyone interested in just physical health should practice yoga. We have seen in our clinic at Prashanti Kutiram, participants with muscle weakness (after a stroke), muscle spasm (due to brain deficiencies) and muscle tremor (due to Parkinson's disease) are rehabilitated effectively through practice of asanas and pranayama. In each of these cases, the choice of asanas and pranayama are of importance. The selection criteria are based on the patient condition, type of disorder and if the muscle control should be increased, decreased or properly modulated. These statements may appear general; however, the participants' uniqueness is of prime importance while a therapy is administered.



- » Musculoskeletal disorders - Structural problems
- » Neuropathology - Nerve Compression affecting blood vessel lumen, tissue oxidation, free radical production.
- » Myopathies - Hypertonic, hypotonic, spasm, asymmetry
- » Histopathology - Inflammation, edema, swelling, meningeal and dural tension leading to CSF disruption
- » Pathophysiology - Chronic stress and homeostatic imbalance
- » *All these are related to spinal cord misalignment, degeneration resulting in disturbed sympathetic tone and reduced immune function.*

Table 1: Structural Problems associated with misalignment of the spinal cord

- » Muscle stretch improves control
- » Isometrics in asanas improve muscle strength
- » Manage Parkinson's tremor; spasticity; rigidity
- » Relieves low back pain
- » Improve breathing in asthma
- » Manage Obsessive Compulsive Disorder

(OCD) and other psychiatric

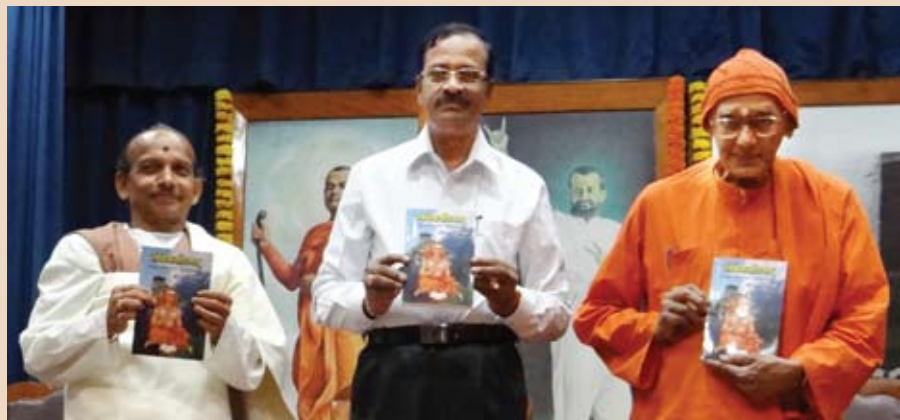
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Guruji honored Sadhvi Ritambara didi during the Satsang at Prashanti Kutiram



Ramakrishna Math, Bangalore, Feb 17: 'Viveka Saurabham', a book on Adi Shankaracharya's Brahmasutra Bhashyam; released. S-VYASA VC Vidwan Dr Ramachandra G Bhat, Sanskrit University VC Prof Mallepurm G Venkatesh, author of the book Swami Sri Harshanandaji Maharaj can be seen.



EFFICACY OF YOGA FOR MENTAL PERFORMANCE IN UNIVERSITY STUDENTS

- V Selvi, Dr HR Nagendra, Tikhe Sham Ganpat

Background: While yoga is emerging as an important health behavior-modifying practice to achieve states of health at all levels, physical, mental, emotional, social and spiritual, there are insufficient scientific reports assessing yoga for mental performance in relation with brain wave coherence (BWC) functioning.

Objective: To assess mental performance through BWC analysis in students undergoing Integrated Yoga Training (IYT)

Materials and Methods: Thirty university students undergoing IYT program with 25.77 ± 4.85 years of mean age participated in this single group pre-post study. The BWC data was collected before and after the 30 days of IYT program using Brain Master (Model: 2E Part # 390-001), Michigan, USA.

