

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



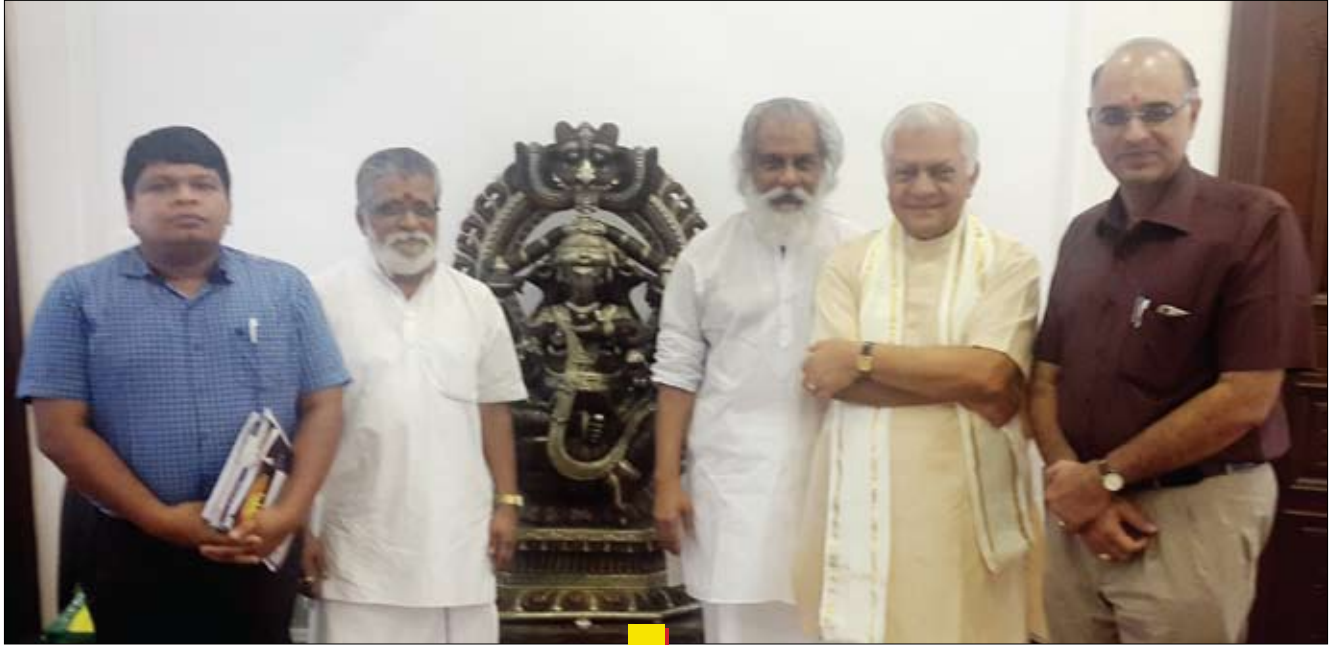
Indian Yoga Association (IYA) Advisory Board Meet in Shantikunj, Haridwar

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Vivekananda Yoga in Dubai Inaugurated by Mr. Anurag Bhushan, The Consul General of India to Dubai

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Registrar, Dr. Sanjib Kumar Patra, Administrative Officer, Sri M S Surendra and Pro-Chancellor, Prof. K Subrahmanyam from S-VYASA called on **Padma Vibhushana Dr. K J Yesudas** in Chennai and requested to accept the 'Chair for Excellence in Sangeeta Samrajya', which is vacant consequent to demise of Padma Vibhushana Dr. M Balamurali Krishna



Recently, Shwaasa Guru, Sri Vachanananda Swami ji, Bengaluru, visited Prashanti Kutiram and had a meeting with the Chancellor, Dr. H R Nagendra



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YOGA SUDHA

Vol.XXXIII No.3 March, 2017

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Printed at:

Sharadh Enterprises,
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Bangalore - 560 008

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gmail.com



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Editor: Dr. H R Nagendra
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websites: www.yogasudha.com
www.svyasa.edu.in

EDITORIAL



Prashanti Kutiram, Jan 3, 2016: For 1500 beds, 'Lakshmi Amma Hospital for Integrative Medicine', the Foundation Stone was laid by the Hon'ble Prime Minister Sri Narendra Modi ji

Notwithstanding the great contributions of modern medical system its failure to cure NCDs has necessitated integration of traditional systems of health care. Yoga provides a robust platform for such integration. In Prashanti Kutiram, Arogyadhama has shown the usefulness of add on Yoga Therapy to allopathy over 3 decades. Further integration of Ayurveda, Naturopathy, Physiotherapy, Acupuncture has shown not only greater effectiveness but also faster recovery towards normalcy.

Scaling up the existing 200 beds to 1500 beds facility has become the urgent need. So the Foundation Stone was laid by the Hon'ble Prime Minister Sri Narendra Modi ji, an year ago.

This integration should happen and should be available to people at large in non residential set ups also. With this in mind we started setting up VivekanandaHealthcenters as VYASA associates

as Franchisee models. This issue highlights the ones which are in operation and those in the offing, in both India and Abroad. We also give the necessary forms to be filled and sent to us from all those who would like to set up such centers in their own places. Also the conditions and opportunities are available to all.

We invite all those interested in adopting the Holistic approach in their own vicinities or properties. Even they can use these units as their bread earning centers.



■ *Dr H R Nagendra*



Indian Yoga Association (IYA) - MEMBERSHIP CAMPAIGN



Indian Yoga Association is a self-regulatory body of leading Yoga Institutions in India. IYA is having its Registered Office at New Delhi.

To bring up all the Yoga Masters and Teachers under single umbrella has started Membership Campaign.

For the Membership Form and other details please log on to www.yogaiya.in

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ब्रह्मसूत्रम् (Brahmasūtram)

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



नाभाव उपलब्धेः (ब्रह्मसूत्रम्-२-२-२८)

Nābhāva upalabdheḥ (Brahmasūtram-2-2-28)

Meaning: *The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them).*

Second Pada of second chapter is dedicated to refute the opposing theories to Brahma Vada. Different schools of philosophies are taken for evaluation. There are two types of philosophies; Orthodox (Veda based) and Heterodox (Non veda based). Non veda based schools, such as Madhyamika, Yogachara, Sautrantika, Vaibhashika and Jain theories have their own scriptural authorities to support their respective ideas. Sutta, Abhidhamma and Vinaya Pitakas support Buddhist philosophies, including Nagarjuna etc., which are basically in Pali language.

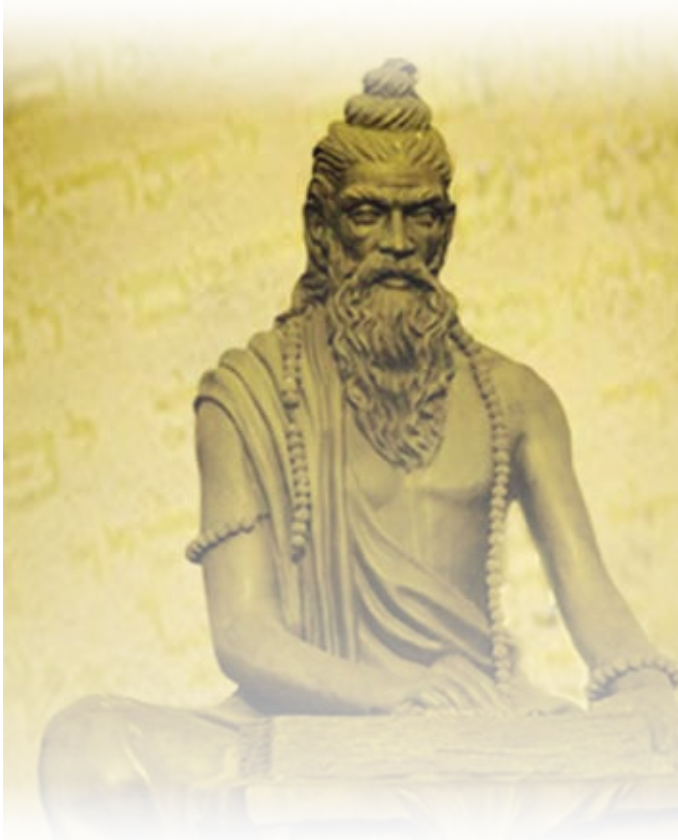
In this present Sutra, Maharshi Veda Vyasa takes on Yogachara school of Buddhism which accepts the existence of Buddhi Tattva, Vijnana Vada, not nihilism. External world is non-existential, but what exists within seems to be outside. Mind, an inner existence, creates the external. So, Sarvam Shunyam (nothing exists) theory is sidelined here in this school of Buddhism. Buddhi is not Shunya, since it perceives the external.

According to Yogachara, there are two Vijnanas (base of wisdom, knowledge base); Alaya and Pravritti Vijnana. Alaya is nothing but sense of 'I', being conscious about oneself. The second, Pravritti, is the creation of Alaya - inner being. Anything one perceives in the external world is nothing but reflection of inner existence.

External world is non-existent, but Anadi (of unknown origin). Vijnana and Vasana which are inner impressions, cause illusionary world. Therefore, the entire theory is called Vijnana Vada.

Proper analysis on this Vijnana Vada theory concludes that it has no logical basis to prove anything substantial, this is because all the emotions, thoughts, ideas in the mind themselves require external existence and support. In fact, it is the other way. The Vasanas exists because there are objects outside. In the process of cognition 'trinity' is inevitable; knower, knowledge (process of knowing) and object of knowledge. These three are interlinked. Without this interlink between trinity, there is no possibility of cognition arise. Therefore, Veda Vyasa advocates rejection of Vijnana Vada. Appearing differences in the external world also prove that they exist. Existential presence is felt and their presence is experienced through sensory and motor organs. Hence, logically one cannot say external world is just illusory because it is subjected to experience of the mind. Experiences about the world are also so diverse in nature; it causes happiness, sorrow, bitter, neutral, indifference etc. Shruti (scripture), Yukti (logics) and Anubhuti (experience) are supporting this ideology.

