

May 2013

₹ 45/-

ISSN 0972-074X

VOL. XXIX

No. 5

YOGA SUDHA

A Monthly Journal of Swami Vivekananda Yoga Prakashana



Prof ASN Shastri Memorial

Sadhana Saurabha

March 30 & 31, 2013
(Saturday & Sunday)

Prashanti Kutiram
S-VYASA University Campus



Swami Vivekananda
Sadhana Samsthanam

www.svyasa.org



Sadhana Saurabha - A National Seminar on Vedanta, Vijnana
Swami Divyananda Saraswati Maharaj of Kailasa Ashram delivering the address
and Srimat Gangadharendra Saraswati Maharaj of Swaravalli Samsthanam



Glimpse of
Personality
Development Camp
(PDC) - April, 2013
held in
Prashanti Kutiram



New Delhi,
Apr 3: Guruji awarded with **SHIKSHAVID SAMMAN** for his invaluable contribution to the field of Yoga Therapy, in the august Presence of Parama Pujya Ma. Mohanji Bhagawat ji and Pujya Swamiji Sri Shantananda ji Maharaj



During Sadhana Saurabha...
Guruji has received the blessings from
Srimat Gangadharendra Saraswati Maharaj
of Swarnavalli Samsthanam

During Sadhana Saurabha...
S-VYASA VC Dr Ramachandra G Bhat
has received the blessings from
Srimat Gangadharendra Saraswati Maharaj
of Swarnavalli Samsthanam



During Sadhana Saurabha...
Prof ASN Shastry ji's wife -
Smt Shakuntala Shastry
has received the blessings from
Srimat Gangadharendra Saraswati Maharaj
of Swarnavalli Samsthanam



तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

YOGA SUDHA

Vol.XXIX No.5 May, 2013

SUBSCRIPTION RATES

- ▶ Annual (New)
₹ 500/- \$ 50/-
- ▶ Three Years
₹ 1400/- \$ 150/-
- ▶ Ten Years (Life)
₹ 4000/- \$ 500/-

Subscription in favour
of 'Yoga Sudha',
Bangalore by
DD/Cheque/MO only

ADVERTISEMENT








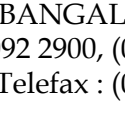
TARIFF: Complete Color

- Front Inner - ₹ 1,20,000/-
- Back Outer - ₹ 1,50,000/-
- Back Inner - ₹ 1,20,000/-
- Front First Inner Page -
₹ 1,20,000/-
- Back Last Inner Page -
₹ 1,20,000/-
- Full Page - ₹ 60,000/-
- Half Page - ₹ 30,000/-
- Page Sponsor - ₹ 1,000/-

Printed at:

Sharadh Enterprises,
Car Street, Halasuru,
Bangalore - 560 008
Phone: (080) 2555 6015.
Email: sharadhenterprises@
gmail.com

CONTENTS

	Editorial	2
	Division of Yoga-Spirituality	
	Brahmasutra	3
	A report on Sadhana Saurabha Program	4
	Surbrahmanya Swami Pratishtha	10
	Holi Celebrations	10
	Philosophy in Ayurveda - <i>Dr Manjunath G</i>	11
	Division of Yoga & Life Sciences	
	Yoga for Healing - from inside out - <i>Ramajayam G</i>	12
	Average Monthly Data of Arogyadhama: April 2011 - March 2012	15
	National Yoga Asana Championship - 2013 in Prashanthi	15
	Division of Yoga & Physical Sciences	
	Bioperils of Electromagnetic Fields - <i>Prof T M Srinivasan</i>	16
	Few moments with Great Mahatmas - <i>Sushrutha S</i>	20
	SMET Program in Mumbai	21
	Why is Yoga Treatment of Type Two Diabetes so effective? - <i>Prof Alex Hankey</i>	22
	Division of Yoga & Management Studies	
	A report on Personality Development Camp (PDC) - 2013	27
	Feedback on SMET to RBI Staff - <i>Elizabeth Verghese</i>	28
	Division of Yoga & Humanities	
	Life's Fulfilment - <i>Dr K Subrahmanyam</i>	29
	स्वधर्मं निधनं श्रेयः परधर्मो भयावहः - <i>Vasudeva Rao</i>	31
	VYASA, National	
	News from Chennai Center	34
	VYASA MoU with WCSC, Pollachi	34
	VYASA, International	
	20 th INCOFYRA Announcement	36
	Spring Yoga Retreat by VYASA, Houston	38

Swami Vivekananda Yoga Prakashana
'Eknath Bhavan', # 19, Gavipuram Circle,
Kempgowda Nagar, BANGALORE - 560 019
Tel: (08110) 3092 2900, (080) 2661 2669
Telefax : (080) 2660 8645

Editor: Dr H R Nagendra
Publisher: Subhadra Devi
Email: info@yogasudha.com
Web Sites : www.yogasudha.com
www.svyasa.org

EDITORIAL

A Win- Win solution for effective health care delivery system

We are all familiar with the story of Hare and Tortoise. The conclusion of this story is **Slow and Steady wins the race**. After losing the Hare thought of its folly and called he are for another run. This time Hare did not make the mistake and ran all through fast without taking rest in between. The conclusion:**Fast and steady wins the race**. It was the turn of Hare to find its own strengths. It invited the Hare for another run in a different route. Hare ran fast and encountered a river. Tortoise went through and won the race. **Conclusion: Not all times speed can work**. So hare made friend with Tortoise and said -let us work out a win-win solution through Co-operation to compete with each other. Tortoise rode on the back of the hare in land and then the hare on tortoise back in river. Conclusion: **Synergetic effort through co-operation wins to achieve the goal fastest**.

A time has come to join hands in bringing cure to patients challenged by the modern pandemic of Diabetes or other NCDs. Why? The limitations of the modern medical system have been realized. In USA, nearly 80 University Hospitals have adopted complimentary therapies to modern systems. With no option, NIH started NICAM in research to investigate role of Complimentary systems. WHO started its wing on Traditional medicines.

A football team needs a strong defense back end and a powerful aggressive forward wing for a win. A symbiotic team only can win the match ultimately. Co-operation of both Offence and defense is necessary. If, modern medical system essentially offensive in nature with its powerful pharmacologic and surgical interventions, Indian systems of AYUSH are essentially defensive in nature to build a strong immune system. A symbiotic synergy of both systems can only meet the challenge of NCDs. Diabetes needs this total approach for its cure.

The Pancha Kosha to fathom the total human system and the concept of Adhi and Vyadhi

to understand the root cause of NCDs give a strong scientific basis for the Holistic approach in health care delivery systems to be developed. It is a win-win solution through co-operation of different systems of treatment. To judiciously combine Pharmacologic and non-pharmacologic systems of health care should be adopted. AYUSH systems adopted these principles effectively.

India is the only country where we have adopted this pluralistic system of health care fully into our health care system through Governmental set up of AYUSH departments and Modern medical systems. The age-old system of AYUSH originating around 2000 BC went through continuous changes through research to meet the every changing challenge of times. A time has come in India to initiate high-level research of modern times to update the principles and practices of AYUSH systems. In addition, to give a good lead to the world to solve the challenges of modern NCDs. It is laudable that the Govt of Delhi is planning to adopt this pluralistic system in all hospitals of Delhi. The national conference on Holistic health organized recently in Maulana Azad Medical College auditorium, Delhi for doctors of modern medicine and AYUSH doctors is a spring board for tis launch and growth.

Prashanti Kuitram, Arogyadhama has adopted this pluralistic system absorbing the best of all systems and experimenting on newer strategies to give the best of all systems to the patients. It is so rewarding to see the tremendous benefits obtained by the patients of NCDs who come here in such a short time. We have today not only allopathy, but also Yoga Therapy (which is our main line for 3 decades), Naturopathy, Physiotherapy, Acupuncture and Ayurveda adopted with a perfect blend. Research to establish an efficacy of these systems is on.

Dr H R Nagendra



ब्रह्मसूत्राणि (Brahmasūtra)

- Dr. Ramachandra Bhat
Vice Chancellor

S-VYASA Yoga University, Bengaluru

अत्ताचराचरग्रहणात् ॥ १-२-८

Attācarācaragrahaṇāt ॥ 1-2-8

Meaning: The Eater (is Brahman), because both the movable and immovable (i.e. the whole world) is taken (as His food)

This land is famous for freethinking. Arguments and counter arguments are the orders of the day. If you just go back to peep into the activities day based, week based, fortnight based, month based, year based, you come across various types of academic activities being conducted in those study and research centres. Usually every study hour is followed by CHINTANA period where students were so free to ask questions and raise any sort of questions in order to get proper answer. Pertaining to the Upanishads as students went on asking many questions preceptors kept on answering those quires in the context of Shruti (scriptural authority) Yukti (logic) Anubhuti (experience). Probably the following Rishis

1. काष्णाजिनिः kārṣṇājiniḥ
2. बादरायणः bādarāyaṇaḥ
3. काशकृत्स्नः kāśakṛtsnaḥ
4. आष्मरथ्यः āsmarathyah
5. आत्रेयः ātreyaḥ
6. जैमिनिः jaiminiḥ
7. बादरिः bādariḥ

were the main participants in that Upanishadic colloquium.

It is very certain that Badarayana Vyasa was the man to preside over this discussion group. The so called scientific mind will be pleasantly shocked by openness in this type of academic period. The essence of the whole thought is culled out by Veda Vyasa in the form of 555 Brahmasutras (aphorisms)

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

कठोपनिषत् - १-२-२४ ॥

This Mantra tells about something which makes even Brahmakshatra as its food, makes Mrutyu as its menu. This type of description implies that Brahman is all in all. No force under the sun or beyond the sun can control this omnipotent force. Internally and externally when something beyond human perception and imagination there the real statement goes as आश्चर्यवत् पश्यति something sees it as if highly astonishing. So here great sage 'Katha' expresses his surprise telling "who will know it?"

In this Adhikarana the sage takes 'eating' action as an indicator of Brahman. In many contacts both animate and inanimate world projected as an abode of Mrutyu. It is very famous phrase. That Mrutyu keeps its mouth opened always where living beings rush and fall. Normally both Brahma and Kshatra are the main rulers of the world. They work hand in hand to facilitate the worldly politic and economic afire. Brahma shakti strengthens spiritual strength and Kshatra shakti organises and administrates. All these forces are not independent. What ever appears to be independent, depends upon Brahman for its functioning. Thus सर्वशक्ति is one of the validities presented by the Upanishads to project Brahman in its norms, forms and performs.

to be continued...



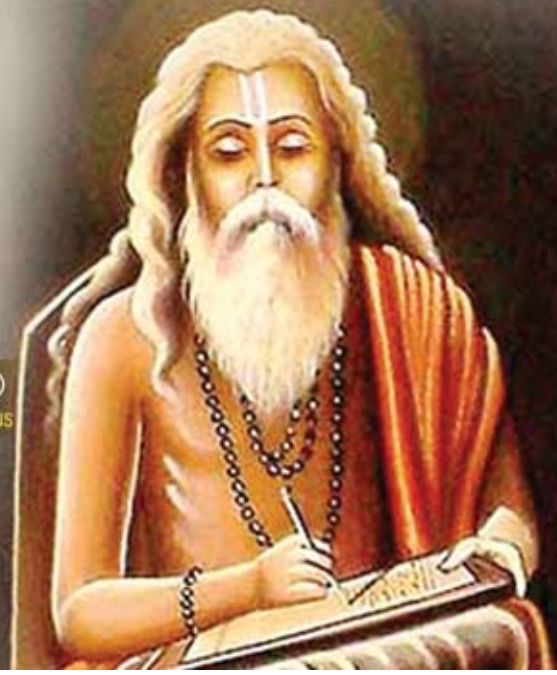
Prof ASN Shastri Memorial

Sadhana
Saurabha

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



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



Concept of Aatma Yoga - Eco Friendly Life

The recent insightful research in the field of yoga reveals that our people of yore were stronger physically, mentally and intellectually; they were very close to Mother Nature in the name of Japa, Yoga, Puja (worship) Upasana (meditation), Varnaashrama, customs and systems. whatever type life values they brought to our lifestyle they were very much supported by the so called modern research. While addressing the human basic needs, they never merely considered man as an instinctive animal; they were very holistic in their approach. All the synonyms in Sanskrit like मनुष्याः मानुषाः मर्त्याः मनुजाः मानवाः नराः etymologically indicate that to think is man, to mind is man, to memorize is man. Therefore, under the Sun, man is created by nature to apply his upper brain उत्तमाङ्ग the brightest organ which is used for human power.

In this context, we call this modern time a new renaissance where the best of the east and best of the west were cogently blended. This balanced combination is projected by Swami Vivekananda who is the real pioneer of modern non-dualistic era. He is for Aatma Yoga. Vijnana and Aananda are the main mantras for his practical Vedanta.

We, at our S-VYASA university are very fortunate that our role models here are guided by practical Vedantins like late Satyanarayana Shastry, Late H V Sheshadri and Lakshmi Amma. For them all our committed co-workers were replica of Amrita. The real yoga sadhakas are children of immortal bliss. This आनन्द is not limited to maed (joy) and àmaed (Happiness).



Dr. Ramachandra G Bhat
Vice-Chancellor, S-VYASA

A National Seminar on Vedanta, Vijnana

To commemorate 150th birth anniversary of Swami Vivekananda, S-VYASA University organised two days national seminar on "Vedanta - Vijnana in the light of Anushtana Vedanta". The retreat was inaugurated by Pujya Divyananda Sarawati Maharaj, Mahamandaleshwar, Kailasashram Rishikesh. Prof R Venkatram, Welcomed all the dignitaries and delegates. Prof. Kutumba Shastri delivered the keynote address following the introductory speech of Prof. Ramachandra G Bhat, Vice-chancellor of S-VYASA.

The entire seminar was focused on Vedanta and Vijnana based on Sadhana Chatushtya (Viveka, Vairagya, Sama Damadi Shat sampatti and Mumukshutvam) In this regard, many scholars from different parts of the country delivered the speech with their profound experiential knowledge.