Statistical Analysis: Means, standard deviations, Kolmogorov-Smirnov Test, and Wilcoxon Signed Rank Test were used for analyzing the data with the help of SPSS 19.

Results: A complete statistical and spectral analysis showed 43.24% increase ($P < 0.001$) in Delta, 9.13% increase ($P = 0.289$) in Theta, 57.85%



increase ($P < 0.001$) in Alpha, 17.65% decrease ($P = 0.136$) in Beta and 9.19% increase ($P = 0.586$) in Gamma BWC between pre and post intervention measurements.

Conclusion: BWC study showed significant increase in both Delta and Alpha wave coherence suggesting that IYT program can result in improvement of coherent and integrated brain functioning among students, thus paving the way for their better mental performance.

Key words: Brain Wave Coherence, mental performance, yoga, university students. ●



Ambulance
dedicated
to social service



Purity of Mind

- Dr K Subrahmanyam

Purity of mind is the pre-condition for peace of mind. Purity of mind and peace of mind are the prerequisites for propriety of mind. Propriety of mind promotes right thoughts and the consequent right actions. Actions by themselves are neither good nor bad. Each action may be a combination of good and evil, proper and improper, right and wrong. Killing is good on the battlefield, but bad in social life. What is proper at a particular point of time and place may not be proper at another point of time and place. What is proper can be decided only by the attitude of the persons doing and the beneficiaries. Propriety of mind is nothing but the ability to think in the right way or proper way. If Vibhishana's going to Rama is proper, Bhishma's staying with Kauravas is improper and vice versa. But we cannot say that one is proper and the other is improper. Both are proper. Similarly in social life there should always be a win-win policy. And that can only be promoted by a mind which is poised, balanced and trained in propriety. One cannot judge from one stand point; very often the stand points also change. If Sita is right in accompanying Rama, Urmila is right in not accompanying Lakshmana. This propriety of mind is also called righteous discretion.

Propriety of mind is the need of the hour. It can

be promoted only by a peaceful mind which is free from worry, anxiety, tension, fear, desire and passions. The more the mind is agitated by the pollutants, the more it is devoid of calmness and the resultant propriety of mind. A pool full of waves and the sea full of disturbances cannot remain tranquil. And they cannot offer a clear image as reflection or a smooth sail. The mirror should be free from dust to reflect the face well. Similarly peaceful mind is essential and that peaceful mind cannot be attained in an impure vessel. Milk gets contaminated and spoilt if the container is impure and dirty. Similarly, an impure mind is incapacitated to contain purity of thought. Consequently, there can be no righteous activity.

Purity of mind is therefore to be ensured in all educational institutions. Purity can be spoiled by many pollutants varying from the gross physical adulteration to the subtlest psychological contaminations. The major physical pollution is caused by the environment which is full of unwanted and poisonous sounds, sights and fumes. The challenge, therefore, is to keep the educational institutions and the minds therein free from all corrupting influences. It is indeed a great challenge! Long long ago there was not much of energy and time to be spent on ensuring



the physical purity and the psychological purity. But now, major part of the managing ability has to be spent on providing the proper environment on the campus. This we call discipline. Without the firm foundation of this purity or campus discipline, which includes time management etc, no educational edifice can be built for any worthwhile purpose.

Compartmentalizing the mind is an important way for providing automatic purification of the mind and adaptability. Both the students and the staff should be trained to keep the minds clean and tidy, dropping all the impure thoughts at the threshold before entering the temple of learning. Also, as and when the mind has to move from one subject to the other, there should be no shreds of the previous thoughts or class sticking to the next subject. In short, discipline can be defined in three sentences:

1. Have a place for everything and have everything kept in its place then and there.
2. Have a time for everything and have everything done in its time smoothly.
3. Have a procedure or methodology for every activity, and have everything done according to that procedure without any delay or strain.

Purity of mind can be ensured by discipline and peace of mind is the fruit of the unselfish mind of purity. Finally, righteous service or propriety of action is the resultant culture for the wholesome well-being of all.

