

# YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Release of

## Yoga for Diabetes Booklet

under **Madhumeha Niyantrita Bharat (MNB) Abhiyaan**  
by Hon'ble **Prime Minister Shri Narendra Modiji**

Minister of State for External Affairs, **General (Retd.) V K Singh**  
Minister for External Affairs, **Smt. Sushma Swaraj**  
Union AYUSH Minister **Shri Shripad Yasso Naik**  
Minister of State for External Affairs, **Mr. M J Akbar**  
and S-VYASA Chancellor, **Dr. H R Nagendra** were on the dais



**S-VYASA**  
Yoga University  
Bengaluru

*Cordially invites you to*

**Karma Yoga Peetha**  
**Installation**  
**and**  
**Opening Ceremony of**  
**Sanskriti Bhavan Auditorium**



Nov 3<sup>rd</sup> & 4<sup>th</sup>, 2016 | Prashanti Kutiram, Jigani, Bengaluru



by  
**Dr. D Veerendra Heggade**  
Dharmadhikari  
Sri Kshetra Dharmasthala

Prof. Ramachandra G Bhat  
Vice Chancellor

Dr. H R Nagendra  
Chancellor

Dr. Sanjib Kumar Patra  
Registrar



# तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

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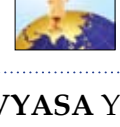
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# EDITORIAL

Among all the four Yoga streams Karma Yoga is something very special. Jnana, Bhakti and Raja Yoga or Patanjala Yoga - all need special time allotment for their practice. But Karma Yoga does not need that. For the busy executive this is a great attraction. In this Yoga we need to convert every work we do into a Yoga. Is it ever possible - even eating, walking, talking, urinating excreting, etc. ? Yes, says Krishna Bhagawan. How? That is the secret of Kram Yoga unravelled in Bhagavadgita.

The first step is to understand that we are all made of the Three Gunas and all our actions are governed and propelled by these Gunas - Tamas, Rajas, and Satva. When there is resistance to action, laziness, lethargy, drowsiness sleepiness, etc., it is Tamas. Meaning of Tamas is Darkness. Action done this way will be with greatest effort - like bringing a bull dozer to kill an ant; confused, most inefficient. Rajas is to shine. Rajasik Persons are brilliant, go-getters, very efficient, workaholics often; they wish there should be 30 hours a day and not 24. They are ambitious people to make money name and fame and get to power. They are selfish to the core. Everything they do is motivated by their ego, arrogance, and selfishness. They do not care for others. The limitation of this way of working is that they get fatigued, exhausted and get to problems of tension, stresses, etc. The third is the Satvik action - all done for the good of others, their institution, country, etc. This mode of action has the least of the limitations of Rajas.

None is purely Tamsik, Rajasik or Satvik. Each of us should first understand as to how much Tamas, Rajas and Satva we have. Then the Yoag starts when we consciously start shattering our Tamas, control Rajas and develop Satva. Imagine a society where most are Satvik featured by 3 Ds: Giving (dana or sharing), control over their External Senses (dama) and Compassion & Love (daya). We see an ideal society. This is what India was for centruies and is planning to emerge.

But even the Satvik Persons get to conflicts, diseases like diabetes, heart problems, etc. Why? Kirshna says that all Three Gunas are bondages. We have to go beyond Gunas. What is that element of bondage? That is called attachment. Greater the attachment greater the Duhkha or misery. So Karma Yoga's first step is to do actions without attachment to results. But it is easily said than done. How can we do action without attachment to result? If a student has no ambition and

attachment to a good result, he will not work hard to achieve the goal. So Krishna warns - don't run away from actions in the name of detachment. Stay in the region of action and learn the art of working with detachment by performing all actions as a duty rather than by attaching to the results.

Japanese TQM (Total Quality Management) has shown that full focus on the processes (process oriented technology zeal for perfection in every action we do) than results will give better results. Professions as nurses, doctors, teachers, etc. have detachment inherently built in them. If they get attached they will get to emotions and spoil the surgery, etc. So most surgeons do not venture to operate on the wives or husbands!

But the next step is to learn the art of working in tune with the inner calm and silence understanding that Silence is Peace and Peace is Bliss. Inner layer of the mind in silence and the outer gross layer of mind in action - Yogasthah Kuru Karmani says Sri Krishna in Bhagavadgita. It is a dual mode operation, I call it. When there is no action, mind is in Silence and Bliss while in action, the outer layer of the mind is involved in action, but the inner silence and bliss is kept up. As we grow in this direction, we start purifying the inner layers of the mind and allow the innate divinity featured by bliss, knowledge, power and freedom to emerge more and more in all our actions. Working in relaxation becomes effortless. Working in blissful awareness becomes natural. You ever get tired or fatigued. Free from all tensions, stresses, etc. we work stress free. This is a state of perfect health. Master Karma Yogi will have all powers as Krishna Bhagawan.

**Karma Yoga Peetham** is being installed in our University on 3<sup>rd</sup> and 4<sup>th</sup> of November and the **Peethadhipati Dr. D Veerendra Heggade ji** is a role model coveted with Padmavibhushana (the second highest title of the Government of India). He will be a beacon light and inspiration to all our students, faculty and staff through his personality, his work achievements, his love and affection to all.

■ *Dr H R Nagendra*





## ब्रह्मसूत्रम् (Brahmasūtram)

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



The previous Pada was Smriti Pada and this Pada is called Tarka pada, hence Upapatti (logical assessment) is used for proving and probing, and discarding and denouncing which are necessary to establish the theory or principle very firmly. A coconut tree can flourish well if only unwanted plants around are uprooted. Undesired plants around the coconut plant consume all nourishing factors such as water, manure, minerals, fertilizers etc, which may result in malnutrition of coconut tree. Similarly the ideas which oppose the intended theory should be refuted.

There are two phases for establishing a theory; Svapaksha Sthapana (presentation of one's theory) and Parapaksha Nirakarana (rejection of biased ideologies of other party). These both subordinate each other. Debated schools of thoughts will be examined, while the examination process is on, the possible unhealthy arguments are criticized for denouncement. There must not be hatred while denouncing any theory. It is the best practice to present one's theory for cognitive clarity along with denouncement of other unwanted and biased ideas. Main focus is cognitive clarity, cognitive positivity. The discipline to be followed here is to not to hate any person or community. SAMYAG DARSHANA is the focus.

Another focal area while arguing any theory is 'YUKTIGADHATVA' (profundity of logics), as said by Adi Shankara. In some cases, sharp and creative unique logics while putting forth an idea which is TARKATANDAVA (jugglery of logical arguments) and which pulls down the purpose of the argument itself, are very

much in practice. One may observe the damage made by TARKATANDAVA in analysis of cultural chronology of Bharata Varsha. The tendency of indulging oneself in just dry logics is denounced by Sri Shankara time and again in various contexts. YUKTIGADHATVA is bearable to some extent, but when charged with negativity it will definitely be destructive. Two factors, namely YUKTIGADHATVA and SARVAJNABHASHITATTVA (personality worship), join along with negatively charged ideology. Preoccupation of SARVAJNABHASHITATTVA brings absurdity and jaded faith (Sharaddhajadajya), even in logics at times in extremes. Superimposition of qualities even in its absence in a school of thought or in a person is a negative mode of personality cult. The way present youth blindly follow some cricketers and heroes in movies results in their becoming ZEROS when they follow so-called HEROES. Some schools of thoughts in Indian philosophical traditions, encircled under the clutches of logics are drawn and pulled by hero worship; these two tendencies destroyed Parampara. In this context, this Pada educates one to understand the limitation of logics, not the supremacy of Tarka.

Having this background, Veda Vyasa presents the Adhikarana to refute the theory of Sankhya Philosophy which is celebrated and projected by some Tarkikas (logic oriented minds) as a supreme theory of creation consisting of Purusha Tattva (conscious world) and Prakriti Tattva (material world). Thus, the so-called rationalists are addressed in the following Sutras:

रचनानुपपत्तेश्च नानुमानम् (ब्रह्मसूत्रम्-२-२-१)

Racanānupapatteśca nānumānam (Brahmasūtram-2-2-1)





# Release of Yoga for Diabetes Booklet under Madhumeha Niyantrita Bharat (MNB) Abhiyaan by Hon'ble Prime Minister Shri Narendra Modiji



Hon'ble Prime Minister Shri Narendra Modiji and other Dignitaries releasing Yoga for Diabetes booklet

**New Delhi, Oct 2:** The Prime Minister, Shri Narendra Modi released the Yoga for Diabetes Booklet under Madhumeha Niyantrita Bharat (MNB) Abhiyaan at the Pravasi Bhartiya Kendra, at Chanakyapuri. The Union Minister for External Affairs, Smt. Sushma Swaraj, the Ministers of State for External Affairs, General (Retd.) V K Singh, Shri M J Akbar and Dr. H R Nagendra, Chancellor S-VYASA University were the other important personalities who attended the event.

In the second IDY on June 21<sup>st</sup>, in his speech, in Chandigarh the Honorable Prime Minister gave a call to all yoga institutions to work synergistically to control diabetes in India.

Based on the call by the PM to prevent India becoming diabetes capital of the world, the Ministry of AYUSH has started MNB Abhiyaan. Madhumeha Niyantrita Bharat (MNB) is one of the important joint mission initiatives of Ministry of AYUSH, CCRYN and VYASA, Bengaluru to spread awareness about Diabetes and preventing diabetes among the Indians across the country for the well-being of the nation, using ancient holistic approach by Yoga. It is an ambitious movement to prevent India becoming “Diabetes capital of the World”.

To fulfill this mission Ministry of AYUSH has set up the following national committee of experts in Yoga and Diabetes under the chairmanship of Dr. H R Nagendra, Chancellor, S-VYASA University, Bengaluru (Table 1).