The first day of the seminar, 'Vedanta Day', was completely dedicated to Vedantic discussions on Sadhana Chatushtaya. During the morning sessions, Dr. Rajaram Shukla, Dr. P. Ramanujam C-DAC and Swami Visharadananda Sarawati spoke on Viveka and Vairagya. In the afternoon sessions, there were talks on Yoga Psychology and Parapsychology by Dr. T. M. Srinivasan, Dr. Nagasampige Acharya and Dr. Shobini L Rao. This was followed by the blessings



of Srimat Jagadguru Shankaracharya Sri Gangadharendra Saraswati Swamiji of Swarnavalli Samsthana. On the same evening, we had the cultural event by S-VYASA students on 'Life of Sri Ramakrishna'.

The second day was dedicated to Vijnana i.e., Practical Vedanta. Based on the practical sessions like **Prateekopasanam** by Pujya Sri Gangadharendra Saraswati (Image Worship of Shree Chakra), **Ahangrihopasanam** by Swami Divyananda Saraswati (Reflection of advaita meditation) and **Karmangopasanam** by Veda Brahma Sri Aravinda T Bhat and Dr. Mahabaleshwara Bhat, Principal, Veda Vijnana Shodha Samsthanam, (Yajna Performance) the data collection done by research scholars of Anveshana. Dr. Naveen K, Associate professor, who presented the S-VYASA movement and the Chancellor of S-VYASA Dr. H R Nagendra presented a beautiful model of Yoga combining the '**Best of the east with that of the west**'. There was a discussion session with Swami Sadatmananda of Arsha Vidya Gurukulam, where he quenched the spiritual thirst of all the delegates and participants of Arogyadhama.

In the valedictory session, Vidvan Devadatta Patil delivered speech on Patanjala Yogasutra comprising of Kleshas (troubles or afflictions)

The knowledge behind all the scientific and technological advancements is hidden in our Sanskrit scriptures. In spite of all-great achievements, we could reveal the mysteries of Vedanta-Vijnana to a minimum extent. As the scientific community believes in proving by experimentation, we have to march ahead to bring out the age-old knowledge, philosophies, and doctrines under scientific principles to Combine the best of the east with that of the west.

The practice of Vedanta-Vijnana lies in living the Indian/Vedic way of lifestyle. But we have travelled far away from eco-friendly life by adopting the Materialism. The Samhita and Brahmana part of the Vedas are being followed by Karmakanda, whereas the Upasanas of Aranyaka are completely neglected. The methodology for Nidhidhyasana/Upasanas are very much found in Patanjala yoga Sutras. We need to understand the different meditation techniques with lot of effort to explore the age-old tradition. Adi Shankaracharya, the profounder of Advaita Vedanta, appreciated Nyaya and Yoga philosophy. In fact, Patanjala Yoga darshana is a spiritual technology to implement the Vedantic principles as a part of Nididhyasanam. Let this National seminar shower the rays of Anushthana Vedanta in the light of Vedanta -Vijnana by many profound scholars and Sadhakas for the sincere seekers.



Prof. Kutumba Shastri

Vice Chancellor, Somanatha Sanskrit University, Gujarat



Sadhana Saurabha retreat inauguration in Prashanti Kutiram by Swami Divyananda Saraswati Maharaj & Swami Visharadananda Saraswati also can be seen.

and their emancipation. Pujya Divyananda Saraswati and puja Gangadharendra saraswati Swamiji blessed all to lead Dharmic way of life by saying that it is nothing but Yogic life. Sri T Mohan, Secretary, VYASA gave the Vote of thanks.

More than 150 delegates from different parts of the Nation participated in this National Seminar. The entire auditorium reverberated with vedic chanting and Vedantic thoughts for two days. ●



॥ इदमित्थं निवेद्यते ॥

प्रशान्तिकुटीरे प्रतिदिनम् उत्सवदिनम् । उत्सवे उत्साहः
दरीदृश्यते । अयं विश्वविद्यालयः विश्वस्य विविधाभ्यः दिग्भ्यः
आगतेभ्यः आगताभ्यः च छात्रेभ्यः छात्राभ्यः च समाक्रन्तः
समस्ति यथाथ्येन विश्वस्य विद्यालयः । वर्षे अस्मिन् श्री
विवेकानन्दस्य अस्य विश्वविद्यालयस्य अधिष्ठातृस्वरूपस्य
१५०तम वर्षाचरणस्य उत्सवाः विशेषेण योजिताः । आवर्ष
विविधोत्सवेषु विविधक्षेत्रेषु कृतभूरिपरिश्रमाः विद्वांसः
संशोधकाः वेदिकासु विराजन्ते स्ववचोभिः विश्वविद्यालयस्य
साधकान् प्रेरयन्ति च ।

एतादृशस्य कार्यक्रमस्यसरणौ साधनसौरभमिति
सांवत्सरिकः एकः कार्यक्रमः सद्यः सुसम्पन्नः । मार्च
मासस्य ३०, ३१ दिनाङ्कयोः अत्र श्री विवेकानन्दविश्वविद्यालये
वेदान्तसाधकानां किं तत् आध्यात्मिकसौरभमिति? वैज्ञानिकं
जगज्जानीयात् इति धिया विशेषकार्यक्रमः अयमायोजितः
आसीत् । प्रशान्तिकुटीरस्य दशकत्रयस्य यात्रायाः प्राक्
आरम्भदशायां प्रो ए सत्यनारायणशास्त्री महोदयः अत्रत्यानां
सर्वेषां साधकानां महान् पथप्रदर्शकः आसीत् । तस्य चिन्तनं
क्रमेण क्रियारूपं भेजे । तत्परिणामतः उपशतं एकरे भूभागे
विश्वस्तरीयं योगकेन्द्रं योगविश्वविद्यालयरूपेण प्रादुर्बभूव ।

अस्यां विकासप्रक्रियायां २००२ मध्ये यदा MHRD तथा
UGC द्वारा मानितविश्वविद्यालयस्य मान्यता प्राप्ता तत ऊर्ध्वं
विश्वविद्यालयान्तर्गततया पञ्च विभागाः कार्यरताः बभूवुः ।

- १ योगाध्यात्मविभागः
- २ योगभौतविज्ञानविभागः



Srimat Gangadharendra Saraswati Maharaj

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्तयेत् - Aspirer should
ponder up on self as all pervasive Brahma even in
the absence of experience. To lead a life without
confusion and delusion, ancestors tried to find a path
- experiencing all pervasive Brahman. Letting one to
approach Guru to listen, ponder up on and realize
the self is the established method in Indian tradition
which lead thousands of people to achieve the goal.
Without the preparation, one's Sadhana in this
path is impossible or it would be partial. Shrivana
and Manana, then Nididhyasana are the steps in
the path. There is difference between Upasana and
Nididhyasana. Without the preparation of Upasana
Nididhyasana cannot be practiced.
Manana will discard all the doubts
then one can practice Nididhyasana.
Prakarana Granthas(auxiliary
scriptures) facilitate Sadhaka to
shatter all the misunderstandings
and shows the clear way.



Swami Divyananda Saraswati Maharaj
Kailasashram, Rishikesh

- ३ योगजीवविज्ञानविभागः
- ४ योगनिर्वहणशास्त्रविभागः
- ५ योगमानविकशास्त्रविभागः

इति पञ्चसु विभागेषु नानाविध पदवी-स्नातकोत्तरपदवी
अध्ययनं तदनुगुणतया अनुसन्धानं च उपचक्रमे ।

योगाध्यात्मविभागे वेदान्ताध्ययनं,
संस्कृताध्ययनं, योगाध्ययनम्,
आधुनिकविज्ञानाध्ययनमिति
आर्षाधुनिकोभयसमागमपूर्वकं
छात्राः अध्येतुं प्रवृत्ताः ।
तद्विभागान्तर्गततया समग्रवत्सरे
केचन वेदान्तपराः कार्यक्रमाः
योजिताः । ज्ञानयोगपीठाधिष्ठितानां
आर्षविद्यागुरुकुलकुलपतीनां श्री
दयानन्दसरस्वती महाभागानां
साप्ताहिकवेदान्तसत्सङ्गः वर्षारम्भे
आयोज्यते । तत्परं वर्षस्य उत्तरार्धे



हृषीकेशस्थ कैलासाश्रममहामण्डलाधीशानां
परमपूज्यदिव्यानन्दसरस्वतियतिवराणां दिव्यसान्निध्ये
साधनानुष्ठानमपि प्रारब्धम् ।

एतत्पृष्ठभूमौ वर्षे अस्मिन् वेदान्तविज्ञानसुनिश्चितार्थत्व-
प्रतिष्ठाहेतोः अनुष्ठानवेदान्तनिष्ठस्य श्री विवेकानन्दस्य
सार्धशताब्दाचरणसन्दर्भे ' साधनसौरभम् ' आयोजितम् ।

वेदान्तदिनम्

मार्च ३० दिनाङ्के पूर्वाह्ने श्री दिव्यानन्दानां सन्निधौ
- विश्वविद्यालयस्य कुलपतिः डा रामचन्द्र भट्टः
दिनद्वयात्मकसत्रस्य उद्देश्यं विधेयं च प्रास्तुवत् ।
सोमनाथसंस्कृतविश्वविद्यालयस्य कुलपतिः श्री
कुटुम्बशास्त्रिमहाभागः दिशादर्शनभाषणं निवेदयन्
वेदान्तस्य आधुनिककालौचित्यं साधनमार्गपरत्वं च
सप्रपञ्चं निवेदयामास । सोन्दा स्वर्णवल्ली मठस्थ श्री

Sadhana Catushtaya, (shama) control over manas, (dama) control on senses, (Uparati) stoppage of desirous actions or Sanyasa, (titiksha) forbearance of extreme situations, (samadhanam) concentration of mind, (shraddha) considering words of Guru and Shastra as truth - advise for all from Vedas for aspirers to reach Moksha. Amongst all Upasanas (Ahangrahopsana, Pratikopasana and Karmangopasana) Pratikopasana (Idol worship) plays very important role in our lives, because it suits all categories of people starting from layman to great aspirers. Consideration about the body as self is ignorance तदेतत् अशरीरत्वं मोक्षाख्यम् - there is no chance to enter the path of Vedanta if one does not accept the existence of self - Atma (trans-body object). This is the major difference of western and eastern science. Non-measurability stops western science to accept Atma, so it is a drawback. All endeavors of human practices are for accomplishment of stability of Manas (Mind). This is a unique university differs from all other institutions by promoting Yoga courses, in the base of traditional knowledge, launching SDM, solving the problems in the society by removing diseases. So, it's our obligation to encourage this institution by every means.



**Sri Sri Sri Srimat Gangadharendra Saraswati
Maharaj, Swarnavalli Samsthanam, Sirasi**



Yogic thoughts - Guruji

Prof. ASN shastriji used to talk about Sadhana rather than Scholarship. Bhagavadgita says that Indriyartheshu vairagyam - unattached feeling with sensory pleasure and the objects is the great quality for freedom. विषयदोषदर्शन (perceiving the actual pain in the objects) causes Vairagya. Vishaya has dosha is inherited itself. We never become happy accumulating materials. After some time everything becomes monotonous and unhappy. Even a king after having conquered, he should live in one place and one room. Some kind of excitement quenches after enjoyment. It becomes unease if once Curiosity is filled.

Shastriji used to discuss the happiness by examining at every stage. Clinging to the objects of false happiness builds dependency, which is most binding factor of life. However, Vairagya gives the way out from the vicious circle of Aviveka (ignorance). So, one has to enjoy the incomparable bliss by the practice of Vairagya.



**Swami Visharadananda Saraswati
Kaveri Sannidhi, Mysore**

गङ्गाधरेन्द्रमहास्वामिनः नित्यं चन्द्रमौली-राजराजेश्वरी
उपासकाः वेदान्तोक्तसाधनस्य प्रात्यक्षिकं रूपं
प्रदर्शयामासुः । प्रतीकोपासनस्य वेदान्तपक्षं प्रयोगसिद्धं कृत्वा
वेदान्तं विज्ञानोपबृंहितम् अकार्षुः । पूज्याः दिव्यानन्दाः
अहंग्रहोपासनस्य प्रात्यक्षिकं रूपं साधकानां भागभाजां
सम्ममुखे प्रत्यक्षीचक्रुः ।

अनुभूतेरभावे अपि ब्रह्मास्मीत्येव चिन्तयेत् ।
अप्यसत् प्राप्यते ध्यानात् नित्याप्तं ब्रह्म किं पुनः ॥



Concept Shama - Damadi Shat Sampatti

The aim of Nyaya philosophy is to eradicate the false notion or Mithya-Jnana which is the root of all miseries and pains.

Misapprehension (Mithya-Jnana), faults (Dosha), activity (Pravritti), birth (Janma) and pain (Duhkha) constitute the world. From Mithya-Jnana or false notion comes the fault of like and dislike (Raga-Dvesha); from Raga-Dvesha proceeds Karma or action - virtuous or vicious - which forces a man to pass through repeated births for the sake of its reward or punishment. Liberation (Apavarga) follows annihilation of misapprehension, faults, activity, birth and pain.

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानाम् उत्तरोत्तरापाये
तदनन्तरापायादपवर्गः।।

*duhkha jannapravṛttidoṣamithyājñānānām
uttarottarāpāyē tadanantarāpāyādapavargah।।*

According to Vedanta, the realization of Brahman is possible by meditating on the real nature of Brahman, having aquired the qualities of Shama, Dama, Titiksha, Uparati, Shraddha, and Samadhanam.

अहंगृहोपासनम् - Ahaṅgṛhopāsanam, is a meditation in which an aspirant contemplates on Swarupa of Brahman as it is well described in Brahmasutra.

आत्मेति तूपगच्छन्ति ग्राहयन्ति च
(ब्रह्मसूत्रम् - ४-१-२)

*ātmēti tūpagacchanti grāhayanti ca
(Brahmasūtram - 4-1-2)*

Meditation on Brahman should be continued to realise the Reality.



