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# YOGA SUDHRA

A Monthly Journal of Swami Vivekananda Yoga Prakashana



*Prashanti Kutiram, June 21: The World Yoga Day celebrations & Curtain Raiser of 20<sup>th</sup> INCOFYRA*



*Prashanti Kutiram, June 6: Launch of VYASA International*

Delhi: Guruji's meeting with Delhi Chief Minister Sheila Dixit. Regarding the launch of SDM in Delhi. AO Shartrughan Singh also can be seen.



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तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

# YOGASUDHA

Vol.XXIX No.7 July, 2013

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# EDITORIAL

## Spiritual and the Mundane

Most people who get to know about spirituality have the quest - spiritual or the mundane?

They think that those are the fortunate few ones - probably one in a million, who are able to renounce their family and go to isolated Himalayas or forests to seek salvation, the spiritual way. But what about others like us who have family responsibilities and are not fortunate enough to seek the Divine the spiritual way - the question haunts such people. In Bhagavad-Gita, Sri Krishna resolves this problems clarifying about spirituality and renunciation. Renunciation is a mental aspect which can be done while discharging our responsibilities as family people in the mundane world also. Surely Spirituality needs renunciation, detachment to the worldly desires. Nobody denies that money is necessary for living; but that should not be the end of life. Real Scientists seek for Reality in their lives; money earning is secondary purpose in their lives. They care not for the luxuries of life. Top scientists often lead simple life of austerity, spending all their time in quest of Reality. There are social workers drawn by the suffering amidst them and devote themselves in the service of humanity. Some of them dedicate themselves for bringing solace to the poor. Good businessmen build their business to give employment to large number of people and lead a very austere life for themselves. And there are real Doctors who

devote themselves to help and serve their patients without expectation of money from them; whatever they can give, they are happy; earning is again secondary. Some people devote their life for protection of animals. The real good ministers exemplify themselves with a life of voluntary poverty and give guidance to their Kings. We have seen the freedom fighters who are tortured to death, but they are very happy about their sacrifice. All these have renounced their luxuries, attachment to the mundane desires and sense pleasures. They all have higher purpose in their lives which gives them great satisfaction, higher bliss than what they get by sense pleasures. They know the value of giving and renunciation.

Normally we are all so structured that we have outwardly look; all our senses seek their objects outside. Our mind looks and analyses the world around it. Even Psychologists analyze the mind of others and not themselves. Most people think that outside events, persons and atmosphere is responsible for their diseases and suffering. That is the law of creation. But for it the creation cannot be sustained. So there is nothing wrong in mundane life featured by sense pleasures and desires of the outside world. As mentioned in the Katha

**पराञ्चि खानि व्यतृणत् स्वयम्भूः**

*Parāñci khāni vyatṛṇat svayambhū*

**तस्मात्पराङ्पश्यति नान्तरात्मन् ।**

*tasmātparāṅpaśyati nāntarātman ।*

**कश्चिद्धीरः प्रत्यगात्मानमैक्षत्**

*Kaściddhīraḥ pratyagātmanamaikṣat*

**आवृत्तचक्षुरमृतत्वमिच्छन् ॥**

*āvṛttacakṣuramṛtatvamicchān ॥*

कठोपनिषत् - २. १. १ ॥

*Kaṭhōpaniṣat - 2. 1. 1. ॥*

But the Upanishad continues further “but some brave ones start looking at themselves, into the inner world of their own mind, emotions, intellect to examine for themselves whether they are responsible for their own suffering; in search of immortality and infinite bliss”. They analyze the purpose of our lives and that of the whole creation and the relation between them. Buddha sought to understand suffering which led him to the conclusion that desires are the root cause of all suffering. Bhagavad-Gita took further and said that desires are created of attachment and attachment arises when we go on thinking of an event or a person again and again (the principle behind modern advertisements in TV channels to brain wash us). So the remedy is to detach form the bondage of thinking itself - by staying silent. Go deeper and deeper into layers of silence ultimately going to the source of all life, creation and the mundane world in which we are enslaved by the bondage of desires. The Upanishad also tells us that the happiness we derive from sense pleasures is only a small bit of the infinite bliss of our real source of all thoughts and creation.

Those who realized this truth brought to the people at large two main approach for the Spiritual life

1. The path of renunciation of the mundane to become Sannyasis and lead a spiritual life of contemplation and to live a life of exclusive isolation, silence and austerity, teaching and spreading the same to a few persons with the real quest for Truth.
2. To majority of all of us the path of action to learn the art of detachment while discharging our responsibilities.

Understanding the importance of relaxation in life is the first step. Relaxation charges us for action. It is necessary to relieve all stresses which are generated by our actions. Nature has

provided a remedy of deep sleep to provide rest. We all generate stress and release them. But how much is important. If I generate 100 units of stress and release only 40 of it, the remaining 60 units will accumulate and start hitting me to different modern stress induced ailments. So we need to release more than 100 units if we want to move towards positive health. A mundane life of intense desires and ambitions, making money as the end of our lives not caring even for our health will make us suffer immensely and fix us into the slavery of life. A life dedicated for the good causes mentioned above often releases from this bondage. But even such dedicated ones suffer form modern ailments because they get attached to their good desires. The trick is to learn to work in detachment. Action in relaxation is the key as given by Krishna in Bhagavad-Gita. The highest and the best way of action is to work in total blissful awareness - Yogasthaḥ Kuru Karmāṇi, as prescribed by him to Arjuna even in the war field.

So how to grow in spirituality, while leading a mundane family life - the second path of Karma Yoga. Every Karma to be converted into Yoga. The steps are: working the duty way and not as Kamyā-karma making money as be and end of life. Moderation is the key.

Then doing good activities to reduce the intense desires to sense pleasures. Then to learn the art of relaxation in action. Combining relaxation and action judiciously - spending enough time for relaxation instead of becoming a workaholic. A stage will soon come when we live a life of blissful awareness in many normal actions. Finally every action becomes spiritual when we attach ourselves to our source of all activities - the ultimate silence, the infinite bliss - Pūrṇatvam. A state of Yogasthaḥ Kuru Karmāṇi.

■ *Dr H R Nagendra*

## Shraddhanjali to Padmabhushan Dr N Seshagiri



Sorry to hear, Padmabhushan Dr N Seshagiri has ended his journey on May 28. During 2000 he was the member of S-VYASA Academic Council. By the virtue of his useful guidance, now the S-VYASA is having Deemed to be University status. He also gave tips to many of our earlier PhD students.

He is credited with computerization of this country, breathed his last few days ago in his JP Nagar residence at the age of 72. He was a student of National High School and National College in the 1950s. Later on he did his BE from Vishweshwaraya College and his Ph D in Electronic Communication from IISC, Bangalore. After a stint in TIFR in Mumbai, he joined the Electronics Commission in Delhi as a director. As he recalled in an interview with

DATAQUEST in 1996 ' Mrs Gandhi asked me to teach computers to Rajiv Gandhi and that set the balls rolling'. Later he helped form the National Informatics Corporation of which he became the Director General. He also held several other important positions while he was in Delhi. He very rightly received the Padmabhushan in 2005. As his classmate in the early years, I knew him to be very bright but did not anticipate the great contributions he would make to the development of the country. I last met him three months ago when he told me that he had gone back to study some basic problems in physics. This showed his continuing interest in various aspects of science and technology. He did make a difference to the lives of many by bringing in the electronics revolution. His last book as an editor was an Encyclopedia on "Survey of Rural India " in 27 volumes.

We all share fond memories and convey our condolences. We all pray Shri Bhagwan for sadgati of the departed soul. ■



Guruji during his North India tour had the meeting with WELL WISHERS



# ब्रह्मसूत्राणि (Brahmasūtra)

■ Dr. Ramachandra Bhat

Vice Chancellor

S-VYASA Yoga University, Bengaluru

## अन्तर उपपत्तेः (ब्रह्मसूत्रम् -१-२-१३)

### Antara upapatteh (Brahmasūtram-1-2-13)

**Meaning:** *The person within (the eye) (is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman)*

य एषोऽक्षिणि पुरुष दृश्यत एष आत्मेति होवाचैतदमृतम-  
भयमेतद्ब्रह्मेति in this chapter theory of everything  
Brahman is projected with its multifarious qualities  
and attributions. लिङ्गम् is the Shastric word for this.  
Epistemologist normally use this word in order to  
indicate proofs and evidences. लीनं गमयति इति लिङ्गम् -  
Whatever is hidden it is manifested by some positive  
logics or reasons.

Though, Brahman is beyond all verbal and non-verbal  
testimonies at its entry levels all known evidences  
will be taken for the convenience of beginners. असत्ये  
वर्तमानि स्थित्वा ततः सत्यं समीहिते- illusionary pathway  
paves the way for visionary destination. It is like  
pencil sketch which leads us to the construction of  
concrete building.

Eyes in general got that receiving capacity of outer  
images. Some one may see a person reflected in the  
eyes. That image is very subtle and transparent in  
its nature. A seeker with biological background  
may find out something shining in the eyes for him  
whatever shining may look like something beyond  
biological and divine in nature.

In the Adhikaraṇa method of deliberation which is  
adopted in Brahmasūtra first all probable answers  
are enlisted. Question is what is that which is visible  
inside the eye. The first answer is individual soul  
which is the reflection of universal entity. The second  
one is something divine which dominates respective  
organs in the body. The third answer is Brahman.

Bhāṣyakāra takes all these three probable answer  
for examination. The first is Chāyapuruṣa who is  
shining inside the eyeball. By adopting short listing  
mechanism commentator finalizes the ultimate  
statement. Though here eye is main location for  
Atman it is not biological in nature. Individual domain  
is mere a gate point for further proceedings. It is that  
inner core which is the inner core for individual and  
universal entities. अन्तर word indicates the inner  
most guiding principle for the whole mundane  
manifestation. यः पृथिव्यां तिष्ठन् Statement from the 3<sup>rd</sup>  
chapter of Bṛhadāraṇyakais referred to this context.