**Table 1:** List of Experts

SNo	Name	Designation and Place
1	Dr. Nagendra HR	Chancellor, S-VYASA, Bengaluru (Chairman)
2	Dr. Manoj Nesari	Adviser (Ay.), Ministry of AYUSH, New Delhi
3	Dr. Subodh Tiwari	Director, Kaivalyadhama, Lonavala
4	Dr. I N Acharya	Director, CCRYN, New Delhi
5	Dr. Ranjani Harish	Senior Scientist, Dr. Mohan's Diabetes Specialties Centre and Madras Diabetes Research Foundation Mohan's Diabetes Foundation, Chennai
6	Dr. Sulochana Bhat	In-charge, Regional Ayurveda Research Institute for Metabolic Disorders (RARIMD), CCRAS, Ministry of AYUSH, Bengaluru
7	Shri Srinivasan	Krishnamachari Yoga Mandiram, Chennai
8	Dr. Razvi	RIMYL, Iyengar Yoga, Pune
9	Dr. Nikhil Tandon	Dept. of Endocrinology and Metabolism All India Institute of Medical Sciences, New Delhi
10	Dr. R Nagarathna	Medical Director, VYASA, Bangalore
11	Dr. Ishwar Basavareddy	Director, MDNIY, New Delhi
12	Acharya Pratishtha	Mokshayatan Yog Sansthan, Yamuna Vihar, Delhi
13	Dr. V Mohan	Dr. Mohan's Diabetes Specialties Centre & Madras Diabetes Research Foundation, Chennai
14	Dr. Shirley Telles	Director of Research, Patanjali Research Foundation, Haridwar
15	Dr Shashidhar Doddamani	RO (S-2),RARIMD, Bengaluru
16	Dr. Ananda Balyogi Bhavanani	Yoganjali Natyalayam, Iyyanar Nagar, Pondicherry

With repeated meetings and discussions, finally the committee came up with a Common Yoga Protocol for Diabetes (Table 2). The booklet of the same has been released by the Hon'ble Prime Minister Shri Narendra Modiji. The booklet provides the scientific basis, rationale and details of the Common Yoga Protocol for Diabetes.

The first Phase of MNB mission is organized "Yoga Awareness Camps" throughout the country covering all 660 districts. Next plan is to start Yoga Therapy camps from November 14<sup>th</sup> 2016, the World Diabetes Day all over India and continue the specially developed Yoga based lifestyle program for Diabetes Mellitus and follow up for 3 months to begin with. Under MNB there

will also be a plan to conduct a matched controlled rigorous multi-centric research trial involving all the states of our country to be followed up for 3 months to begin with and for one year later on. In addition, from January 6<sup>th</sup> to 8<sup>th</sup> 2017, Ministry of AYUSH has planned to organize a highly professional International Conference on Yoga and Diabetes bringing top experts working in this field from India and abroad.

With this view to achieve the above objectives, Dr. H R Nagendra, the Chairman of the National Yoga for Diabetes expert committee has invited all Yoga Institutes and NGO's to join hands and involve their centers, friends and well-wishers to help in the mission of "Madhumeha Niyantrita Bharat".



**Table 2:** Common Yoga Protocol for T2DM

(Total duration of 60 minutes: 30 minutes of Physical Activity;  
30 minutes of Pranayama + Relaxation; to be practiced at least 5 days a week)

SNo	Name of the practice	Duration
1	<b>Starting Prayer:</b> Asatoma Sat Gamaya	2 mins
2	<b>Preparatory Sukshma Vyayamas and Shithililarana Practices</b> 1. Urdhvahastashvasan ( <i>Hand Stretch Breathing 3 rounds at 90°, 135°, 180° each</i> ) 2. Kati-Shakti Vikasaka ( <i>3 rounds each</i> ) a. Forward and Backward Bending   b. Twisting 3. Sarvangapushhti ( <i>3 rounds clockwise, 3 rounds anti-clockwise</i> )	6 mins
3	<b>Surya Namaskara (SN)</b> a. 10 step fast Suryanamaskara 6 rounds b. 12 step slow Suryanamaskara 1 round ( <i>To be avoided by those with knee pain, cardiac problems, renal problem, low back pain, retinopathy and the elderly who are weak and not flexible; instead they can do Chair SN</i> ) Modified version Chair SN: 7 rounds	9 mins
4	<b>Asanas (1 minute per asana)</b> 1. Standing ( <i>1 minute per asana</i> ) Trikonasana, Pravritta Trikonasana, Prasarita Padhastasana 2. Supine Jatara Parivartanasana, Pavanamuktasana, Viparitakarani 3. Prone Bhujanagasana, Dhaurasana followed by Pavanmuktasana 4. Sitting Mandukasana, Vakrasana / Ardhamatsyendrasana, Paschimatanasana, Ardha Ushtrasana At the end, relaxation with abdominal breathing in supine position ( <i>vishranti</i> ), 10-15 rounds ( <i>2 minutes</i> )	15 mins
5	<b>Kriya</b> a. Agnisara: 1 minute   b. Kapalabhati ( <i>@ 60 breaths per minute for 1 minute followed by rest for 1 minute</i> )	3 mins
6	<b>Pranayama</b> a. Nadishuddhi ( <i>for 6 minutes, with antarkumbhaka and jalandhar bandha for 2 sec</i> ) b. Bhramari ( <i>3 minutes</i> )	9 mins
7	<b>Meditation</b> ( <i>For stress management for deep relaxation and silencing the mind</i> ) Cyclic Meditation ( <i>Those who are willing to practice techniques of relaxation evolved by their own institutes may do so</i> )	15 mins
8	<b>Resolve</b> ( <i>I am completely healthy</i> )	1 min
9	<b>Closing Prayer:</b> Sarvebhavantu Sukhinaha...	1 min
	<b>Total</b>	<b>60 mins</b>

**Note:** This is an exhaustive list that could be given to all prediabetics and fit diabetics who can perform the practices. But it is clear that AYUSH therapies are all individualized hence caution is to be exercised while selecting [from this list] for the individual case considering their age, gender, severity of the illness, capacity, presence or absence of complications and the status of dosha. ■





# 1000<sup>th</sup> De-addiction Camp at Dharmasthala



Guruji with other Dignitaries on the dais

**Oct 1:** 1000<sup>th</sup> de-addiction camp was held at Dharmasthala and 1403 de-addicts from 10 camps at different places participated.

H.H. Prabhu Chenna Basava Swamiji of Motagi Mutt, Athani of Belgaum who inaugurated the Camp said by voluntarily de-addiction, a healthy society will be formed. He appreciated the services of Sri Heggade ji.

Union AYUSH Minister Sri Shripad Yasso Naik, Forest Minister Sri B Ramanath Rai, Mangalore MP Sri Nalin Kumar Kateel, MLA. Sri K Vasantha Bangera, S-VYASA Chancellor Dr. HR Nagendra



Address by Guruji



Guruji felicitated by Dr. Heggade Ji

participated as Guest of Honors. Dharmasthala Dharmadhikari Dr. D Veerendra Heggade ji presided over the function and appreciated the firm decision of de-addicts to lead a happy and peaceful life. ■





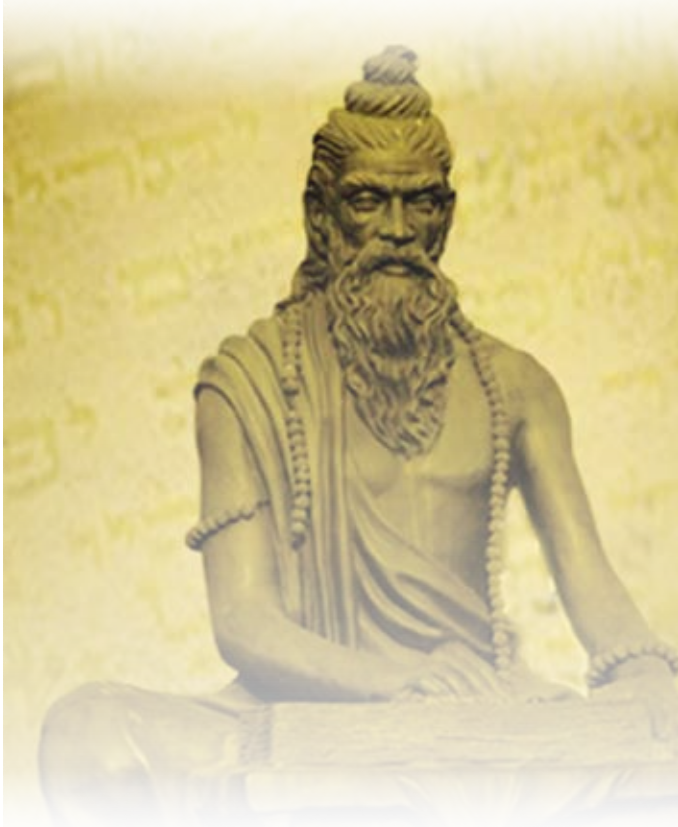


Address by Guruji during the Silver Jubilee Program of Global Hospital and Research Center of Brahma Kumaris at Mount Abu



Guruji with Dadi Janaki, Chief of Brahma Kumaris in Mount Abu, Rajasthan





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# ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

## ಈಶ್ವರಃ ಪ್ರಣವಸ್ವರೂಪ ನಾದೋಪಾಸನೆ (ಓಂ)



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

### ತಸ್ಯ ವಾಚಕಃ ಪ್ರಣವಃ

|| ಪ.ಯೋ.ಸು - 1.27 ||

ಈ ಸೂತ್ರದಲ್ಲಿ ಪ್ರಣವವೆಂದರೆ 'ಈಶ್ವರ'ನೆಂದು ಮಹರ್ಷಿಗಳ ನಿರ್ವಚನ. ಹಿಂದಿನ ಸೂತ್ರಗಳಲ್ಲಿ ಈಶ್ವರನೆಂದರೆ ಸರ್ವಜ್ಞನು, ಗುರುವು ಕಾಲಾತೀತನು ಎಂದು ತಿಳಿದಿದ್ದೇವೆ. ಈಗ ಈಶ್ವರೋಪಾಸನೆಯನ್ನು ಮಾಡುವ ವಿಧಾನವನ್ನು ತಿಳಿಸುತ್ತಿದ್ದಾರೆ. "ಪ್ರಕರ್ಷೇಣ ನೂಯತೆ ಸ್ತೂಯತೆ ಅನೇನ ಇತಿ ಪ್ರಣವಃ" ಎಂಬುದು ಪ್ರಣವ ಪದದ ವ್ಯುತ್ಪತ್ತಿಯಾಗಿದೆ. ಈಶ್ವರನು ಪ್ರಣವ ಶಬ್ದದ ಮೂಲಕ ಬಹುವಾಗಿ ಸ್ತುತಿಸಲ್ಪಡುತ್ತಾನೆ. ಪ್ರಣವವು "ಓಂಕಾರ"ವಾಗಿದೆ. ಮಹರ್ಷಿ ಯಾಜ್ಞವಲ್ಕ್ಯರು ಸಹ ಪ್ರಣವದ(ಈಶ್ವರನ) ಉಪಾಸನೆಯ ಮಹತ್ವವನ್ನು ಹೇಳಿದ್ದಾರೆ. "ಅದೃಷ್ಟವಿಗ್ರಹೋ ದೇವೋ ಭಾವಗ್ರಾಹ್ಯೋ ಮನೋಮಯಃ | ತಸ್ಯೋಂಕಾರಃ ಸ್ತುತೋ ನಾಮ ತೇನಾಹೂತಃ ಪ್ರಸೀದತಿ" ಅಂದರೆ ಭಗವಂತನು ನಿರಾಕಾರನು, ಭಾವಗ್ರಾಹ್ಯನು, ಮನೋಮಯನು ಆಗಿದ್ದು, ಅವನು ಓಂಕಾರದ ರೂಪದಲ್ಲಿ ಸ್ಮರಿಸಲ್ಪಡುತ್ತಾನೆ ಮತ್ತು ಪ್ರಸನ್ನನಾಗುತ್ತಾನೆ ಎಂಬುದು ಮಹರ್ಷಿಗಳ ಅಭಿಪ್ರಾಯ.