Dr. Rajaram Shukla, HOD of Nyayashastra,
Banaras Hindu University, Kashi

इति विद्यारण्योक्तं वचनं प्रमाणीचक्रुः। श्री विशारदानन्दाः,
श्री सदात्मानन्दाः, श्री राजारामशुक्लवर्याः, श्री
देवदत्तपाटीलवर्याः, श्री नागसम्पिगे महोदयाः, श्री
पि रामानुजन् महोदयाः, डा शोभिनी राव् इत्यादयः
स्वशास्त्रीयवचनैः वेदान्तपक्षविज्ञानपक्षं च समृद्धमकार्षुः।

विज्ञानदिनम्

मार्च ३१ दिनाङ्के अन्वेषण विज्ञानविभागतः विज्ञान-
दिनम् आयोजितम्। प्रत्युषसि उत्थाय सर्वे साधकाः
स्वेष्टदेवतोपासनं कुर्वन्तः तदुत्तरं विज्ञानप्रयोगशालां



Swami Sadatmananda ji

प्रविश्य प्राणमयकोशस्तरे मनोमयकोशस्तरे विशिष्टशुद्धिं
सिद्धिं च अन्वभवन्, डा महाबलेश्वर एस् भट्टस्यवेद-
विज्ञानगुरुकुलप्राचार्यस्य वेदाचार्यस्य अरविन्दभट्टस्य
च नेतृत्वे श्री योगविनायकसन्निधौ नक्षत्रेष्टियागः अपि
आयोजितः। कर्माङ्गोपासनस्य अयमेकः लघीयान् प्रकारः
आसीत्। तथा उपकरणस्य साह्येन वैज्ञानिकरीत्या
वेदान्तोक्तोपासनस्य महत्त्वम् आकलितम्। स्वर्णवल्ली

Concept of Viveka

in the light of Vedanta - Vijnanam

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्॥ प यो सू॥ -
Manas(mind) perceives the objects through senses and unknowingly one clings to them to have them forever; this is common even among great scholars. Intimacy causes the desire. Desire causes all further complications. Therefore, intended meaning of Vairagya, in Patanjali Yoga Sutras, is to have control over the desires. पराञ्चि खानि व्यतृणत् स्वयम्भूः॥ क उप॥ - it is the nature of senses to get attracted to objects, as water flows to the slope. नाविरतो दुश्चरितात् - This mantra declares that, continuity of sensory pleasure can be a hindrance to achieve the goal, for example, as a farmer trying to preserve water in a pot with hole. Energy will be depleted to zero unless Vairagya is not practiced. Viveka(discrimination) can be firmly established if only Vairagya is practised committedly. Lineage of Acharyas starting from Shankara, Ramanuja and Madhvacharya to the latest Gurus has one clarion voice to master Vairagya in every manner leading to success to reach goal.



Dr Nagasampige Acharya
Director, Poornaprajna Vidyapeeta, Bengaluru



Concept of Viveka in the light of Vedanta - Vijnanam

In Tenets of Vedanta, according to Rāmanujācharya, there are seven sādhanas viz. विवेक (viveka), विमोक (vimoka), अभ्यास (abhyāsa), क्रिया (kriyā), कल्याण (kalyāna), अनवसाध (anavasādha) and अनुद्धर्ष (anuddharṣa), which are required for a Sādhaka to overcome the seven major obstacles viz. Sensory indulgence, prohibited path of living, non-eco-friendly living, non-practice of Vedas, non-following of prescribed rituals, being lethargic and improper food-culture. Thus, the seven guiding principles are to qualify for higher evolution of attaining Brahmasāyujya i.e to experience the ultimate consciousness.



Dr Ramanujam

Co-ordinator for Indian Heritage Group, C-DAC

श्रीचरणाः पारिव्राज्यपरम्परायां नितान्तं निष्ठाः भूत्वा
अपि वैज्ञानिकाकलनपक्षं आधुनिकं स्वोत्साहं पुरश्चक्रुरिति
अस्माकं वैज्ञानिकाः विशेषेण प्रभाविताः बभूवुः । तस्मिन्नवसरे
S-VYASA विश्वविद्यालयस्य कुलाधिपतिः डा हेच् आर्
नागेन्द्रमहोदयः विवेकानन्दस्य अनुष्ठानवेदान्तविषयं

परिणामतापसंस्कारदुःखैः गुणवृत्तिविरोधाच्च सर्वमेव दुःखं विवेकिनः । प
यो सू. Yoga Shastra, which is laid down by Maharshi
Patanjali leads to Kaivalyam by following different
Upasanas. As Ayurveda medical system proceeds
with four-fold method to annihilate the disease:
disease (rogaH), root cause of disease (rogaanidānam),
destruction of disease (rogaanāshah/Phalam) and way
to get out of the problem (tadupaayah). In the same
way the Yoga decipher Viparyayah (illusion), is one
of the mind modifications, causes further complexities
of problems (अविद्या क्षेत्रमुत्तरेषाम् प्रसुप्ततनुविच्छिन्नोदारणाम् ।
प यो सू.) Illusion is nothing but
अविद्या (ignorance), which Patanjali
considers as root cause of all pains
and problems. Avidyaa expresses
itself in five ways termed as Kleshas.
Removal of Kleshas is the goal of
Yoga and whole practice is centered
at thrusting Avidyaa.



Vidv. Devadatta Patil

Gurkula Acharya, Pune, Maharashtra

बोधयामास ।

वेदान्तो नाम न केवलं प्रवचनपक्षः, न वा
दन्तिदन्तघट्टनपक्षः, न वा उपदेशपक्षः, न वा वार्धक्यपक्षः,
किन्तु अनुष्ठानपक्षः वैज्ञानिकः पक्षः एकात्म-
मानवतादार्शनिकपक्षः इत्ययं सन्देशः वेदान्तलोकं
विज्ञानलोकं च पस्पर्शति आनुभविकमिदम् । अस्यां
दिशि अयं लघीयान् उपक्रमः । साधनीयमनल्पमस्ति ।
विविधशास्त्रेषु कृतभूरिपरिश्रमाः विद्वांसः विज्ञानस्य
विविधशाखासु निपुणाः वैज्ञानिकाः च नैकट्यम् अनुभूय
तथ्यस्य प्राकट्यं प्राप्नुयुरिति सविनयं निवेदयामः । विशिष्टे
अस्मिन् विश्वविद्यालये अस्यां दिशि शोधकार्यं समेधतां
संवर्धताम् इति च आशास्महे ।

Yoga is for spiritual enhancement and unification.
The key difference between Yoga and psychology is
that psychology stops at EGO or Ahankara where as
in yoga, Ahankara is not an end-point but a step to go
ahead. Concentration on the seer, self, reflects back
of you. In psychology there is no concept of reality
other than the perception of mind, so it is very
difficult to accept spirituality. चित्तवृत्तिनिरोध is the goal
of Yoga Darshana, it is not just a blank but fullness
of existence. Whereas, in psychology just a study of
Mind with vicinities of functional aspect. Yoga is
very far ahead from psychology from the scientific
perspective. Psychology establishes the sensory
observations, which includes commonalities and
excludes the personal experience. Yoga itself
is on the personal/subjective
experience. Psychology weakens
itself from being versatile in order
to impose the scientific panorama.
Whereas Yoga considers inner
growth as the primary method of
evolution.



Dr Shobini L Rao

Senior Faculty, Psychology, NIMHANS, Bengaluru





Subrahmanya Swami Pratishtha (*Idol installation*)
in our campus



HOLI Celebrations



PHILOSOPHY IN AYURVEDA

- Dr Manjunath G, Lecturer, S-VYASA University



नमामि धन्वन्तरिमादिदेवं सुरासुरैर्वन्दितपादपद्मम् ।
लोके जरारुग्भयमृत्युनाशं दातारमीशं विविधौषधीनाम् ॥

*Namāmi dhanvantarimādidevaṁ
surāsuraivanditapādapadmam ।*

*Loke jarārughbhayanṛtyunāśaṁ dātāramīśaṁ
vividhauṣadhīnām ।।*

I bow my head to Lord Dhanvantari who is none other than Lord Vishnu whose lotus feet is revered by devatas and danavas. This incarnation of Lord Dhanvantari who removes the fear of oldage, disease and death by giving us various herbs like Sanjeevini in the form of medicines to the whole humanity.

Ayurveda – as the word is self-explanatory is the science of life which guides us to lead a happy and longer life by giving us health tips which are most essential in day today's life.

In this series of article, I would like to give the reader the philosophy in Ayurveda, which is explained throughout the texts in all the sections.

Ayurveda is the most ancient science of life and health, its antiquity going back to the Vedas. It deals with the entity of Ayui.e. the life and aims to comprehend the Veda i.e. the knowledge of the unique four-dimensional concepts of life.

The object of study of Ayurveda are two fold:

- Swasthasya Swasthya rakshanam
- AaturasyavikaraPrashamanam

The priority being Swasthya i.e. health and not Vyadhi, the disease. The fundamental basis of the bio-philosophy of Ayurveda swings around the four dimensional concepts of Ayu - शरीरेन्द्रियसत्त्वात्मा संयोग इति आयुः - meaning that the Ayu is the composite entity comprising of Shareera (Physical body), Indriya (Senses), Sattva (Mind), and Atma (The soul). Obviously this concept is two steps advanced as compared to the two dimensional concepts of life in modern science where life is almost psycho-somatic, if not merely Somatic/Physical.

In applications too, Ayu is four dimensional as told in texts as Sukhayu, Dukhayu, Hitayu and Ahitayu depicting broadly the individual (Sukha-Dukha) and social (Hita-Ahita) dimensions.

The Philosophy in Ayurveda does not stand out to deal with only spiritual aspects as is the case with Indian Philosophies which are now recognised as such, but it forms an essential scientific tool to understand and explain almost all theories and concepts related only to Ayurveda – the main subject matter of which is health and longevity.

... to be continued

You cannot believe in God until you believe in yourself
- Swami Vivekananda



YOGA FOR HEALING - FROM INSIDE OUT

- Ramajayam G

Introduction:

The development of science & technology has made things to happen faster but at the cost of the most precious thing-Health. We suffer more because of too much informations (worldly knowledge) on one hand and too less knowledge (of self) on another hand. Undoubtedly technology in the medical field is also highly advanced but still they cannot be applied thoughtlessly to the human beings just like treating the machines. So inspite of reduction in the death rates, suffering has always been on the higher side. This is where thoughts of ancient wisdom related to health needs a rigorous revision for its immediate applications along with the prevailing systems to improve the quality of health by reducing the suffering.

Health:

Health is a state of complete physical, mental, social & spiritual well being.It is not merely the absence of disease or infirmity.Health is highly a relative concept.Literally health means 'Heal Thy Self'.To heal the self is the basic principle followed in holistic health, as the self or the soul is the driving energy behind the body, which governs even the mind & emotions. What we see in the form of disease is only the tip of the iceberg.Even the disease process starts well in advance before the disease gets manifested. So health should be seen as a spectrum rather than a state.

Disease & its origin:

Disease means 'dis ease'.Inability to remain light irrespective of the situations is the beginning of

the disease.In this way most of the diseases begin in the mind in the name of some conflict.When the person misses to manage the situation at this level by succumbing to emotions arising out of mind, instead of applying the discriminative power to manage the conflict with one's own will power, diseases slowly sets in, percolating into the cells from the mind. The more the conflict or the stress persists beyond this level it is going to be strengthened at the cellular level with changes at the level of DNA, finally leading to a full blown disease.

Along with this the, social & environmental factors also play role for the disease to emerge completely. But, it is the mind at which everything begins ,though we might not be clear with the exact flow of the process from the origin till the end(mind to body)The biopsychosocial model of illness covers these components altogether in deciding the origin of the disease.

Treatment, Cure & healing:

As per the biomedical concept, generally symptoms are attended rather than the person as a whole.Providing this symptomatic relief is treatment, which is followed mostly in the conventional medicine.But this is not the real solution itself.

The cause for the disease has to be searched, for its removal as a solution to the disease. This is considered to be cure.Even this is not the solution for the disease, as there is no guarantee for the complete non recurrence of the disease. The disease would have disappeared apparently,



but still there is always chance. For example, eradicating mosquitoes can be only an apparent solution to malaria until people develop self awareness about cleanliness. And in diseases which are congenital it is already ingrained in the genes. Who programmes the genes? It's basically the thoughts and the attitudes which make the impression over the DNA.

So the complete solution for any disease lies in complete realisation of one's own self and transformation in the attitude towards life. Because health is ingrained in every moment of my response to happenings in and around. It is not present in our morning walk or healthy food or consultation with a reputed doctor alone as many of us think. If one knows about one's

own self they attain total knowledge about themselves with which one can live disease free or at least sorrow free even with disease, due to good amount of pain tolerance. After all the aim of life is to be happy or at least to be sorrow free.