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ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

ಶಿವರಾತ್ರಿ ಮಹಾಪರ್ವ ಪತಂಜಲ ಪ್ರಣೀತ ಪ್ರಣವೋಪಾಸನೆ

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



ಈಶ್ವರನೆಂದರೆ ಭಿನ್ನತೆ ಹಾಗೂ ತಾರತಮ್ಯತೆ ಎಂದು ಕೊನೆಗೊಳ್ಳುವುದೋ ಅದೇ ಈಶ್ವರತ್ವ ಯಾರಲ್ಲಿ ಹಂತಹಂತವಾಗಿ ಸರ್ವಜ್ಞತ್ವ ಪ್ರಕಾಶಿಸುವುದೋ ಮತ್ತು ಎಲ್ಲರಿಗಿಂತ ಸಮರ್ಥನೂ, ಇನ್ನಾರು ಜ್ಞಾನದಲ್ಲಿ ಸರಿಸಾಟಿಯಿಲ್ಲವೋ ಅವನೇ ಈಶ್ವರನು. ಜ್ಞಾನ, ವೈರಾಗ್ಯ, ಐಶ್ವರ್ಯ, ತಪಸ್ಸು, ಸತ್ಯ, ಕ್ಷಮೆ, ಧೃತಿ, ಸೃಷ್ಟಿಕರ್ತೃತ್ವ, ಆತ್ಮಜ್ಞಾನ ಮತ್ತು ಅಧಿಷ್ಠಾತ್ವತ್ವ ಈ ಹತ್ತು ಅವ್ಯಯ ಗುಣಗಳನ್ನು ವಾಯುಪುರಾಣವು ಸರ್ವಜ್ಞನಾದ ಈಶ್ವರನಿಗೆ / ಶಂಕರನ ನಿತ್ಯತ್ವವೆಂದು ಉಲ್ಲೇಖಿಸುತ್ತದೆ. (ಜ್ಞಾನವೈರಾಗ್ಯಮೈಶ್ವರ್ಯಂ ತಪಸ್ಸತ್ಯಂ ಕ್ಷಮಾ ಧೃತಿಃ | ಸ್ವಷ್ಟತ್ವಮಾತ್ಮಸಂಬೋಧೋ ಹೃದಿಷ್ಠಾತ್ವತ್ವಮೇವ ಚ | ಅವ್ಯಯಾನಿ ದಶೈತಾನಿ ನಿತ್ಯಂ ತಿಷ್ಠಂತಿ ಶಂಕರೇ ||10.66||

ಈಶ್ವರನು ಗುರುಗಳೆಲ್ಲರ ಆದಿಗುರು. ಗುರು ಎಂದರೆ “ಗುಕಾರಃ ಅಂಧಕಾರಸ್ತು ರುಕಾರಃ ತನ್ನಿರೋಧಕಃ - ಅಂಧಕಾರವನ್ನು ನಿವಾರಿಸಿ ಜ್ಞಾನವೆಂಬ ಜ್ಯೋತಿಯನ್ನು ಬೆಳಗಿಸುವ ಶಕ್ತಿಯ ಪ್ರತೀಕವೇ ಗುರು. ಎಲ್ಲ ಗ್ರಂಥ ಮತ್ತು ಪರಂಪರೆಯಿಂದ ತಿಳಿದು ಬರುವುದೇನೆಂದರೆ, ಮುಕ್ತಿಮಾರ್ಗ ಗುರು-ಶಿಷ್ಯ ಪರಂಪರೆಯ ಮೂಲಕವೇ ಹೊರತು ಕೇವಲ ಗ್ರಂಥಾಧ್ಯಯನದಿಂದ ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬುದು ನಿಶ್ಚಿತ / ಸ್ವತಸ್ಸಿದ್ಧ. ಈಶ್ವರನು ಸೃಷ್ಟಿಕರ್ತನಾದ ಬ್ರಹ್ಮಾದಿ ಗುರುಗಳಿಗೂ ಗುರು. ಯಾವನೂ ರಾಗ-ದ್ವೇಷದಿಂದ ವಿಹಿತನಾಗಿ, ಕಾಲದ ಮಿತಿಯನ್ನೂ ಮೀರಿ ನಿಂತವನೋ ಅವನೇ ಗುರುಗಳ ಗುರು ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳ ಅಭಿಪ್ರಾಯ.

ಕೆಳಗೆ ಉಲ್ಲೇಖಿಸಲ್ಪಟ್ಟಿರುವ ಶ್ಲೋಕವು ಗುರುವಿನ ಲಕ್ಷಣಗಳನ್ನು

ತಿಳಿಸುತ್ತದೆ. ಗುರು ಇಲ್ಲಿ ಕೇವಲ ಶಾರೀರಿಕ ಅಸ್ತಿತ್ವವಲ್ಲ, ಬದಲಾಗಿ ಗುಣಗಳ ಆಗರ.

ಬ್ರಹ್ಮಾನಂದಂ ಪರಮಸುಖದಂ ಕೇವಲಂ ಜ್ಞಾನಮೂರ್ತಿಮ್ |
ದ್ವಂದಾತೀತಮ್ ಗಗನಸದೃಶಂ ತತ್ಸಮಸ್ಯಾದಿ ಲಕ್ಷ್ಯಮ್ ||
ಏಕಂ ನಿತ್ಯಂ ವಿಮಲಮಚಲಂ ಸರ್ವಧೀಸಾಕ್ಷೀಭೂತಮ್ |
ಭಾವಾತೀತಂ ತ್ರಿಗುಣರಹಿತಂ ಸದ್ಗುರುಂ ತಂ ನಮಾಮಿ ||

ಯಾವನು ಪರಮಸುಖವಾದ ಬ್ರಹ್ಮಾನಂದದಲ್ಲಿ ಲೀನನಾಗಿ ಜ್ಞಾನಮೂರ್ತಿಯಾಗಿರುವನೋ, ದ್ವಂದಗಳನ್ನು ಮೀರಿ (ರಾಗ-ದ್ವೇಷ) ನಿಂತವನೋ, ಆತ್ಯಂತಿಕ ಲಕ್ಷ್ಯವನ್ನು (ತತ್ - ತ್ವಮ್ - ಅಸಿ) ಯಾರು ಸಾಧಿಸಿ ನಿಂತವನೂ, ನಿತ್ಯವಾಗಿರುವ ತತ್ವಕ್ಕೆ ಯಾರು ಸಾಕ್ಷಿಭೂತ ನಾಗಿರುವನೋ, (ಸತ್ತ-ರಜಃ-ತಮಃ) ಈ ಮೂರು ಗುಣಗಳನ್ನು ಯಾರು ಮೀರಿನಿಂತವನೂ ಅಂತಹ ಗುರುಗಳ ಗುರುವಿಗೆ ನಮಿಸುತ್ತೇನೆ.

ಆದರೆ ಈಶ್ವರ ಪ್ರಾಪ್ತಿಗೆ ಕೇವಲ ಸಂಪೂರ್ಣ ಸಮರ್ಪಣೆಯ ಅಗತ್ಯವಿದೆ. ಸಮರ್ಪಣೆ ಅಂತಿಮ ಚರಣ. ಅದರಾಚೆಗೆ ಪ್ರಯತ್ನವೇ ಶೂನ್ಯ. ಪ್ರಯತ್ನಶೂನ್ಯತೆಯೇ ಭಗವತ್ಪ್ರಾಪ್ತಿ. ಸುಪ್ರಾವಸ್ಥೆಯಲ್ಲಿರುವ ಬೀಜವು ಪರಿಪೂರ್ಣ ವಿಕಾಸವಾಗುವ ಎಲ್ಲ ಸಂಭವನೀಯತೆಯಿದೆ. ಕೇವಲ ಪೂರಕ ವಾತಾವರಣ ನಿರ್ಮಾಣ ಮಾಡಬೇಕಷ್ಟೆ. ಪರಮಾತ್ಮ / ಈಶ್ವರ ವಾಸ್ತವ ಆದರೆ ಬೀಜವು ಪೂರ್ಣ ವಿಕಾಸವಾಗುವ ಸಂಭವತೆ. ಬೀಜದಲ್ಲಿಯೇ ಪೂರ್ಣತ್ವ ಅಡಗಿದೆ. ಆದರೆ ನಮ್ಮ ದೃಷ್ಟಿ



ಯಾವಾಗಲೂ ಭವಿಷ್ಯದಲ್ಲಿ ನೆಟ್ಟಿರುತ್ತದೆ. ಹಾಗಾಗಿ ವರ್ತಮಾನ ಎಂದಿಗೂ ವಾಸ್ತವತೆಯನ್ನು ನಮ್ಮಲ್ಲಿ ಉಂಟುಮಾಡುವುದಿಲ್ಲ. ಪರಿಣಾಮ ಯಾವಾಗಲೂ ಭವಿಷ್ಯದಲ್ಲಿಯೇ ಘಟಿಸುವುದು. ಹಾಗಾಗಿ ವಾಸ್ತವತೆ, ವರ್ತಮಾನದಲ್ಲಿ ಪ್ರತಿಕ್ಷಣವು ಈಶ್ವರನ ಸರ್ವಜ್ಞತ್ವದ ಮೂಲಕ ಸ್ಥಿತಿವಾಗಿ ಗೋಚರವಾಗುತ್ತದೆ. ಪೂರ್ಣವಿಕಸಿತ ಹೂವು ಸೌರಭ ಬೀರಿವಂತೆ. ಹಾಗಾಗಿಯೇ ವೇದ ಉಲ್ಲೇಖಿಸುವಂತೆ ಈಶ್ವರ / ಮಹೇಶ್ವರರ ವಾಸ್ತವತೆ “ಸುಗಂಧಿಂ ಪುಷ್ಪಿವರ್ಧನಮ್” ನಮ್ಮಲ್ಲೇ ಸುಪ್ತವಾಗಿ ಹುದುಗಿರುವ ಬೀಜ ಪೂರ್ಣ ವಿಕಾಸವಾದಾಗ ಪೂರ್ಣ ವಿಕಸಿತ ಹೂವಿನ ಸೌರಭ ಎಲ್ಲೆಡೆಯು ಪಸರಿಸುತ್ತದೆ.

ಪ್ರಣವದ ಉಪಾಸನೆಯೆಂದರೆ ಅದು ಮ್ ಜಪವೆಂದೂ, ಈಶ್ವರನ ವಾಚ್ಯ ಮತ್ತು ಧ್ಯಾನವೆಂದೂ, ಇದರಿಂದ ಶೀಘ್ರಸಿದ್ಧಿ ಲಭ್ಯವೆಂದೂ ಲಿಂಗಪುರಾಣವು ಸಹ ಉಲ್ಲೇಖಿಸಿದೆ. (ಶಂಭೋಃ ಪ್ರಣವವಾಚ್ಯಸ್ಯ ಭಾವನಾ ತಜ್ಜಪಾದಪಿ | ಆಶು ಸಿದ್ಧಿಃ ಪರಾ ಪಾಪ್ಯಾ ಭವತ್ಯೇವ ನ ಸಂಶಯಃ || ಯೋಗಚೂಡಾಮಣಿ ಉಪನಿಷತ್ತು ಸಹ ಈ ಕೆಳಗಿನಂತೆ ಜಪೋಪಾಸನೆಯ ಮಹತ್ವವನ್ನು ತಿಳಿಸಿದೆ. (ಯೋ. ಚೂ.ಉ. 87, 88)

ನಿತ್ಯವೂ ಬಾಯಿಯಿಂದ ಜಪವು ಜಪಿಸಲ್ಪಡಬೇಕು. ಹಾಗೆಯೇ ಶರೀರದಿಂದ ಯೋಗವು ಚೆನ್ನಾಗಿ ಅಭ್ಯಸಿಸಲ್ಪಡಬೇಕು. ಸಾಧಕನು ಶುಚಿಯಾಗಿರಲಿ ಅಥವಾ ಅಶುಚಿಯಾಗಿರಲಿ, ನಿತ್ಯವೂ ಪ್ರಣವದ ಉಪಾಸನೆಗೈದಲ್ಲಿ ಕಮಲವು ಕೆಸರಿನಲ್ಲಿದ್ದರೂ ಯಾವುದೇ ಅಂಟಿಲ್ಲದೆ ಶುಚಿಯಾಗಿರುವಂತೆ, ಎಲ್ಲ ಪಾಪಗಳಿಂದ ಲಿಪ್ತನಾಗದೆ ಮುಕ್ತನಾಗುವನು.