### ಮಾಂಡೂಕ್ಯೋಪನಿಷತ್ - ಓಂಕಾರದ ಸ್ವರೂಪ

ಭಗವತ್ಸ್ವರೂಪವು ಓಂಕಾರ ಸಂಕೇತದಿಂದ(ನಾದರೂಪ) ಶೃತಿ-ಸ್ಮೃತಿ-ಪುರಾಣಗಳಲ್ಲಿ ಬಹುವಾಗಿ ಉಲ್ಲೇಖಿಸಲ್ಪಟ್ಟಿದೆ. ಪ್ರಧಾನವಾಗಿ

ಮಾಂಡೂಕ್ಯೋಪನಿಷತ್ತಿನಲ್ಲಿ ಸ್ವರೂಪ ಮತ್ತು ಉಪಾಸನಾ ವಿಧಾನವನ್ನು ಚರ್ಚಿಸಲಾಗಿದೆ. ಓಂಕಾರವು ನಾಲ್ಕು ಅವಸ್ಥೆಗಳನ್ನು ಹೊಂದಿದ್ದು, ಇದುವೇ ಸರ್ವಸ್ವವೆಂದು ಪ್ರತಿಪಾದಿಸಲಾಗಿದೆ.

ಓಂ ಇತ್ಯೇತದಕ್ಷರಮಿದಂ ಸರ್ವಂ ತಸ್ಯೋಪ ವ್ಯಾಖ್ಯಾನಂ |  
ಭೂತಂ ಭವದ್ಭವಿಷ್ಯದಿತಿ ತಸ್ಯಮೋಂಕಾರ ಏವ |  
ಯಚ್ಚಾನ್ಯತ್ ತ್ರಿಕಾಲತೀತಂ ತದಪ್ರೋಂಕಾರ ಏವ ||

ಓಂ ಎಂಬುದು ಸರ್ವಸ್ವವೂ, ಕ್ಷರವಲ್ಲದ ಅಕ್ಷರವೂ ಆಗಿದೆ. ಈ ನಾದಸ್ವರೂಪಿ ಈಶ್ವರವಾಚಕವು ವರ್ತಮಾನ, ಭೂತ ಮತ್ತು ಭವಿಷ್ಯಕ್ಕೂ ನಿಲುಕದೇ ಕಾಲಾತೀತವಾಗಿದೆ. ಇದು ಚತುಷ್ಟದಗಳನ್ನು ಹೊಂದಿದ್ದು, ಇವುಗಳು ನಾಲ್ಕು ಅವಸ್ಥೆಗಳ ಮೂಲಕ ಅರ್ಥೈಸಿಕೊಳ್ಳಬಹುದಾಗಿದೆ. ಜಾಗೃತ, ಸ್ವಪ್ನ, ಸುಷುಪ್ತಿ ಮತ್ತು ತುರಿಯ ಎಂಬುದಾಗಿ ಉಪನಿಷದ್ವಾಣಿಯು ಹೇಳುತ್ತದೆ. ಸರ್ವಂ ಹ್ಯೇತತ್ ಬ್ರಹ್ಮಮಯಂ ಆತ್ಮಾ ಬ್ರಹ್ಮ ಸೋಯಮಾತ್ಮ ಚತುಷ್ಪಾತ್ | ಓಂಕಾರವು ಆತ್ಮಸ್ವರೂಪವೂ, ಪರಮಸತ್ಯವೂ ಆಗಿದ್ದು ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ ಮತ್ತು ಲಯಾವಸ್ಥೆಗಳ ನಿಯಾಮಕವೂ ಆಗಿದೆ.

### ಜಾಗೃತಾವಸ್ಥೆ:

ಜಾಗರಿತಸ್ಥಾನೋ ಬಹಿಷ್ಪಜ್ಞಃ ಸಪ್ತಾಂಗಃ

ಏಕೋನವಿಂಶತಿಮುಖಾಃ ಸ್ತೂಲಭುಕ್ ವೈಶ್ವಾನರಃ ಪ್ರಥಮ ಪಾದಃ

ಪ್ರಥಮ ಪಾದದಲ್ಲಿ ಓಂಕಾರ ಸ್ವರೂಪನಾದ ಆತ್ಮನು ಜಾಗೃತಾವಸ್ಥೆಯವನಾಗಿದ್ದು ವೈಶ್ವಾನರನಾಗಿದ್ದಾನೆ. ಶರೀರಾವಸ್ಥೆಯಲ್ಲಿ





ವೈಶ್ವಾನರನು, ಅಗ್ನಿಸ್ವರೂಪದಲ್ಲಿ ಸ್ಥಿತನಾಗಿದ್ದು ಶರೀರೇಂದ್ರಿಯಗಳ ಚಟುವಟಿಕೆಗಳನ್ನು ನಿಯಂತ್ರಿಸುತ್ತಾನೆ. ಓಂಕಾರವು 'ಅ' 'ಉ' 'ಮ' ಕಾರಗಳ ಸಂಯುಕ್ತಾಕ್ಷರವಾಗಿದ್ದು, ಅಕಾರವು ಜಾಗೃತಾವಸ್ಥೆಯನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತದೆ. ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ಪ್ರಜ್ಞೆಯು ಬಹಿರ್ಮುಖವಾಗಿರುವ ಕಾರಣ ಪಂಚಜ್ಞಾನೇಂದ್ರಿಯಗಳು, ಕರ್ಮೇಂದ್ರಿಯಗಳು, ಪಂಚಪ್ರಾಣ ಮತ್ತು ಚಿತ್ತ(ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರ ಮತ್ತು ಸ್ಮರಣೆ) 19 ದ್ವಾರಗಳಿಂದ ಸ್ಥೂಲಪದಾರ್ಥಗಳನ್ನು ಸೇವಿಸುತ್ತಾನೆ. ನಿರಂತರ ಸಾಧನಾ ಚತುಷ್ಟಯಾದಿ ಅಕಾರ ಉಪಾಸನೆಯು ಸಾಧಕನನ್ನು ಬಾಹ್ಯ ವಿಷಯೇಂದ್ರಿಯಗಳಿಂದ ವಿಮುಖನನ್ನಾಗಿ ಮಾಡಿ ಸೂಕ್ಷ್ಮ ಸ್ತರಕ್ಕೆರಲು ಅನುವು ಮಾಡಿಕೊಡುತ್ತದೆ. ಮುಂದಿನ ಅವಸ್ಥೆಗಳನ್ನು ಮುಂದಿನ ಸಂಚಿಕೆಯಲ್ಲಿ ಅವಲೋಕಿಸೋಣ...

(ಸಶೇಷ)

...p3

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation).

Rachana, cosmological expansion, creation may not occur in mere presence of mortal and mental aspects, because of dependency of them on immortal and supra-mental. Right method of examination of anything as said earlier is by referring to Shruti, Yukti and Anubhuti. Scriptural authority, logical assessment and experience in practical life are the three steps for examination. Three aspects for arriving at conclusion are well considered along with special reference to Tarka in accordance with Veda. A thorn in the feet is removed using another thorn. Likewise Tarka is used to denounce dried logical philosophies including Naiyyayikas, Bauddhism, Jainism, Teevrashaivas (extreme Shivites), Teevravaishnavas (extreme Vaishavites) because they have euphoric ideas. They do not want any one questioning their ideas, if any one raises any questions against them, they will be opposed with greatest, sharp, irrelevant and logics. Therefore, here the emphasis is on scriptural authority.

The world consists of two sections; mortal and immortal, Cetana and Acetana, mental and supra-mental. The limited capacities of the tools such as Indriya and Mind etc confine the human beings from having truly realistic understanding of the mystic world. Therefore, the logics that are emerging in the mind (product of Prakriti) are not to be considered as the ultimate source of real understanding. Prakriti is purely dependent on Purusha.

In order to realize this fact, one should regard 'Theory of everything'. Sankhya philosophers, on the other hand, giving undue and unnecessary importance to Prakriti, want to unlock the mystery


of the world, and Sankhya erred. 'If milk is capable of converting itself into curd independently, when water is capable of becoming ice cube, why not this world be created on its own? Why depend upon Ishvara, Sarvashakta, Sarvajna?' is the argument of Sankhya. Purushashma, magnetic power makes everything possible. Examples showing independent ability to create and convert from one form to another are the basis of Sankhya's theory.

Sutrakara denounces it, saying, theories projected by Kapila, founder philosopher of Sankhya, has lopsided idea. Independence does not apply under any condition. In the case of curd, the quality of milk depends on the type of grass eaten by the cow, similarly with water. Even the magnetic power cannot do everything in the world. 'Entirely independent phenomenon' in the world is a false idea. Two independent realities can never exist simultaneously, only one may. The duality at the apparent level is an illusion. Both namely, the perceiver and perceived may not be real, but either of them, just for convenience of understanding human mind brings duality. Enjoyer and enjoyed, knower and object of knowledge, seer and seen, all these are apparent. But ultimately only perceiver remains, perceived is simply an imposition. Prashnopanishat also advocates two entities; Prana and Rayi, but among these, Prana alone is real, the later one is a mere projection. Therefore, even in Sankhya, Purusha alone should be taken as real, not Prakriti. Prakriti exists so long as Purusha sees, witnesses, looks and enjoys. When Purusha completes its duty, Prakriti does not exist. Purusha, living entity, makes everything possible. This reality should be understood by all philosophers. The duality presented by Sankhya is unreal. Scripturally, logically and experientially these ideas of Sankhya should be refuted with accurate arguments.

*to be continued...*



**Vice Chancellor, Prof. Ramachandra G Bhat** visited SDM Medical collage for three days (21 - 23 Oct 2016) as an external examiner for MD examinations. On the same occasion Prof. Bhat had a cordial meeting with Padmavisbhushana Dharmadhikari Veerendra Heggade Ji. The discussion between Dharmadhikari Heggade Ji and VC was on ancient wisdom to bring traditional and scientific methodology for more nature friendly atmosphere in Naturopathy collages was very fruitful.