Human Being as a whole:

Human beings are made of three entities, the soul, the subtle body & the physical body. The soul is the eternal energy that makes this body alive giving life to it. It has all impressions that are needed for one's life. The more one lives in this consciousness of soul, one can be aware of the one's original quality which is peace. If one steps out of this awareness of inner peace, situations starts ruling us, finally losing one's

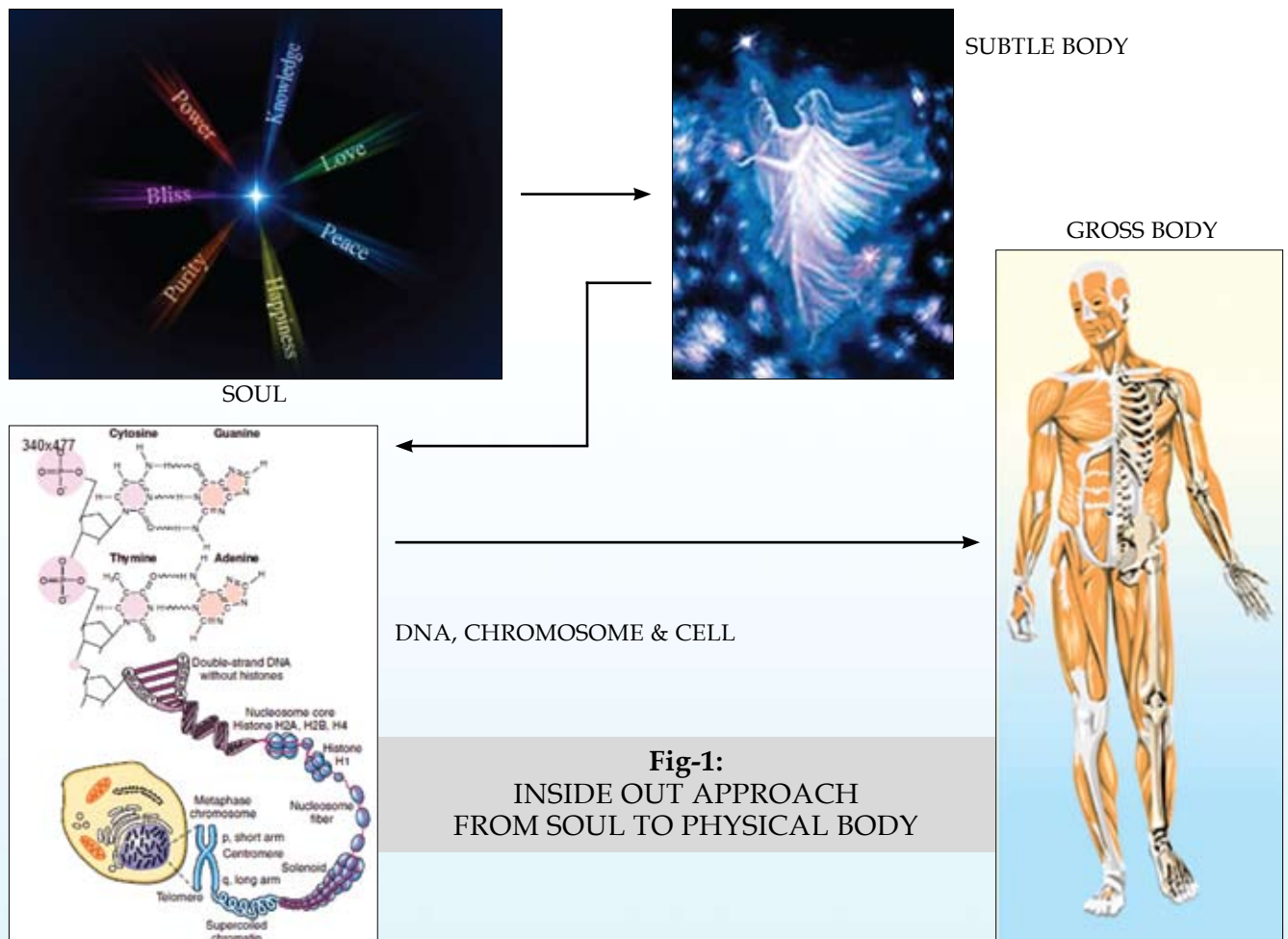


Fig-1:
INSIDE OUT APPROACH
FROM SOUL TO PHYSICAL BODY



inner peace paves way for the next step in the process of illness development at the subtle body level.

Subtle body is the reflection of the impressions in the soul in the form of subtle non physical light energy. This subtle energy body keeps fluctuating in its frequency superficially depending on the thoughts we create in the mind. But the thoughts that are repeatedly created make some strong energy frequencies underneath deeply upon which these fluctuating frequencies occurs.

The subtle body is the blue print for the physical body which has DNA as its base. The energy in the subtle body which is the condensed form of thoughts and emotions gets transferred to the fundamental units of the physical body the DNA. Then slowly the illness gets manifested in the organ system grossly (Refer figure below). But on what basis the disorganised condensed energy chooses a particular organ system to get manifested as gross disease, is unclear.

Why Yoga?

Yoga differs from other complementary therapies in a unique way. It gives a orderly step up approach from the subtle to the gross level from yama through Samadhi (the eight limbs). It takes into account the entirety of human system as a whole.

Natural unwinding of consciousness from body level to soul occurs by the regular practice of yoga. The transition from gross to seed level as one passes through the different steps of yoga is as follows,

Yama, Niyama, Asana, Pranayama --- Gross Body Purification

Dharana, Dhyana --- Subtle body Purification

Samadhi (Complete mastery over mind) --- Soul purification

Note: Samadhi is the beginning (not the end) in the process of complete purification of soul

Ruling out the fate/destiny, with self interest in attitudinal transformation, the above model prescribed in yoga is a complete remedy for most of the diseases, especially lifestyle related disorders. Even if previous karma has a stronghold on the diseases, still yoga has a definite complementary role with other conventional or complementary alternate therapies in improving the quality of life and pain tolerance at least.

Conclusion:

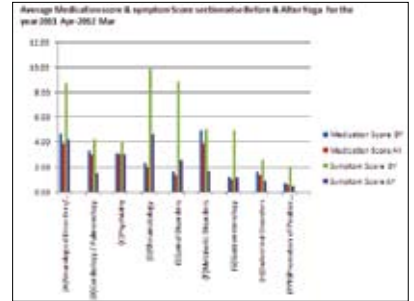
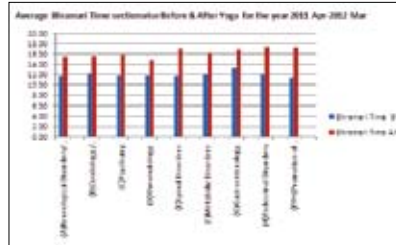
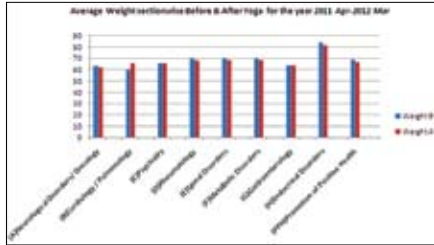
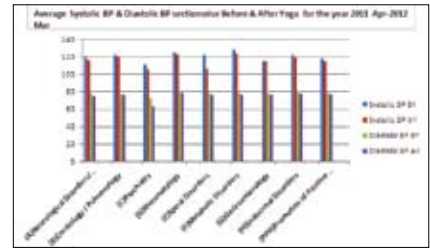
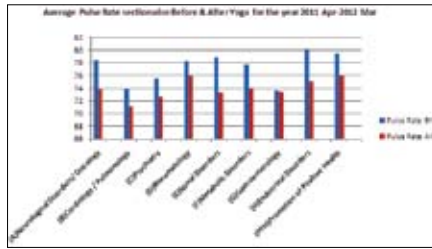
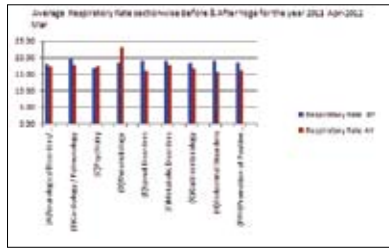
Yoga, even though is not a therapy tool, but it has lot to do with holistic health. It is one of the best preventive tools to many of the modern day illness. It also has a definite role in chronic diseases, where conventional medicine has important complication of the side effect overtaking the main disease itself in the long run.

Learning yoga for few weeks under proper guidance and practising it regularly 30 to 40 minutes a day can save lot of time, energy, money & gives a qualitatively long healthy & happy life.

**FEW MINUTES OF MEDITATION
A DAY CAN SAVE YEARS OF
MEDICATION !!!**



AVERAGE MONTHLY DATA OF AROGYADHAMA APRIL 2011 - MARCH 2012



National Yoga Asana Championship - 2013 in Prashanti Kutiram
The Chief Guest bollywood actor Gulshan Grover





BIOPERILS OF ELECTROMAGNETIC FIELDS

*- Prof T M Srinivasan, PhD
Dean, Yoga and Physical Sciences*

INTRODUCTION:

In the early years of 1960's, a book caught the imagination of concerned public worldwide; a book with the title 'Silent Spring' by an American author Rachel Carson. The author presented a bleak scenario in which with heavy chemical pollution of water, air and food – due to indiscriminate use of pesticides – the birds could all die out and spring time with birds chirping and animals recovering from winter could all belong a romantic past. It was 'a spring without voices' as the author puts it succinctly [1]. It was indeed a wakeup call to all of us and we have not fully awakened to this reality in spite of the fact many animals and birds are constantly added to the endangered list. It would be a narcissistic self-aggrandizement and a fatal error if we think humans can live alone in this world without all the animals and insects and birds and bees. While the pollution of nature through insecticides and pesticides are accepted and understood presently, we have created yet another environmental predicament that is even more subtle and detriment to our health and the survival of all living beings. The double edged sword is the electromagnetic [EM] energy. Like

all wonderful discoveries of the recent past, EM energy is both a blessing and a danger that we should be aware of. We can not do away with this energy since it has numerous applications in health, information exchange and entertainment that have helped us towards better quality of life [see previous issue of Yoga Sudha for details].

As mentioned in the earlier article, electrical fields abound in our body; hence, electrical activity could be detected in almost any part of the body where there is a feeling! It also means that any extraneous electrical activity could impact the body dynamics. Examples of support to body functions were enumerated earlier with cardiac pacemakers, pain control devices, functional stimulators for muscular rehabilitation, X-ray for imaging and even for killing cancerous cells.

Way back in the dark days of electricity, some hundred and fifty years ago, Dr. Edison the prolific inventor employed in his company, Mr. Brown and his associate Dr. Fred Peterson to experiment with AC currents. Since Edison was selling DC electrical distribution system, he was concerned about competition from AC systems



for transmission and wanted to prove that AC systems are more dangerous to humans! The two gentlemen came up on electrocution of a prisoner through AC currents. Let us not go into the morbid and sordid details except to note that at high currents, electricity (either AC or DC) could easily stall cardiac function and kill a person. Alternating currents such as we have at our homes could cause cardiac flutter (no pumping activity which is vital for survival) even when minute current flows through the cardiac muscles. We live with these electrical currents since with due care, the advantages outweigh the risks of dealing with them. Prudent avoidance and careful handling are required so no electrical accidents occur to us or to others at home. The electrical wires, fittings and appliances all have a limited life, so checking them from time to time for no-leak conditions is required.

Long time exposure to low level, low frequency EM fields was thought to be harmless till only 30 years ago. However research from Russia followed by many European countries painted a grim picture at low levels of exposure to EM fields also. Genetic, neurological and cardiac abnormalities were noted with even cancer reported from vulnerable population on long term exposure to 50 Hz and 60 Hz radiations. Many norms were established and implemented for such exposure of population. Even power companies such as Pacific Gas and Electric – the biggest supplier of electricity and gas for heating and cooking in the West coast of USA – sends from time to time to all its clients how to minimize exposure to these fields. For example, do not use electric blankets while sleeping since we use it for over 6 hours; using a electric hair dryer is not bad since it is used only for a few minutes. Thus we should apply a judicious care in using EM devices at home and at work. The above details are related to only 50 Hz household

appliances and prudent avoidance of these fields would keep us safe and healthy.

Unfortunately, there are other EM fields that are unseen and unnoted; these are related to use of *cell phones and wireless devices* in our immediate environment. Further, *microwave ovens* are coming into use in cooking and there are hardly any norms or checks for radiation leakage from these devices. Let us look more closely regarding cell phones first; then we look at the microwave devices in some detail.

Wi-Fi, CELL PHONES AND ANTENNA TOWERS:

We are animals seeking comfort and convenience! Humans have another capacity and that is to talk. Listening is a secondary aspect that many find very inconvenient! With the advent of telephone, exchanging information has become easy and cheap. While use of land lines are not increasing significantly in numbers, the use and over-use of cell phones and SMS has sky rocketed in the recent years. Unfortunately, all these conveniences come at a cost: our exposure to radiation. Is it good or bad? The answer is difficult since not enough work has been carried out and the outcome of long term exposure studies is not available since cell phone use worldwide is only a few decades old. However, overall caution should be exercised while using these appliances and we present the current understanding in this vital area. Refer to Table 1 for possible biological effects of exposure to high frequency EM radiation.

- ▶ The amazing Wi-Fi works with high frequency signals to transmit and connect computers and other devices such as a printer without wire connection. It seems a great advantage; but what is the price we pay for such a convenience? We are exposing ourselves to high frequency radiation all the time while using these devices. Now, many schools are



competing with each other in establishing 'wireless' classrooms whereby all the children are exposed to high frequency radiation. A private UK company has shown through measurements, that the head of a child using a Wi-Fi laptop computer is exposed to levels of microwave radiation that are three times stronger than that experienced while a person is using a mobile phone near an antenna tower [2]. Some European countries have taken a strong stand against the use of Wi-Fi in public places and have imposed a ban on their use in class room. However, who could control its use at homes? It is of our own interest to take necessary steps to use Wi-Fi wherever needed and to *switch off the system* when not in use.

- » Cell phone use is growing exponentially in India with very little information available to the users regarding radiation levels from the phone antenna. This antenna is inside the cell phone and while talking, it is responsible for connecting to the tower and transmitting the speech signals. As one speaks in the phone, the radiation penetrates the head of the user and could cause abnormalities over long time usage.
- » Antenna used for transmitting the cell phone signals and all messaging services are creating microwave power; the amount of this power is dependent on the carrier and the dropout rate tolerated by the provider. These are of course, indirectly imposed by us, the users. Hence the provider - to beat the competition - goes by the mantra: the higher the power transmitted, the better the quality! There is no concern here for the EM pollution that could damage the brain.

Transmitting towers are usually situated in crowded, residential areas; most often, on top of private building, schools, places of worship

etc [see figure 1]. There is poor monitoring and regulation as to the amount of microwave power transmitted [3]. India seems to have the worst norms when it comes to cell phone tower radiation standards and population is exposed to microwave radiation whose ultimate outcome is at best a guess. Here again prudent avoidance is important: 1. Do not use cell phone when not fully charges; the less the charge, the more power goes out of the cell phone to the tower for connectivity and hence, the penetration in the head is more. 2. Do not keep the cell phone next to your head while talking; use hands-off systems so the phone is away from head and still provides connection. 3. Do not keep the cell phone next to your head while sleeping; many youngsters seem to do this; this could produce unnecessary exposure to EM in the brain. 4. Be aware of the radiation levels from different cell phone models and choose which is appropriate for your use.