ಜಪವು ಕೇವಲ ಒಂದು ಸಲ ಅಥವಾ ಸ್ವಲ್ಪಕಾಲದ ಅವಧಿಯಲ್ಲಿ ಮಾಡಿ ಮುಗಿಸುವ ಪ್ರಕ್ರಿಯೆಯಲ್ಲ. ಅದನ್ನು ಪುನಃ-ಪುನಃ ಪುನರಾವರ್ತನೆ ಮಾಡಬೇಕು ಎಂಬುದಾಗಿ ಮಹರ್ಷಿ ಬಾದರಾಯಣರು ತಮ್ಮ ಬ್ರಹ್ಮಸೂತ್ರದಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ. (ಆವೃತ್ತಿರಸಕೃದುಪದೇಶಾತ್ - ಬ್ರ.ಸೂ. 4.1.1)

ಪ್ರಧಾನವಾಗಿ, ಜಪವು ಮೂರು ರೀತಿಯಲ್ಲಿ ಉಪಾಸಿಸಲ್ಪಡುತ್ತದೆ. ಅವುಗಳೆಂದರೆ ವೈಖರೀ ಅಥವಾ ವಾಚಿಕ, ಉಪಾಂಶು ಹಾಗೂ



ಮಾನಸ. ವಾಚಿಕ ಜಪವು ಬಾಯಿಯ ಮೂಲಕ ಉಚ್ಚಸ್ವರದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟರೆ, ಉಪಾಂಶು ಜಪವು ತುಸು ಸ್ವರದಲ್ಲಿ ತುಟಿಗಳನ್ನು ಅಲುಗಾಡಿಸುತ್ತಾ ಅಭ್ಯಸಿಸಲ್ಪಡುತ್ತದೆ. ಮಾನಸ ಜಪವು ಮನಸ್ಸಿನಲ್ಲೇ ಮಾಡುವ ಅಭ್ಯಾಸವಾಗಿದ್ದು, ಹಂತಹಂತವಾಗಿ ಸಾಧಕನು ಮಾನಸ ಜಪದ ಸ್ವರವನ್ನು ತಲುಪುವುದೇ ಮುಂದು-ಮುಂದಿನ ಸಾಧನೆಯಾಗಿದೆ.

ನಿರಂತರ ಸಾಧನೆಯಿಂದ ಸಿದ್ಧಿಗಳು ಸಿದ್ಧಿಸಬೇಕೇ ಹೊರತು ವೇಷಧಾರಣದಿಂದಾಗಲೀ, ಶಾಸ್ತ್ರ ಪಾಠಗಳಿಂದಾಗಲೀ ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬುದನ್ನು ಸ್ವಾತ್ಮಾರಾಮರು ತಮ್ಮ ಹಠಯೋಗ ಪ್ರದೀಪಿಕಾ ಗ್ರಂಥದಲ್ಲಿ ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ. (ನ ಶಾಸ್ತ್ರಪಾಠಮಾತ್ರೇಣ... ನ ವೇಷಧಾರಣಂ ಸಿದ್ಧೇಃ...)

ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಮಹಾಶಿವರಾತ್ರಿ ಕೇವಲ ಬಾಹ್ಯಾಚರಣೆಗೆ ಸೀಮಿತವಾಗದೆ ಆಂತರಿಕವಾಗಿ ಉಪಾಸಿಸಲ್ಪಡಲಿ. ಭಗವತತ್ವದ ಅನುಭವ ನಮ್ಮ ನಿತ್ಯ ಸಾಧನೆಯ ಪ್ರತಿಫಲ.

...p3

Corresponding to the diversity in the external world, one experiences the diversity in the inner being also in the form of knowledge. That is the reason why Samskaras and Vasanas have connectivity to the external world. Therefore, Alaya and Pravritti Vijnanas have no validity. As said above, the trinity is very much active in Samsara Chakra (wheel of continuous world).

Branding the very experience of world to be illusionistic shows shallowness of objective examination of the world. The next Sutra

concludes the section of these types of theories, claiming non-existence at different levels to prove the illusory nature of the world. The temple built only with the sand doesn't stand firm; it collapses from beginning itself. Similarly, theories such as Vijnana Vada of Buddhists do not get approval from any right source. Veda based logics are essential to follow for the betterment of human endeavor. Harmony at every level can be achieved by trusting and following Shastras, especially Vedas.

to be continued...



Niyantrita Madhumeha Bharata (NMB) abhiyaan Senior Research Fellows Meet in Prashanti



Bengaluru, Feb 4-6: Senior Research Fellows (SRFs) meet was held at Prashanti Kutiram. The Meet was inaugurated by Dr. R. Nagarathna and Swami Nandishwaranandji Maharaj, Ramakrishna Math, Varanasi and Dr. Akshay Anand, graced the occasion.

Dr. Amit Singh briefed the NMB Project and Dr. Rajesh S K provided the information on NMB research related queries and hands on experience of the APPS which has to be used for NMB Project.

Senior Members from SRL Ms. Sonakshi and Mr. Jeya Kumar gave all the relevant information about the blood camps to be organised at all the locations in India.

All the blood camps were planned to be completed by the end of Feb, 2017 throughout the country.

On Feb 6, the Valedictory of the three day SRFs meeting was concluded by motivating speech from Dr. H R Nagendra, Vice President, IYA.



Niyantrita Madhumeha Bharata (NMB) abhiyaan Orientation Training & Screening Programmes

YIDM training at Belgaum, Karnataka

YIDM training program was conducted on from Jan 9 - 11 in Belgaum District. 20 participants were trained at Shri Dharmsthala Manjunatheswara District Yojanaadhikari Office, Belgaum.

The training was inaugurated by Dr. Shashikant, Shantivana, Dharmasthala, Mr. Seenappa, Director, Grameena Abhivrudhhi Yojana, Dharmasthala, Mr. Sanjay C V, Senior Research Fellow.



Screening at Belgaum, Karnataka

- Chikkodi , Sadalaga, Bedi • In these places totally 1505 participants were screened
- Total no. of diabetic identified - 157 • Total no. of Pre-diabetic identified - 502

Screening Workshop at Bengaluru, Karnataka

- 50 Volunteers from Bengaluru were given briefing on Screening Form Protocol at Prasanthi Kutiram on Dec 19, 2016 by Shri Dharam Vir Jain and Mr. Sanjay C V of SDM Central Office, Jigani, Bengaluru.
- 40 Volunteers from Bengaluru were given briefing regarding the screening form protocol at Prasanthi Kutiram on Feb 11 by Sri Dharam Vir Jain, Mr. Sreedhar P and Mr. Basavaraj D M of SDM Central Office, Jigani, Bengaluru.

Screening at Indlavadi village, Bengaluru

- Screening in the village Indlavadi was conducted from Dec 21 - 27, 2016.
- Total number of participants screened - 1083
- Total number of Diabetic identified - 62
- Total number of Prediabetic identified - 153
- Indlavadi screening was conducted by Dr. Rajesh S K (Research Associate), Mr. Sreedhar P, SRF, Mr. Sanjay CV, Mr. Basavaraj, Mr. Devaraj and Shri Dharam Vir Jain from Central Office, Jigani, Bengaluru.
- Further screening was from Jan 9 - 16





Screening in other villages of Bengaluru

- Scheduled between Jan 10 -17
- Arenur village - 364 participants were screened
- Doddathimmasandra village - 482 participants were screened



Screening in Jigani Town, Bengaluru

- Conducted from Jan 20 - 24
- Total number of Participants Screened - 1050
- Total number of Diabetic identified - 59
- Total number of Pre-diabetic identified - 205



Blood Camp in Indlavadi village, Bengaluru

- Conducted by SRL on Feb 5
- It was the First Blood Camp in NMB abhiyaan
- All the SRFs who came for the meet in Prashanti had the hands on experience.

Screening in Sarjapur Town, Bengaluru

- Conducted from Feb 15 - 21
- Total number of Participants Screened - 1048
- Total number of Diabetic identified - 132
- Total number of Pre-diabetic identified - 296
- Screening was conducted by Sri Dharam Vir Jain, Mr. Sreedhar P, SRF, Mr. Basavaraj and Mr. Devaraj from Central Office, Jigani, Bengaluru

Blood Camp in Arenur village, Bengaluru

- It was the Second Blood Camp • Conducted by SRL on Feb 19

Himachal Pradesh

- Mr. Jagdeep Sharma, SRF and his team from Himachal Pradesh has conducted Screening in Kangra district.
- Total number of Participants Screened - 2630
- Total number of Diabetic identified - 111
- Total number of Pre-diabetic identified - 529



YIDM training & Screening in Jharkhand

- Mr. Amit Kumar, SRF, conducted YIDM training at Ranchi and Hazaribagh from Jan 12 - 14 and Jan 16 - 18, respectively.
- Screening of participants started in Hazaribagh on Jan 15 and in Ranchi on Jan 19.



Chandigarh: Trends and Advances



Chandigarh recently played host to Honorable PM, Sh Narendra Modi's Yoga advocacy on the occasion of International Yoga Day 2016. More than 30,000 people, trained to perform Yoga with PM at Capitol Complex, assembled not only to watch PM him perform but also to participate in a study that analyzed health promoting effects resulting from such a training. They keenly watched their PM descending from the stage as he started twisting and turning in their close vicinity, aided by the energetic Deputy Commissioner, Sh Ajit Balaji Joshi. PM's announcement on the new focus of Yoga to be management of Diabetes took the shape of *Niyantrit Madhumeh Bharat* campaign as the citizen science project was scaled up by none other than Dr. H R Nagendra himself. Many local academicians, administrators and yoga



enthusiasts have since joined the 240,000 subject study aimed to examine the effects of Yoga in the management of Diabetes. As the world's largest Yoga intervention study ever undertaken, the local investigators and research scholars are upbeat on collecting data that would examine the effects of special version of Yoga protocol on life style disorders. The focus on Diabetes is just the beginning of larger goal of Integrative Medicine which may reduce cost of healthcare, based on scientific evidence.