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## Logical and Methodological Foundations of Ancient Indian Science\*

Renowned scientist Brajendranath Seal informs that if one has to understand about ancient Indian science, then he has to learn initially about Hindu science system or methodology properly. Although there is strength or weakness, expansion or limit, yet primary knowledge of that system is very much necessary. He argues that generally Indian scholars and teachers are of the opinion that Indian science does not have a strong logical and other scientific methodology and on the other hand western scientific tradition is strongly based on logic of Aristotle, the Greek philosopher and geometry of Euclid. He further says that we don't have clear and specific information regarding the scientific methodology adopted in India for Indian science tradition, but if we examine the texts belonging to six orthodox system of Indian philosophy and three heterodox systems of Indian philosophy, one can find a scientific system adopted. There is systematic scientific tradition in *Ashtadhyayi*, a grammar treatise authored by grammarian Panini. Secondly, a work is called *Shashtra* (treatise) in Sanskrit which gives us knowledge or advice about the attainment of knowledge. These *Shastras* (Treaties) should give definition regarding right and wrong of things or objects, concepts, ideas to be absorbed or rejected, and characteristics and form of animate and inanimate or moveable and immovable objects. The four Vedas, six



■ Prof. M K Sridhar  
Dean of Academics, S-VYASA



systems of Indian philosophy, Dharma Shastra, sculpture and allied sciences are all included in these treatises. A Sanskrit verse says that one should learn about *Shastras* from preceptors and experts only who have mastered those *Shastras*. Lord Krishna informs Arjuna in the *Bhagavadgita* thus: 'Oh ! Sinless Fellow ! I have told you about secret treatise' (*Iti guhyatamam shastram idamuktam mayanagha* I XV -20).

There is a discussion about *Shastric* learning in the *Mundaka Upanishad*. A pupil asks his teacher that as to how can one know everything about this world by knowing (*vidya*) that one branch of learning (*Kasminnu bhagavo vijnate sarvam idam vijnanam bhavati* I). The teacher replies that one should know two types of knowledge namely higher (*para*) and lower knowledge (*apara*) as suggested by *Brahmajnani* -s. *Apara vidya* includes phonetics, grammar, and all branches of learning dealing with the materialistic world (*Dve vidye veditavye I Itihasmi yad brahmavidovadnati I para chaiva apara cha I Mu. Up. 1.1.4.*). *Paravidya* means spiritual knowledge, viz knowing about oneself. In the modern world, knowledge of science, technology, fine arts, commerce, and all related belong to *aparavidya*. *Adi Shankaracharya* opines that one should get the knowledge of *aparavidya*, learn about the emptiness of this physical world and attain the knowledge of *paravidya* for attaining liberation.

According to traditional scholars, the works of *Kanada* and *Panini* are a source for all ancient Indian treatises and scientific methodology (*Kanadam paniniyam cha sarvashastropakarakam*





I). There is a belief that these two works act as a first step in reading and understanding all branches of learning and Indian science. Western logic is based on sentence of propositions and its analysis. But in Indian logic, knowledge itself becomes a main proposition (*prameya*). Although words and sentences are used in many languages, many times they denote the same meaning. One gets cognition by analyzing knowledge in Indian system in contrast to the western method where a person understands the subject through logical analysis. This knowledge may be proper knowledge (*yatharthajnana*) or improper knowledge (*ayatharthajnana*).

This right knowledge can be understood through valid means called as *pramana-s* in Sanskrit. Just as the method of experimentation, observation, inference and conclusion are employed in modern science for understanding a subject or reality or through scientific experiments, likewise, *pramana-s* have been implemented in both orthodox (*Nyaya, Vaisheshika, Samkhya, Yoga, Purva Miamasa, Uttara Miamasa*) and heterodox systems of Indian philosophy (Charvaka, Jaina and Bauddha). They are perception (*pratyaksha*), inference (*anumana*), analogy (*upamana*), verbal testimony (*aptavakya*), presumption (*arthapatti*) and non-perception or non-recognition (*anupalabdhi*). We know and understand about the external world through sense perception in which eyes play a predominant role. Inference means understanding of an object or reality by speculation or based on earlier experiments. Analogy means comparing an unknown object with a known object which has similar form, quality and nature. Verbal testimony or inspired talk means understanding a thought, object or reality based on the experiential speech of scholars or holy persons, sacred texts and thus clarifying one's doubt. *Arthapatti* means knowing about a thing or an idea which is unknown hitherto. *Anupalabdhi* means the understanding of the absence of an object and also because of the non-attainment of that object. In total, we understand objects or reality through

these *pramana-s* or the absence of those objects. *Charvakas* and *Bauddhas* accept perception and inference. Jains accept perception and verbal testimony. *Nyaya* philosophers accept all the four *pramana-s*. *Vaisheshikas* accept perception and inference. Whereas *Samkhya -Yoga* accepts perception inference and verbal testimony. *Mimamsakas* and *Vedantins* accept all six valid means of knowledge.

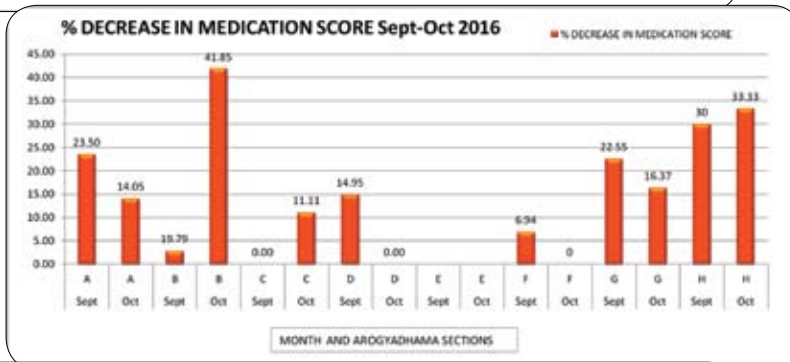
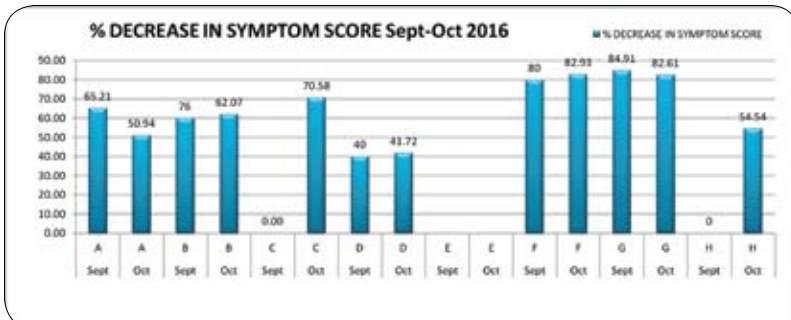
According to Indian logic, every knowledge has a content. This content is of many types. For example, a pot has the genus of potness. Hence we understand it as pot. Special qualities such as attributes, action (motion and motionless), generality (*samanya* or genus) are included in a substance. Hence Indian logicians say that we understand every substance or object through its quality and nature. According to *Nyaya Vaisheshika* philosophers, every substance has some relationships or associations. Each substance has its own special nature. Therefore we understand man as man and not as a woman. But sometimes we get false knowledge owing to our ignorance or because of mistaken notion or superimposition (*adhyasa*). For example, mistaking the rope for a serpent or a conch shell for silver as told by Adishankaracharya.

*Ayurveda, Pratishakhyas* (Vedic grammar treatises), *Ashtadhyayi* of Panini, Hemachandra's comparative grammar describe the nature of movable and immovable objects, speech-sound very clearly, accurately and scientifically. Thus our ancient Indian thinkers, sages, philosophers developed a wonderful logical and scientific methodological foundation for understanding about the external world, their, own selves and ultimate reality. The same scientific methodology can be found later in western philosophy and to an extent in modern science. ■

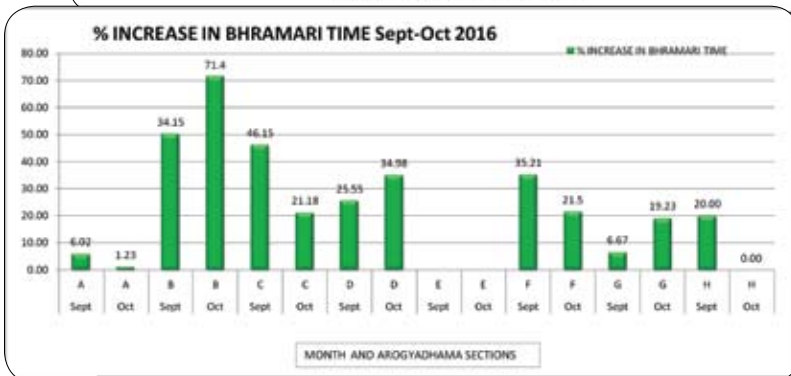
\* A translation of a section from the Kannada book titled 'Vijnana-Tantrajnana' authored by the above author. Publisher: Gandhi Center of Science and Human Values, Bharatiya Vidya Bhavan, Bangalore, Revised I edition 2012, pp.8-12, ISBN 978-81-89220-38-9.



# AROGYADHAMA DATA - Sept-Oct, 2016

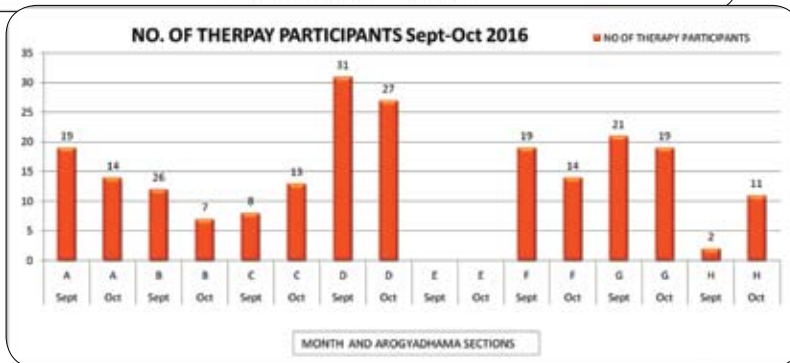


**Symptom Scores:**  
 0 - no symptoms,  
 1 - mild,  
 2-moderate,  
 3-severe



**Medication Score:**  
 Score 1 for each  
 medicine.

**Bhramari Time:**  
 Number of seconds  
 taken to exhale during  
 a single breath while  
 chanting Bhramari.



## AILMENTS TREATED IN AROGYADHAMA (SECTION WISE)

- A. Neurology:** Epilepsy, Migraine, Parkinson's, Muscular dystrophy, Cerebral Palsy, Multiple sclerosis, Mental retardation; **Oncology:** Breast cancer stage 1, 2, 3, 4; Colon, Prostate, Blood, Myelomas |
- B. Pulmonology:** Bronchial Asthma, Nasal Allergy, Chronic Bronchitis; **Cardiology:** High BP, Low BP, Heart Disease (CAD) |
- C. Psychiatry:** Anxiety, Depression, Psychosis, OCD, mental retardation |
- D. Rheumatology:** Arthritis | **E. Spinal disorders:** Acute and Chronic Back Pain, Lumbar Spondylosis, Disc Prolapse, Scoliosis, Neck Pain |
- F. Metabolic disorders:** Diabetes | **G. Gastroenterology:** Gastritis, Peptic Ulcer, Irritable Bowel Syndrome (IBS), Ulcerative Colitis |
- H. Endocrinology:** Obesity, Thyrotoxicosis | **Promotion of Positive Health |**
- Eye Problems:** Short Sight, Long Sight, Astigmatism, Squint, Early Cataract, Glaucoma