MICROWAVE OVENS FOR COOKING:

Yet another problem with high frequency use is in cooking. It has become fashionable to take sessions in Microwave Cooking (MC), use MC friendly plastics, MC heating for all food materials. It is so easy to heat a cup of coffee or boil milk in the MC oven. There is an enormous amount of (mis)information regarding MC in the internet and in popular press. The bottom line is: is it good to cook food in microwave systems? Careful consideration is required and common sense approach is required since the research points to opposite directs of complete safety and severe problems.

- » Microwave energy cooks food differently from normal 'fire cooking' that we are used to over many millennia.
- » Microwave heats the food from inside while normal cooking starts from outside and the heat spreads inside.



- ▶ Microwave energy rips the water molecules apart and energizes them; the molecules return to their normal configuration and in the process give out heat to the surrounding matter. A very dry matter cannot be heated by microwave. Thus, for heating papad for example, we sprinkle some water on it and use microwave oven for perhaps a minute.
- ▶ Water constitutes over 70 per cent of all biological matter, including the human body, milk, and most food we eat.

In 1991, University of Minnesota, USA warned against heating babies' milk bottles in microwaves for both practical safety and nutritional reasons. Researchers found heating milk in a microwave oven could cause loss of vitamins and loss of immune components [4, 5]. Especially, using microwave for heating of breast milk (usually refrigerated for later use for premature babies) is strongly discouraged. Since premature babies rely heavily on the immunity provided by mothers' milk, any compromise here will jeopardize the life of the baby itself. Hence the formula is: when dealing with people with critical health problems (very young, very old, chronically ill etc), *do not use microwave heating*. Actually, since it is known now that inflammation is the primary cause of many disorders ranging from hypertension and diabetes to cancer, prudent avoidance rule will dictate not using microwave for routine cooking needs. Further some studies claim total safety in microwave cooking; it is left to us to take necessary precaution in exercising the information provided by many studies.

CONCLUSION:

The information on all above problems is scanty, highly biased and dictated by high emotions in drawing conclusions. Whose says scientific research and reporting is not charged with emotions?! It is up to us, consumers and

users of these 'convenient devices' to be aware of the problems they could cause and the prevention methods. If we are interested in the health and welfare of the next generation, then an informed decision is required in all the above areas. Unfortunately, the information is available only in internet and the emotionally charged material is not easy to be understood; we need legislation, implementation and proper oversight of execution of the recommendations so our health is not compromised.

TABLE - 1
BIOLOGICAL EFFECTS OF EM RADIATION:

• SLEEP DEPRIVATION	• CARDIOVASCULAR PROBLEMS
• HEADACHES	• VISUAL DISORDERS
• LACK OF CONCENTRATION	• REDUCED IMMUNITY
• DIZZINESS	• NEUROLOGICAL PROBLEMS
• DEPRESSION	• RISK OF CANCER
<i>ALL THESE ARE RELATED TO PSYCHO-NEURO-IMMUNOLOGICAL DYSFUNCTION!</i>	

REFERENCES:

- [1] Rachel Carson, "Silent Spring" Houghton Mifflin Co, NY, USA, 1962. A 50th anniversary edition of this important book is available presently.
- [2] Green Health Watch Magazine, Document #11502 Available through the Internet.
- [3] Girish Kumar, Prof. "Cell tower radiation hazards and solutions", IIT, Bombay. He has done excellent work in this area and his recommendations are important.
- [4] Quan, R. et al. "The effects of microwave radiation on anti-infective factors in human milk". Pediatrics, 1992; 89: 667-69.
- [5] Bernard H. Blanc and Hans U. Hertel, "Comparative Study about food prepared conventionally and in the Microwave Oven", Raum & Zeit, Vol3:2, 1992, pp. 43-48.
- [6] Other interesting sites: **Disconnect:** www.disconnectbook.com; **Environmental Health Trust:** www.environmentalhealthtrust.org; **Safer Phone Zone** www.saferphonezone.com/



FEW MOMENTS WITH GREAT MAHATMAS

- Sushrutha S



Pratikopasana by Swarnavalli Swamiji

S-VYASA University has organised a twodays (30, 31 March 2013) '**Sadhana Saurabha - A National Vedantic Retreat**' in the memory of Prof ASN Shastri in the University campus. It has become regular practice that the campus is being purified and enhanced its potential energy by the visits of great souls from its pre-initiation. Sri Sri Sri Srmat Gangadharendra Saraswati Swamiji from Sirsi, Karnataka, Swami Divyanandaji Maharaj, Mahamandaleshwar, Kailasashram, Rishikesh., Swami Visharadananda Saraswati Maharaj, Kaveri Sannidhi, Mysore and Swami Sadatmananda Saraswati, Arshavidya Gurukulam, Bangalore had a visit to S-VYASA University on the special occasion of Sadhana

Saurabha-2013. Dr HR Nagendra, a scientist from NASA had decided to build a model to revitalise the Indian tradition through Yoga by research on its different components and integrated method of Yogic practices, from inspiration of Yati Shreshtha Swami Vivikananda.

Srimat Gangadharendra Saraswati Swamiji was so accommodative to all of us while his visit to S-VYASA University, watching, observing and enquiring in and out of the scientific experiments that we are conducting in the University when the experiments were on. Swamiji was keen enough to make his Holiness to become subject of different experiments conducted during workshop. Swamiji allowed the delegates to attend the special Puja as part of one of the experiments. Swamiji undergone the Aura - EPI (Electro Photonic Imaging) test





- an energy based measuring equipment to visualise the potential energy. It was very much evident through EPI test, that Mahatmas have very strong energy generally.

There was another experiment to show the collective influence of rituals on REG. The result of an experiment with REG is shown below:

The arrow mark is shown to explain the influence of any concentrated (Puja, Homa or Havan etc.) work which is a marker of mind matter interaction in a group/mass.

In our Shastras, all human beings are offered temples to visit for resetting the internal system. The mind goes to transcendental state which can only be experienced but not explained. We may have the question how about the mechanism. With available modern scientific tools to quantify the mind regarding its influence on matter, scientists are trying to objectify as much as possible the measuring methods. REG is an outstanding technique in its nature but understood partially. However limiting ourselves to conventional method of analysing data from REG output showed how important our rituals are. These tools even show how they

are significantly influential on the environment.

It was an enchanting experience with Pratikopasanam by Sri Sri Sri Simat Gangadharendra Saraswati Swamiji at S-VYASA University, Bangalore. Conscious field of people was raised to such an extent, participants of Upasana were really experiencing higher stages of their existence. Feedback from the participants was supported by the equipment too. As you see in the picture the marked portion with an arrow was the time that Naivedya (offerings in the form of fruits and specially prepared edibles) and Mangalarati (part of Puja to make god visible to all people with big light as clearly as possible) was performed. The pinnacle stages of Puja have some strong influence on Human mind that it takes to greater level of being as it is seen in REG instrument.

These scientific methods of measuring Mind Matter Interaction propose us to continue the research and experience in this field. We look forward to witness and are beneficiaries of such holy rituals. We are proud of this University to get chances for objective research in these unexplored fields.

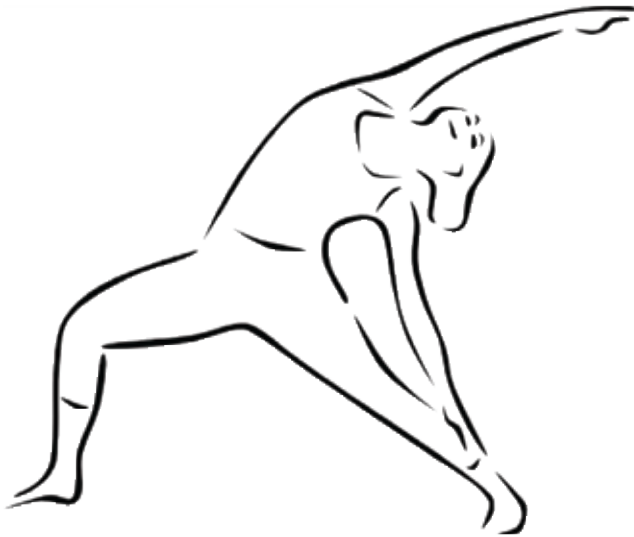


Guruji inaugurated the SMET Program. Organised by VYASA, Mumbai



WHY IS YOGA TREATMENT OF TYPE TWO DIABETES SO EFFECTIVE ?

- Prof Alex Hankey



Over the past ten years, about 70 research papers have been published showing that appropriate Yoga practice is remarkably effective in treating type 2 diabetes mellitus (T2DM). Patients have reduced their fasting and post-prandial blood sugar levels (FBS and PPBS), as well as their levels of glycosylated hemoglobin, the standard measures by which medical science judges the severity of the disease. Medication levels have correspondingly been reduced, or even eliminated.

Despite all the published research papers, many in excellent journals, western-trained doctors only occasionally suggest Yoga for T2DM cases, and only then if they happen to have strong connections to a particular system of Yoga that they know and trust - like SVYASA's Integrated Approach to Yoga Therapy (IAYT). The medical community as a whole has yet to make a habit of prescribing Yoga for T2DM, and has not yet even considered making prescription of Yoga treatments a policy for T2DM, even though, if

Yoga came in pill form, observed levels of cure would make adopting such a policy a matter of urgency.

Many reasons can be suggested why doctors do not yet prescribe Yoga for Type 2 Diabetes at the rate they would if it was a pharmaceutical product like those they are used to. The size of the studies are not yet like the usual phase 3 trials with which the leaders of the medical profession are familiar. Most doctors are unfamiliar with details of Yoga practice, and naturally skeptical about the ease of learning something that has had the reputation of being difficult, or requiring persistent adherence to practice successfully. Some doctors may feel that it is alien to their scientific training, while others may be concerned that their colleagues may turn against them, or their patients regard them as quacks. But above and beyond these various possibilities, all of which need to be tackled in order to ensure yoga medicine is more generally accepted as a valid form of treatment, there is





one potential misunderstanding, which is of more concern than all the others put together: the credibility gap between Yoga as a treatment modality for diabetes and the kind of drugs that the medical profession is used to prescribing. The reason for this credibility gap is not simply habit, and it applies to almost all diseases, not just T2DM.

The nub of the problem is this. *Doctors are trained to think of diabetes in purely chemical terms.* as a disease of the blood supply in which levels of blood sugar and associated molecules become elevated and go out of control, causing serious secondary damage to start occurring in other organs like the kidneys, and the retina, and eventually to lead to uncontrolled infections as bacteria multiply more rapidly than the immune system can kill them. Modern medicine seems to do the most sensible logical thing when faced with this problem: treat the blood sugar problem with chemicals that will reduce glucose levels in the bloodstream as effectively as possible, the only proviso being that the chemicals concerned do substantially less harm than the elevated glucose levels would. T2DM is seen as a chemical disease, and is therefore prescribed strictly chemical treatments. That is medical logic.

Yoga, on the other hand, has nothing overtly to do with chemistry. Worse still, its principle practices consist of muscle stretching (as opposed to 'exercises' which might help rid the bloodstream of glucose), and unusual breathing exercises which cannot have any direct effect on the blood sugar problem

at all. So *how could Yoga possibly be of any benefit whatsoever?* That is the essence of the credibility gap. Medical logic sees only the possibility of chemical treatment for a chemical pathology, and Yoga involves practices it does not understand, and the relevance of which seems 'dubious', to put it politely!

Furthermore, the same credibility gap applies to every pathology. Western science characterizes them all in terms of chemical 'markers' that can be tested in chemical laboratories, meaning that western biomedicine considers most pathologies in chemical terms. Yoga's credibility as a system of medicine is up against a wall of chemical definitions in western etio-pathology. Yet those who attend Yoga medicine institutions like SVYASA's Arogyadhama frequently obtain excellent results. The symptoms decrease to a great extent, and often they are able to return home to a new life of health, as do many Type 2 diabetics; at least with the expectation of seeing their new found improvements continue, and to a greatly improved quality of life.

One reason for the improved quality of life is that Yoga is essentially empowering. Yoga lifestyle educates





the patient in how not to cause further health problems, and in practices which enhance their sense of well-being, and which usually lead to substantial health improvements. Feeling they have the ability to something for themselves can be very good for patients' morale. Modern medicine on the other hand takes pains to disempower the patient. It ascribes most pathology to patient's genes, which patently cannot be altered, and also teaches patients that their bodies are merely biochemical machines. No point in doing anything for themselves! It demands that patients adhere to doctor's biochemical prescriptions, or suffer worse consequences.

But what is wrong with this analysis? Why does Yoga succeed, against all the arguments put against the possibility of it doing so. The reason is very simple. The body does not work in the simplified way that biomedicine medicine supposes. Biological science is quite clear that it does not, and why it does not. The body is not just a machine undergoing biochemical reactions, it is continuously being regulated in response to various internal and external signals, *and that regulation is highly variable in ways that essentially preclude the body being considered a machine.* To consider the body a 'machine' is to make a vitally significant categorical error.

What is worse, when biomedicine judges disease to depend most critically on genes, it has made another error with particularly horrendous consequences, closely related to its error of picturing the body as a mere machine. Most pathology is not due to genetic causes (though some undoubtedly is). *The root cause of most disease is failure of regulation.* Regulation, moreover is well known to have a much more complex structure than biomedicine bothers to acknowledge practically. Indeed its failure

to do so has attracted criticism from some of the world's leaders in medical research. In his wonderful book, 'The Music of Life', Denis Noble, Professor Emeritus at the University of Oxford, who determined how the heart-beat is initiated, points out that the structure of regulation is well known to be a top-down hierarchy, and emphatically deplores the failure of the biomedical fraternity to take this important fact into account.

Examples of the top-down hierarchy are common. In psycho-neuro-immunology, it is recognized that the mind or psyche is potentially a major source of problems in the immune system. If a person is mentally exhausted or has not taken care of themselves in other ways, a weakened immune system will make them more susceptible to disease. Equally, in the case of the endocrine system, psycho-neuro-endocrinology recognizes that levels of endocrine hormones have important inputs from levels of brain activity that depend critically on the state of mind. In both these cases, if a patient goes from a state of being mentally excited or otherwise disturbed, to a state of deep peace of mind great improvements can be expected in the systems lower down the hierarchy, the immune system on one hand, and the endocrine hormones and all the systems of the body that they control on the other.