The NMB program entails recruitment of 40 Yoga Volunteers for Diabetes Management (YVDMs) for Chandigarh and Panchkula. These have been carefully selected at the call of Dr R Nagarathna, S-VYASA, who is coordinating the Ministry of Ayush sponsored Yoga study in the country. An enthusiastic interdisciplinary team led by Dr. Neeru Malik and Sh Raman Kumar was raised under the able guidance of Dr. Anil Bhansali and Sh Vineet Joshi, the popular crusader against drug addiction in Punjab. As series of meetings sparked growing interest in the project, frequent interaction with faculty of S-VYASA and Indian Yoga Association (IYA) ensued. The Ward 3 and 13 of the city were identified as urban localities while Kaimbwala

and Sarangpur represented the rural localities for screening. Almost spontaneously, the YVDMs, aided by growing number of volunteers, were provided training, inch tapes, weighing scales and a large number of screening forms. They started combing these localities on a daily basis before reaching a target of a little less than 4000 individuals in a short span of ten days. The group leaders continued to ensure that the teams spent most of the day knocking at the city dwellers, regardless of their own prior commitments and tasks at hand. These teams enjoyed visiting villages where people were more enthusiastic, not only about free blood tests but also about adapting to Yoga based life style as prelude to prevention of Diabetes. There was some resistance in urban areas but retraining of the YVDMs helped. As YVDMs successfully engaged the public on new form of dialogue, the role of Yoga in prevention and management of Diabetes soon became a hot topic in the city beautiful. About half the population was soon mapped as harboring the risks for Diabetes in most of the areas screened. These individuals were contacted by phone calls, whatsapp and SMS messages, requesting them to assemble at the venue of camps a day prior to the camp. This helped the YVDMs and their conveners to orient them about the generality of need for such a study. As a result a large number of people visited the venue the following morning and they waited for their turns for blood tests and other assessments. They intently watched the tireless efforts of YVDMs, inspired by their energy, mission and teammanship. The Yoga protocol was to be instituted the following day and required compelling arguments and hard work to maximize compliance. So far, there is 90% attendance in Yoga classes, as part of 7 day training, which would convert into 90 day regular yoga practice to be monitored by YVDMs and SRFs who remain busy operationalising daily early morning camps, simultaneously working with the goal of combing Panchkula before February end and Sonapat by March 5.





Niyantrita Madhumeha Bharata (NMB) abhiyaan Progress Report of Screening

SNo	SRF Name	State	Participants Screened
1	Amit Kumar	Jharkhand	6500
2	Amit S Mishra	Maharashtra	2000
3	Amitanshu Kumar	Bihar	3000
4	Anupama Sharma	Rajasthan	5000
5	Bhupesh K Saxena	Madhya Pradesh	6500
6	Chittaranjan Sahu	Odisha	8000
7	Darshan Sharma	Meghalaya, Tripura	4500
8	Deepak Kumar Pal	Haryana	4000
9	Guna Sekhar	Andaman & Nicobar Islands	1767
10	Guru Prasad Sharma	Jammu & Kashmir	6000
11	Jagdeep Sharma	Chandigarh, Himachal Pradesh	2630
12	Krishna Manasa	Andhra Pradesh	500
13	R H Lata	Madhya Pradesh	3500
14	Nagendra Kumar Jain	Arunachal Pradesh, Assam	4032
15	Ningombam Ganga Singh	Manipur	4500
16	K Perumal	Tamil Nadu	3000
17	Poonam Pandey	Uttar Pradesh	5720
18	Prakash Thakur	Assam	5500
19	Prashant Sinha	Bihar	0
20	Priti Nandi	West Bengal	8000
21	Purnendu Sharma	Rajasthan, Punjab	1500
22	Purnima Datey	Madhya Pradesh	8000
23	Rajeev Kumar R	Kerala	2000
24	Sanjay kumar	Delhi, Uttarkhand	3000
25	Sanjay C V	Karnataka	8000
26	Saranga Biman Gogoi	Gujarat	3500
27	Sarvesh Pandey	Uttar Pradesh	4110
28	Palukuru Sreedhar	Karnataka	4000
29	Subzar Ahmed Dar	Jammu & Kashmir	500
30	Sudhakar Pandey	Uttar Pradesh	5510
31	Sunanda S Rathi	Goa, Maharashtra	5000
32	R Vetrivendan	Tamil Nadu, Pudducherry	8200
33	Vivek Bhartiya	Chattisgarh	4000
34	Parameshwar Some		0
35	G Padmasri		0
Total			1,41,969



Arogyadhama Success Story

Repeated Disturbing Negative Thoughts

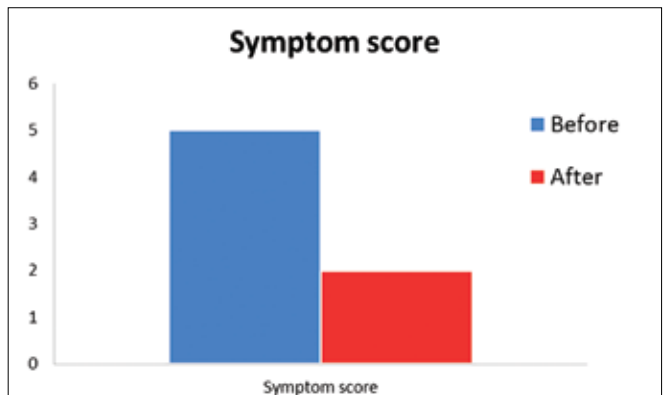
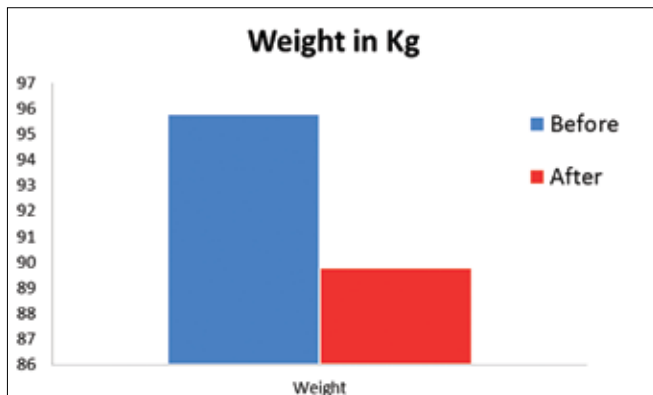
A 35 years young man, working as a software tester came to Prashanti with known case of major depression disorder managing with regular medications. His main complaint was **repeated disturbing negative thoughts** about his appearance and professional progress compared to his friends, along with some minor complaints like overweight and involuntary hand movements.

He was advised three weeks of integrated yoga therapy module along with Naturopathy detox regimen. He attended and practiced all the classes sincerely. He was given yogic counselling by our senior doctors based on Bhagavadgeetha “Dhayato vishayan...” He understood the essence and corrected himself (notional correction).

At the end of three weeks he told with confidence that he is no longer in control of repeated negative thoughts. He feels disturbance of thoughts was reduced in a greater extent (85%) and with 6 kg weight reduction.

Parameters

SNo	Parameter	Before Yoga	After Yoga
1	Weight (Kg)	95.8	89.8
2	Blood pressure (mm of Hg)	110/70	110/70
3	Respiration rate (cycles per min)	16	14
4	Symptom score (numbers)	5	2
5	Exhalation time (seconds)	18	20



Take up one idea. Make that one idea your life. Think of it, dream of it. Live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea and just leave every other idea alone. This the way to Success. and this is the way great spiritual giants are produced. Others are mere talking machines.

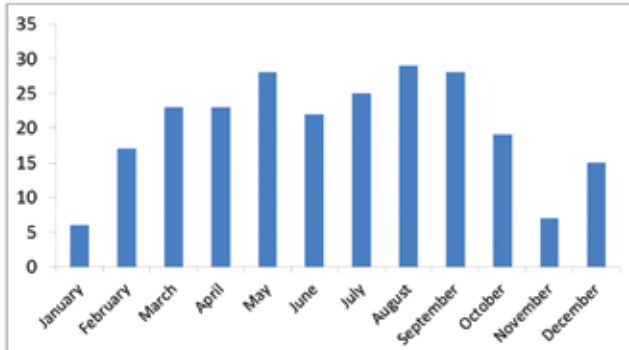
Swami Vivekananda



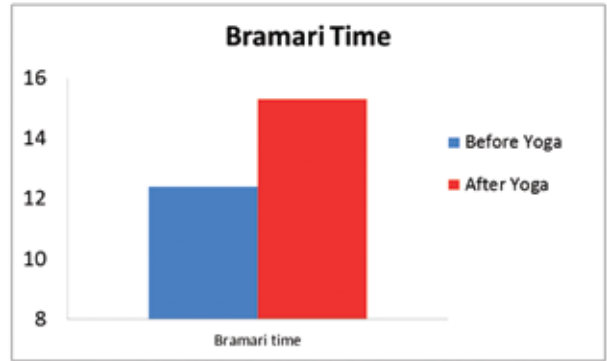


Statistics of Psychiatry Section for 2016

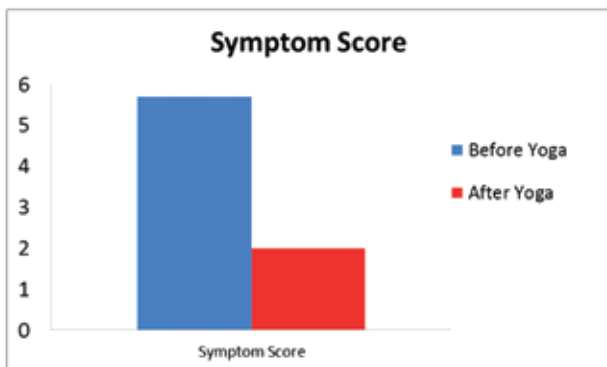
Month wise Participants 2016



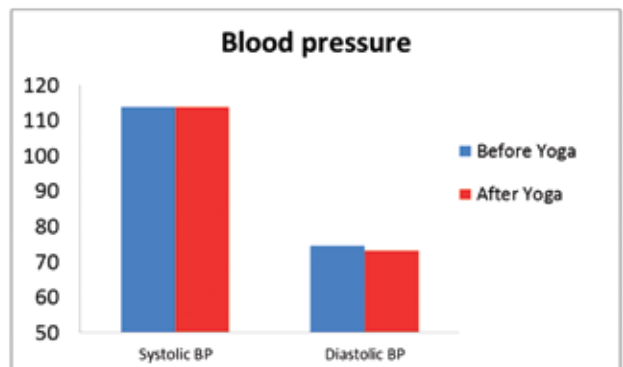
Bramari Time (seconds)



Symptom Score



Blood Pressure



Hon'ble Minister for Health & Family Welfare, GoK, Sri Ramesh Kumar visited Vivekananda Health Global (VHG), HSR Layout branch, Bengaluru and appreciated the work done by the center. Director - PR of S-VYASA, Dr. B. Amarnath and Center Staff also can be seen



PhD in Yoga

Scholars and Abstracts



Umesh Dwivedi

Thesis Title: Effect of Yoga on Counterproductive Work Behavior (CWB)

The present study inspected the viability of yoga practices in lessening counterproductive work behavior (CWB) and its predictors, such as, aggression and negative affectivity (NA), and in enhancing positive affectivity (PA).

Background: CWB is a subject of critical significance to numerous organizations since it poses expansive number of psycho-social results and negative performance for the organization and its individuals and it results in enormous direct financial losses and other indirect losses to the organizations.