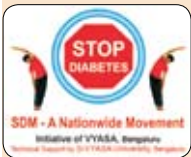
# Nationwide Diabetes Awareness Program through Yoga - Oct 2, 2016, Bengaluru

SNo	Name of the Person	Name of the Centre	Place	No. of Participants
1	Uma Mahesh	VASK	Hesaraghatta	
2	Shankar	Swami Vivekanada Yoga Shikshana Samithi	Hoskote	
3	Shankar	Swami Vivekanada Yoga Shikshana Samithi	Hoskote	
4	Shankar	Swami Vivekanada Yoga Shikshana Samithi	Hoskote	
5	Byre Gowda	Maruthi yoga Kendra	Rammurthy Nagar	
6	Manjula	Maruti Yoga Center	B S Halli	101
7	Yelloji Rao	Vivekananda Naturopathy Yoga Centre	Mahalakshmi Layout	100
8	Shankar	Swami Vivekanada Yoga Shikshana Samithi	Hoskote	
9	Pankaja	Devagiri	Banashankari	
10	Datthathreya	Devagiri	Banashankari	
11	Nagesh	Ajantha Cultural Education Society	L N Pura	
12	Rajesh	Sanathana Yoga Vijnana	Srinishi Layout	
13	Sunanda	Sunaad Chaitanya Kala Dhama	Giri Nagar	112
14	Shashi Kumar	SVVP Yoga	K R Puram	
15	Nijalingappa	PN Yoga Center	R M Nagar	
16	Rangappa	Yogic Science Centre	Vijanapura	
17	Rajesh Achari	Acharya Yoga Coaching Center	Rajarajeshwarinagar	
18	Ramesh	Global Yoga Center	BTM Layout	
19	Vasantha	Shirdi Sai yoga Center	Prashanth Nagara	101
20	Shreepathi	Century Yoga Center	Kamashipalya	100
21	Nagamani	DRDO Yoga Centre	C V Raman Nagar	
22	Chandra Kumar	Alpha Active Yoga Center	Pai Layout	
23	Roopa	Active Center	K D Pura	101
24	Bhagireethi	SSB Power Yoga	Ayappa Nagara	102
25	Manjula	SSB Power Yoga	Sighahalli	
26	Lakshmi Murthy	Ajantha Cultural Educational Society	Malleshwaram	100
27	Ravi Kumar	SB Yoga Kendra	HoysalaNagara	101
28	Prashanh A N	SVVP Yoga Center	ITI Colony	
29	Denni Joe	MTM School	Varnasi	104
30	Manjula	Adhiathma Yoga Center	Kitaganuru	100





31	Guru raja	Guru Yoga center	Byappanahalli	
32	Anand	Anand International yoga	Avalahalli	
33	Meera	Sri Sai Yoga Center	M S Pallya	101
34	Bharathi	Sairam Yoga Kendra	Kasturinagara	102
35	Sandya B N	Yoga Kutumb	Anandnagara	46
36	Priyanka	SVVP Yoga Foundation	Heganahalli	101
37	Sandya	SSY Prapancha	BSK III Stage	
38	B K Chandrashekar	Maruthi Yoga	Dodaballapura	100
39	Manjunatha	Neeladri Yoga Center	Basweshanagara	
40	Kishore	SSK Yoga Center	Chickpet	101
41	Kottikashieshwaran	Aseema Yoga Centre	Rajarajeshwari Layout	
42	Ragavendra	Bhavan Press Club School	Chamrajpet	
43	Sudharshan	International Sukhi Yoga Foundation	Basavanapura	
44	Subhramanya	Pathanjali Naturopathy Yoga Center	Devasandra	
45	Manjunath	First Yoga Trust Academy	Hoodi	
46	Suresh K	Sri Chaithanya Mahavidyalaya	P G Halli	
47	Sudarshan	Sudarshan Yoga	Banashankri	104
48	Dr. Vikas	Bingipura	Bingipura	101
49		Nosenooru High School	Nosenooru	103
50	Darshan	Konasandra School	Konasandra	98
51		Devasandra Govt. School	Devasandra	100
52	Jyothi	Clarence Public School	J P Nagar	107
53	Basavaraj	Indadlavadi	Indadlavadi	110
54	Veeresh	Bommandahalli Govt. School	Bommandahalli	98



## Start SDM Centers - An Appeal

to all Alumni of VYASA & S-VYASA



*We are happy to invite all the Alumniees of S-VYASA to join and strengthen our hand in fulfilling the ambitious plan for achieving the Vision and Mission of Stop Diabetes Movement (SDM), by conducting SDM camps in your vicinity.*

*We trust that you will respond our request and help, VYASA in achieving its objective for full details please visit [www.svyasa.edu.in](http://www.svyasa.edu.in)*

**Sanjay C V**

SDM Central Office, VYASA, 'Prashanti Kutiram', Jigani, Bengaluru, INDIA

*e-mail: [sdmcentraloffice@gmail.com](mailto:sdmcentraloffice@gmail.com) | cell: +91-99016 01066*



## Abstract of PhD Thesis: Dr. Hemant Bhargav

### Title of thesis:

Acute Effects of Mobile Phone Radiations on Brain Hemodynamics, Cognition and Subtle Energy Levels of Teenagers and Protective Value of Yoga Intervention: A Randomized Controlled Study

Dr Hemant Bhargav successfully defended his thesis on 14<sup>th</sup> sept 2016 at S-VYASA University.

*His PhD work recommends that it is useful to chant OM for 5 minutes after a talk of 30 minutes over mobile phone to reduce and prevent possible mobile phone radiation induced health hazards.*

**Background:** Mobile phone induced electromagnetic field (MPEMF) as well as chanting of Vedic mantra 'OM' has been shown to affect cognition and brain hemodynamics, but findings are still inconclusive. MPEMF has been found to affect subtle energy levels of adults through electrophotonic imaging (EPI) technique in a previous pilot study.

**Materials and Methods:** We enrolled 80 healthy right-handed teenagers of both the genders in the age range of  $14.14 \pm 0.83$  years from various schools in Bengaluru city. Subjects were randomly divided into four groups with 20 subjects in each: (1) MPONOM (mobile phone 'ON' followed by 'OM' chanting) (2) MPOFOM (mobile phone 'OFF' followed by 'OM' chanting) (3) MPONSS (mobile phone 'ON' followed by 'SS' chanting) and (4) MPOFSS (mobile phone 'OFF' followed by 'SS' chanting). Brain hemodynamics during Stroop task were recorded using a 64-channel fNIRS device and subtle energy levels of various organs were measured using Electro photonic Imaging, also known as Gas Discharge Visualization (GDV) Camera Pro device at three points of time: (1)



baseline, (2) after 30 min of MPON/OF exposure and (3) after 5 min of OM/SS chanting. RM-ANOVA was applied to perform within and between-group comparisons, respectively.

**Results:** Between-group analysis revealed that the total scores on incongruent Stroop task were significantly better after OM chanting as compared to SS chanting. There was no significant difference between MPON and MPOF conditions for Stroop performance as well as brain hemodynamics. Thirty minutes of MP-EMF exposure increased overall stress and reduced subtle energy levels of endocrine glands, brain, liver, kidney, spleen and immune system of healthy teenagers. Following MP-EMF exposure, 5 minutes of OM chanting led to better reduction in overall stress levels as compared to chanting SS.

**Conclusion:** MPEMF exposure of 30 minutes did not affect Stroop Performance and brain hemodynamics in teenagers but had subtle energy reducing effects on several important organs. MPEMF exposure also increased overall stress levels as measured by EPI. OM chanting for 5 minutes enhanced cognition with consumption of lesser resources (deactivation of pre-frontal cortices); it also resisted stress inducing effects of MPEMF on subtle energy.

**Key words:** Electromagnetic field, brain hemodynamics, stroop task, electrophotonic imaging, gas discharge visualizer, mobile phone. ■



# Yoga for Attention Deficit Hyperactivity Disorder (ADHD)

## Attention Deficit Hyperactivity Disorder (ADHD)

Attention deficit hyperactivity disorder (ADHD) is considered as a chronic condition starting in childhood that is comprised of a persistent pattern of symptoms of hyperactivity, impulsiveness and/or lack of attention, which is more frequent and severe than usual for that child's age, and causing a significant functional impairment in school or work performance and in the activities of daily life.<sup>[1]</sup> It affects 5.3% to 20% of the children worldwide.<sup>[2]</sup>

**Yoga:** Yoga is an ancient Indian traditional practice which consists of cleansing techniques (*kriya*) specific postures (*asana*), breathing techniques (*pranayama*), relaxation techniques, meditation etc. It needs limited space, no equipment, easy to learn, and also culturally well accepted.

### The Common Yogic practices recommended for ADHD

- **Kriyas:** *Jala Neti* (nasal cleansing with water), *Laghoo Shankhprakashalana* (short intestinal wash), *Kapalbhati* (frontal brain cleansing), and *Trataka* (concentrated gazing)
- **Asanas:** *Pawanmuktasana* Part 1 (Anti-rheumatic group of practices), eye exercises, Slow *suryanamaskara* (Sun salutations), *Shavasana* (corpse pose), *Advasana* (reversed



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corpse pose), *Makarasana* (crocodile pose), *Padmasana* (lotus pose), *Yogamudrasana* (psychic union pose), *Siddhasana/Siddha Yoni Asana* (accomplished pose for men/women), *Paschimottanasana* (back stretching pose), *Vajrasana* (thunderbolt pose), *Shashankasana* (pose of the moon or hare pose), *Marjari-asana* (cat stretch pose), *Vyaghrasana* (tiger pose), *Ushtrasana* (camel pose), *Tadasana* (palm tree pose), *Tiryaka Tadasana* (swaying palm tree pose), *Padahastana* (hand to foot pose), *Kati Chakrasana* (waist rotating pose), *Trikonasana* (triangle pose), *Bhujangasana* (cobra pose), *Shalabhasana* (locust pose), *Dhanurasana* (bow pose) etc.