May the educational institutions bestow attention on the three steps of the mind --- purity, peace and propriety. ●



Yoga Instructors' Course (YIC) - 133rd Batch, February, 2013



Rationale Behind SERVICE

- Vasudeva Rao

others? I have a family to feed, I earn to sustain my family and I am content with what I have. Then for what purpose should I do charity? Why do scriptures say that service is a must? I don't see anything meaningful in such exhortations. I think it is only optional. If somebody naturally feels like serving the society, then let them. I do not question their choice. Similarly, I do not feel any great urge to serve others, and that should not be questioned. Charity makes people lazy!"

The great intellectuals of the 21st century may put forth such arguments supporting their selfish tendency. Yes, the argument looks logical superficially. And we may say "As you wish" and let them alone. But the fact is that there is a rationale behind service. For the people already saturated with compassion and service, this article may seem unnecessary as their heart already bleeds for the needy. They do not look for any logical validation for serving others. But for the concretized modern minds, this article may provide some logic for their thirsty left brain.

When a boy and a girl get married, we say that their fates are intertwined. That means to say that if one among them enjoys success, then the other also gets to enjoy it. Similarly if one suffers, then so does the other. Both good

and bad are shared by the couple. If we talk in terms of statistical language, it is nothing but averaging of Prarabdha of two people. Further, suppose a child is born to the couple. Now, the family of three people together face the future as one. And thus, the effects (both good and bad) are shared by the family of three people. So, Prarabdha acts on a group of people as a whole when there is a strong attachment among the people in the group. This is all our experience and is plain common sense. Astrology also talks about this in its own way.

It is a well known fact in statistics that, when the sample size increases, the standard deviation decreases. If you toss 10 coins, you may get 7 heads and 3 tails. Another time you may get 5-5, another time 8-2 etc. But if you toss 1000 coins several times, every time you are more likely to get closer to 500-500. Because the sample size is more, averaging effects are more and the deviation from the theoretical mean is very little. So, in effect, when the group size increases, fluctuations of the results drastically reduces.

So, suppose a person expands his boundaries and begins to think of the whole society as his family, truly from his heart. Instead of attaching himself to a small group, he attaches himself to a much bigger group. Then with the same logic as above, what should happen? Now the sample group size is big and averaging effects are more. And as a result, the fluctuations (Standard Deviation) of the effects shrinks substantially. The person would now be free from both extremes – extreme good and extreme bad. And thus he gets to lead

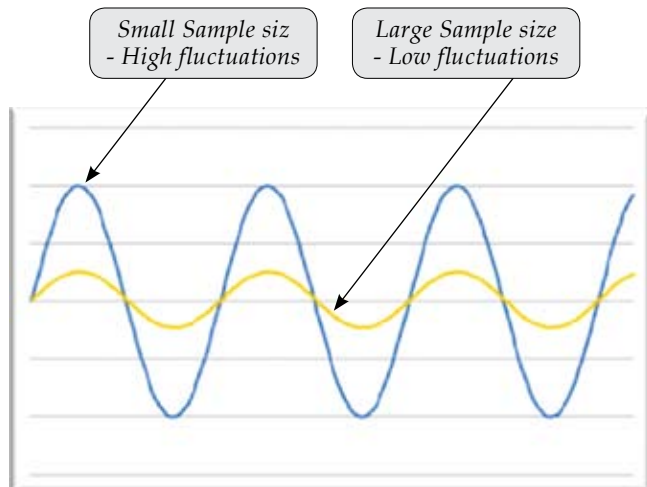


a peaceful life conducive to Spiritual growth. If he was alone (as a single subject) or with a small group (family), because of the tiny sample size, the Prarabdha effects may fluctuate very drastically and go to extremes. He will then be tossed up and down between too good and too bad. This is undesirable for spiritual growth. As we know, Yoga is extricating the extremes and being moderate in everything we do (समत्वं योग उच्यते). The middle path of Gautama Buddha also emphasizes this fact. Although we can moderate all our personal activities through the practice of Raja Yoga, we cannot guarantee the nullification of the extremes of the unseen 'Adhi Daivika' forces. So, Karma Yoga is a trick to shield ourselves from extreme effects (both good and bad) of the unknown future by increasing the sample size! We can only wonder at the genius of our ancestors!