Further more "प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म" "कं खं ब्रह्म" this  
statement takes us to the universal space which  
is full of bliss एष आकाश आनन्दो न स्यात् This very  
statement from Taittiriya takes us to blissful space  
which is non-space in its reality. All these references  
take us to the innermost permeating factor which is  
nothing but Brahman Theory of everything. So, this  
Akṣipuruṣais not ordinary reflected human being  
but all pervading core of the whole universe.

Later on, immortality fearlessness all these qualities  
are enlisted they cannot be applicable to ordinary  
Akṣipuruṣaso, ultimately seekers pathway is ready  
which is grass in the beginning and very subtle at the  
end of it. Always it is from known to unknown, from  
the mundane to spiritual, from joy to ecstasy and  
from inanimate to animate that is how the Vedanta  
guides us to the ultimate reality.

*to be continued...*



## Unique Unity behind the Baffling Diversity

■ Swami Prajnaranya

The Upanishadic Rishis and Yogis raised some fundamental questions such as: where is this world and Universe? How did it come into existence? What is this "I Am"? Where was it before birth? And what happens to this "I Am" after death? What is life? What is the purpose of Life? Etc... etc..

After many many years ago of Tapas (Tapas is defined by the Upanishad as "Concentration of the Energies of the mind and Indriyas" - Taittiriya Upanishad), they discovered that there is a mysterious "Unique unity behind this Baffling Diversity" visible in this phenomenal world and the universe consisting of infinite number of Stars and Galaxies = heavenly bodies if unimaginable gigantic Dimensions and Distances - in terms of Light Years.

### Satchidananda Para Brahman

This unifying invisible "Infinite Being" is a astonishing "intelligent power" or Chith Sakthi or "Chaitanya Shakti". It is indescribable, indefinable but experientially cognizable. They described it as "Satchidananda Para Brahman". This is not name but descriptive terms indicating its characteristics namely Existence (Sat) Consciousness or Awareness (Chit) and Bliss (Ananda).

### Various characteristics of Satchidanada Para Brahman

All the 108 Upanishads try to explain various characteristics of this mysterious "Infinite Being" such as "Infinite Power" "Infinite Love", "Infinite knowledge", "Infinite Intelligence". "Infinite Peace and Happiness". It is like the



"Sky" everywhere inside and outside but appears to be nowhere. It is the basis of everything from Micro world Macro world but appears to be nothing.

### Individual "I am" & Universal "I am"

The Upanishadic Rishis and Yogis also discovered the true nature of "I am" the pure "I am" disassociated from the body - mind complex as this Satchidananda Para Brahman (Existence - Awareness & Bliss) Infinite.

Each Individual "I am" is Sat-Chit-Ananda is a Jeevatma if it is limited to one Upadhi or body. "I am" is universal if it is looked upon as infinite Consciousness spread over the entire world and Universe but both are essentially the same - Existence (Sat) Consciousness or Awareness (Chit) and Bliss (Ananda). They are like the wave and the ocean - both are essentially salt water. The infinite number of individual "I am s" (Jeevatmas) and the Universal infinite I am the Paramatma or Brahman are like the Sun and





its infinite rays - both are essentially Sat-Chit-Ananda Existence-Awareness-Bliss.

### Confirmed Repeatedly

Century after century saints and Yogis in India confirmed by personal experience this Vedantic Principle of unity behind diversity. In recent times in the 19<sup>th</sup> century Sri Ramakrishna Paramahansa by following different religions discovered experientially that all religions - Islam, Christianity or Hinduism etc. are like different rivers leading to the same ocean. His disciple the famous Hindu Cyclone - Swami Vivekananda declared at the world parliament of religions that this principle "Unity behind diversity" applies to the world Religions also.

In the 20<sup>th</sup> century - Maharshi Ramana who may be described as a prophet of this scientific age "showed by his personal example that this great truth of "I am pure" I am disassociated from Body - Mind complex" is of the nature of existence (Sat) Consciousness (Chit) and Bliss (Ananda) - "Satchidananda" Para Brahman the "Unity behind diversity". He discovered this truth like a modern scientist just by self-enquiry Who am I and what is death? He experientially discovered that after the body is burn to ashes the I am continues as pure I am as Existence + Consciousness + Bliss (Satchidananda). For over 50 years (Half of century) He preached this truth that "I am" is Satchidananda which is "Infinite Peace and Happiness".

### Western Scientists discovered this Vedantic Principle 'Unity in Diversity'

The modern western science may be described as the modern Maha Bhagavata. It is describing the Leelas of Lord of the universe - Satchidananda Brahman. The astonishing seemingly miraculous secret of the nature (Prakruti) are being unveiled. Human body for example is as astonishing

machine - the various organs and their functions - The Eye - The Nose - The Ear - The Heart - The Brain - The Lungs - The Kidneys etc. each a great wonder in structure and function. The western scientists as they progress in their researches are gradually realizing this Vedantic principle of: "Unity in Diversity" operating at all levels Micro and Macro levels in the living and Non-living world.

The western scientists have discovered that in all living organs their bodies are made up of cells which are bits of living Matter called Protoplasm. They described this protoplasm as jelly like colloidal substance. It is transparent. It is neither male nor female but it is in the bodies of male and female. It is in the microscopic bacteria and the bodies of the huge whales and the Elephants.

In all living organisms including man the body starts its story of development as a single cell. That means all the characteristics of any organism are there already in this bit of protoplasm and will manifest gradually step by stages. This Vedantic principle of unity behind the baffling diversity is operating at all levels in the living world. One becomes (appears) many. "Ekamaneka Bhavaya Nityam" is a Vedantic dictum.

### Protoplasm Family

All human beings-Indian/African/Chinese/Japnies etc. are all closely related physically. They belong to the same "Protoplasm Family". Ecological studies revealed that all living organisms including man form a "web of life" closely related to each of other. There is unity in diversity.

**DNA:** Geneticists have revealed that the genes or DNA Molecules regulate and are responsible for all structural and functional features of all living organisms. The genes or DNA molecules



have a language - genetic code Language with 4 (four) letter Alphabet. Whether one becomes a mosquito or mouse or man depends on the spelling content of the DNA.

This principle of "Unity in diversity" operates at the molecular level also in the living world structurally, functionally.

**Physical Sciences:** The scientists in physical science discovered that matter - Living and Non-living is made up of atoms which in turn are made up of sub - atomic particles such as Electrons and Protons etc. which in turn are "Fields of Energy" the final conclusion of western scientists is that everything in this world and universe is energy and its manifestations. "Sarvam Saktimayam Jagat" is Vedantic dictum - Upanishadic Yogis and Rishis discovered it ages ago! The principle of "Unity in Diversity" operates at all levels of material world.

Energy manifests as light energy/sound energy/mechanical energy etc. are responsible in the Electromagnetic spectrum. Each of these energy forms in turn resolve into many. For example Light and (7) colored lights VIBGYOUR - which in turn subdivide - for example Green operates as dark green - grassy green light green etc/shades appears as many.

Science as it advances is coming closer to Vedanta. Swami Vivekananda predicted as early as 1895 that modern science and Vedanta would converge. By the end of 20<sup>th</sup> century after the advent of Quantum physics scientists are recognizing the importance of consciousness as a unifying behind apparent diversity in the phenomenal world Modern science had made the foundations of religion strong say Swami Vivekananda.

### Human Race is One and Many

Scientifically all human beings come under one species. But there is enormous diversity at

various levels - Religions, National, Racial, Cultural, Languages etc. but all belong to the human race.

Among Indian, Europeans etc. there is Unity and Diversity operating at various levels. All are Indians but there are differences in languages, cultures etc. varying from region to region, so also among birds, animals, plants, insects and seven microorganisms like Bacteria and Viruses - this principle of Unity and Diversity operates.

### Final Conclusion: Jnani or Agnani ?

The Vedantic principle of Unity in diversity is like the two sides of same coin.

If one emphasizes the unity aspect alone and thinks and acts from that point of view one enjoys harmony - peace and happiness - he/she is a wise person - Jnani !

If one emphasizes the diversity aspect alone, thinks and acts on that basis he would experience disharmony unhappiness, suffering and chaos - he/she is an ignorant unwise - Ajnani!.

If one cognizes both unity and diversity aspects thing and acts accordingly he/she will experience both happiness, unhappiness - Vijnani!

The choice is yours

### Levels of Consciousness

Unity and diversity are perceived depending upon level of consciousness.

At super conscious level or Yogic Samadhi state one experiences the infinite absolute consciousness alone.

At lower levels of consciousness various kinds of diversities are perceived. Waking, dream and sleep states and different worlds are experientially cognized. ■



## PHILOSOPHY IN AYURVEDA

■ Dr Manjunath G, Assistant Professor (Senior), S-VYASA



नमामि धन्वन्तरिमादिदेवं सुरासुरैर्वन्दितपादपद्मम् ।  
लोके जरारुग्भयमृत्युनाशं दातारमीशं विविधौषधीनाम् ॥

*Namāmi dhanvantarimādidevaṁ  
surāsuraivanditapādapadmam ।*

*Loke jarāruḡbhayanṛtyunāśaṁ dātāramīśaṁ  
vividhauśadhīnām ।।*

Sage Agniveśa is believed to have lived around 600-1000 BC and who was a contemporary of Ātreya Punarvasu. Almost all philosophical discussions and sub-structural ideas common to all branches of Ayurveda barring those which are specific to Kāyacikitsāare found in Sūtra, Vimāna and Śarīra Sthānaonly. Let us know the 8 sections of Charaka Samhitā and its brief descriptions.