Yoga gives both physiological and mental advantages including: lowered mental distress, perceived stress and enhanced well-being. This may play a key role that organizations can actualize as a preventive measures to diminish CWB.

Aim: The aim of this study is to evaluate the evidence of the effectiveness of yoga on aggression, NA, CWB and PA.

Methods:

Design: After randomization, 160 subjects were allotted into two groups, that is: Yoga and Control groups. An official authorization from Ethical Committee was taken before the initiation of the trial. Duration of the intervention was 10 weeks (5 Days/Week) with practice of one hour daily. Repeated-measures analysis of variance (RM-ANOVA) was used to analyze mean difference. Analysis of covariance (ANCOVA) was used to examine the impact of baseline scores as covariate. The relationship of variables was studied in Pearson correlation. A hierarchical

regression analysis was used to test the effect of gender on the relationship of aggression and CWB.

Written informed consent was also taken.

Intervention: Yoga group participant were taught postures, pranayama and meditation, along with yogic theory lectures. Control group participated in a mild to moderate kind of physical activity and management lectures.

Results: Results revealed that the yoga group indicated statistically significant reduction ($p < 0.001$) in aggression, NA and CWBs in contrast with the control group. Significant ($p < 0.001$) improvement in PA was observed in yoga group in comparison with the control group.

Strong negative association of PA with Aggression, NA, and CWB was found. Aggression was positively related with NA and CWB. Men were more engaged in deviant behaviors than did women. It was found that the impact of aggression on CWB relied upon the gender difference.

Conclusion: Present study has demonstrated the viability of yoga that the administration of any organization can adopt in reducing aggression, NA, and CWB and in improving PA so that shared objective and targets of the organizations can be accomplished productively.





Sathya Prakash Purohit

Thesis Title: Effect of Yoga on Physical and Psycho-Social Well-being of Orphans: a Randomized Controlled Study

Background: Childhood parental loss, parental separation, poverty and rearing in orphanages have negative impact on physical, psychological and social well-being in orphans. Yoga has a profound knowledge base and practical solutions for such traumatic consequences.

Aim: The aim of the study was to evaluate the effect of a yoga program on the physical fitness, psychological and social well-being of adolescents staying in an orphanage.

Methods: A total of 72 apparently healthy adolescents from an orphanage were randomized (based on their age and gender) and allocated into two groups as Yoga Group (YG) (n=40; 14 girls, 26 boys, age=12.69±1.35) and Wait-list Control Group (WLC) (n=32, 13 girls, 19 boys, age=12.58±1.52). The YG underwent three months of yoga program in a schedule of 90 min. per day, four days per week whereas the WLC group underwent day to day activities. Assessment was done in both groups at the beginning and end of the program.

Results:

Physical fitness (Euro-fit physical fitness test):

The group*time interaction analysis showed significant ($p < 0.05$) positive differences in Flamingo left leg balance (FLL), Flamingo right leg balance (FLR), Left hand tapping test (PTL), Right hand tapping test (PTR), Sit and Reach (SAR), Standing broad jump (SBJ), Sit-ups (SUP), Band arm hand test (BAH) and Shuttle-run (SHR) in YG compared to WLC group. Within group comparisons, post-hoc test with Bonferroni adjustment showed significant reduction in FLL and improvement in PTL, SBJ, SUP, LHS and RHS in the both groups whereas significant ($p < 0.001$) improvements in FLR, PTR, BAH and SHR were found only in YG. A significant ($p < 0.001$) decrement was found in SAR in WLC group.

Minimum muscular fitness was assessed using the Kraus-Weber test that the percentage of students passed in YG were 20 %, and 75 % in pre and post tests respectively whereas percentages in control group remained the same (40.6%) in both tests. Mc Nemar test shows significant differences between pre and post ($p < 0.001$) in YG while those in WLC was not significant.

Cognitive functions: The group*time interaction result showed significant differences ($p < 0.05$) in Stroop word (STROOP_W), Stroop color (STROOP_C) and Stroop color and word (STROOP_CW), Digit Span Forward (DS_F), Digit Span Backward (DS_B), Digit Span Total (DS_T), Trial Making Test-A (TMT_A), total and net score of Six Letter Cancellation Test (SLCT) whereas there were no significance in Trial Making Test-B (TMT_B), wrong score of SLCT and in all sub tests of Digit letter Substitution Test (DLST) and Digit Symbol Substitution Test (DSST). Within group comparisons, post-hoc test with Bonferroni adjustment showed that there were significant improvement ($p < 0.001$) in domain score for STROOP_W and STROOP_C, DS_F, and ($p < 0.05$) in DLST in both the groups, whereas Total and net score of SLCT, total score of DSST, DS_B, TMT_A, and TMT_B were improved significantly ($p < 0.001$) only in YG.

Psycho-social variables: The groups*time





interaction showed significant changes ($p < 0.05$) in the scores of State Trait Anxiety Inventory for children (STAI-C), Aggression scale (AS), Barratt's Impulsive scale-Brief (BIS); whereas there were no significant change found in Children's Depression Inventory-2 (CDI), Rosenberg Self Esteem Scale (RSES), Children's Loneliness Scale (CLS) and Children's Assessment of Mindfulness (CAMM). Within group comparisons, post-hoc test with Bonferroni adjustment showed significant improvements ($p < 0.001$) in scores for STAI-C, CDI, AS, BIS, RSES and ($p = 0.012$) in CAMM in YG whereas significant changes ($p < 0.05$) were observed in CDI, AS and RSES where as no significant differences were found ($p > 0.05$) in STAI, BIS, CAMM in WLC group. The between groups post vs. post result showed

that there were significant changes ($p < 0.05$) in the scores of STAI-C, AS, BIS, and in CAMM whereas there were no significant difference in ($p > 0.05$) in CDI and RSES.

Conclusion: The overall results suggested that the three months yoga program was found useful for the young orphan adolescents in improving physical fitness, cognitive functions and psycho-social parameters of orphan adolescents. Yoga may prove to be a simple, yet important, method of enhancing orphan's various aspects of health.

Key words: orphan yoga adolescents euro-fit executive functions anxiety depression self-esteems aggression impulsivity loneliness mindfulness

MD in Yoga & Rehabilitation Scholars and Abstracts



Dr. V Suresh Babu

Dissertation Title: Sleep Architecture in Yoga Practitioners: A Comparative Study

Background: Sleep is an integral part of human health and life and is crucial for learning, performance as well as maintaining physical and mental health. Yoga based life style modification has been shown to improve quality of sleep in elderly population as well as in individuals suffering from different medical conditions including Osteo-arthritis related insomnia. While the quality of sleep in university students is known to be poor world over, the data regarding sleep pattern and habits among the Indian students are limited. Also, there is no conclusive evidence available for the use of Yoga based lifestyle modification to improve the quality of sleep in University students.

Aim: To understand the influence of Yoga on sleep architecture in healthy yoga practitioners.



Material and Methods: Thirty subjects ($N = 30$; age range 18-28) belonging to two groups ($N=15$ each) yoga practitioners and non-yoga practitioners were recruited. Yoga group had practiced five hours of yoga per week for a minimum of one year and the non-



yoga group had no exposure to yoga, while they had involved in sport activities for five hours a week. Polysomnography was done for 2 consecutive nights. The data were analysed using independent sample 't' test, while the data which were not normally distributed were analysed using Mann Whitney's 'U' test.

Results: The Yoga group compared to the non-yoga group had shorter sleep onset latency ($p < 0.001$), N3 latency ($p < 0.001$), REM latency (p

< 0.05), N2 percentage ($p < 0.05$) and a higher N3 percentage ($p < 0.001$). The sleep efficiency was higher ($p < 0.01$) and the Time in Bed was lower ($p < 0.05$) in the Yoga group compared to the control. There were no significant differences in N2 latency, N1 percentage and REM duration between Yoga and Control groups.

Conclusion: Practicing Yoga improves quality of sleep as demonstrated objectively using a Polysomnography



Dr. Binod Ghimire

Dissertation Title: Immediate Effect of Cyclic Meditation on Response Inhibition, Information Processing and State Anxiety in Patients suffering from Relapsing and remitting Multiple Sclerosis: A Self as Control Study

Background: Impairments of information processing, reaction time and anxiety have great impact on quality of life and rehabilitation in Multiple Sclerosis. Present study evaluates the immediate effect of Cyclic Meditation (CM) for improving response inhibition, information processing and state anxiety in patients suffering from relapsing and remitting Multiple Sclerosis (RRMS).

Methods: From a neuro-rehabilitation centre in Germany, 13 female patients in the age range of 30 to 64 (53.46 ± 5.46) years, diagnosed with RRMS for more than 5 years (16 ± 5.77), with expanded disability status scale (EDSS) score ≤ 6.5 , recruited for the study. Each patient assessed before and immediately after two randomly allocated sessions for 30 minutes: CM and supine rest (SR), on separate days in similar settings. Assessments included Test of Attentional Performance, short test for general intelligence, reaction time, information processing speed and state anxiety. Data was analyzed using repeated measures analysis of variance (RM-ANOVA) with Bonferroni corrections.

Results: Within group analysis showed that there was a significant improvement in short



term memory, working memory, intelligence quotient, response inhibition as measured by go/no go 2 test ($p < 0.05$) after CM. There was also a reduction in state anxiety ($p < 0.05$) after CM. There were no significant changes within SR group. Comparisons between groups revealed significant improvement in information processing speed ($p = 0.031$) and reduction in state anxiety ($p = 0.039$) after CM as compared to SR.

Conclusion: Cyclic meditation may improve response inhibition, information processing and state anxiety in patients suffering from relapsing and remitting Multiple Sclerosis.

Key words: multiple sclerosis, attention, anxiety, cyclic meditation, supine rest.



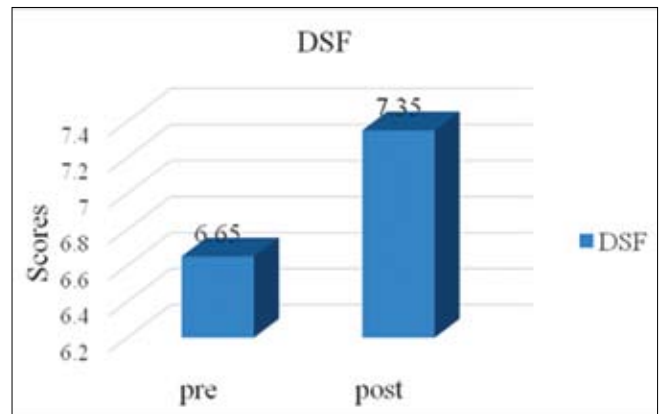
Dr. Donirung Reang

Dissertation Title: Immediate Effect of Integrated Yoga Session on Verbal Fluency, Visuo-Spatial Memory and Cognitive Flexibility of Patients with Chronic Multiple Sclerosis: A Pilot Study

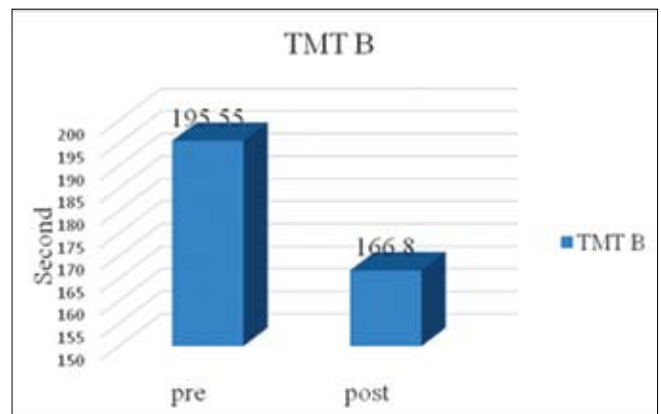
Background: Multiple Sclerosis is characterized by a significant deterioration in Verbal Fluency and Visua-Spatial Memory times along with associated Cognitive Flexibility. Yoga and physical therapy interventions have been found to enhance recovery from these problems in various Neuro-psychiatric illnesses, but sufficient evidence is lacking in chronic MS population.