- **Pranayama:** Left nostril breathing, Chandra bhedha pranayama, alternate nostril breathing, Bhramari pranayama, Kumbhaka (yogic breath retention) practices etc.
- **Relaxation techniques:** Instant relaxation techniques, Quick relaxation techniques, Deep relaxation techniques and Yoga nidhra
- **Meditation:** OM meditation, chakra meditation, color meditation and other forms of meditations.

### Scientific Evidences to practice yoga in ADHD

- *Yoga* and *Meditation* were shown to have measurable benefits and an effective and low-cost way to address needs of children with ADHD. *Yoga* and *meditation* for 6 week showed a global improvement irrespective of the age, gender, or type of diagnosed ADHD. More than 50% of the children improved in their academic performance especially reading, as well as social and peer interactions. Both





parent and the teacher evaluations showed sustained improvements of the behaviors especially in the child's ability to pay attention in class, organizational skills with homework, decreased impulsive behavior and a positive impact on the child's self-esteem. Teachers also reported unusual events such as children for the first time coming up to them requesting homework assignments.<sup>[2,3]</sup>

- Dopamine plays vital role in behavior, attention, learning, memory, mood etc. In ADHD, reduced dopamine levels in central nervous system were reported whereas, *yoga* was reported to enhance the dopamine release in the central nervous system.<sup>[3]</sup>
- In a study, all children with ADHD showed substantial reductions in symptoms over time and *yoga* training was shown to be superior to the conventional motor training.<sup>[4]</sup>
- *Yogic* practices were shown to be an effective management tool for family-oriented treatment of childhood ADHD. Findings of the study showed improvements in children's ADHD behaviour, self-esteem and relationship quality. Children described benefits at home (better sleep patterns, less anxiety) and at school (more able to concentrate, less conflict). Parents reported feeling happier, less stressed and more able to manage their child's behaviour.<sup>[5]</sup>
- In various studies, slow and deep breathing pranayama, relaxation techniques and meditations were shown to have effect in reducing stress, anxiety, depression and other

psychological symptoms as well as effect in reducing sympathetic dominance and promoting the sympathovagal balance. These effects of *pranayama* will be useful for the children with ADHD and their caregivers.

- Hence, *yoga* can be an effective complementary or concomitant treatment for ADHD<sup>[4]</sup> which is evidence based.<sup>[6]</sup>

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**Bengaluru, Oct 23:**  
**Sri Devendra B K**, a member of Prashanti Family, won **First Prize** in Run for Light 2K Marathon in Wheel Chair. Marathon was on Oct 23<sup>rd</sup>, in Kittur Rani Chennamma Stadium. Here in Prashanti **Dr. R Nagarathna** blessed him



# Bhagavadgita Pratiyogita

## Unique Family of Four



**Prashanti Kutiram, Oct 7:** During the Navaratri days, on Saptami Prashanti Kutiram had a special feature of family of four, the Shandilyas of Bengaluru, expressing remarkable memory skills in Mangal Mandir, before large audience. Bhagavadgita recitation presentation was demonstrated in Anuloma Krama (in order) and Viloma Krama (in reverse order). Sri Manjunath Shandilya is an engineer at TCS working in the capacity of a manager. Smt. Parimala Shandilya, M.Tech (Structural Engineer) worked as an Asst. Professor at Sambhram Institute of Technology for about 4 years. Their son Aniruddha and daughter Arushi are students of Sri Sri Ravishankar Vidya Mandir, studying in 8<sup>th</sup> and 6<sup>th</sup> standard respectively. May Goddess Saraswati bless the unique family to ahead in life with added strength and courage. ■

Bhagavad Gita performance in Mangal Mandir







First Level of Performance in Sri Yoga Vinayaka Mandir



Sri Manjunath Shandilya



Smt. Parimala Shandilya



Chi. Anirudh Shandilya



Chi. Arushi Shandilya





# FASCIAL YOGA

## INTRODUCTION

Before the reader comes to the conclusion that the title belongs to beauty parlors, let it be clarified that the above title signifies something very different and precise! In this, we are looking at yoga that is related to activating the fascia. This is a membrane that stretches over all organs of the body; it lies just beneath the skin and is responsible for connecting tightly all internal organs much like a web or a sheath. A fascia (from Latin meaning *band*; adjective *fascial*; plural: *fasciae*) is a band of connective tissues consisting of collagen, “beneath the skin that attaches, stabilizes, encloses... internal organs. Fascia is classified by layer, as *superficial*, *deep and visceral* or *parietal* fascia, or by its function and anatomical location” [wiki-wise].

Since fascia is stretched tightly and connects most internal organs, stretch at one point of fascia creates corresponding stretch and hence could result in pain at a distant point in the body [1]. Thus, some types of deep tissue massages (also called myo-fascial massage) help in relieving pain in diverse parts of the body due to fascial readjustments. One can think fascia as a tight sweater worn by a person; if one side is pulled, the stretch will be felt in some other part of the sweater. Here also, pain need not necessarily be related to a joint or an organ just below the



Fig 1: Stretching Low Back and Leg Fascia

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area of pain; thus, yoga for pain relief should consider the fascial contribution in resolving the problem.

Whenever a limb or torso moves in a person, fascia and the myo-fascial tensions arise and there is a redistribution of forces within these multiple systems. There are afferent nerves in the fascia itself that take information to the brain. These afferents provide precise information of the muscle and fascia in space. If the fascia cannot move freely in its path, it results in modified afferent response to the brain and will result in uncoordinated movement.

This in its turn will result in pain at different parts of the body, especially where the fascia has difficulty in movement. From the above, it is clear that fascial adjustments are important in both yoga and Qigong practices.

As we saw in the above, fascial integrity is of prime importance for coordinated muscular activity and pain relief. This aspect has been acknowledged in the practice of Qigong wherein fascial stretch is given importance.

## COMPARING YOGA AND QIGONG

Qigong has been called ‘Chinese Yoga’, just as Yoga has been referred to as ‘Indian Qigong’. Qigong can be considered as a combination of a number of Yoga (the science of self-realization) and Ayurveda (the science of self-healing) practices. Both Yoga and Qigong are excellent for focused stretching and strengthening



of neuromuscular system and for health maintenance. Unlike Qigong, Yoga has no direct martial art application. Qigong is the foundation of Tai Chi and Kung Fu (now referred to as Wushu) as well as being considered both part of and precursor to Traditional Chinese Medicine. Practice of yoga involves movement and breathing and these are also the key practices in Qigong. Yoga does not have counterparts to Qigong's practices that involve energy transmission or self-massage. Although there are these differences, the practices are ultimately quite similar in their physical, mental and spiritual goals and efforts to get there.

The movements of body seen in yoga and Qigong are different while the movement of the mind in both is similar. In other word, yoga – just as Qigong – can be classified as meditation in movement [2]. In both, movement of the mind is restricted to movement of the body; this itself is *pratyahara*, one of the limbs of yoga. However, in many yoga classes, this *pratyahara* aspect of movement of body and mind is not emphasized. Again, in yoga, this movement should lead to stillness; after *asana* practice we sit and contemplate.

In Qigong, “even ordinary movement (like pouring tea) can be imbued with the same conscious principles of movement and stillness”. With total awareness of flowing movements, there is hardly any injury to the practitioners of Qigong; and this could also be used as rehabilitation in injuries as well as recovery from operations (with cuts in muscles and fascia) that one might undergo in a hospital. Thus, learning Qigong, one is completely tuned to all activities of the body-mind complex so that a holistic balance is achieved.

## YOGA AND QIGONG FOR FASCIAL RELEASE

Yin Yoga is a more passive type of movements

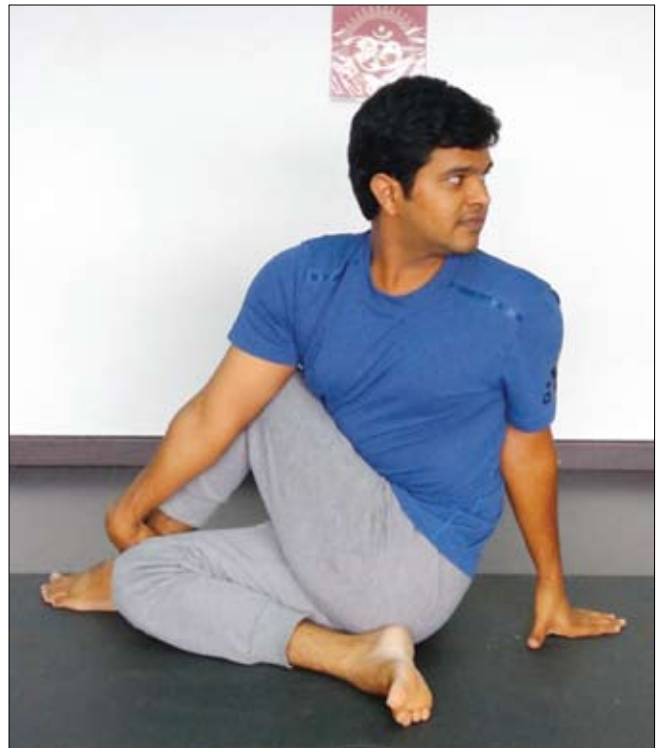


Fig 2: Streathing Back and Shoulder Fascia

in comparison to normal yoga practices. Initially called *Daoist yoga*, the style of movements target deep connective tissues of the body and the fascia that covers the body; this Daoist yoga is useful in pain relief, better coordination of movements as well as help regulate the flow of subtle energy of Qi / prana in the body. The objective is to stretch the fascia and its slow release much like giving form to a wet cloth after wringing it dry. Both *asanas* and Qigong practices do not propose to build muscles; muscles must be supple, well controlled and naturally strong. One also needs to have a feeling of ‘letting go’; not hold on to old patters and habitual tightening of the muscles which is the beginning of all neuromuscular problems.

Breathing in a controlled way is integrated in *asanas* as well as in Qigong. In the latter, two types of breathing is practiced, Buddha’s breath and Daoist’s breath. These methods are intended to infuse Qi energy in the body. The exercises clear the energy channels in the body and the breathing lets Qi / prana to enter and optimize the energy in all parts of the body. In Buddha’s



breath, the inhale is while extending one's abdomen and the exhale is while the abdomen is emptied after which the chest is contracted. In Daoist's breath, the pattern of breathing is opposite to the above. Visualization of Qi energy flow over the entire body is required and with practice, one could feel the movement of Qi in the organs.

Most asanas that stretch the back and the joints such as ardhmatsendra asana can achieve the objective of fascial release of any tension. Two possible positions are shown in Figures 1 and 2. In these asanas, the fasciae over the back, torso down to the legs are stretched and re-formed to take normal tension over all organs. Such stretching can be done over shoulders, neck and face to give relief to pain in different parts of the body. It is necessary to introduce some asanas slowly so that fascial release is promoted and pain reduced in the body. Even for back pain, these asanas carried out and built up from simpler postures could provide much desired reduction in pain and improved mobility.