1. Sūtra Sthāna (30 Chapters)  
Which deals with the basic principles and fundamentals of Ayurveda.
2. Nidāna Sthāna (8 Chapters)  
Which deals with the cause of the diseases.
3. Vimāna Sthāna (8 Chapters)  
Which deals with the special knowledge about the Doshas, Bheshaja, Desha, Kala etc.. (विशेषेण

मीयते ज्ञायते दोषभेषजादि  
अनेन इति विमानम्)

4. Śarīra Sthāna (8 Chapters)  
Which gives the anatomical description of the human body and as well as about the creation of this universe.
  5. Chikitsā Sthāna (30 Chapters)  
Which gives treatment for various diseases.
  6. Indriya Sthāna (12 Chapters)  
Which gives the knowledge of signs and symptoms of a dying person. (विशेषेण मीयते ज्ञायते दोषभेषजादि अनेन इति विमानम्
  7. Siddhi Sthāna (12 Chapters)  
Which deals with special treatment procedures like Panchakarma.
  8. Kalpa Sthāna (12 Chapters)  
Which gives us the knowledge of preparation of various medicaments using different combination of herbs and minerals.
- 1<sup>st</sup>, 8<sup>th</sup>, 9<sup>th</sup>, 22<sup>nd</sup> and 30<sup>th</sup> Chapters of SūtraSthāna; 3<sup>rd</sup>, 4<sup>th</sup> and 8<sup>th</sup> Chapters of Vimāna Sthāna; 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> and 5<sup>th</sup> Chapters of Śarīra Sthāna completely deals with philosophical discussions which cover extensively themes of Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Vedānta and Mīmāṃsā philosophies.

These facts leads to a cogent contention as to whether these Ayurveda texts came into existence much earlier than the period in which Indian philosophies became distinctive, because of their content and establish themselves





independently by specific names such as Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Vedānta and Mīmāṃsā.

Charaka Saṁhitāhas many Saṁskṛta commentaries by different commentators. The earliest one, Cakrapāṇidatta's commentary by name आयुर्वेददीपिका (Āyurveda dīpikā) is the most popular one till date. This Saṁhitāhas been translated into many Indian and foreign languages. It is said to have been translated into Arabic as early as 8<sup>th</sup> century A.D, and to many other foreign languages in later periods. Many independent Ayurvedic works especially in the late half of 20<sup>th</sup> century have been published based on the foundational thoughts of Charaka Saṁhitā. Naturally Charaka Saṁhitāforms a major text of reference in all educational research institute of Ayurveda recognized by respective regulatory central bodies of our country.

Applied aspects of sub- structural ideas are spread throughout the classical texts. Majority of Ayurvedic literature which came later through the ages are chiefly based on these ancient texts with modifications, additions or deletions depending on the cardinal purpose for which a particular literature of a particular age was contemplated. It is rather amazing to note that philosophical discussions and thoughts gradually faded away in the Ayurveda literature of ensuing periods right from the time of Aṣṭāṅga Hṛdaya of Vāgbhaṭa who belonged to 5<sup>th</sup> Century A.D.

Caraka Saṁhitā predominantly deals with Kāyacikitsā (General Medicine). Let us know the details of Aṣṭāṅga Āyurvedain forthcoming episodes.

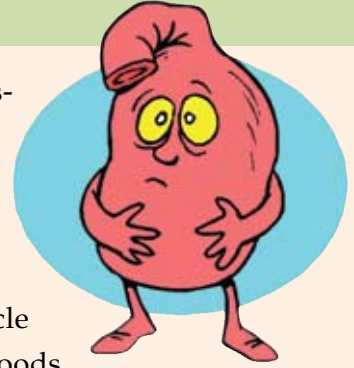
*to be continued ...*



## HOME REMEDIES

### Indigestion

It is a disorder in the gastro intestinal tract. Digestion of food particle starts from oral cavity (mouth). Salivary enzymes act on food particle and digest from here. Foods which are hard in nature are digested in stomach by secretion of enzymes containing HCL acid. When these processes do not happen properly then it is called as indigestion.



**Home remedies for these conditions are as follows:**

1. A glass of warm water with lime juice mixed along with salt and sugar combined will relieve indigestion.
2. Juice extracted from wet ginger mixed with honey and taken internally will relieve indigestion.
3. Water kept in copper vessel overnight and taken in early morning on empty stomach will relieve indigestion.
4. While having lunch, for the first serving of rice mixing Hīṅvaṣṭaka Cūrṇa with pure ghee and consuming will relieve indigestion.



*to be continued ...*



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## Integrated Approach of Yoga Therapy for Chronic Musculoskeletal Pain

■ *Dr Hemant Bhargav, MD, S-VYASA*

Chronic musculoskeletal pain is a multidimensional condition with physical, emotional,<sup>1</sup> and social<sup>2</sup> components. Emotional distress during an acute episode of musculoskeletal pain has been associated with nonrecovery and persistence of the pain.<sup>3</sup> Even at the physical level, beyond the nociceptive pathway, the hyper-aroused state of the nervous system contributes to chronic musculoskeletal pain. This occurs through sustained deep muscle tension characterized by repetitive static loads, especially of the postural group of muscles, and psychological stress.<sup>1,4</sup> This habitual deep muscle tension may affect microcirculation within the muscles adversely.

Successful management of this multi-factorial condition depends on a multimodal treatment approach. The Integrated Approach of Yoga Therapy (IAYT) incorporates practices at the physical (*āsanas*), breathing (*prānāyāma*), mental, intellectual, and emotional levels. These practices have been shown to be effective for reducing the symptoms and improving quality of life in patients with chronic

conditions, such as fibromyalgia,<sup>5</sup> chronic low-back pain,<sup>6</sup> and cancer.<sup>7</sup>

While the mechanisms of action responsible for yoga's potential positive effects on patients with chronic musculoskeletal pain are unclear, there are a number of plausible mechanisms, including the benefits of physical movement, relief of physical and mental stress, improved cognitive appraisal of the pain, and enhanced body awareness to reduce maladaptive movements and postures.<sup>8</sup>

*Āsanas* and *prānāyāma* work through initiating a "relaxation response" and modulate the neuro-endocrine axis.<sup>9</sup> This brings about a state of parasympathetic dominance, thereby reducing a patient's metabolic rate and muscle tension. Modulation of the neuro-endocrine axis, through *āsanas* and *prānāyāma*, leads to a corrected neural discharge pattern, which may reduce the deep muscular hypertonicity, and thus, the static load on the patient's muscle.

### What is a Relaxation Response?

The Relaxation Response is a book written in 1975 by Herbert Benson, a Harvard physician. The response is a simple version of Transcendental Meditation (TM) presented for people in the Western world. In a 1986 survey, the best-seller was the number one self-help book that clinical psychologists recommended to their patients.

Benson writes in his book, "We claim no innovation but simply a scientific validation





of age-old wisdom". People from the Transcendental Meditation (TM) movement, who felt they could reduce blood pressure using TM, visited Harvard Medical School in 1968, asking to be studied. The school, which at the time was studying the relationship of monkeys' behavior and blood pressure, told them "No, thank you". But when they persisted, Benson told them he would study them. He met with Maharishi Mahesh Yogi first to find out if Maharshi could agree in advance to any outcome, which he did.

### *Eliciting the response*

The Benson-Henry Institute at Massachusetts General Hospital teaches how to elicit the response in nine steps. Two essential steps are: a mental device (a simple word, phrase or activity to repeat to keep the mind from wandering) and a passive attitude<sup>11</sup>. The goal is to activate the parasympathetic nervous system, which causes humans to relax. A physician with ABC News adds that the immune system works best when relaxed. He said about twenty deep breaths per day, done "with intention", can accomplish this.

### *Major steps involved in eliciting a relaxation response are...*

1. Sit quietly in a comfortable position.



2. Close your eyes.

3. Deeply relax all your muscles, beginning at your feet and progressing up to your face. Keep them relaxed.

4. Breathe through your nose. Become aware of your breathing. As you breathe out, say the word, "one", silently to yourself. For example, breathe in ... out, "one",-in.. out, "one", etc. Breathe easily and naturally.

5. Continue for 10 to 20 minutes. You may open your eyes to check the time, but do not use an alarm. When you finish, sit quietly for several minutes, at first with your eyes closed and later with your eyes opened. Do not stand up for a few minutes.

6. Do not worry about whether you are successful in achieving a deep level of relaxation. Maintain a passive attitude and permit relaxation to occur at its own pace. When distracting thoughts occur, try to ignore them by not dwelling upon them and return to repeating "one."

With practice, the response should come with little effort. Practice the technique once or twice daily, but not within two hours after any meal, since the digestive processes seem to interfere with the elicitation of the Relaxation Response.

### **IAYT practices for Chronic Musculoskeletal Pain<sup>12</sup>**

1. Physical postures (Āsanas - 1 minute each, total approx. 1 hour session): Relaxation āsanas (*makarāsana, shavāsana*), followed by stretching (*ardhakatichakrāsana* and *rdhamatsyendrāsana*) and strengthening āsanas (*bhujangāsana* and *shalabhāsana*) are helpful for patients who have chronic musculoskeletal pain.<sup>6,10</sup>

2. Breathing Techniques (*Pranāyama*, total approx. 45 min session): Forceful exhalation (*Kapalabhāti* 90- 120 breaths per minute for 2 minutes - 2 sets with 2 minutes of relaxation in between - total 8 minutes), Sectional Breathing (*VibhāgiyaPranāyama* - 5 minutes), Forceful inhalation as well as exhalation (*Bhastrikā* for 20 rounds- 3 sets with 2 minutes of relaxation in between- total 10 minutes), Left Nostril Breathing (*Chandra Anuloma Viloma* - 5 minutes) Alternate nostril breathing (*Nādisuddhi* - 15 minutes).
3. Cyclic meditation for 20 minutes once a day.
4. Guided relaxation (*Savāsana*) for 10-15 minutes at the end of āsanas and prānāyama.
5. Advanced Meditations (twice a week for 30 min each): Prānic Energization Technique (PET) and Mind Sound Resonance Technique (MSRT)
6. *Yogic* counseling, based on ancient yogic texts, may also be useful for improving emotional stability and reducing perceived stress.

Thus, IAYT has the potential to address the problem of chronic musculoskeletal pain in its totality.