'Dana' was the essential aspect of any Vaidika karma without which the karma would not be considered complete. But today we promptly perform all the rituals but forget this crucial part of 'Dana'. We perform homas and only feed our own relatives, and when they perform a homa they will feed us back. Give and take policy! The real needy of the society are not given anything. People have constricted themselves into smaller

groups and as a result suffer drastic and extreme effects. Even when an astrologer says "Perform a Shanti homa for negating the ill-effects of the Kundali", again only our own relatives are fed. The actual rationale behind the homa, dana and increasing the sample size is forgotten. Vaidika karmas were the means for a householder to expand his boundaries, not further constrict himself into limited groups.

Perhaps if we explain with the modern statistical point of view as given above, the modern generation will understand, accept and change for the better. Supporting this, we can see Vivekananda also say in his Karma Yoga lectures that service is done primarily for our growth. Because when we get to lead a peaceful life void of all extremes, it automatically elevates us into spiritual realms. So, welfare of others happens only as a corollary. Finally all is only for the 'Self' - not the constricted ego but the true Self to be realized. This is not selfishness in the ordinary sense. Because, here we are indifferent and equally relinquishing both extremes - good and bad. But ordinary selfish people with constricted ego would not want to lose extreme good, they want to eliminate only bad, which is a foolish and vain effort. Eventually they will have to confront both extremes and get tossed up and down alone. The only wise thing to do is to forsake the shackles of both extremes by expanding our boundaries into bigger groups and enjoy a serene life to rise high into the spiritual skies. So, in effect,



*Service is
Expansion*

National Yoga Week 2013 - Yoga for Adolescents

18 to 24 February, 2013

S-VYASA YOGA UNIVERSITY'S PARTICIPATION - A REPORT

MDNIY, New Delhi organizes NYW every year during February. This year the theme of the NYW is "Yoga for Adolescents". SVYASA has taken an active role to participate and contribute to achieve the goals of NYW. SVYASA is one of the most important Yoga Institutions which are participating in the event.

Inaugural Ceremony: The NYW 2013 was inaugurated on Monday the 18th February, 2013 at 4.00 pm in the beautiful Campus of MDNIY. Dr. Iswar V. Basavaraddi, Director MDNIY welcomed the guest and briefed details about the NYW 2013. Sri S. Gandhiselvan, Hon. Minister of State for Health & Family Welfare, Govt. of India, New Delhi inaugurated even. Sri Anil Kumar Ganeriwala, Jt. Secretary to the Govt. of India, Department of AYUSH, New Delhi and Dr. Mukund Vinayak Bhole an eminent Yoga Expert & Former Joint Director of Research, Kaivalyadhama, Lonavala, Pune were the Guests of Honour. Our bellowed Guruji Dr. H. R. Nagendra, Chancellor, SVYASA delivered the Key Note Address. Guruji dealt on the various aspects associated with the adolescence period viz. physical, mental, emotional and briefed, how Yoga can help the adolescents in tackling the issues in their lives.

SVYASA Information Counter: A S-VYASA has



National Yoga Week inauguration: Union Minister S Gandhiselvan, Guruji and others can be seen

put-up an Information Counter at the venue. The students and the aspirants are given guidance and information about the various courses in its regular. Many students approach our stall for perusing Ph.D., PGDYT and M.Sc. Some doctors also approached for MD and PGDYTD. SVYP Books and Publications are made available to the students and participants. Sri Jitendra, Yoga Instructor & Smt. Sashmita, Yoga Therapist are managing the information counter.