## CONCLUSION

It should be remembered that pain is perhaps not related to joints and muscles around the pain itself but related to fascial stretching at a distant location. Muscle and tissue flexibility and associated joint health, and not strength per se, are keys to health and longevity. *Yin Yoga* highlights flexibility and meditative aspects of the practice instead of muscle strength. These are key components of Qigong, although Qigong also has moving forms such as Tai Chi. Yin is the stable, unmoving, hidden aspect of things; yang is the changing, moving, revealing aspect. Other yin-yang polarities include cold-hot, down-up, calm-excited. "Analyzing various yoga techniques from the perspective of yin and yang, the most relevant aspect is the elasticity of the tissues involved. Yang tissues like muscles are more fluid-filled, soft, and elastic; yin tissues

like connective tissue (ligaments, tendons, and fascia) and bones are dryer, harder, and stiffer. By extension, exercise that focuses on muscle tissue is yang; exercise that focuses on connective tissue is yin" [3].

Sitting for meditation is a yin activity; thus, for any yin activity, yin postures are recommended so that the body is prepared for the activity. It is like a sponge; a wet sponge could be stretched around without any damage whereas a dry sponge will break or tear if stretched even slightly.

Yang yoga practices, as carried out in normal yoga studios around the world, infuse blood flow in the muscles and tissues; these are then able to move freely and hence make the muscles supple and strong. This is important for counteracting the current trends of sedentary work style and stress-filled living. Yang yoga could remove Qi stagnation and cleanses our body and mind; however, it may not prepare our body for yin activity of sitting for meditation. In other words, "Yang is doing while Yin is being". Yin qigong exercises are practiced by relaxed stretching, visualization, and breathing. Yoga practices could take advantage of these ideas and asanas designed for comfort and control through muscle and fascial stretch and relaxation.

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## New Short Term Courses of S-VYASA

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7	Anandamruta Sinchana 2	ANAMS 2			6500
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# Spiral Thinking and Cyclic Meditation

We think, sometimes remembering the past; sometimes of the future; sometimes of the present, but not connected to the work on hand. There is positive thinking; also, there is negative thinking. The thoughts may be connected to each other and logical; not connected and illogical or incoherent. They may take us up in an ascent, as we climb up a spiral stair-case; or they may take us down, as we climb down a spiral stair-case. Thoughts are subjective. They may be triggered off by objects and individuals in time and space. They may sometimes spring up from within as well. There are flammable oils, inflammable oils and highly inflammable oils as well. So also, there are thoughts. As long as they are flimsy and light waves of superficial nature, there is no problem or harm or psychic sickness. But sometimes, in certain minds, one single thought may become highly repetitive, flared up by fuelling imaginary fears of no substance. This is psychic weakness.

The other day, I was travelling with my friend by a car in Bangalore city. We both were seated



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in the back seat. Somewhere, on the road, a bus was seen on flames. There was arson. Police arrived in large numbers. We were stopped at a distance. There was a shooting order. There was also a stampede while the crowds were attempting to run away from the scene. Indiscriminately, bullets were shot and there were a few deaths. There was total confusion and bloodshed. We were dumb spectators from a distant spot. After an hour or two, our driver took us back home by a different route. The whole episode was a ghastly event. As soon as we reached home, we refreshed ourselves; ate and slept. But my friend did not appear to have slept at all. The incident was hanging heavily on his mind. It was repeatedly being remembered by him. His brain was being hammered by the ghastly sight. It was sticking to his mind like a leech sucking all his psychic energy. There was also, a corollary thinking in his mind pulling him down. His silence was due to brooding over the past; and he was entering into a state of total depression. He imagined that he was himself in the bus which was in flames. He thought that he was in the crowd when the stampede took place. Also, he felt that his kith and kin were there among the people shot down by the police. He started looking strangely. His silence was unusual verging on psychic sickness. He was making frantic phone calls to the police for the list of the people killed in the incident. He himself was touching all the parts of his body to know whether they were all intact.

The one thought of arson on the road was



repetitive producing ancillary thoughts in a chain. They were connected to each other while pulling him down to sorrow and suffering. Sometimes, they were spiral and logical as well, in the sense that they were quite realistic and coherent. One thought led to the other. He was in the crowd. He was hit by somebody. His limbs were broken. He was rushed to a hospital. He could not produce his ID card. It was lost somewhere in the arson. He searched for his money. His wallet with the ATM cards was also lost. Therefore, the doctor and the hospitals did not admit him. He could not have the required treatment. Therefore, he would be dying a miserable death unattended by anybody. What would his son do without him? Where would his wife search for his body in the city. Once again, the incident seemed to return to his mind. And he would cry - -. This was all his repetitive

thinking connected to an incident filled with appropriate imagination.

Ever after one week, he did not come to normalcy. Eating, bathing, dressing and other daily activities became mechanical. His thoughts were always repetitive and spiraled, centered round that stampede and arson.

It was then that I remembered the technique of Cyclic Meditation, I learnt at Prashanti Kutir. Very soon, I lured him into a hall of calm and pleasant environment. Slowly, I tempted him with consoling words and relief through Cyclic Meditation. Lo and behold, after four or five sittings, he totally forgot the incident. He was as fresh as ever like a fragrant flower. Cyclic Meditation evolved by Prashanti Kutir is sure to drive away the evil effects of repetitive, negative thinking. ■



**Dr. Rajesh S K, and Dr. Judu Ilavarasu** from Division of Yoga and Physical Sciences were invited to conduct a 5-days workshop on “**Research Methodology and Statistics**” at the Department of Psychology, Anugraha Institute of Social Sciences, Dindigul, Tamilnadu, from Sept 27 - Oct 1. It was attended by 50 students of MPhil, MSc, and BSc

courses. Both theory and practical aspects of research methodology and statistical analysis were discussed. ■





# Karma Yoga

It has been an amazing experience for me, a Westerner, to have the privilege of immersing myself in the Yoga Instructor's Course (YIC) at S-VYASA, Bangalore, India. One aspect of the program includes Karma yoga or the yoga path of action from a physical or mental perspective.

Karma yoga is doing self-less action without rewards and/or attachment to the result. Karma is not only action but also the attitude and result of an action. The action is continuous, persistent and unavoidable and is ever taking place. The modest example from a physical outlook is opening the door for a stranger. Thinking is an example of Karma yoga from a mental level.

Karma Yoga is based on the teachings of the philosophy of the Bhagavad Gita, a pivotal Sanskrit scripture of Hinduism. As quoted from the Bhagavad Gita Chapter 2.47 *"Seek to perform your duty; but lay not claim to its fruits. Be you not the producer of the fruits of Karma; neither shall you lean towards inaction."* In simple words, one have right for action but not long for the fruits of that action. We should not be the claimant of the results nor should we keep away from the action.

During the one month YIC course, the 96

participants were divided into 5 groups and were randomly assigned to do Karma Yoga everyday which included sweeping the corridors and streets, cooking in the kitchen, cleaning our classrooms, sports center and prayer assembly hall, and planting trees.

Today was an interesting day because we planted coconut trees due to the ongoing reforestation project by S-VYASA. Reforestation has many positive impacts such as removing pollution and dust from the air, improving the quality of our lives and rebuilding of natural ecosystems and habitats.

On a personal note, the cosmic energy indeed works in mysterious ways, having planted coconut and moringa trees for friends in the West (The Bahamas, Bermuda, USA, and Jamaica), I can now add the East to my list - India.

This personal example illustrates that the good or the bad action done in the present will cause enjoyment or suffering in the future. We are always participating in Karma, so have good thoughts and actions continuously. Give more and take less.

■ Janet A. Horie  
Batch 172, September 2016



# Understanding Self, before going to Self

I recollect the lines of the book, *The Book of Disquiet*, by Fernando Essoa, they go like this “My soul is like a hidden orchestra ; I do not know which instruments grind and play away inside of me, strings and harps, timbales and drums. I can only recognize myself as a symphony”, ideally, a good analogy of coherence within one’s body, brain and mind. We know that we see with our eyes, but we also feel ourselves seeing with our eyes. We know that we hear with our ears, not with our eyes or nose. We do feel sound in the external ear and tympanic membrane. We touch with our fingers and smell with our noses and so forth. This may sound trivial at first glance but it is anything but, ... something extraordinary. **The phenomena known as, an Experience of what is called Self.** This thought process and that feeling along with the understanding of this experience, which gave rise to a science known as Phenomenology.

“The Self” has been studied equally in the west like that of east, in scientific framework. Antonio Damasio, an eminent neuroscientist, in a path-breaking investigation of Self, Mind and Brain, has spent the past 30 years studying and understanding about the Self and how it is being created. In his book “*Self comes to Mind*”, he talks about the following three levels of self formation as an outcome of creative, evolutionary, biological process, which is the result of the Creative Singularity in Complexity Biology.

While we were all growing up, there was a visible living body before our eyes like a teacher, father, mother, sister, brother, child, friend or our grandmother. We knew them by their roles in our lives, also the sense of me and all of this by “sense organ location” from being a growing

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child up to the tender age. Probably before we discover it by inference, by connecting a certain perception with a particular movement, perhaps even before countless rhymes and songs instructed us at school, “**on how and from where the senses get their information**”.

Nonetheless, for the scientific community, this is an odd sort of knowledge. For us Indians, it is not an odd knowledge, but the continuously flowing source of unseen, but felt and deeply experienced, a Creative source, a Singularity, the foundational dimension of self. To understand the concept of Self (‘S’ capital), first we have to understand the self (small s), i.e. what we call “I” and the awareness of “I Am”. This self what we normally understand by Panchakosha model, as the first three koshas i.e. Annamaya, Manomaya and Pranamaya Kosha as described in Taitriya Upanishad.

The selves described by Antonio Damasio referred above in here, to understand formation of self, are constructed in three stages with effortless precision. They are 1. the Proto self, 2. the Core self and 3. the Autobiographical self. First, the Proto self is the product of the spontaneous feelings which are known as primordial feelings, we can call it the interaction between Annamaya and Manomaya kosha. Secondly, the Core self is generated when there is an interaction between the proto self and the object, i.e. interaction between Annamaya and Pranamaya Kosha. And thirdly, the Autobiographical self is the coherent pattern of



the pulses generated by the core self resulting in a coherent pattern, which may be called as an interaction between Annamaya, Manomaya and Pranamaya Kosha. The above three levels of selves are only generated when the mind, body and alertness, along with awareness (i.e. body and brain) are in action. Such an action organises the mind resulting in a self (i.e. 's' as a small letter, an individual self). Therefore attention, arousal and awareness, I call them three A's of self are the most important aspects of self formation.