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# BALANCING THROUGH NATURE

■ Prof T M Srinivasan, Dean, Division of Yoga & Physical Sciences, S-VYASA

The eternal problem of modern psychology and medicine is related to the role of nature and nurture in health and disease. Are we born with an indelible makeup of genetic material or can we change this genetics through procedure of learning and living? Modern psychology contributed to understanding the basics of behavior patterns and health issues related to this and hence, therapy could be based on changing one's behavior and thinking. A branch of medicine was introduced some 30 years ago known as Behavioral Medicine. Unfortunately, there is a problem in this; not only is the patient sick presently, the doctor tells him the sickness is due to his own (mis)behavior! Now the patient is further burdened with the mental trauma of guilt and culpability of precipitating his own disease. Then the name was changed from Behavioral Medicine to Mindbody Medicine.

The fundamental question still remains: can nurture overcome the burden of nature? If a person is genetically predisposed to say, cardiac problem, does he/she have to go through the problems of living through this cardiac problem? Can nurture, namely *changes in life style* bring about a way to avoid this problem? Most people would think that genetics is an unchanging pattern and no amount of behavioral or life style changes could affect the fundamental nature of genetics.

Fortunately, recent research in many holistic areas (including Yoga) has shown in no uncertain terms, that life style changes and MindBody methods could change the genetic composition. A new genre of science known as Epigenetics has been introduced to understand the changing genetic pattern and to overcome some chronic disorders [1]. Epi means beyond



or above. Hence the science of epigenetics deals with methods of manipulating the mind-body complex to recast the genetic information at the cellular level.

David Perlmutter, MD, an expert in integrating nature and nurture has this to say on epigenetic: "Now, we understand that our health and longevity actually represent a beautiful dance between nature *and* nurture - it is not one or the other. Our health is predicated on choosing how we interact with our genetic predispositions. In fact, (more than) 70% of genes that code for health and longevity are under epigenetic control. What a powerful concept, that through lifestyle choices, we have significant ability to control the transcription of those very genes that deal with health and longevity, including brain health" [2].

He further says that Newtonian and outdated method of management of diseases is still prevalent in Modern Medicine. It treats diseases after they are well settled in the body without attempting to reorganize the system through exercise and through Mindbody methods of healing. "Epigenetics points to a better way. ... The foods we eat and the lifestyle behaviors we choose are literally instructing our genomes" [2, p. 9].

Hippocampus is an area in the brain that is involved in memory. In elderly, normally anything up to 2 per cent of hippocampal neurons is lost per year, resulting in memory problems. Moderate exercise such as Yoga could lead to increase in the number of neurons in that part of brain thus improving memory related problems. Normal activity of hippocampus is also compromised in stress. Even with low level but continuous stress, hippocampus activity goes down and again, Yoga and related procedures

help in maintaining brain health. Glucose in brain (or, equivalently in blood) is another indicator of brain health. People with low blood sugar levels have a better hippocampus function with less memory loss. It looks like when we cut down sugar levels in blood (meaning in diet), hippocampus atrophy could actually be reversed! Such ideas of neurogenesis are not even thought of only two decades ago in Modern Medicine. A slow re-awakening is happening in Modern Medicine to determine methods of compensating lost brain function throughout the life of an individual.

Studies related to gene expressions are emerging as important area since the entire human health continuum - from health to degrees of sickness - could be monitored. When a person is under stress, he/she has changes in gene expressions; while going through procedures that provides regulation to his body and mind (such as Yoga), then lowered psychological stress are initiated. The gene expression is also modulated through Yoga related procedures [3, 4]. Hence, normal stress response and Yoga practices form the end points of a distress - wellbeing spectrum. Yoga works at two levels: it provides an epigenetic environment for correction of the stress initiated problems. It also changes the perception of stress; with these changes in perception, the person experiences fewer traumas and return to health is then effortless.

Brain has the capacity much like other tissues of the body, to regenerate as well as to form new connections and networks. The first is known as regeneration, the second is called neuroplasticity. Prefrontal cortex, the area of the brain under the forehead area, is highly developed in humans and is involved in sympathy, empathy and compassion. In humans,



these characteristics are important for social and individual advancement. As a person meditates or involved in prayer and related endeavors, prefrontal areas of the brain gets attached with more connections to the rest of the brain; due to neuroplasticity, connections to amygdala (the emotional center) gets reduced! The person becomes emotionally more stable and is able to cultivate the positive traits of empathy and compassion. Thus, again it is seen that life style changes and practices of Yoga could improve one's interaction with others around. The converse is also true; *practicing Yoga regularly will strengthen – through neuroplasticity – one's positive attitudes to society and environment.*

Further it is very important to regulate diet for proper functioning of the annamaya kosa. Here satvik foods, sufficient water, clean air for breathing are all minimum requirements. Reduced intake of carbohydrates and intake of fruits and vegetables are required. Exercise with asanas as an important component is also a required addition. Other practices of Yoga should also be practiced so that as many kosas of our makeup are addressed for health and unperturbed living. It is possible that occasional fasting could bring back glucose in the brain to normal levels and thus delay or eliminate atrophy of brain neurons. The importance of fasting cannot be overemphasized in maintaining body and brain health.

Thus, it is seen that epigenetic factors play an important role in health and prevention of disease. Many research papers have reported well controlled studies that prove the statements above. Hippocampus, in the brain is an important area for many of our normal functions such as memory, proper muscle co-ordination etc. In some MRI studies, it is shown that in normal

aging processes, hippocampus degenerates creating such disorders as Alzheimer's and loss of coordination of skeletal muscles. However, through proper exercise and diet, this degeneration could be reversed. Stress also plays a part in this problem and hence avoiding or decreasing stress (or, actually perception of stress) is important. Many Yoga and related techniques provide both these components, namely, perceptual changes and improved muscle activity and thus epigenetic factors could be brought in for health maintenance.

In our Yoga programs at this University, we mention that life style changes are vital for controlling and getting over many psychosomatic problems. It is further seen that for brain health and for many central nervous problems, procedures such as good exercise, mental equanimity, balanced food and occasional fasting are all important. Yoga practices designed to cater to the five-layer model of humans should also be practiced so changes in material and spiritual levels could be effected for management of many psychosomatic problems for changing genetic, epigenetic and pregenetic problems.

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## शान्ति का अतुल प्रतिक प्रशान्ति

■ Ravishankar Tejasvi & Dr Rudranath

प्रशान्ति कुटिरम् स्वयं मे है शान्ति का अतुल प्रतिक ।  
*Praśānti kuṭiram svayaṁ me hai śānti kā atula  
pratika.*

बसने वाला हर व्यक्ति यहा है अध्यात्म का प्रतिक ॥  
*Basane vālā hara vyakti yahā hai adhyātma kā  
pratika.*

ॐ, तेजस और त्याग सिरमौर इसके ।  
*Om, tejasa aura tyāga siramaura isake,*

योगविनयक और तरंगीणि वक्षस्थल जिसके ।  
*Yogavinayaka aura tarāṅgīṇi vakṣasthala jisake.*

है हृदयकमल लक्ष्मी माता का ध्यान मन्दिर ।  
*Hai hr̥dayakamala lakṣmī mātā kā dhyāna mandira.*

लोहतुल्य भूजदंड है आरोग्यधाम और मंगलमंदिर ।  
*Lohatulya bhūjadandā hai ārogyadhāma aura  
maṅgalamandira.*

सुरभी करती पिड़ितो का परित्राण ।  
*Karatī piḍīto kā paritrāṇa surabhī.*

पांचजन्य है चरणकमल सुखधाम ।  
*Hai pāñcajanya caraṇakamala nitya suśānta  
sukhadhāma.*

यहा है अन्वेषण एक अभिन्न ग्राम ।  
*Yahā hai anveṣaṇa eka abhinna grāma.*

नूतन खोजो का विश्वव्यापी योग संग्राम ।  
*Nūtana khojo kā viśvavyāpī yoga saṅgrāma.*

है फ़िजाँ यहा कि अद्भुत और कोमल ।  
*Hai phijāeṁ yahā ki adbhuta aura komala.*

गा रहा है मद मस्त यहा का मौसम ।  
*Gā rahā hai mada masta yahā kā mauausama.*

लगता है जैसे खिलखिला रही है वदियाँ ।  
*Lagatā hai jaise khilakhilā rahī hai vadiyāṁ.*

प्रकृतिकी सुन्दर यहा है झाकियाँ ।  
*Prakṛtikī sundara yahā hai jhākiyāṁ.*

बरस रही है कृपा निरंतर इस पावन धाम पर उस नित्य  
सनातन देव की ।

*Barasa rahī hai kṛpā nirantara isa pāvana dhāma  
para usa nitya sanātana deva kī*

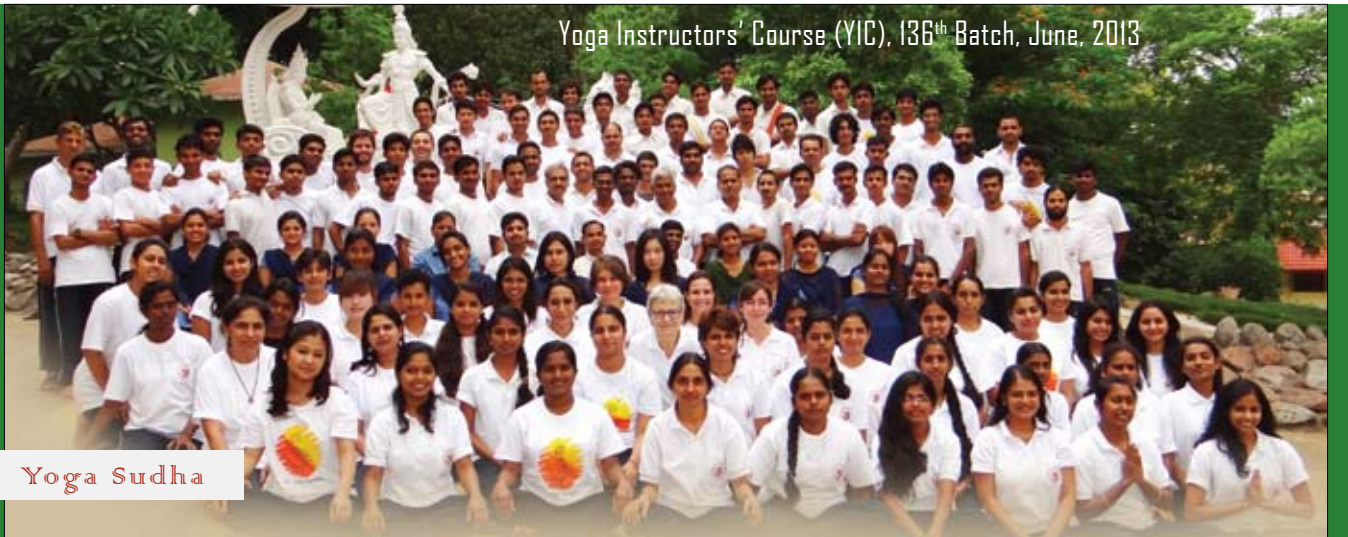
होते ही सबेरा कण कण यहाँ का करता है नमन वंदन  
बासुदेव की ।