When a person undergoes a stressful experience that leaves a measure of unresolved trauma in the system, the inevitable consequence is that one or more systems lower down the regulatory hierarchy will be compromised. Is it surprising that stress lead to so many diseases? One route is for it to cause insomnia or excess anxiety, possibly leading to compensatory overeating, and thence to metabolic syndrome and all its consequences. Stress has a vast variety of possible consequences!



This well-known and well appreciated picture of physiological function in terms of a top-down regulatory hierarchy with the mind at the top clearly contrasts with the simplistic picture that the medical profession projects, and which its peers like Oxford's Professor emeritus Denis Noble so rightly deplore. What is more, it provides precisely the picture of physiological function needed to explain Yoga's efficacy. A model in which Yoga's observed benefits make perfect sense!

All etiology of all disease, it is said, contains a psychosomatic component. While the purely biochemical model of disease makes it almost impossible to include such psychosomatic aspects, the well-established top-down hierarchy not only provides a precise location, but places it where it can provide a psychosomatic component to every pathology - at the top of the hierarchy. What is more, resolving stress in the mind, and restoring integrity of regulation at the top of the hierarchy will be predicted to allow the system to restore regulatory balance all the way down the hierarchy. It will effectively remove the root cause of any pathology.

According to information at SVYASA, all cases of Type 2 Diabetes Mellitus have unresolved trauma in their history, occurring at a time period appropriate to have led to the observed onset of the pathology. The trauma was suffered, and soon afterwards the blood sugar problem arose. The top-down model of regulation suggests that, having incurred the trauma, the patient's system was no longer able to regulate the physiology as required; insulin's ability to stimulate cellular uptake of glucose was compromised. In this picture, when trauma is resolved, and integrity of regulation is restored at the top of the hierarchy, then that corrected regulatory mechanisms can restore regulation

all the way down the hierarchy, including restoring the sensitivity of cellular uptake of glucose to the presence of insulin in the local environment. FBS and PPBS reduce, and the problem is resolved.

To summarize: biomedicine currently projects a, mechanical models of physiological function, and corresponding biochemical model of pathology which its own peers do not accept, and some deplore, and which is patently incapable of providing explanations for the observed ubiquitous extent of psychosomatic components of etiopathology. On the other hand, the well accepted picture of physiological function, which is based on the observed top-down regulatory hierarchy is able to explain both the ubiquity of psychosomatic components in all disease, *and* why Yoga life-style treatments are effective against such a wide variety of pathologies. Improved understanding of physiological regulation will resolve the credibility problem that arises because diabetes is seen as a purely chemical disease, and Yoga as merely stretching and breathing exercises.

How could they possibly benefit a chemical pathology, when no connection seems possible? *Regulation is optimized at lower levels by feedback processes at higher levels.* The state of regulation at the top of the hierarchy is all important. Maintaining balance of mind and emotions helps maintain the health of the body. Unresolved trauma can unbalance any aspect of the physiology: any pathology can have a psychosomatic component. Resolving it restores health

In type 2 diabetes, mental stress is a root cause in all cases. When removed through Yoga, insulin resistance is reduced. Thus the state of the pathology can be improved, or even cured.

To evolve holistic management systems, suitable measures of performance to develop value-based corporate sector.



S-VYASA

Yoga University

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

M.Sc - Yoga & Management

Admissions Open for August, 2013

ELIGIBILITY:

- ▶ Any Bachelor's degree of any discipline +
- ▶ Yoga Instructor's Course (YIC)
1 Month Course can be provided from July
- ▶ Minimum Marks: *General - 50% | SC/ST/Gp I - 40%*

OTHER FACILITIES:

Academic excellence awards, Eco friendly campus & state of the art facilities, Highly competent faculty, Library with Digital Repository, Sports & recreational facilities, Opportunities for merit scholarships & Hostel facility for all students (optional)

080-2263 9961/97
e-mail: coor.ms@svyasa.org
www.svyasa.org

100%
Placement



PDC participants with the faculty of S-VYASA



Personality Development Camp (PDC) - 2013

As usual this year also conducted for children of all age groups. It was in 3 batches. Started on April 1. Each batch duration was 10 days.

We found good response. Children came from all over India. Almost 1000+ children participated.

Children learnt a lot during the camp. They practiced Yoga-Pranayama; chanted Mantras-Upanishads-Bhajans; performed Dhyana; played Yogic Games, participated in extra curriculans - drawing, drama, dance, song; joined in Karma Yoga and enjoyed diet.

Ultimately, they got boost to develop their personality.

They go to their homes with desire to participate in next PDCs also.



Shri Gurubhyo Namaha Harihi Om (Chanting)



PDC inauguration



Yogic games are on...



Feedback on SMET to RBI Staff

- Elizabeth Verghese
RBI, Bangalore; March 24, 2013

To... The Respected Chairperson & Vice Chancellor Dr. Nagendra, Dr. Nagaratna and other founder members and all the learned members of faculty who interacted with affection, compassion and patience.

Due to paucity of time and at the cost of repetition, I was unable to give the vote of thanks to all of you. Nevertheless, I am taking this opportunity to fulfill my wish to convey it all the same.

To begin with, the objective of attending this short Health Retreat over the weekend was well set and successfully achieved. It was a revelation for most of us, to experience the use of ancient science of Yoga to address and cope with modern day problems of self management, awareness of oneself, group behavior and interpersonal skills, health related issues of mind and body, backed by meticulous scientific research and evidence of progressive recovery. It was impressive to note that your publications and research papers are being sent to various scientific magazines, to establish and propagate the positive effects of yogic practices and its influence in control of diseases and stress related problems. The SMET contained a set of activities that rejuvenates mind and body in all dimensions,

which seems like a power packed capsule, to be executed in a short span.

I'm fortunate to have had an opportunity of knowing and witnessing this great and noble vision of the pioneers of this institution - translated into a viable vibrant reality that serves general public, caters to education and social upliftment of youth and children from all social strata, evoking a sense of altruism and patriotism for our nation and its people. In this vast and rapidly growing materialistic world, breaking away from its comforts and addictive, stressful lifestyles, you and your dedicated team are living examples, holding hands of so many who come to you for guidance and corrective measures.

I regret not having heard of your good work earlier, but would not lose any opportunity to make use of it myself or direct needy friends and acquaintance to your door.

Last but not the least, we wish you and your team at this modern Gurukul, lasting recognition and success in all its endeavours of spreading the message of prevention and cure, with a key for every problem and hope for the sick as well as knowledge seekers. Thank you.





Life's Fulfilment

- Dr K Subrahmanyam

In the plant kingdom and in the animal kingdom life is set on a track. All birds and plants belonging to a particular category have similar impulses or instincts as a part of their routine life. Hundred cats or hundred neem plants are similar in their behavioural patterns. But in the human kingdom, there is much of variation in between two individuals. It is the man or woman who is blessed with intellect which has freedom to change, modify or improve the behaviour according to his or her whims and fancies. There is no need for man to retain the animal instincts or the subhuman impulses of the vegetable world. Nor is he to remain like a stone of total inertia. He has the freedom and ability to rise to higher levels.

At the lowest level, it is inertia, which is seen in the human being's lethargy or laziness. Though there is no doubt about being called human, there is no sensitivity in the hearts of some. In certain parts of the body, and on certain occasions, man retains the subhuman inertia. From that state he has evolved further and developed impulses over the ages. We find these impulses of the plant kingdom unconsciously



displayed when the sleeping man pulls his legs back when there is a pin-prick. This is similar to the impulsive search of the roots for water and the leaves for sunshine. From the impulses of the plant kingdom, man has evolved further to experience innumerable instincts, which are basically four as seen almost uniformly in the animal kingdom. The four instincts are urge to eat (Ahara), urge to sleep (Nidra), urge to procreate (Kama or Maithuna) and fear (Bhaya). Having come to the human level with a little of inertia, a few of impulses and the powerful instincts, he should not stop there. He should further evolve unfolding the hidden divinity.

To blossom in the divine grandeur, Yoga comes to our rescue. Yoga is to provide a particular





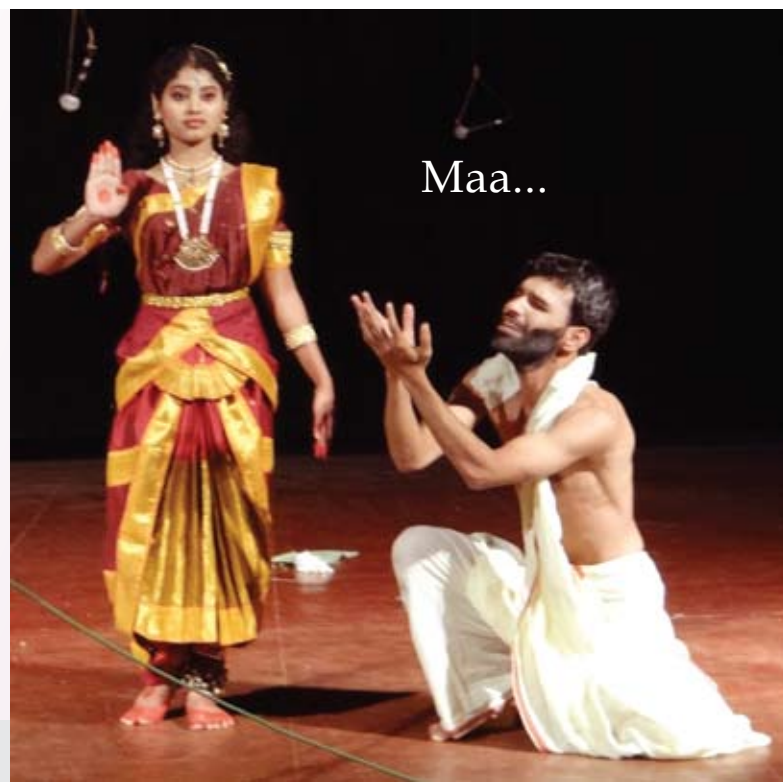
discipline or fencing for the human being to shine as a superhuman personality. Mere discipline may not be sufficient for the overall growth. Therefore, good and nutritious knowledge of spiritual ambrosia must also be constantly fed into the aspirant's intellect. And that is the philosophy of Yoga. When the physical, moral and ethical disciplines are well supported with the spiritual wisdom, the growth will be harmonious and pleasant. The subhuman aspect of the man should first be dropped. For that, wakefulness, alertness and briskness are essential. It is only through them that the inertia can be overcome. Swami Vivekananda time and again therefore, has exhorted people to wake up and keep awake: "Arise, Awake and stop not till the goal is reached".

With the sword of discrimination, the subhuman impulses are to be checked and cut off. Else, they become snares and entanglements preventing the upward march. Animal instincts are often self-centred, seeking sense pleasures. A Yogi cannot afford to remain as an animal indulging in the pleasures of the body. With sternness and total detachment one has to outgrow the

instincts. It is only then, man can have a peep into the higher realms of spirituality. As long as the glasses are covered with dark inertia and blurred or distorted with impulses and instincts, vision cannot be clear. Therefore, Yoga tries to sharpen the intellect so that there is a clear vision and a piercing progress.

From the inertia, we grow to be impulsive. From impulses, we grow to be instinctive. And from instincts, we rise to be intellectual. With this intellect, the lingering subhuman tendencies are to be slain. We soon become people of clear vision with foresight and farsightedness. And that is Divya Drishti or intuition. Such intuitive people shine with the spiritual effulgence illuminating all. The more the society is blessed with the Yogis of self-luminosity, the more the society will shine with all-round prosperity.

Prashanti Kuteer, a centre committed to the cause of transforming people into Yogis, is worth visiting. The campus provides a healthy environment for the overall health of the body, of the mind, and of the intellect. More and more people are invited to this divine centre for the overall peace of all. ●



A drama on Sri Ramakrishna & glimpse of his divine life by our university students



Sustainable Systems

स्वधर्मो निधनं श्रेयः परधर्मो भयावहः

- Vasudeva Rao

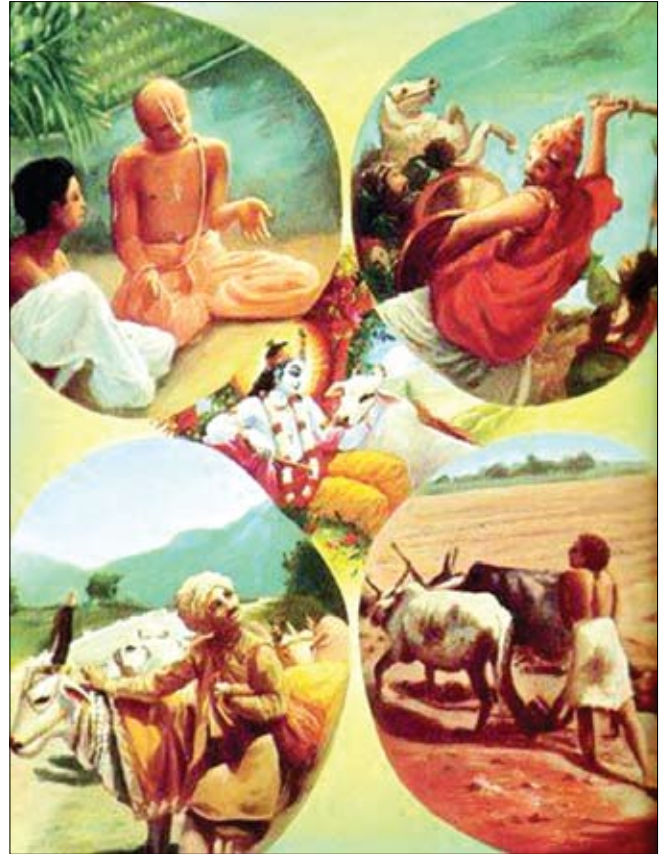
... continued from last issue

This way, in the Saraswati civilization, positivity was boosted with three basic concepts. This constituted the initial part of the Vedas - the Karma Kanda.