My six year old niece loves to play with the beautiful and elegant Russian Babushka Dolls. While playing one day she questioned me about their identity from first to last. She sharply observed the plurality and the singularity within all of them. The picture of '*Russian Babushka Dolls*' below, depicts an outer (Bahiranga) and inner (Antaranga) view of their multiple roles, multiple selves and multiple personalities illustrating the normal span of mind and body formation, in a person's life.

We live in one body, not in two, three, four or five across the span of our lifetime (not even Siamese twins deny this fact), and we have one mind to go with that one body and one self to go with both, mind and body. Here, we need

to touch upon the issue of relative invariance, which is critical and the most important aspect of our Being. Because the self is a singular process, we must identify a plausible biological means on which to ground that singularity. On the face of it, the organism's single body should provide that much-needed biological singularity, what we call Self (capital S).

Of course, if we look at what the mind is like, it is the baggage of our identity, lived past, and anticipated future, the result of our conscious mind moment by moment. I cannot speak for everyone, but conscious mind in the present is not at all like William James description of a flowing stream with objects in it. Here the core self is the source that generates subjectivity (i.e. I, Me and Myself) within one's mind, which begins to qualify for consciousness. **Our environment, knowledge, education, culture and memories (Smritis) is a pitch on which the core self plays and forms ones personality. Whatever memories we form within our environment is the core of the Core self.**

The single platform (singularity) must be found elsewhere, in a part of the body within the body, rather than in the body as a unit. It must correspond to the sectors of the body that change the least or not at all. The internal





milieu and many biological, chemical, visceral parameters associated with it provide the most invariant aspects of the organism, at any age, across a lifetime, not because they do not change but because their operations require that their condition vary only within an extremely narrow range.

Bones grow across developmental phases, and so do the muscles that move them; but “**The Essence**” of the chemical bath in which life occurs – the average range of its parameters – is approximately the same whether you are three years old or fifty or eighty. Also, whether one is two feet tall or six, the biological essence of a state of fear or happiness is in all likelihood the same in terms of how such states are constructed from the chemistries in the internal milieu and the state of contraction or dilation of smooth muscles in the viscera. It is worth noting that the causes of states of fear or happiness – the thoughts that cause such states – may be quite different across a lifetime, but the profile of one’s emotional reactions to those causes may not be.

While western scientists are busy finding and locating answers for this interplay, my master, Saint Dnyaneshwar, says in his legendary work ‘Dnyaneshwari’ Gita as explained in the first verse;

ॐ नमो जी आद्या । वेद प्रतिपाद्या ।  
जय जय स्वसंवेद्या । आत्मरूपा ॥ १ ॥  
*Om namoji adya, Ved pratipadya,  
jai jai Swa-Samvidya Atmarupa.*

And the magnanimous Lord Krishna tells us all to do आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्, and for which, by focused attentiveness, तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

That by focusing attention, one strengthens attentional neural network in one’s brain, there by fine tuning and refining the levels of concentration and by focusing on individual self one gets merged with the all pervading

pure Self or Pure Consciousness. “ Swa Samvidya, Atmarupa”, that which is embedded within one’s self, an unification of microcosm and macrocosm, as per modern sciences, demonstrated in Vedanta, as a science of experience of Self. Vedanta’s perspective on pure consciousness is that, in that state of consciousness, *the knower (self) knows him/herself directly: “the Self knows ItSelf through ItSelf”, and “by ItSelf” through self*, taught by the most exalted form of teachings and lineages, the most divine form of tradition in India, called as Guru Shishya Parampara.

All thoughts and emotion (accumulated as baggage from our past memories), on the basis of which we live, should be completely foregone. These mental states depicted in the Babushka Dolls portrait, are the result of one’s states of consciousness i.e. a permutation and combination of four states of consciousness on which our body operates life on day to day basis. This delicate balance of wakefulness, attention, awareness and alertness (3 a’s) and also the imbalance in attention and lack of focus, depends on the close interplay of the most important part of our brain’s limbic system. They are hypothalamus, brain stem and cerebral cortex along with the reticular activating system. The brain-stem component of the wakefulness or alert states answers questions that no one poses, such as how much awake and alert we are to be and what makes it so. We know what happens during digestion of a large meal, also when we don’t get proper sleep. For which the Yoga and Ashtangayoga, special emphasis on practical applications of 1. Bahiranga followed by 2. Antaranga are of utmost importance. And **therefore, the integration of the Yogic and Consciousness-based approach to Health and Education is of paramount importance, in order to channelize the energies of our nation.** Fine tuning the core of Core Self, by regulating and balancing the states of consciousness, we will see next time...!!! ■



## Molecules to Mind 2016



Guruji participated in the Seminar, Molecules to Mind 2016, held from Oct 19-21. The Seminar was organized by National Brain Research Centre, Manesar, Haryana. It was organized during 34 Annual Meeting of Indian Academy of Neurosciences. Few Other dignitaries were NIMHANS Director Dr. B N Gangadhar, Patanjali Research Foundation Director Dr. Shirley Telles. ■







## Durga Puja and Navaratri celebration in Prashanti



**Oct 7 -11:** Navratri, literally interpreted as 'nine nights' is the most celebrated Hindu festival devoted to Goddess Durga symbolizing purity and power or 'shakti'. Navratri festival combines ritualistic puja and fasting and is accompanied by resplendent celebrations for nine consecutive days and nights. Each day, a different form of the goddess is worshiped. Following the nine days of rituals and worship, the 10th day is celebrated as Dussehra, which is also known as Vijaya Dashmi. It is celebrated to mark the victory of mythical King Lord Rama over the King of Sri Lanka, Ravana.

In Prashanti Kutiram, the Durga statue is

installed on 6th day and followed by Goddess Lakshmi puja, Saraswati puja and Ayudhapuja.

On the day of Saraswati Puja, organized Bhagavadgita Memorisation event of all 700 shlokas in reverse order (Viloma Krama) in the presence of all audience in Mangal Mandir during Maitri Milan. Please see the report for details...

On Ashtami, **Chandihoma** was performed by **Dr. Mahabaleshwar Bhat and team of Veda Vijnana Gurukulam**. Every day during 6 to 7.30 pm, bhajans, Lalita Sahasra Nama Parayana, Satsanga, Arati were part of celebration. **Mr. Subramanian A (Subbu Bhayya)** was invited







for Sandhi Puja to organize in traditional way as it is followed in West Bengal system and custom.

Daily satsang was organized during this grand utsava which was attended by many devotees. Prof. N V C Swamy ji, Prof. Ramachandra G Bhat and Prof. K Subrahmanyam gave a series of talks in the evening on the background, significance and importance of Navarati, Durga Saptasati, and Devi worship.

Swami Yogeshwaranandaji, Ramakrishna Yogashrama, Bangalore, divinized the whole atmosphere with devotional Bhajans. **The main DONORS for this event Sri Dhanuka Ji and Prof. NVC Swamy were specially honored by Swamiji** for their generous contribution to make this event grand success. On Oct 11<sup>th</sup> Visarjanam took place with grand procession, music band, drums etc. Students of S-VYASA played a key role in the celebration. The Division of Yoga-Spirituality organized the whole event. ■

173<sup>rd</sup> Batch of Yoga Instructors' Course (YIC), October, 2016







Recently, **Annual Sports Events - 2016** were organized in Prashanti. S-VYASA students participated with enthusiasm. Athletics and Sports events were there.



Recently, **S-VYASA Chatra Parishat** (Students Council) was launched. Pro Chancellor Prof. K Subrahmanyam, VC Prof. Ramachandra G Bhat, Registrar Dr. Sanjib Kumar Patra, Dean Prof. G N Bhat; graced the occasion.







# International Yoga Conference at Sydney

**Oct 1-3:** An International Conference on “Yoga - Science of Infinite Possibilities” was organized by Vedanta Centre of Sydney, Australia in collaboration with S-VYASA University, Bengaluru at Western Sydney University. Dr. R Nagarathna and Dr. Manjunath N K delivered Keynote Address at the Conference. ■



# Yoga for the Body & Beyond Seminar at Melbourne



Talkby Dr. Manjunath N K



Felicitation to Dr. R Nagarathna



Felicitation to Dr. Manjunath N K

**Oct 4:** The Gawler Cancer Foundation and National Institute of Integrative Medicine, Melbourne organized seminar on “Yoga for Life – Evidence-based Lifestyle Intervention” Dr. R Nagarathna and Dr. Manjunath N K delivered talks at the Seminar. ■





Dr. R Nagarathna and Dr. Manjunath N K delivered Talks at the **National Institute of Integrative Medicine, Melbourne**



Dr. R Nagarathna and Dr. Manjunath N K visited **Gawler Cancer Foundation**

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्  
**योगसुधा**



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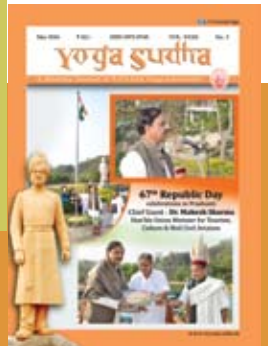
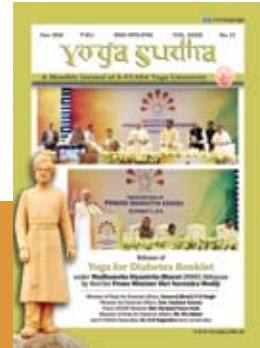
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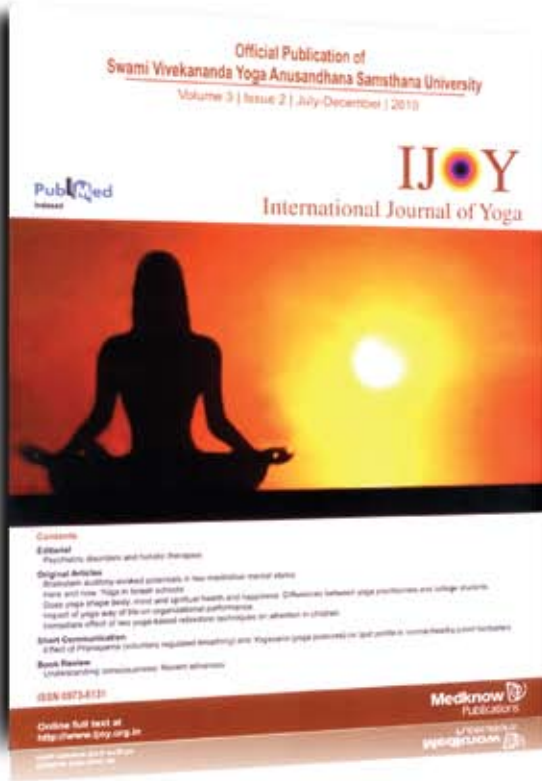
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
  
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