Aim: To assess the Immediate effect of Integrated Yoga session (IYS) on Verbal Fluency, Visua-Spatial Memory and Cognitive Flexibility in patients suffering from chronic multiple sclerosis.

Material and Methods: From a Neuro-rehabilitation centre in Germany, twenty patients suffering from multiple sclerosis for 16.8 ± 7.90 Years were recruited. Subjects were in the age range of 55.3 ± 13.10 years and had Extended Disability Status Scores (EDSS) between 0.0 - 7.5. All the subjects received mind-body intervention of Integrated Yoga for one hour and Physical therapy (IYP). The intervention was given in a residential setup. Patients followed a routine involving yogic physical postures, pranayama and meditations along with various physical



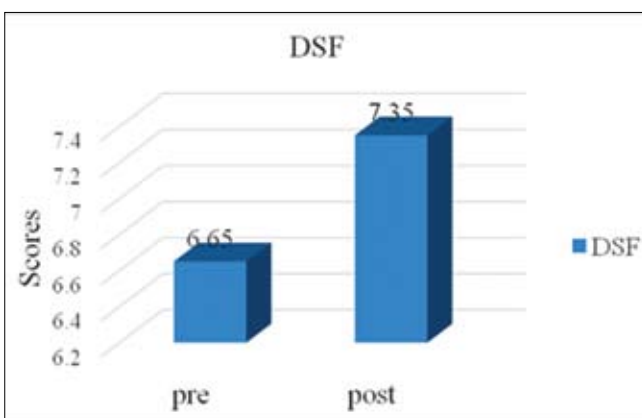
There was significant improvement ($p=0.023$) (-9.02%) with the Mean \pm SD of (16.95 ± 20.93) (22.90 ± 20.12) in Verbal fluency test after one hour of yoga intervention



There was significant reduction ($p= 0.011$) (14.70%) with the Mean \pm SD of (195.55 ± 137.47) (166.80 ± 107.13) in Trail Making Test B after one hour of yoga intervention

therapy techniques for one hour, five days a week, 5 hours per day. They were assessed before and after intervention for changes in Verbal Fluency (using VFT) Visua- Spatial Memory (using (DSF) Digit Span Forward) and Cognitive Flexibility (using TMTB). Data was analysed using SPSS Version 21. Normality test was assessed using Kolmogorov-Smirnov test. Depending on the distribution of the data parametric and non -parametric test were used to analyze the data.

Result: There was significant improvement



There was significant improvement ($p= 0.048$) percentage change of (-9.02%), Mean \pm SD of (6.65 ± 1.75) (7.35 ± 1.91) shows in digit span forward test after one hour of yoga intervention



in Verbal Fluency by using (VFT) with the significant value of ($p = 0.023$), Visuo-Spatial Memory by using Digit Span Forward (DSF) with the significant value of ($p = 0.043$) and Cognitive Flexibility by using Trail Making Test B (TMTB) with the significant value of ($p = 0.011$) scores at the end of one hour as compared to the baseline. Whereas in other test such as (SKT, KAI, DemTect, RVT, WMS,) has no improvement shown in after one hour of yoga session with borderline statistical significance. Twenty patients participated in the study.

Conclusion: This pilot project suggests utility of Integrated Yoga Session IYS intervention for improving Verbal Fluency, Visuo-Spatial Memory and Cognitive Flexibility and psychological health in chronic MS patients. In future, randomized controlled trials with larger sample size should be performed to confirm these findings.

Key words: Multiple sclerosis, yoga, physical therapy, deficits of Visuo-Spatial memory, attention Verbal Fluency and cognitive flexibility.

Ratha Saptami celebration in Prashanti during the occasion 108 Surya Namaskars performed by the inmates of Prashanti





Cut down Sugar to control PCOS

■ Dr. Vibhuti S Rao,

Amruth Ayurvedic Centre, Basavagudi, Bengaluru

“Yes, yet again the sugar is to be blamed for the growing concern of PCOS among women. Recent researchers have revealed the connection between excess refined sugar intake and development of PCOS among women.”

Polycystic Ovarian Syndrome (PCOS) is a leading cause of infertility among women. There is no set criterion of diagnosing PCOS as agreed by all the medical professionals. However, having irregular periods, imbalanced hormones, cysts in the ovaries and facial hair growth are some of the common clinical presentation of PCOS among women. One third of women with infertility suffer from PCOS. Insulin Resistance- high sugar is the main ‘cause’ for PCOS. In PCOS, low level of Sex Hormone-Binding Globulin (SHBG) lead to high level of blood sugar levels.

I just read somewhere- **‘PCOS is the diabetes of the ovaries.’** Excessive sugar intake can certainly harm your fertility levels. In PCOS, ovaries produce multiple eggs but they are failed to be released from follicles and later they

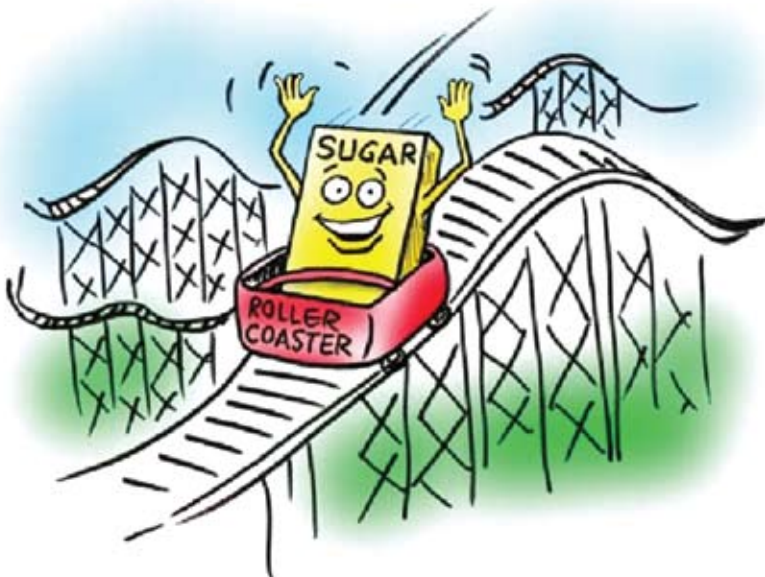
become cysts around ovaries. Therefore, no egg is released and ovulation doesn’t occur in those women, which in turn leads to ‘no conception’ – infertility.

According to modern medicines, PCOS is a complex hormonal disorder which does not have a ‘common manifestation’ among women. Women with PCOS represent different problems differently. Recently PCOS has been admitted as a ‘metabolic disorder as mainly linked with Insulin. And therefore the diagnosis of PCOS has different criteria depending upon the age and symptoms of the patients.

Researches have shown that the risk of developing diabetes type 2 is 10 times greater in women with PCOS than the women without PCOS. This raises an alarm towards ‘Unhealthy – Lifestyle’ of our modern day society. A research in India have demonstrated the PCOS affected young girls from cities than rural area probably it is to do more with Sedentary lifestyle of urban cities. Moreover, insulin resistance among Indian women is considered a common ongoing

problem which is the underlying pathology of the development of PCOS. So, if a woman has diabetes, she is more prone to develop PCOS and if a woman has PCOS, she is more prone to develop diabetes.

Now the question comes, **if quitting sugar help to minimize the Symptoms of PCOS.** Researches have revealed that less intake of sugar and eating healthy is one of most effective way of managing PCOS which even could reverse your condition if followed for a longer time.





So how sugar causes PCOS?

When you take sugary foods, the pancreas secretes 'a gatekeeper' - insulin, which carry the sugar from blood into our cells, where the sugar is utilized as energy. If a person consumes more sugar, the pancreas releases more and more insulin to carry all that sugar to the body cells but the body cells get overload by this sugar and do not respond to insulin. It is like insulin stands outside a cell with lot of sugar and the cell doesn't open the door-as there is lot of sugar already inside the cell. And so, the sugar in the blood increases. So more sugar - more insulin - more resistance by cells and this continue as a cycle. And this interferes with the hormones of reproductive organs to cause PCOS.

This situation is further worsening if we are under lot of stress or worry. The body stress hormones called as 'cortisol', suppress pituitary function - trigger , more female hormones' which tell to the liver to produce more glucose (energy) and

again the liver needs insulin for this. So, further, this increases insulin stimulates the ovaries to produce male hormones in the body.

Ayurveda has the Solution

Ayurveda talks about this particular syndrome and provided detailed treatment to correct the menstrual irregularities and hormonal imbalance. The important role of Ayurveda medicines in controlling blood sugar levels is not hidden. Therefore, Ayurveda is a holistic approach in controlling PCOS symptoms and can actually reverse the condition itself with medicines, diet and lifestyle changes. Moreover, Ayurvedic diet and lifestyle can certainly lower the blood sugar levels.

Do not live with PCOS by taking hormonal pills. Pills are not the solution for PCOS. Take the control of your health into your hand and adopt a better healthy lifestyle and take Ayurvedic medicines to solve your problem of PCOS.

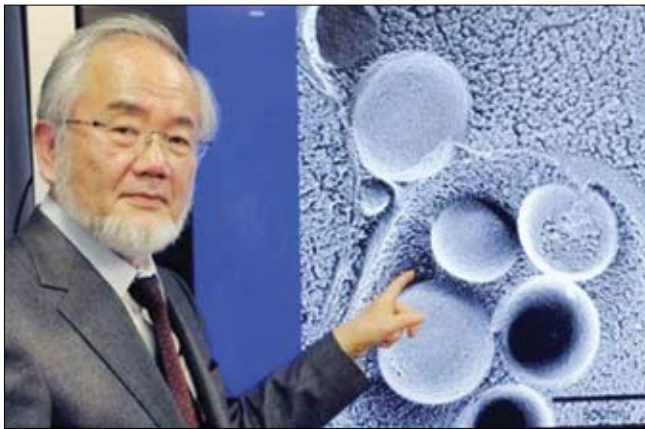


New Delhi: Recently, the well-wishers of S-VYASA, Ms. Sushila and Mr. Brahamji from USA had a meeting with Hon'ble Prime Minister, Sri Narendra Modi Ji



Ekadasi

Most of us have read about this year's Nobel Prize for medicine been given to Japanese Scientist Dr. Yoshimori Ohsumi for his research on "autophagy".