*Hote hī saberā kaṇa kaṇa yahāṁ kā karatā hai  
namana vandana bāsudeva kī*

दे रहा प्रशान्ति कुटिरम योगविद्याका अनुपम अनुदान ।  
*De rahā praśānti kuṭiram yogavidyā kā anupama  
anudāna.*

है अनुठा योगविश्वविद्यालय फैली चहुँदिश किरती महान ।  
*Hai anuṭhā yogaviśvavidhālaya phailī cahundiśa  
kirtī mahāna.*

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# PRASHANTI

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



Body is never mind. Mind is never matter. But they both are interrelated. Sickness of the body affects the mind. Moods of the mind influence the body. Neither the body nor the mind is same always. The body is always changing. Every minute, it is growing and going towards death. Babyhood moves towards childhood and child becomes a boy or girl. They become men or women. Soon they grow old. Finally the old person dies. In this ever changing person, there is mind. It is also never constant. It is fickle. It is ever moving. It goes to the past or flies to the future. It jumps away from the present. It cannot be fixed. So much so, it is always drifting from one idea to another. It is difficult to control the mind. Very often it broods over the past, or it is afraid of the future. It is unable to concentrate on the job at hand in the present. Therefore it is unable to be peaceful. When it is not peaceful, it disturbs the body also. Slowly it sickens the body. The result is, body becomes very old soon and gets many diseases. Similarly when the body is not comfortable, when it is not healthy, when it becomes old, when it meets with accidents and when it is going towards death, it makes the mind unwell. The result is, mind gets agitated, disturbed and worried. A worried mind spoils the health of the body. An unhealthy body worries the mind.

Thus, Mind is responsible for the physical health and body is responsible for the moods of the mind. As long as they both are strong and steady there is no problem. But unfortunately both of them are always changing. Yoga is an attempt, a very successful attempt to arrest the mind and to delay the aging. Yoga is possible to practise easily when the environment is favourable. In a crowded place, a polluted atmosphere, amidst all sorts of disturbances, it is difficult to maintain the calmness of mind and the soundness of the body. Both the mind and the body therefore require a good climate and a favourable calm place to practise Yoga. Discipline of time, Discipline of place and Discipline of procedure are necessary to practise Yoga. Without practising Yoga, we cannot be comfortable in the body and be peaceful in the mind.

At Prashanti kutiram, we have a conducive atmosphere to learn Yoga and to practise Yoga. A visit to the Prashanti kutir is sure to convince anybody about the favourable nature of the place for observing yoga. It may be difficult to control the mind and be peaceful elsewhere. It is easy at Prashanti to practise Yoga and be peaceful because of the overall discipline and the conducive climatic conditions. Similarly it is easy to keep the body fit, smart, slim, comfortable and healthy because of the timely food and good exercises there.

Anybody who visits and stays at Prashanti is sure to enjoy both physical and psychological health. One does not become old soon at Prashanti. Nobody is without peace at Prashanti. Therefore the place is called Prashanti. ■



# The Rise of The Common Sense

■ Vasudeva Rao

Fan - "Sir, you are great. You are a big inspiration for people like me"

Writer - "Oh Thanks. So, which book of mine do you like in particular?"

Fan - "You are a wonderful personality. I adore you very much"

Writer - "Thank you, Thank you, which of my writings is your favorite?"

Fan - "Can there be such a talented writer as you? Impossible! I worship you!"

Writer - "Hmm... Have you read any of my books?"

Fan - "You received Jnana Peetha award, you were honored with Padma Bhushan, your glory has spread far and wide"

Writer - (to himself) "Seems to be a madcap, I better keep quiet"

What do you call such a person? A fan? Well, he seems to be a lunatic. But what if I say most of us do this all the time, if not all of us? Don't you



believe? Hmm, I guessed so...

Devotee - "Krishna you are great, I love you"

Common Sense - "Ok good. What teaching of Krishna do you like in particular?"

Devotee - "Oh Sri Krishna, Govinda, Gopala, I am your great devotee"

Common Sense - "Devotee? Then you must be knowing what Krishna taught. Have you tried



to follow anything in your life?"

Devotee - "Oh Murari, Madhusudana, I surrender to you"

Common Sense - "Dear Sir, ok, I got your point. I am asking have you read anything from his teachings? At least Bhagavadgita?"

Devotee - "Oh Giridhari, Mukunda, you tamed Kaalinga, you lifted a mountain on your little finger, can there be anyone as great as you?"

Common Sense - "I better keep quiet, you seem to be deaf"

Looks familiar now? Who is this self-proclaimed devotee trying to fool? Himself or Krishna? Probably neither. He is perhaps trying to make an impression with the onlookers so that they can praise his 'great devotion'.

But when I did this, luckily for me, my common sense rose in rage and questioned me:

"Oh self proclaimed great devotee of Sri Krishna, if you love him so much, then have you tried to know what Krishna wants to tell you? Why are you going on jabbering, not stopping to listen to his words? Why are you going on pouring water, milk, honey on him but least care for his words? How would you feel suppose your wife or son does the same to you? How would you feel if they do not listen to a single thing that you say but want to give you a bath and serve you? Is that what you want in the name of love and respect? A bath? Of course, no problem is receiving service from your wife, but if she doesn't care for any of your words, will you be pleased with any of her service? What is primary? Listen to you or give you a bath? Will that service not become a nuisance? Similarly, perform worship, perform all the rituals, no problem, but why have you forgotten the primary and necessary thing? Your

devotion and rituals are dummy until you really care to listen to him. Whether Krishna was a real person or not is not a concern at the moment. In either case, Bhagavadgita is real and is still available for you to read."

I was taken aback. I recovered and said "I do have Bhagavadgita at home", but only to get further bashed up by my common sense:

"Is this book meant to be kept in the altar so that it gets discolored with yellow and red water? Book is meant to be read or worshipped? If you do both, worship and read, I can accept. But only worship? Are you a crackpot?"

Now, I began seeing my stupidity. But ego doesn't want to give up. I said "I have read a little..."

"Oh, have you now? Very good. And after that have you made at least one teaching of the Gita as your own by following it in your life?"

I had no reply and kept silent in shame.

"Wonderful. So, you think Krishna preached Bhagavadgita so that one day someone like you can mug it up and demonstrate your memory power? Or print it in a book and put red, yellow water on it? Is that what you think Krishna had in mind?"

Now I gathered all the guts left in me and put forth my final argument "It is difficult to understand, very abstract..."

"Ahhh, say that. Accept the truth. Do not try to hide your inability with dummy worship and rituals. You did not understand the Gita because you never asked me, your common sense. You were busy with your great intellectual abilities and sharp brain which you are always proud of. It only made you pompous. And when





the intellect failed to understand some new concept, it did not let you honestly accept its failure. Instead, it suggested you to intelligently conceal its inability under the roof of worship and rituals. Attending classes regularly is good but not sufficient to grasp the subject, necessary thing is the zeal to learn the subject. Similarly, rituals are good but they alone are not sufficient for your growth. Mere attendance will do no good to pass the subject. Dummy faith will not survive for long. It is bound to fall. Until me, your common sense does not agree with you, you cannot carry on with it for long. And when blind faith fails, you go to the other extreme – blind disbelief. You will then conceal the failure of the intellect in the name of being scientific. *'It doesn't exist because I cannot prove it in the laboratory'*. Great scientist of the 21st century! I do not know how many times I have to tell you – follow the middle path, strike a balance. Are there only two options always? White and Black? Either blind faith or extremely logical? No other color in between? Ask me, your common sense, who is always there but crushed mercilessly, and I shall tell you. Get rid of the fake mask of ego, and accept its failure honestly to yourself. Surrender, and then I shall rise, your common sense."

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥4.7॥  
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥4.8॥

"Whenever there is a deterioration of Dharma – balance, and whenever there is an increase in Adharma – imbalance due to inclination to extremes, I shall rise in you! To kill all that is extreme and aggressive, to protect all that is moderate and rational, and to bring a balance, I shall rise again and again - 4.7-4.8"

"Yes, Krishna is nothing but me, your common sense, who is always within you, the charioteer and guide of the otherwise confused Arjuna, Nara, Man, ego! Nara, who at one point boasts of his valor, and the next moment trembles in depression on the battlefield – always in extremes!"

And this left me dumbfounded! "You were always in me? And I was searching for you in the temples?". Eyes were moist, hands were numb and feet were frozen. I, the ego, for the first time honestly bowed down and said, "I surrender, please guide me Krishna!"

And when I opened Bhagavadgita, the book, as if it knew what I had in my mind, opened at a page that read:

...शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥2.7॥  
...I am your disciple, I surrender, guide me - 2.7



*All that is real in me is God;  
all that is real in God is I.  
The gulf between God and  
me is thus bridged. Thus by  
knowing God, we find that  
the kingdom of heaven  
is within us. First get rid  
of the delusion "I am the  
body", then only will we  
want real knowledge.*

**- Swami Vivekananda**



## FROM LIVING TO LIVING WITH GIVING

■ *Dr Ramajayam G, PhD Scholar, S-VYASA*

### Living & Giving

Life is most precious when we are aware of what we are and what we do. Living and Giving always goes together. It's only a matter of realisation and awareness. Most of us think that we should be a great philanthropist to give something for others. But it's not so. Because living itself is an act of giving.