National Seminar on Contribution of Swami Vivekananda for the proposition of Yoga to the Modern Age: One day seminar was dedicated to Swami Vivekananda as a part of the 150th Birth Celebrations of the Patriot Monk. The speakers to deliver the Key Note address were, Swami Atmashraddhanandaji Maharaj, Sri Ramakrishna Math, Chennai and Swami Ananta Bharatiji, Swami Keshwananda Yoga Institute, New Delhi. In the Technical Session - II Sri N. V. Raghuramji, President, Hindu University of America and VYASA's International Coordinator spoke on behalf of SVYASA. Sri Raghuramji gave an inspiring speech. He quoted the example of Sri Anna Hazare, who after reading Vivekananda, dedicated himself for the welfare of the society.

20th INCOFYRA

International Conference on
Frontiers in Yoga Research and its' Applications

Theme:

Yoga: A Public Health Strategy for Diabetes Prevention and Education

Organized by:

Swami Vivekananda Yoga Anusandhana Samsthana, Bengaluru, India

Date: December 19 – 22, 2013

Venue: Prashanti Kutiram, The headquarters of S-VYASA University, Bengaluru, India

Contact:

website: www.svyasa.org | e-mail: incofyra20@gmail.com
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CIT / 2012-2013 / SLM

Dated 19th February 2013.

To

The President,
M/s. Vivekananda Yoga Anusandhana Samasthana,
"Mytri", Plot No. 58, KCC Nagar,
Bagalur Road,
Hosur – 635 109.

Sir,

I wish to convey my sincere appreciation for conducting Yoga classes for two days on 19th and 20th February 2013 in our office premises. Our Officers and Staff members are being benefitted from these classes.

Your valuable services need encouragement and support, which shall be extended at all times with deserving courtesy.

Yours faithfully,


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Income Tax Commissioner, Salem - B Arulappa is addressing

The Officers & Staff, Office of the Commissioner of Income Tax, Salem with VYASA staff





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.

You are welcome to submit articles related to Yoga Philosophy, Psychology and Para-Psychology, its concepts and applications.

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For Instructions to the author: <http://www.ijoy.org.in/contributors.asp#Dwnld>

*All articles will undergo a peer review process and
you will be informed about the status of the manuscript within 5 weeks.*

Yoga Conferences at a Glance

1. Prof. A. Satyanarayana Shastry Memorial 'Sadhana Sourabha' on Mar 30 & 31, 2013 in Prashanti Kutiram.
2. International Conference on Yoga and Ayurveda for Corporate World and Arogya Expo, May 20 - 28, 2013
3. 20th INCOFYRA - Yoga: A Public Health Strategy for Diabetes Prevention and Education, Dec 19 - 22, 2013 in Prashanti Kutiram, The headquarters of S-VYASA University, Bengaluru, India



For all details of the Scheme visit us at
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Mission
Yoga to Every Doorstep

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ABOUT S-VYASA

The objective of S-VYASA has been to make Yoga a socially relevant science with the tool of modern scientific research. Over the last 25 years, several beneficial applications of yoga in Health, Education, Management and other fields have been established through scientific research: published 195 research papers in leading peer reviewed national and international journals making this institution a premier in Yoga research in the country.

“The goal of life is to manifest the Divinity within” is the proclamation of Swami Vivekananda. The approach of S-VYASA has been to promote this great wisdom of Yoga and Spiritual lore not only for alleviating human suffering but also for individual growth and universal peace, harmony and brotherhood. With vast experience of conducting several short-term and long-term programs as an affiliated institution to Bangalore, Mysore, Mangalore and Rajiv Gandhi University of Health Sciences, Bangalore, S-VYASA acquired the status of Deemed University by UGC in 2002.



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PGDYT

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For details contact

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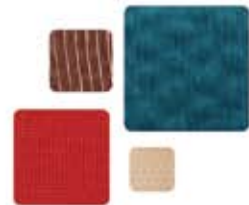
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