1. Scientific rituals to bring harmony between man and nature
2. Dana - sacrifice to bring harmony between man and man
3. Varna - Swadharma to bring harmony between man and his true Self

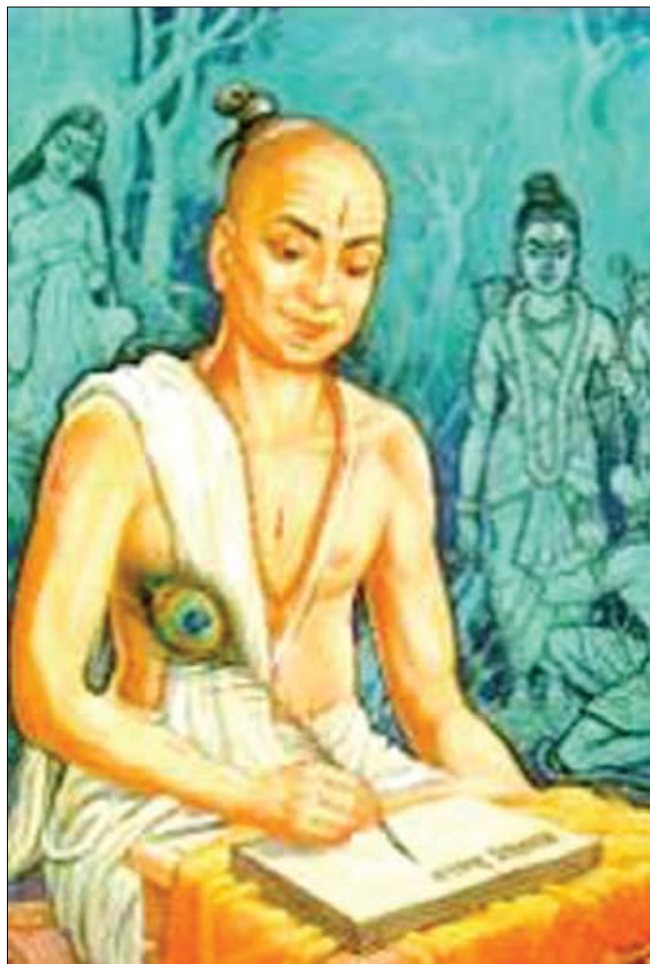
Brahmanas performed Yajnas on behalf of the society. They did not accumulate wealth. But society took care of them with respect. Kshatriyas were given the charge of administering the varna system strictly and protecting the society. Vaishyas looked after business, banking and trading. All the remaining miscellaneous professions were categorized as Shudras - from doctors, engineers, sportsman, actors to sweepers and servants. A Brahmana's son need not be a Brahmana. A Kshatriya's son need not be a Kshatriya. Same as how today an engineer's son need not be an engineer. It solely depends on the interest of the child. Although the possibilities that a child will show similar interests as his/her parents is more, that was never the criteria for deciding his Varna and Swadharma.

Along with identifying the Swadharma of teenagers, the Kings saw to it that there were no great differences in the remunerations of different professions. This ensured that no



youngster opted for Paradharm for the sake of a difference of money.

The Saraswati civilization had also noticed that Swadharma leads to humility rather than conceit. For e.g. a person with sharp mathematical skills by birth is not greater than others, because he didn't do anything to become sharp. He also didn't do anything to generate interest in mathematics and science. He just used his inherent intelligence and followed his inherent interest. Similarly a person who was physically strong by birth is not greater than others. The inherent talents and skills were only gifts and hence, all Swadharmas were equally great. Skill is a skill and all skills should be given equal



importance. Skills of different people are meant to help each other and feel like a family.

The beautiful harmony and positivity built in the Saraswati civilization, as per the Karma Kanda injunctions, catalyzed their mental evolution to a great extent. Automatically their minds were drawn towards deeper questions and quests. 'What Am I doing here?', 'What is the purpose of life?', 'Who Am I, Am I the Body?' etc began surfacing spontaneously. The Brahmana sect would then guide them systematically, step by step, towards answering these questions. This was what Brahmanas were meant to do – spread the message of Adhyatma to the spiritually thirsty along with performing Yajnas. Or rather people who were born to do this were called Brahmanas. Only those who were, by birth, interested in Adhyatma, only those who, by

birth, displayed inclination towards Self-Enquiry were called Brahmanas. The Brahmana sect lived on Dana alone. They were not supposed to demand anything nor complain if at all nothing was given.

This way, the question 'Who Am I' flared up in some of them. Just as how Ramana Maharshi got pulled into the strong current of Self-Enquiry and got the answer in a flash, many got pulled into it and found the answer to this ultimate question 'Who Am I'. This was the culmination of all their science and efforts. Many of them wrote down their experiences and that became the later part of the Vedas – the Upanishads or the Jnana Kanda.

These people proclaimed that it is only for Self-Realization that everybody and everything exists. There is no other purpose for life. It was the most blissful, most powerful, most free state and the entire experience couldn't be put in words. They said it can only be experienced. This became the hot topic of the times, just as how money is the hot topic now. Everyone wanted to desperately attain that state and know their Self. Several conversations between an aspirant and a Guru were also recorded and added as Upanishads. "Self-Realization", "Brahman", "Atma" these words echoed throughout the cities and forests. Thousands and thousands of people were so eager that they were ready to give up anything to attain that state. Money was not heard of anywhere! It was just there as an entity of transaction, but hardly spoken about by the people! Most of them were least bothered about accumulating money. They were happy with whatever they had. A person going after excessive money was thought to be an eccentric "What is wrong with him? What will he get with money?" was the notion. Same as how people



today say “What is wrong with him? What will he get with spirituality?”. This can be clearly noticed in the Upanishadic texts.

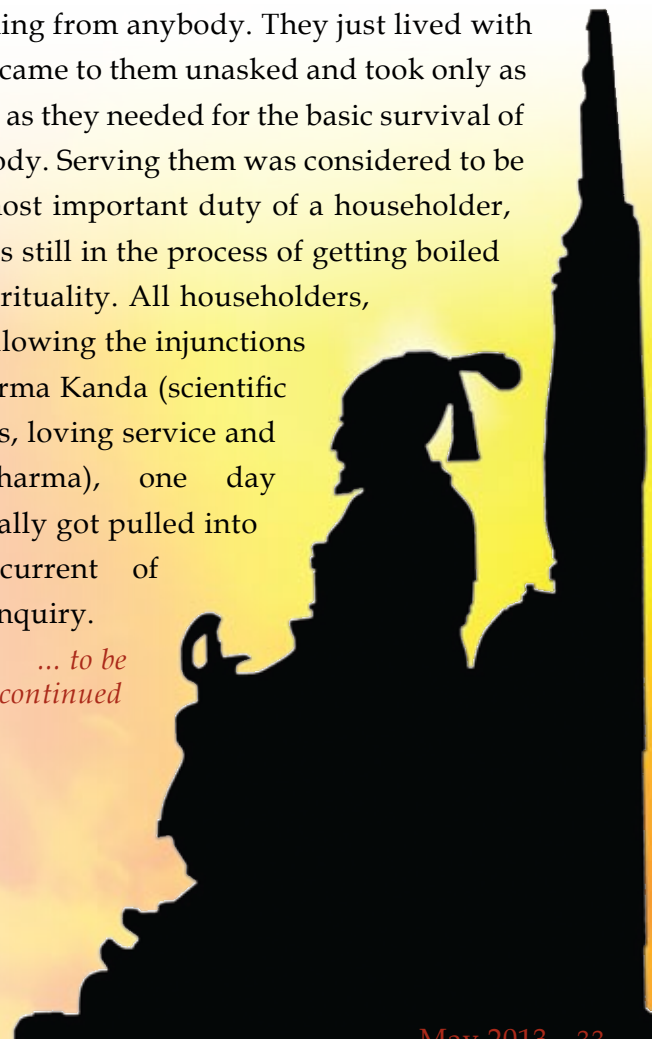
The design of the entire system was such that Durga (Power - Kshatriyas) and Lakshmi (Money - Vaishyas) should aid their sister Saraswati (Knowledge - Brahmanas). The final goal was always Saraswati, with Lakshmi and Durga being secondary and assisting factors. Any activity was considered meaningful only if it supplemented Saraswati, knowledge of the Self. Else it was considered useless. Same as how today anything is considered meaningful only if we can get some money out of it. The question ‘What is the use?’ in today’s world relates to money. But in those days the same phrase related to knowledge, knowledge of the Self. “Why should I do this? Will it take me closer to Self-Enquiry?” was the slogan. Thus, the river, which was the backbone of their survival was also named as ‘Saraswati’. The vital nourishment they received from the river Saraswati was symbolic of the nourishment they received from knowledge of the Self.

When a vessel of water is heated, although the water is getting heated as a whole, all the water will not evaporate at once. First only one bubble will form. Then another and so on. One by one bubbles will rise up and then evaporate into the air. Similarly, although the entire society was peaceful and serene, first only a few bubbles escaped. Only a few got into the quest and realized their Self. But they understood that their realization was the product of the whole society’s effort. The water bubble is formed due to the selfless convection of water molecules within the vessel. No water molecule will stay at the bottom and say “I will receive more heat and escape fast”. But there is a continuous convection

of molecules within the vessel to see to it that heat is uniformly distributed throughout the water content. Finally, one bubble gets formed first - and that is the product of the effort of all the selfless molecules of water. The bubble should be thankful to the entire water content for enabling its formation by heat convection.

Similarly, not all of the society got into Self-enquiry all at once. It was like the gradual boiling of the water. Those who got into the spiritual current and escaped first promptly noticed that the whole system is working as a whole. They knew that their realization was the fruition of the effort of the whole society. Most of them remained amidst society and guided the remaining bubbles towards freedom. And in turn, these realized people were the most revered of all in the society. They never asked for anything from anybody. They just lived with what came to them unasked and took only as much as they needed for the basic survival of the body. Serving them was considered to be the most important duty of a householder, who is still in the process of getting boiled in spirituality. All householders, by following the injunctions of Karma Kanda (scientific rituals, loving service and swadharma), one day naturally got pulled into the current of self-enquiry.

*... to be
continued*





News from Chennai Center



Guruji is addressing

Dr. H.R. Nagendra (Guruji), President, VYASA, Bangalore presided over a meeting called for by the well wishers of Chennai on 6th April 2013. The meeting was organized in the YWCA, Chennai. Sri Sridhar and Sri Padmanabhan, Smt. Indrakshi were some of the senior associates of Guruji, since more than 25 years. Su. Uma Maheshwari, Coordinator S-VYASA Felicitation Center organized the get-together.

The members proposed to establish a Branch Center of VYASA at Chennai. Guruji, accepting their offer and briefed the developments and gave them guidelines to go ahead to establish an Executive Committee. Guruji nominated Sri Sridhar, Sri Satyanarayana and Su. Uma Maheshwari to discuss with all other members

and to propose an Executive Committee within one month.

The well wishers present were Sri Shankaran, Prof. Shanta, Sri Satyanarayana, Sri Sridhar, Sri Padmanabhan, Su. Uma Maheshwari, Smt. Indrakshi, Sri P.R. Anbazhaghan, Sri Gopinath, Dr. Rukmini Bai, Sri Mahesh Vinayakram (Musician) and others were present.

On the occasion Dr. Nagarathna, Dean, S-VYASA Yoga & Life Science, Dr. T.M. Srinivasan, Dean, Yoga & Physical Sciences and Sri Anil Kumar were present.

Earlier Dr. Nagarathna gave a presentation to nearly 30 members who came to be part of the SDM Movement at Chennai.



Meeting with well wishers



VYASA entered into an MoU with World Community Service Center, Pollachi. From left Guruji, Chairman & Secretary of WCSC