### The subtle bridge-Realisation

How can I say that there is giving in just living itself? In fact many of us live only for earning and running our family. So where is the question of giving? Apparently what we think is true. In reality, unknowingly we keep giving so many things to the entire world each and every moment. Only thing is we are not aware of all those things.

For example, even though I work for a salary in an office, still it's not only life for me, but also there are many people's life in it. Similarly, in an incognito way, I'm getting something from the entire world every moment, whether I know it or not. Just imagine, there are no cobbler, no tailor, no cleaners, etc...our life will become still and motionless. So if I recollect all the items I use from morning to night, almost I live at the mercy of the entire humanity. In the same way, my life also is life giving for at least one second for almost the entire humanity every day. It is only a matter of realisation and maintaining the awareness that I do give to the entire humanity, recognising what I get from the entire humanity knowingly or unknowingly.



### What to give?

Once we realise this subtle aspect of giving, then we find automatically many gateways for giving, at no cost, but with enormous benefits. Here are some of the things which can be given by anybody effortlessly. Only investment needed is the intention to give.

**1) Silence:** Silence is the basic science needed to be mastered for giving. By the time we master the art of remaining silent, we can see clearly, what I've in excess, that can be given to others and what others are in need of, so that, I can give the right things at the right time to the right person. Silence is not just keeping mouth shut, but training the mind to let its thoughts flow smoothly in the right direction effortlessly. Slowly that silence becomes peace of mind. Maintaining a calm and composed mind in itself is giving peace to others. Giving the gift of peace to the humanity is the greatest gift that one can give. They are worth receiving a prize greater than Nobel Prize.

**2) Sweet words:** Silence is not only using words at necessity but also of sweetness. A kind word from the heart can even melt a rock. It does not



take much effort to give sweet words to others, if we really love others as we want us to be loved. Sweet words in the form of seduction or persuading somebody for something is a worst kind of poison. It kills first the one who uses. For using sweet words one need not be a great speaker. All that is needed is a heart that is spacious enough to accommodate others, just as our family member. A single sweet and soft word to anybody in office, home etc...or at any place, every day, can turn your life towards heaven.

**3) Good deeds-through mind:** Greatest resource one can have is our own thoughts. Either we can make or mar the life with thoughts. Since it is available in surplus amount, we use it carelessly or misuse it. If we can make an account of our each and every day schedule and try to stick to it, then in the savings bank account of our mind we can see many thoughts getting saved, without going waste. These thoughts saved can be experienced as energy and freshness even at the end of a hectic day. This is the energy that can also be used for others. It can be converted into good wishes and pure feelings. To have good wishes for others means to get the blessings and co-operation from others.

**4) Good deeds-through body:** Every day a single act of good deed can be done even physically. It can be simply helping others to cross the road at signal. But only if we are intended to give, we will see these opportunities. It can be done at any place-home, work place, etc..But the eyes can see only if the mind sees. Another important secret is, it need not be always helping others. It can be helping to yourself also. For example instead of using cleaners/workers-try to do the same job by your own self at least sometimes (like cleaning your toilet, etc..).It also gives the inspiration of being humble, to others apart from killing the ego with in us. Involving oneself in heavy physical work in the name of service is an

easy way to kill the worst vice of sex lust within oneself.

**5) Good deeds-through money:** One need not be a billionaire to give money. It is only the percentage of what we give that counts not the absolute amount that we contribute. A person earning four rupees and spending one rupee for service to God or humanity is equal to one earning four lakhs and spending one lakh for service to others or God. All that we need to master is, to be economical in spending money for our expenses. Otherwise even a millionaire cannot have single paisa to give for others. In spending money for others' welfare, actually we learn how to save for our life also.

**6) Giving to God-vices:** Service to humanity is service to God. Can we give anything to God directly? Yes, definitely. Infact to perform all the above said acts of giving, giving our vices-lust, anger, greed, attachment, ego..to God by regular checking is very essential. Otherwise the very act of giving and the joy it gives itself can become an obstacle for our attitude of giving very soon, in the name of subtle ego, looking for name and fame.

**7) Giving to God-Thanks:** One thing we can give even if all the above said giving are not possible is, thanks giving for the Almighty. To thank God, your life need not be smooth always. Remember even if we have the worst adversity in life, still there is goodness in it. It cannot be explained, but can only be experienced by a strong faith in God and Goodness in every happening. Keep giving at least thanks.

## Conclusion

Do not ask what He has given me or what others have given to me (including parents). Please ask yourself what have I given to Him or others? In giving there is eternal joy. Giving is getting. It's an accurate law. Do it and experience. ■



# 1<sup>st</sup> SDM Camp @ Rajkot, June 3 - 12, 2013

■ Dr Amit Rathi

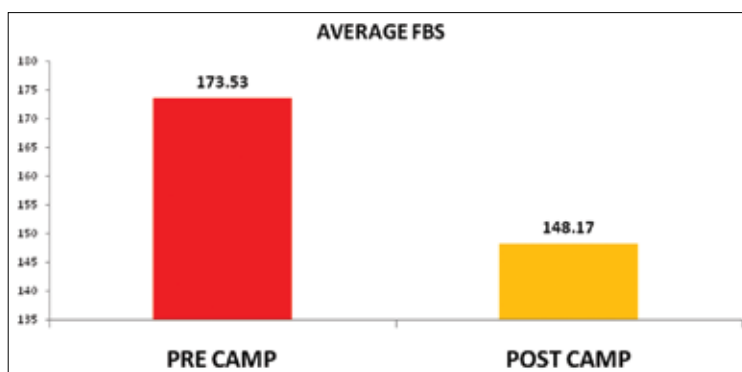


## OVERVIEW OF CAMP

- » TOTAL REGISTRATIONS - 208
- » MORNING BATCH - 145
- » EVENING BATCH - 63
- » ATTENDED COMPLETE CAMP - 140

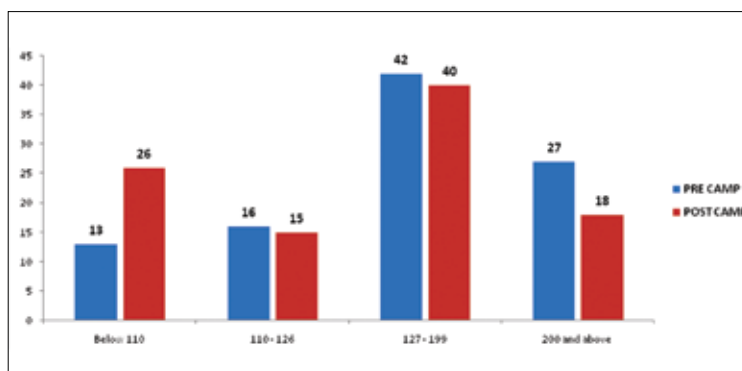
## EFFECT ON FASTING BLOOD SUGAR

AVERAGE FBS	BEFORE CAMP	AFTER CAMP
	173.53	148.17



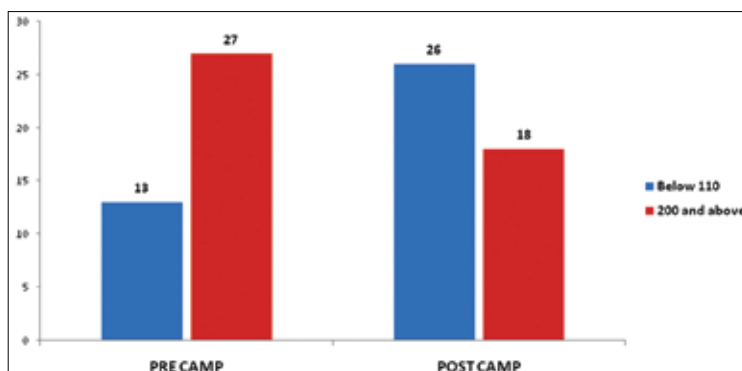
## SHIFT TO NORMAL FBS

FBS GROUP	BEFORE CAMP	AFTER CAMP
Below 110	13	26
110 - 126	16	15
127 - 199	42	40
200 and above	27	18



## ONLY IN 8 DAYS OF YOGA PRACTICE

FBS GROUP	BEFORE CAMP	AFTER CAMP
Below 110	13	26
200 and above	27	18



## REPORTS OF FEW PATIENTS

NAME	BEFORE FBS	AFTER FBS
Uttam Bhalsod	570	338
Jashvantraj	403	204
Hitesh Popat	287	125
Arvind Harjivandas Ruparel	221	79
Haris A Hingu	241	105
Dharmendra Vyas	150	64
Rameshbhai Juthani	172	90
Ashandas T Popat	210	128

**Next Camp**  
 June 17<sup>th</sup> - 26<sup>th</sup>, 2013  
 Morning 6 - 8am &  
 Evening 6 - 8pm  
*Registration Dates*  
 June 14<sup>th</sup>, 15<sup>th</sup> & 16<sup>th</sup>, 2013  
*Time to Register* 6am - 5pm



Inauguration of First Camp in Rajkot



Release of SDM booklet for Rajkot



Dr R Nagarathna didi is conducting Yoga sessions



## CONVOCAION of East Point Institutions



S-VYASA VC Dr Ramachandra G Bhat & other dignitaries

## CONVOCAION of Karnataka Sanskrit University

Summary of Convocation Address by S-VYASA VC Dr Ramachandra G Bhat

संस्कृतं संस्कृतेः मूलम् । संस्कृततः सामरस्यसूत्रं निर्माय समाजाय देयम् । संस्कृतं भारतीयविज्ञानस्य मूलम् अस्ति । संस्कृतं नाम केवलं भाषा न । संस्कृतम् अतिभाषा । जनसमुदायस्य भाषा । भाषा अथवा आर्यभाषा इति कथ्यते । संस्कृतक्षेत्रे दीर्घकालनैरन्तर्यसत्कारगुणयुक्ताः युवकाः युवत्यः च नितान्तम् अपेक्षिताः । संस्कृतं विश्वस्य निधिः । संस्कृतस्य सर्वे समाराधकाः वैरुध्यं वैषम्यं च दूरमपसार्य ऋषिपरम्परायाः महतः वटस्य निकटे भावतः ध्येयतः कार्यशीलीतः च परस्परं समवेताः सौहार्दं स्वान्तःकरणेषु समेधन्तां शोभन्तां च इति सम्प्रार्थ्य परमात्मनः पदतलं वाक्कुसुमैः समभ्यर्च्य विरमामि ।

*Samskrta is the base of culture. It's our responsibility to synergize the society through Samskrta. Samskrta is the source of any science emerged in India. Samskrta is not just a language but, trans-lingual. Any language is called Arya Bhasha if it is polished to the minute like Samskrta. Young and energetic boys, girls are expected to come forward in the field of Samskrta. Samskrta is the treasure of whole world. Let all the scholars who worship Samskrta come together, shattering the detest between us, taking the shadow of great tradition, concentrating all our energy to protect the nation.*



Governor HH Hamsaraj Bharadwaj, Karnataka Sanskrit University  
VC Prof Mallepuram G Venkatesh & Registrar Sidde Gowda,  
S-VYASA VC Dr Ramachandra G Bhat & other dignitaries



## NEWS from Kolkata

From 1<sup>st</sup> May 2013, 17<sup>th</sup> Batch of *Foundation Course in Yoga Science for Wellness (FCYScW)* was started.