"Autophagy" literally means "self eat". Human bodies being live, intelligent, adaptive, learning and self healing will evolve a process inside the human body consuming its own damaged cells and excess proteins under certain circumstances. This automatically becomes a natural process for survival and self repair.

This is interesting, as for example, If normally a person is very uncomfortable if the temperature around him is away from 24 + or - 2 deg Celsius and an additional clothing if the temperature is consistently below 22 deg Celsius. Let us take the case of same person in an isolated place, where he or she has no access to any of those additional comforts or provisions. He or She has to live and be comfortable even at 18 Deg Celsius or 30 deg Celsius, not to talk of dying ! Here comes the learning and adoptive capability of the human body. The body reorganizes itself to settle down to exist at out- of- comfort zone of external temperature. If it is too hot, the body cells operate, open out pores in the skin, sweat out and cool the body to a comfort zone over a period of time, it may take a couple of hours to reach this stable condition of heat transfer and an equilibrium state. Similar mechanism in a

■ *Dr. Prahlada Ramarao*
Director, Center for
Energy Research, S-VYASA



reverse way kicks in to keep the body warm in a cooler zone. The person won't die and get used to and remain comfortable even in such extreme conditions. The body is a wonderful machine.

Let us come back to autophagy, when the body gets no food and senses starvation . Autophagy kicks in for a healthy person. The person not only survives starvation but also becomes healthier as the extra cells, sometimes unwanted and damaged and infected, get consumed and thrown out of the system.

This was precisely the concept of Ekadasi, in our country, where one day in a fortnight you starve your body to clean up by consuming all damaged and degenerated cells and excess proteins and rejuvenating it to be better prepared for the next fortnight. This practice is all the more important in older people after crossing the growing age and when only sustenance is the issue. But people tend to over eat all the time and accumulate excess fat and cells.

Our Tradition

Our tradition of Ekadasi would have been evolved long back after understanding the human body, its mechanism and behavior. Of course, there would have been no algorithms or papers on conclusion based on experimental data. It was told by word of mouth as a religious requirement because only





then a common man will follow the instructions meticulously without questioning the learned.

However, even a common man sometimes is fairly knowledgeable in Science, Logic, Healthcare and therefore he demands logical and scientific explanation before starting to follow any ritual. This is where the Research Centre of S-VYASA can study, research and bring out Scientific papers, data on control groups, biological explanations, experimental proofs and SOP (Standard Operating Procedures).

Possible Research Methodology

Let us take a random control group of 100 persons (Men and Women) in their 40s and divide them into 5 groups.

- Group A** : No fasting
- Group B** : Ekadasi with 2 light meals
- Group C** : Ekadasi with only fruits 2 times
- Group D** : Ekadasi with fruits only once
- Group E** : Ekadasi with only water

Methodology

A one year study to be taken for all 100 people. What physical, biological and medical measurements to be taken every fortnight and “when” is to be decided after a proper review. These parameters should represent physical, biological and medical wellness of the process and its behavior over a year. In addition, the feedback of the experience and feeling of the people can also be recorded against a questionnaire. All should end up in a paper to be published in reputed, peer reviewed journals.

Conclusion and Guidelines

From the paper one can bring out for public use a semi technical article on how Ekadasi can be useful, and what is the best type to follow by a person depending on the group studies.

It is recommended that S-VYASA should take up the research and unveil the secrets of our Ekadasi ritual!



Jodhpur, Feb 13: Chancellor, Dr. H R Nagendra participated in Namo-Con 2017, the National Conference at AIIMS



Effect of lotus posture on acupuncture meridian energies: A controlled trial

INTRODUCTION

Yoga postulates that vital energy (prana) flows through channels called nadis forming the human vital energy system. In Traditional Chinese Medicine (TCM) the concept parallel to prana is known as Qi which flows along 'meridians'. Yoga and TCM represent various methods that claim to improve levels and balance of prana / Qi in order to restore or improve individual health. In TCM acupuncture, acupressure and qigong are major methods for removing blockages and allowing free movement of Qi. In Yoga, yoga posture (Asana), breathing techniques (Pranayama), meditation (Dhyana) influence pranic flow [1,2].

Asanas promote revitalization of specific muscle groups and activate prana, increasing pranic energy and efficiency of its use. In terms of TCM, the various joint, spine movements and muscle stretch involved in yoga asanas are recognized to stimulate meridians. Thus, regular practice of Yoga asanas balance meridian energies [2].

Many studies are performed on Yoga practitioners' subtle energy levels using instruments like the electro-acupuncture

■ *Mr. Kuntal Ghosh*
Ph.D. Scholar, S-VYASA



instrument known as AcuGraph. This system measures conductances at Jing-Well points of acupuncture meridians and gives Qi levels. It has been found that regular practice of Yoga program for a period of one month systematically reduces energy imbalances thus improving quality of regulation of acupuncture meridian energies. This idea was confirmed by one more study where regular Yoga practitioners showed better acumeridian energy balances than novice yoga practitioner. Another study of stress management Yoga programme for business executives for five days found increase in their meridian energies. Further, a study of those attending Vedic ceremonies sitting in a meditative posture with certain mental attitude found that attendees were energised preferentially in lower meridians energies [3,4].

Such studies have established that participation in different Yoga programmes of various lengths systematically increase acupuncture meridian energies. The logical next step is the study of a single Yoga posture. Would significant changes be seen pre and post performance of a single asana for various periods of time? For reasons given above, Padmasana (Lotus Posture) was the natural choice, particularly as an authoritative text, Hatha Yoga identifies that it stimulates subtle energies in the body to the greatest extent [5]. Another text on AcuYoga also gives detailed descriptions of effects of such asana on meridians system [6].



Fig 1: Subjects sitting in Padmasana and in a chair



Fig 2:
AcuGraph
measurement

METHODS

Fifty male subjects were selected for the study (mean age in years 23.03 ± 3.23). They were experienced Yoga practitioners and had ability to sit in Padmasana. Study procedure was explained and consent was obtained from all the participants. The study was approved by the university's ethics committee.

This was a two arm controlled study with subjects reporting on the first day being alternately assigned to two different groups: one sitting in Padmasana and the other sitting in a chair. The first group sat in Padmasana on a Yoga mat for periods of 10, 20 and 30 minutes on consecutive days, while the second group sat for the same periods of time in a chair, with their feet resting on a similar mat.

Assessment was made using AcuGraph4. Subjects were assessed between 06:00 and 07:30 am on three successive days at the Jing-Well acupuncture points on the fingers and toes, related to 12 main meridians: Lung (LU), Pericardium (PC), Heart (HT), Small Intestine (SI), Triple Energizer (TE),

Large Intestine (LI), Spleen (SP), Liver (LR), Kidney (KI), Bladder (BL), Gall Bladder (GB), and Stomach (ST). Instrument probe pressure, location and position were kept uniform by using a single operator.

STATISTICAL ANALYSIS

For within group pre post change, paired t test, between group change independent t test and repeated measure RMANOVA test were performed.

RESULTS

For sitting in a chair, overall means changed from 57.46 ± 27.78 to 49.99 ± 26.37 for 10 mins, from 57.31 ± 27.51 to 53.79 ± 25.75 for 20 mins and from 52.54 ± 25.36 to 48.25 ± 25.05 for 30 mins; while for Padmasana, means changed from 57.92 ± 31.25 to 57.09 ± 30.29 for 10 mins, from 51.19 ± 28.44 to 56.37 ± 29.57 for 20 mins and from 48.51 ± 30.88 to 57.68 ± 31.42 for 30 mins, a completely different pattern of change with increasing time. The trend of change with increasing time is displayed in Fig 4.

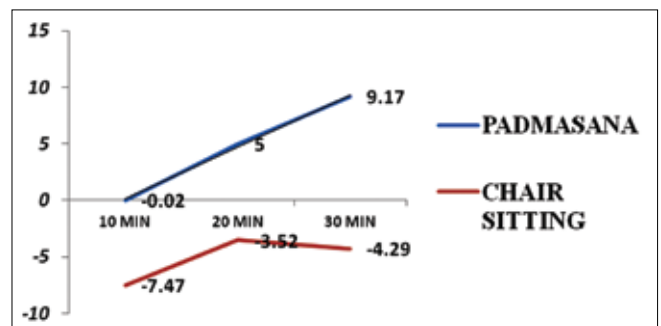


Fig 4: Influence of Padmasana and Chair sitting on meridian readings at three time points. The values are mean differences for all meridians (post – pre at each time point) at 10, 20 and 30 min session

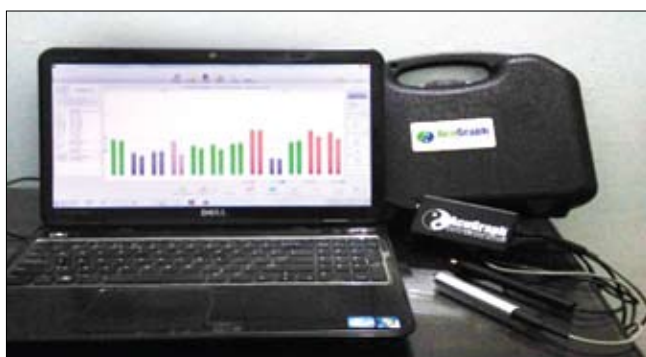


Fig 3: AcuGraph4 display

Between group comparison for 10 min sitting in Padmasana and sitting in Chair showed significant difference in upper meridians (LU_R, SI_R, LI_L) and lower meridians (SP_L, LR_L, KI_L&R). Sitting in Padmasana and Chair for 20 min found significant differences in upper meridian (LU_R) and all lower meridians (except KI_L, BL_R). For 30 min sitting in Padmasana and Chair, one upper meridian (LU_R) and all lower



meridians showed significant differences.

Upper meridians (Lungs L & R, Heart R, and Small Intestine R) and lower meridians (except SP_L&R and KI_L) were found to be differing significantly across the three time points, across the sitting in Padmasana and sitting in Chair. In overall energy levels, after 10 min there was no such changes in Padmasana group but after 20 and 30 min it increased systemically. It was opposite to sitting in chair group for 20 and 30 min wherein energy levels reduced.

DISCUSSION

Results clearly indicate that the two kinds of sitting positions, in a chair on the one hand, and Lotus Posture on the other, have completely different effects on the human physiology. They also support the experiential observation that sitting in the Yoga asana, Padmasana, has an energising effect on the human physiology at a subtle level of meridian activity.

The Padmasana group showed completely different trends in values of subtle energies from sitting in chair for 20 min and 30 min time periods, in accordance with statements in the ancient literature about the value of Padmasana, which add that sitting in Padmasana is most suitable for meditation because it tends to increase subtle energy levels more strongly than any other asana position.