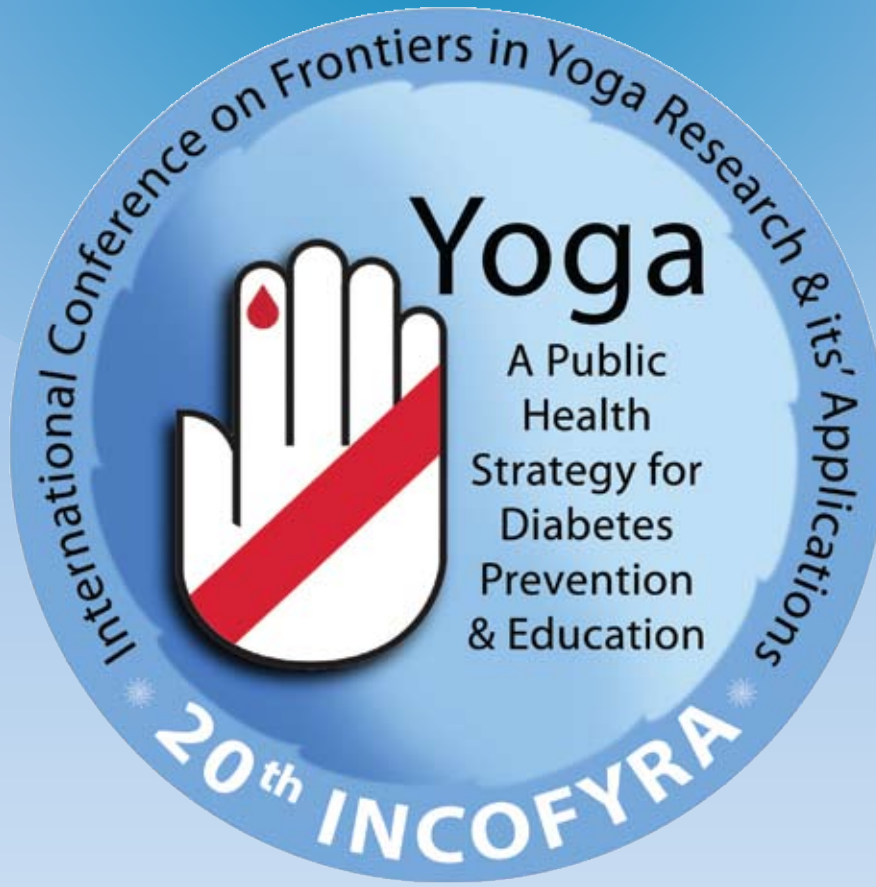


New Short Term Courses of S-VYASA

SNo	Course	Code	Days	Time	Fee Rs
1 Day Module					
1	Stress Management Module	SMM	Saturday	9am - 4:30pm	1500
2	Pranic Energisation Technique 1	PET 1			1500
3	Mind Sound Resonance Technique 1	MSRT 1			1500
4	Mind Imagery Technique 1	MIRT 1			1500
5	Mastering Emotions Technique 1	MEMT 1			1500
6	Vijnana Sadhana Kaushala 1	VISAK 1			1500
7	Anandamruta Sinchana 1	ANAMS 1			1500
2 Days Module					
1	Self Management of Excessive Tension	SMET	Saturday Sunday	9am - 4:30pm	6500
2	Pranic Energisation Technique 2	PET 2			6500
3	Mind Sound Resonance Technique 2	MSRT 2			6500
4	Mind Imagery Technique 2	MIRT 2			6500
5	Mastering Emotions Technique 2	MEMT 2			6500
6	Vijnana Sadhana Kaushala 2	VISAK 2			6500
7	Anandamruta Sinchana 2	ANAMS 2			6500
3 Days Module					
1	Advanced-Stress Management Technique	A-SMET	Friday - Sunday	9am - 4:30pm	10,000
2	Advanced-Pranic Energisation Technique	A-PET			10,000
3	Advanced-Mind Sound Resonance Technique	A-MSRT			10,000
4	Advanced-Mind Imagery Technique	A-MIRT			10,000
5	Advanced-Mastering Emotions Technique	A-MEMT			10,000
6	Advanced-Vijnana Sadhana Kaushala	A-VISAK			10,000
7	Advanced-Anandamruta Sinchana	A-ANAMS			10,000
7 Days Module					
1	SMET Rejuvenation		Monday - Sunday	9am - 4:30pm	15,000
2	PET & Health Rejuvenation				15,000
3	MSRT & Health Rejuvenation				15,000
1 Month Module					
1	Teachers Training Course (for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS)	TTC	2 nd of every Month to 30 th		25,000

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

ph: +91 80 2661 2669, e-mail: coor.ms@svyasa.org, www.svyasa.org



20th International Conference on Frontiers in
Yoga Research and It's Applications

Yoga: A Public Health Strategy for Diabetes Prevention and Education

January 2nd - 5th, 2014

Prashanti Kutiram [International Headquarters of VYASA, Bengaluru]

Organised by: **VYASA**, Bengaluru

In technical collaboration with: **S-VYASA**, Bengaluru

The objectives of the Conference:

- 1 Disseminate the research findings in the field of Yoga for Diabetes Mellitus and give directions to the future research
- 2 Translating the evidence to integrate Yoga therapy with conventional care for diabetes mellitus
- 3 Establish a national and international working group comprising of the universities, health care providers and policy makers to initiate collaborative research activities
- 4 Enhance industry partnership to develop programs that integrates diabetes care lifestyle products with that of yoga based lifestyle in the care of diabetes mellitus
- 5 Thus, evolve and engage in a nation-wide movement for diabetes prevention and education to unseat India from a dangerous position as 'Global capital of Diabetes'

The theme addresses the urgent need for collaborative actions involving health professionals from physicians of conventional medicine and traditional medicine, policy makers, government organizations and Industries to the protection of the health of our future generations. Particular focus is placed on highlighting the importance of education - for health professionals and diabetes patients alike as well as those at risk for diabetes. Thus aim at reducing the impact of diabetes throughout the world and to articulate the role of yoga as a safe and effective public health strategy in the prevention and management of diabetes and its' complications

DATE	PROGRAM
June 21, Sept 11 & Nov 14; 2013	Pre-Conference Programs (All over the globe)
Dec 27-31, 2013	Pre-Conference Workshops
Dec 27-29, 2013	Himalaya Olympiad
Jan 2-5, 2014	Main Conference
Jan 6-10, 2014	Post Conference
Jan 2-10, 2014	Arogya Expo: Health Exhibition

About the 3 tracks

Track	Track Name	About the track
1	YOGA AND DIABETES RESEARCH	<p>Therapeutic Applications of Yoga: Evolution of disease specific yoga therapy modules for Diabetes Research evidences that prove the safety; clinical efficacy and Application of yoga in the management and prevention of diabetes</p> <p>Mechanism of Actions: Evidences unraveling mechanisms for effects of yoga therapy in to cellular and molecular level.</p> <p>Future Trends in Research: Trends of future researches in the field of yoga for diabetes mellitus in view of emergence of integrative diabetology</p>
2	COLLABORATIVE CHANNEL-OF PROFESSIONAL BODIES AND POLICY MAKERS	<p>Brings out the importance of formulating a National and International Working Group comprising Universities, Health care providers and policy makers to initiate Collaborative Research activities, to improve patient care in diabetes and applicability of yoga therapy.</p> <p>Professional bodies and centers of excellence to include: MV Mohan Diabetes Center, Diabetes Technology Society, Nutrition Society of India, Endocrinologists, Diabetologists, YOGA & Naturopathic physicians, other physicians from AYUSH and Nutritionists</p> <p>The policy makers to be involved are World Health Organization (WHO), National Institutes of Health (NIH); U.S. Department of Health and Human Services, International Diabetes Federation, ICMR Indian Council of Medical Research (ICMR), Govt. of India, Department of Science and Technology (DST), Govt. of India, Department of AYUSH, Ministry of Health and Family Welfare, Govt. of India etc.</p>
3	PARTNERSHIP MEET WITH - INDUSTRY AND BUSINESS HOUSES	<p>Focuses on enhancement of Industry partnership and development programs that integrates products and services with yoga into diabetes care</p> <p>Industry partners may include Karnataka Indian Medicine Manufacturers Association (KIMMA), Department of AYUSH, Ministry of Health and Family Welfare, Govt. of India, Himalaya Dug Company, Quality control for organic food, Vendors of Self-monitoring tools, Diagnostics Laboratories, Health Support Systems, Inc, One-stop solution for Diabetes care supplies etc</p>

CALL FOR PAPERS: Scientific research papers and review papers on the theme and related topics in yoga are invited for oral and poster presentations. **Last date for submission of Abstracts:** August 31, 2013. **The papers will be peer reviewed and acceptance or otherwise will be intimated before Sept 30, 2013.** **Last date for submission of full papers:** Oct 15, 2013.

Contact for REGISTRATION: Dr Hemant Bhargav, +91 87620 19348
incofyra20@gmail.com ; incofyra@svyasa.org

PAYMENT Details: Payment by Cash or DD payable to '**VYASA**'

Contact ADDRESS: Vivekananda Yoga Anusandhana Samsthana, The Manager, 'Eknath Bhavan', #19, Gavipuram Circle, KG Nagar, Bengaluru - 560 019, INDIA, *ph:* +91 80 2661 2669
telefax: +91 80 2660 8645, *e-mail:* svyasa@svyasa.org, www.svyasa.org



Spring Yoga Retreat by VYASA - Houston



What would you do if somebody promised you a remedy that would remove all your problems? Would you give up one weekend of your life to acquire that magic potion that would restore you to complete health? What if you heard that the remedy was as simple as learning to breathe? Well, such was the powerful message at the Spring Yoga Retreat led by VYASA leaders held April 5th - 7th, 2013 at the Gordon Ranch in Richmond, Texas. Approximately 100 people from all walks of life, young, old, doctors, scientists, engineers and homemakers alike came together to partake in this ancient message in search of the "Eternal fountain for youth and happiness". For most, however the motivation for coming to the retreat was spirituality. This was a community of like-minded students and teachers who came to strengthen their connection with one another and enrich themselves with the timeless wisdom of the Taittiriya Upanishad, wonderfully elucidated by Prof N. V. Raghuram co-founder of VYASA and Yoga Bharati. "The goal of the retreat was to bring awareness to our personal and everyday life and to be able handle stress well" Dr. Sudha Rajan, President of the Houston Chapter of VYASA.

According to Dr. Sudha Rajan, although VYASA has had a long presence in Houston since 1999,

they have never had anybody that was dedicated to promote this holistic science with the kind of dedication and commitment that was needed. They have had a variety of therapists that came and went over the years however it wasn't until recently with the arrival of Smitha and Vishwarup ji in 2011 that all the efforts have come to fruition. The current Director of VYASA is Vishwarupa and the Assistant Director Smitha Vishwarup. Participants enthusiastically embraced the teachings and gave up everyday comforts like hot showers and comfortable beds as they partook of simple vegetarian food and tried to absorb the ancient science eloquently described by Prof. Raghuramji. As Yoga enthusiast ShubhaKope commented "Even though the showers were warm on the colder side, we used the meditation techniques to visualize steaming hot showers and never felt a thing". One of the highlights of the retreat was the cultural program where the participants put





together a variety of entertaining programs that delighted the group assembled there. The retreat ended with a special graduation ceremony for the Yoga Instructor certificate courses offered by VYASA Houston last year. Amongst them was high school sophomore Karuna Kankani, who claimed that Yoga has helped her manage the stresses of teenage life and helped her become more clearheaded as to what she wants out of life. She says that she is able to focus better for longer periods of time and that has shown in her schoolwork. Khyati Vaidya, a student at University of Houston says that she strives to make Yoga a part of everyday life and that has helped her be more successful in her work.

So, what is the future of Yoga? With the changes in healthcare reform and as modern medicine becomes out of reach of the common man and is unable to help them find a cure, more and more people are turning to alternative medicine as the primary means of coping and effectively



managing their disorders. Houston needs more of these Yoga retreats so that people can get away from work related stress disorders and replenish and renew their resources and learn to live as nature meant them to. After all Yoga is simply the "union" of mind, body and soul. To learn more about Yoga as a Science contact Vishwarupa or Smitha at VYASAhouston@gmail.com

Phone No.281 352 8145,or visit us at: vyasausa.org

where the **"Best of the East meets the Best of the West."**



Yoga Teachers of Basaveswara Nagar Institutions



S-VYASA VC
Dr Ramachandra G Bhat
felicitated by Karnataka State
Governor's Legal Advisor
Sri MR Hegde during Yugadi
Celebrations at Swarnavalli
Pratishthan, Bangalore



SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA

'Eknath Bhavan', #19, Gavipuram Circle, Kempegowda Nagar
BANGALORE - 560 019 *ph:* +91-80-26612669, *fax:* +91-080-26608645

No. S-VYASA/REG/03/2013

Date: 20.03.2013

ADMISSION NOTIFICATION

*Applications are invited from the eligible candidates for admission
to the Autumn Semester for an academic year starting from 1st August 2013*

COURSES OFFERED DURING THE AUTUMN SEMESTER

SNo	Course	Duration (in years)	Eligibility
1	PhD (Yoga) Doctor of Philosophy in Yoga	Minimum - 3 Maximum -7	Any Post-Graduate + Yoga Instructor Course.
2	Integrated MSc & PhD	5 years	Any graduate + Yoga Instructor Course
3	MD (Yoga & Rehabilitation)	3 years	Must have passed any Medical Course + Yoga Instructor Course
4	MSc (Yoga Therapy)/ MSc (Yoga & Management)/ MSc (Yoga & Consciousness)	2 years	Any Graduate + Yoga Instructor Course.
5	PGDYT (Post Graduate Diploma in Yoga Therapy)	15 months	Any graduate + Yoga Instructor Course.
	PGDYTD (Post Graduate Diploma in Yoga Therapy for Doctors)	12 months	Medical graduate + Yoga Instructor Course
6	BNYS (Bachelor of Naturopathy & Yogic Sciences)	5½ years	+12 th passed or its equivalent (Biology as compulsory subject) + Yoga Instructor Course.
7	BSc (Yoga Therapy) BSc (Yoga & Consciousness)	3 years	+12 th passed or its equivalent + Yoga Instructor Course.
8	Integrated BSc & MSc	5 years	+12 th passed or its equivalent + Yoga Instructor Course.
9	ANTTC (Ayurveda Naturopathy Therapist Training Course)	12 months	10 th passed or its equivalent

Interested candidates have to obtain the application form for the above courses by paying Rs.250/- either by Cash or Demand Draft drawn in favor of S-VYASA payable at Bangalore.

Submission of application forms:

Duly filled-in application forms with necessary enclosures should be submitted in person or by post to S-VYASA University as per the address given above. You can also download the application form from our Website www.svyasa.org.

Admission Schedule:

SNo	Period	Particulars of Late Fee
1	Up to 30 th June 2013	Nil
2	From 01.07.2013 to 30.07.2013	Rs.100/-

For Additional information contact the
Asst. Registrar (Administration)/
Asst. Director (Admissions)
mo: +91-97397 99310

For further details contact our website
www.svyasa.org

Value Driven Leadership through

- Quality that is Infinite
- Service that Cares
- Hardwork that Endures



**Making a Positive Difference
to lives across the globe**

Alkem Laboratories Ltd.

Alkem House, Senapati Bapat Marg, Lower Parel, Mumbai - 400 013, Tel: 022 39829999

FOR INTERIORS THAT EVOKE ADMIRATION

For over two decades, Centuryply has been effortlessly redefining interiors into designer spaces with the most stunning range of products that reflect the very best of style, innovation and functionality.



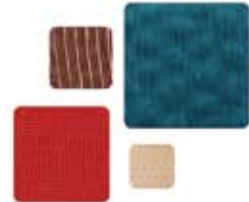
CENTURYPLY Quality that's a class apart!

Fortifying interiors with innovations like the first flexible ply, a 7 year termite-proof, pay back guarantee and many more...



CENTURYVENEERS

Exotic designs in wood!
 Beautifying Interiors with an exclusive and wide range of Decorative veneers (only BWR available in India) & Senzura Styles, handpicked from around the world...



CENTURLAMINATES

Style that stands out!
 Trendsetting interiors with the widest range of laminates having myriad textures, stunning patterns and exquisite designs...



Also available:
CENTURYMDF
CENTURYPRELAM