On 4<sup>th</sup> May 2013 to mark the closing ceremony of 150<sup>th</sup> Birth Anniversary Celebration of Swami Vivekananda a Yogasana Competition was conducted among the class 7 & 8 students of different schools. It was organized by Sree Sarada Ashram Girls School, New Alipore, Kolkata. On behalf of VYASA Kolkata Mrs. Nirupama Acharya & Mrs. Puspamanjari Rath were invited as Judges for the same.



On 31<sup>st</sup> May 2013, 17<sup>th</sup> Batch of *Foundation Course in Yoga Science for Wellness (FCYScW)* was concluded. ■

## Suryathon @ Nethradhama, Bangalore



May, 2013 - Suryathon, a mass Suryanamaskar event, this time was in Nethradhama Super Speciality Eye Hospital at Yedyur. 130+ people participated and did 108 Suryanamaskaras.

This Series of events was started in February. Month after month it is growing. Next program will be in RPC layout, Vijaynagar. All the interested can participate in the event.





# Save Your Knees Program by Dr John Ebnezar

June 9- Acting as per the recommendations of the AAOS and ACR, Dr John Ebnezar an International renowned Orthopedic Surgeon, conducted a Public Health Education Seminar and Knee Workshop for the residents of B. Hosahalli Village, Sarjapur Road and neighboring villages in his 'Save Your Knees Program' which was launched on the same day. Unlike mundane free health check up camps that involved examination and free distribution of medicines, Dr John Ebnezar, who holds a



Doctorate degree in Knee Arthritis and a Best Research Award in Knee Osteoarthritis (both from S-VYASA) launched a unique program on Knee Arthritis which no orthopedic surgeon in the country has ever done.



It was conducted in association with Rotary Bangalore South & Swaasthya Health Foundation and supported by The Geriatric Orthopedic Society of India & Bangalore Orthopedic Society. Camp was started at 9.30 in the morning and was continued till 4.

# Yoga Counseling in Pune

Pune, June 9 - Counseling at IMA Hall. 250 persons gathered. The Registrar Dr Sudheer Deshpande ji represented S-VYASA.



Counseling NEWS in Marathi Times





# YOGA FOR SCHOOL CHILDREN

■ Pawan Goenka

**Laxmangarh, Rajasthan** - Recently, Yoga Competition-Demonstration & extracurricular programs held at VYASA Center, Bagaria School. Under the guidance of Yoga Guru Vimal Pareek these kinds of programs have been conducted regularly and a large number of students have benefited from these.





# Launch of VYASA International

Prashanti Kutiram | June 6, 2013



VYASA International was established to exclusively provide the necessary support and facilities to all our International activities in yoga education, yoga research, yoga therapy and yoga publications. This exclusive office for international affairs of VYASA is stationed in PrashantiKuteeramand henceforthwould function as a central coordinating office for all international activities in Prashanti and centers across the world.

It was an important and memorable day i.e., June 6, began with the *AshtaDravyaGanapatiHoma in Panchajanya* to prevent all obstructions and to bring peace and progress. The offices in the first floor of *Panchajanya* were neatly set up



with various posters of international affairs of VYASA and decorations of beautiful flowers at the entrance along with the lamp made it look bright and colorful.

The formal launch program was conducted in *Mangalmandir*. The students, participants and well-wishers filled the hall which was beautifully decorated with varieties of colorful flowers. The chief guest of the day was Smt Uma Shankar, Regional Manager of RBI; Guest of Honor was Sri Prabhat Kumar CMD, BharatiyaNavikiyaVidyut Nigam, Dept of Atomic Energy, Chennai; Dr Naveen Visweswaraiah the Director [Operations], VYASA International gave the welcome address and an introduction of VYASA International. He gave a small presentation of how we as VYASA grew internationally and the various projects handled by the research team funded by the government like the ICMR (Indian council of medical research) and Cognitive science research initiative by Department of Science and Technology etc. Dr HR Nagendra [Guruji] the Chairman of VYASA International gave the Chairman's address, in which he spoke about the progress of VYASA over the period of time and VYASA's flagship national program SDM (Stop Diabetes movement) and the importance of adopting yoga to prevent-manage-reverse diabetes. Likewise-Dr R Nagarathna announced that international campaign for VYASA International would be STOP OBESITY as the world faces the threat of Obesit, which forms the basis for all non-communicable diseases.

After an extraordinary yoga performance by the students of SVYASA, a book, *YOGA - A solution*



to manage post Nuclear Leakage crisis written by Sri A N Pandey was released by Smt Uma Shankar, with a small introduction about the book was given by the author.

Our guest of Honor Sri Prabhat Kumar while giving the address mentioned and explained

about yoga and its' close link with the atomic energy. The chief guest Smt Uma Shankar spoke about her close relationship with PrashantiKuteeramand her dedication to yoga had made her



introduce yoga amongst her team of workers in RBI. Both Smt Uma Shankar and Sri Prabhat Kumar were felicitated and then the vote of thanks was given by Dr NK Manjunath, the joint director [R & D], SVYASA.

After the program in Mangalmandir, the chief guest; guests of honor and the chairman of VYASA International and the Vice Chancellor of SVYASA-Prof.RamachandraBhat, inaugurated

the offices in *Panchajanya* by lighting a lamp and dedicated VYASA International in the service of yoga and humanity. ■

## THE WORLD YOGA DAY *June 21, 2013*

**Background:** As yoga is practiced and accepted worldwide as an exercise, therapy and for spiritual fulfillment, today it has become Universal and therefore it has become necessary to bring together the Yoga community emerging from various Gurus and schools in India and across the World. In order to keep this togetherness and belongingness with each other, the yoga community came forward to establish a day to celebrate the unity in the field of yoga.

**International Yoga Summit-December 2011:** An International yoga Summit was held at The Art of Living Foundation in December 2011. Themajorschoolswererepresentedinthissummit, including the likes of PadmasriYogacharya BKS Iyenger; Sri SriRavishankar; Swami Ramdev;

Dr HR Nagendra of SVYASA yoga University and Sri SubodhTiwari of Kaivalyadhama, Pune. AmrithaSuryananda Swami Maharaj of Confederation of Yoga Portugal conceived the idea of commemorating the World Yoga Day since 2002 and he sought the acceptance of all the Indian yoga gurus to proclaim June 21 as the World Yoga Day.

**Why June 21<sup>st</sup>?** Now one may wonder why June 21<sup>st</sup> and not any other day? It is because of the special relation between the sun and earth. It is the days of Summer Solstice were the day has the longest period of sun light and the sun is at its highest in the sky. During solstice the sun stands still in declination and therefore makes the day the longest of the year. Now there is



close link between yoga and sun or light. The whole purpose of yoga is to bring light into our life and remove darkness. It is to remove the ignorance through knowledge or elevating one from *Tamas* to *Satva*. The English word for *Suryanamaskar* is sun salutation or in other words it is accepting and showing gratitude to sun for sustaining every living being on earth by offering sun-light which is the main source of energy. By accepting this day we also bring Light on Yoga.

**World Yoga Day in Lisbon 2013:** On commemoration of this day, Confederation of yoga Portugal had invited many Yoga Gurus from India and all over the world to participate in the events of World Yoga Day and a Crowd of 1000 people performed group yoga in order to make it a memorable day.

**World Yoga Day in Prashanti Kuteeram, a campus for VYASA & SVYASA:** On this special occasion VYASA and SVYASA

commemorated this day with a formal program where a group of 300 students, 250 participants, many well-wishers and friends joined together and a large crowd of more than 600 people took active interest in the yoga event. Prof Chaturvedi, former VC of Ajmer University was the chief guest; Mr Ramesh of future ware was the guest of honor; Prof RamachandraBhat, VC, SVYASA presided the program. Dr Naveen Visweswaraiah, the Joint Director [Research] & Director, VYASA International, welcome the guests and spoke about the World Yoga Day. DrSudhirDeshpande gave vote of thanks.



This day also marked the launch of 'University Administrative Software' for SVYASA. The day also marked the Curtain raiser of the 20<sup>th</sup> International Conference on Frontiers in Yoga Research and Its Applications [20<sup>th</sup> INCOFYRA] with a theme: 'Yoga-a public health strategy for Diabetes prevention and education'.





## Kids President's Fitness Challenge - Observational Study

Cupertino, CA | June 12, 2013



Yoga Bharati, under the leadership of Smt Ashwini Surpur in conjunction with experts at VYASA is conducting a unique study to understand and establish the importance of yoga practice amongst children helps to improve fitness, focus and attention.

This study will be conducted as a participation in the President's fitness challenge, an American program introduced by the President's Council on Physical Fitness and Sports.

About 120 children aged 7-12 will participate in the Yoga Bharati study and will make Yoga as a primary activity for a period of 6 weeks. The study will be entirely conducted and coordinated by the youths who are affiliated with Yoga Bharati. Dr. Naveen Vishweshwaraiah of VYASA, Bengaluru and Dr. PrabhaSiddharth of UC LA are the guides of this study.

### Unique Youth Workshop on Yoga

Yoga Bharati is conducting a unique two-week workshop from June 17<sup>th</sup> -27<sup>th</sup> 2013, to provide an in-depth yoga foundation to the teenage and youth in the Bay Area. The workshop is

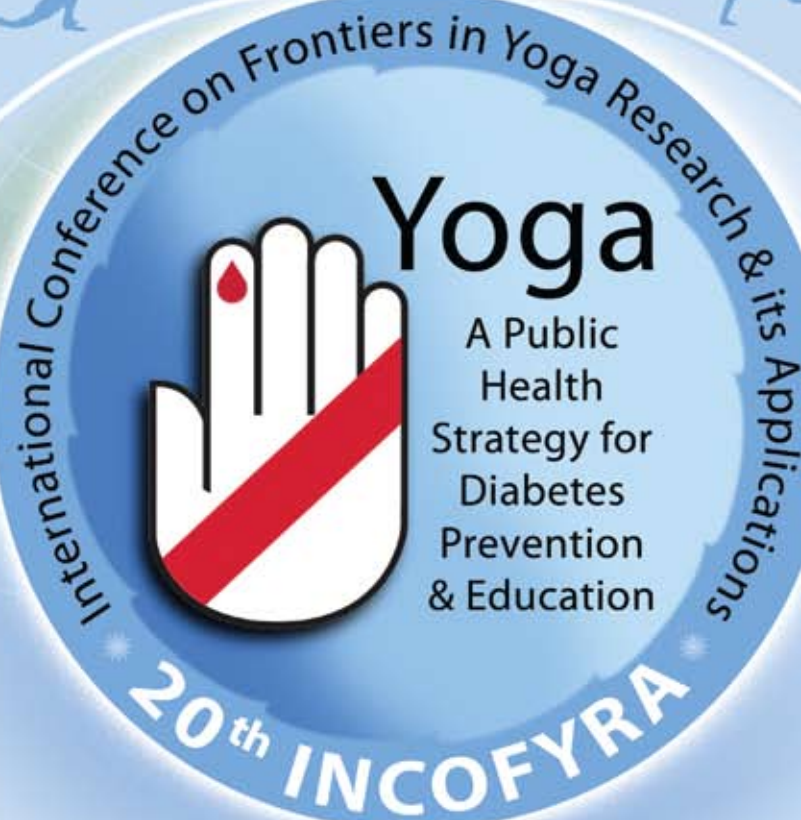
conducted in Chinmaya Mission Ashram in San Jose. Among the visiting faculty are VYASA experts - Raghuramji, Dr. Nagarathna & Dr. Naveen from Bengaluru. Workshop includes practice sessions for Asana, Pranayama, Meditation and information sessions on Yoga Philosophy, Integrated Approach to Yoga therapy, Research in Yoga,



Introduction to Sanskrit & Ayurveda among other sessions. The youth are invited to join the Sunday services for Center for Spiritual Enlightenment, a spiritual organization founded with Paramahansa Yogananda lineage. Dr. Prasad Kaipa, the author of "Smart to Wise" and Ayurveda experts of Vedika are among local experts giving lectures on various topics.

More than 25 youth aged 13-20 will participate in the workshop. The uniqueness of this workshop is that it is primarily conducted by the youth yoga teachers of Yoga Bharati under the guidance of Smt. Savitha Nanjangud. ■

*In Commemoration of 150<sup>th</sup> Birth Anniversary of Swami Vivekananda*



International Conference on Frontiers in Yoga Research & its Applications

# Yoga

A Public Health Strategy for Diabetes Prevention & Education

20<sup>th</sup> INCOFYRA

## 20<sup>th</sup> International Conference on Frontiers in Yoga Research and Its Applications

THEME

**YOGA: A Public Health Strategy for Diabetes - Prevention and Education**

Jan 2 - 5, 2014

Prashanti Kutiram, International Headquarters of VYASA, Bengaluru

Organised by:

Vivekananda Yoga Anusandhana Samsthana (VYASA), Bengaluru

In technical collaboration with



S-VYASA Unique Yoga University  
Swami Vivekananda Yoga Anusandhana Samsthana  
(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)  
Bengaluru

[www.vyasa.org](http://www.vyasa.org)

[www.svyasa.org](http://www.svyasa.org)

## CONFERENCE PROGRAMS AT A GLANCE

DATE	PROGRAM
June 21, Sept 11 & Nov 14; 2013	Pre-Conference Programs (All over the world)
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

## CALL FOR PAPERS

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

Last date for submission of Abstracts	Aug 31, 2013
The Papers will be peer reviewed and acceptance or otherwise will be intimated before	Sept 30, 2013
Last date of submission of Full Papers	Dec 1, 2013

- Send your abstracts to [incofyra20@gmail.com](mailto:incofyra20@gmail.com) ; [incofyra@svyasa.org](mailto:incofyra@svyasa.org)

## CONFERENCE REGISTRATION

Register earlier before July 30<sup>th</sup> to gain maximum concession

Individual Programs	Dates	SAARC Centers	
		Before July 30 in ₹	After July 30 in ₹
Pre-Conference	Dec 27-31, 2013	7,000	9,000
Main Conference	Jan 2-5, 2014	3,500	4,500
Post Conference	Jan 6-10, 2014	7,000	9,000
All 3 Programs	Dec 27, 2013 & Jan 10, 2014	15,000	17,500
Day Rate for Conference		1,200	1,500
Special Event	Jan 5, 2014	500	700

- Includes Boarding and Lodging in shared accommodation and special event. Students can get 50% Reduction.
- A/C Name: Vivekananda Yoga Anusandhana Samsthana; A/C No: 31004780111; Bank & Branch: SBI, Jigani; IFS Code: SBIN0011355
- Payment by Cash or DD payable to 'Vivekananda Yoga Anusandhana Samsthana' (VYASA)

## FOR MORE DETAILS CONTACT

- Organising Secretary: Dr Hemant Bhargav | cell: +91 87620 19348
- Address: The Manager, 'Eknath Bhavan', #19, Gavipuram Circle, Kempgowda Nagar, Bengaluru - 560 019  
ph: +91-80-2661 2669 | telefax: +91-80-2660 8645 | e-mail: [incofyra20@gmail.com](mailto:incofyra20@gmail.com) ; [incofyra@svyasa.org](mailto:incofyra@svyasa.org)

## CONFERENCE OBJECTIVES:

1. Disseminate research findings in the field of Yoga for Diabetes Mellitus and give directions to future research
2. Provide the evidence required to integrate Yoga therapy with conventional care for diabetes mellitus
3. Establish national and international working groups comprising universities, health care providers and policy makers to initiate collaborative research programs
4. Enhance health care provider - industry partnerships to develop programs integrating diabetes care products with those of yoga lifestyle
5. Thus, evolve and engage in a nation-wide Stop Diabetes Movement for diabetes prevention and education to unseat India from its deplorable position as the 'Global Capital of Diabetes'



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## New Short Term Courses of S-VYASA

SNo	Course	Code	Days	Time	Fee Rs
<b>1 Day Module</b>					
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
<b>2 Days Module</b>					
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
<b>3 Days Module</b>					
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
<b>7 Days Module</b>					
1	SMET Rejuvenation		Monday - Sunday	9am - 4:30pm	15,000
2	PET & Health Rejuvenation				15,000
3	MSRT & Health Rejuvenation				15,000
<b>1 Month Module</b>					
1	Teachers Training Course (for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS)	TTC	2 <sup>nd</sup> of every Month to 30 <sup>th</sup>		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](mailto:coor.ms@svyasa.org), [www.svyasa.org](http://www.svyasa.org)



# 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 1<sup>st</sup> 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 <sup>th</sup> passed or its equivalent (Biology as compulsory subject) + Yoga Instructor Course.
7	BSc (Yoga Therapy) BSc (Yoga & Consciousness)	3 years	+12 <sup>th</sup> passed or its equivalent + Yoga Instructor Course.
8	Integrated BSc & MSc	5 years	+12 <sup>th</sup> passed or its equivalent + Yoga Instructor Course.
9	ANTTC (Ayurveda Naturopathy Therapist Training Course)	12 months	10 <sup>th</sup> 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](http://www.svyasa.org).

### Admission Schedule:

SNo	Period	Particulars of Late Fee
1	Up to 30 <sup>th</sup> 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](http://www.svyasa.org)

## 'Pt. Jawaharlal Nehru National Award' to Prof. M L Munjal

Prof. M L Munjal, a distinguished professor at the department of Mechanical Engineering, Indian Institute of Science, also a member of the academic council of S-VYASA, has been honored with the 'Pt. Jawaharlal Nehru National Award' in Engineering and Technology for the year 2010, for his outstanding contributions in the field of Noise Pollution Control. He received this award on 18th May 2013 from the honorable Minister for Science and Technology, Govt. of Madhya Pradesh.



## 'Asia Pacific International Award' to Dr. John Ebnezar



Dr. John Ebnezar was honoured with the 'Asia Pacific International Award' by the Global Achiever's Foundation at the 10th Global Achiever's Summit held at Bangkok, Thailand, on 11th May 2013. The award was presented by Hon'ble Mr. Karn Dabbaransi, Former Deputy Prime Minister of Thailand.

Dr. John received his PhD in Yoga from S-VYASA in 2012. He is an outstanding orthopaedic surgeon, hold the Guinness World Record in book

writing in 2010, the first and the only orthopedic surgeon to get this honor. He has over 25 publications in the international peer reviewed journals.



*Bangalore, May 31 – The all India Experts met at NAAC office, to finalise the Manual for Health Sciences Institutions. The Registrar Dr Sudheer Deshpande ji represented S-VYASA.*

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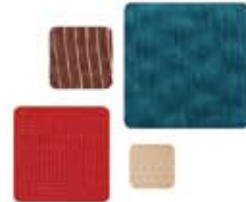


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