The results clearly support our experimental hypothesis that Padmasana increases subtle energy level, but suggest that the increase takes time to build up. It follows that energy levels are not instantly changed by sitting in Lotus Posture, but that they build up steadily once the posture has been adopted for at least 20 minutes.

According to TCM, Padmasana gives good movements at hips, knee and ankle joints, also stretch the muscle around spine which help increase all lower meridians energy levels. The result of Padmasana for 20 and 30 min showed all lower meridians significantly

increased energy levels. Another observation in Padmasana group, among upper meridians, Lung meridian showed significant difference than sitting in chair in 10, 20 and 30 min time period. It suggests pranayam should be practiced in meditative posture where spine is held erect, chest expands and relax that facilitate smooth and deep breathing.

This was a first study to document energy changes through practicing a single asana using AcuGraph. The ability of Padmasana to increase acupuncture meridian energies is well documented by this study. The details could be found in a published work [7].

CONCLUSION

Sitting in different positions affects the flow of subtle energies in the body in diverse ways. Sitting in a chair tends to decrease the subtle energies, while sitting in Lotus Posture has a universal energising effect on the body's subtle energies, but only after a time period of about 20 minutes or longer.

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New Short Term Courses of S-VYASA

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

Contact: Mr. K S Krishna Murthy, SMET Co-ordinator, cell: +91-99868 98956

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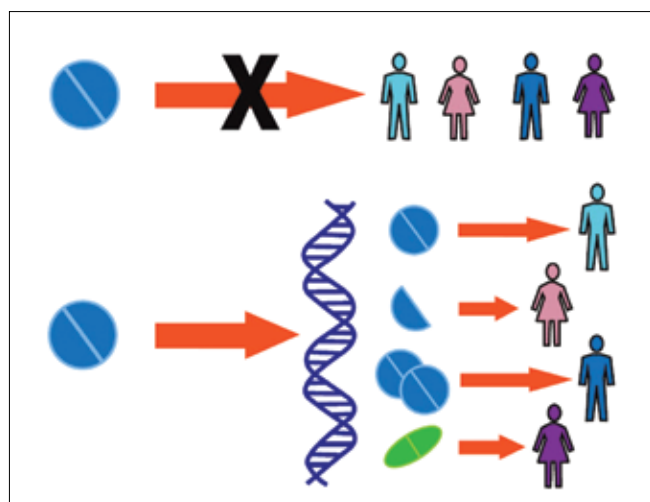


Need for Personalized Medicine

Each individual is an entity by himself or herself. No two individuals are identical. Even twins are not identical in constitution and appearance. There may be many similarities but there can be never be two identical people in every respect. Nature itself is so creative that no two leaves are identical. In short there is abundant variety available everywhere in creation.

Even in a single individual two fingers are not identical. The toes of the left and right feet are not identical. Same is the case with the eyebrows, eyes, and the nostrils. Left and right are never the same. The right forefinger and the left forefinger of the same individual are not identical. The left forefinger has the hair projecting towards the left, and the right forefinger has the hair projecting towards the right. Such being the case how can there be ailments of identical nature?

Typhoid is an ailment known to many but the causes and the symptoms for the ailment are not identical in all the human beings. The reasons for typhoid in A are not the same in every respect in B. The reasons and symptoms may be similar but not identical and therefore, the diagnosing methods also may have to vary to identify the distinctive reasons and the specific symptoms for prescribing the appropriate medicine. The same



■ *Dr. K Subrahmanyam*
Pro Chancellor, S-VYASA



medicine may not be in a position to remove the ailment completely in all. Sometimes a particular medicine which is effective in one person may produce adverse side effects in another person. For example, penicillin is allergic to some and it may cause danger to life in certain cases. There is a medicine for dog bite. Unfortunately in a rare case the antidote may cause a severe side effect, paralysing the individual.

There are many systems of medicine all over the globe. In each system, there is a method for diagnosis, analysis, and remedial measure. I don't think any system has any particular foolproof diagnostic measure and medicine uniformly applicable to all people of a similar ailment. Certain systems of medicine may not be suitable at all. To my mother any allopathic medicine was highly allergic. Whoever may be the doctor, whatever may be the qualification, the medicine prescribed by the physician always had an adverse effect in my mother's case. She was able to respond only to Ayurvedic medicines. Maybe, she was psychologically prejudiced towards western medicine. Even then it was a case of difference from other patients. Therefore, the physicians dealing with patients must have a minimum knowledge of all the available systems of medicine along with an expert ability to study the psyche of the patient.

In certain cases surgery may be needed. In certain others mere counselling may be sufficient. Even while the diagnosis and the symptoms are similar treatment may not be similar. It is highly essential to have not only the specialised



knowledge of each system but also the knowledge of other systems. Even then all doctors may not be able to solve all the medical problems of all the patients if they don't have the knowledge of the individual person or patient. A medicine suitable to the patient and the ailment may have to be worked out combining many systems of medicine. This prescription of a particular medicine to cure the particular ailment of a particular patient is called personalised medicine. The need of the hour is not only a study of the available systems of medicine but also a thorough knowledge of individual patient before prescribing a medicine. Yoga is capable of studying the individual to identify the origin of the ailment. Therefore a practitioner of yoga with the knowledge of all systems of medicine may be in a better position to prescribe the personalised medicine.



176th Batch of Yoga Instructors' Course (YIC), January, 2017



177th Batch of Yoga Instructors' Course (YIC), February, 2017

Clouds of Consciousness 3-D'iest Idea, Possible

"The mind is eternal in so far as it conceives things under the form of eternity" – Spinoza

There is a concept in modern information technology called as Cloud Computing. What is this cloud? Are we in the cloud now? The word cloud computing means **"everywhere"** which means continuous, all pervading. I woke up this morning after the completion of Delta wave sleep and the word "Cloud" was on my mind. I made a note of the word in my diary and, instantly, in a line many thoughts on clouds start popping into my mind. Then I thought computers as evolved from the human brain, there must be some similarity like "Clouds of Consciousness" as well.

Cloud computing in simple terms, means storing and accessing data and programs over the internet instead of your computer's hard drive. The cloud is just a metaphor for the internet, for massive storage of information. With the online connection, cloud computing can be done, anywhere, anytime. So, the question arose in my mind, whether our brain which is a massive network of billions of brain cells known as neurons can function, process and integrate information like that of cloud computing.

■ Ms. Rashmi Shetkar
PhD Scholar, S-VYASA



We have common clouds examples in computing like Amazon Cloud Drive, Microsoft OneDrive, Google Drive and Apple iCloud, similarly can we think about the possible "3-diest idea" and its technology inside our brain which makes us being aware, function and sleep? Why not, the three states of our consciousness, i.e. Sleep-Nidra, Dream - Swapna, Awake - Sushupti placed on the pivot of the multidimensional platform of our understanding i.e. the brain, which is not only involved in ordinary understanding, mainly gives us abilities of higher understanding, like recognition or identification. In our creative terminology, we call it 'aha' moment, the ability of our Frontal lobe, dependent on vision of Pure Consciousness, the fourth state of Consciousness known as Turiya.

Western psychology interprets Mind in terms of Consciousness, which means Consciousness is the distinctive character of Mind. Mind is consciousness plus unconsciousness. According



to Vedanta, Cit is pure consciousness itself. The word consciousness refers to our individual awareness, our thoughts, memories, feelings, sensations and environment. These are counted in the category of one's experience and just like the clouds, we all know that they change from moment to moment, like the waves in an ocean. For example, while reading this article, at this moment you must be focused on reading, your consciousness may shift to your memory of an experience you had earlier, and you may be into your zone of your own experience, applying it to this article. This is your own self that is experiencing reading, in turn creating and in return having memories back on your mind. This impacts the self as a stream of thoughts from the moment to moment, resulting in tranquillity, within your experience which is effortless and smooth flow, resulting in experiencing feelings and also emotions.

French philosopher, Rene Descartes introduced the concept of mind-body dualism, or the idea that the mind and body are separate and they interact, proposing the ides of "*cogito ergo sum*" (i.e., I think, therefore I am). Which is now researched as in the area of Brain Wave Coherence. A human being is a part of the world called by us as Universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. Our task must be to free ourselves from this delusion by widening our circle on understanding.

Today, consciousness is viewed as an individual awareness of one's own internal states as well as events going on around them. Recent research on consciousness has focused on understanding the neuroscience behind conscious experiences. Scientists are utilizing brain scanning technology to seek out specific neurons that might be linked to different conscious events. There are also two theories being proposed IIT, integrated information theory, which tends to study and

focus on whether something is conscious or not and to what degree. The second one, GWT, the global workspace theory, which suggests that our brains draw information to form experience of conscious awareness; this is a broader approach to understanding how consciousness works. This is what I relate in my analogy "Cloud Consciousness". Its like a hotspot and you connect yourself by enabling that hotspot, by the technology of Yoga and Meditation.

The above process tapped into science and dealt in by the concept of Coherence. Two signals are said to be in coherence, if their rhythms co-inside. Coherence indicates high levels of signal integration. So what are these two signals, the signals within your brain and the signals outside of your brain. The connect of yourself (s) small to the bigger Self, which is experienced by the path of Yog. This experience can also be called as "Flow" (Csikszentmihalyi, 1996). Raja Yoga meditators and Sahaj Yoga meditators experienced this continuous flow state exhibited during their focused arousal at 38 Hz gamma activity, during the concentration (dharana) phase of meditation (Ray, 1988). Tolle (1999) referred to this heightened state of awareness as "living in the now", means being online connected to your Self.

Now how to do this: in India we have at least 117 mechanisms to stay connected to this cloud of consciousness. These clouds of consciousness or the states of heightened awareness is accessed through the path of yog, by the medium of meditative vehicles coupled with self in to the integration of information.

Recently, scientists have pin pointed a network of three specific regions in the brain, crucial to consciousness. Science of consciousness teams have been vexed by the simple question: Where is consciousness? The arousal, the physiological and psychological state of being awoken, and awareness, the ability to know and perceive, play critical role in consciousness. The studies have shown that the brainstem, the part of the brain



that links up with spinal cord, regulated arousal. The accurate location was not known. In a most recent discovery we knew that awareness was located somewhere in the brain's outer layer of neural tissue, the cortex. But where? For this we have to turn to the Human Connectome project, a highly detailed map of the neural connections in a healthy human brain. The exact location is an area just under the left temple and a region deep in the brain behind the center of the forehead. The vedānta had already pinpointed these networks centuries ago, converging in the prefrontal lobe, which are now pin points as **Adnya Chakra and the Sahasrar Chakra**. They both contain large, oddly shaped brain cells called **von Economo neurons**, only seen in mammals with higher order consciousness. In the end aim of all science is to find the unity.

The most profound verses of the Isha

Upanishads -

**Om Purnamadah Purnamidam
Purnat Purnanudachyate
Purnasya Purnamadaya
Purnameva Vashishyate**

which means That is the whole, this is the whole; from the whole, the whole becomes manifest; taking away the whole from the whole, the whole remains. Amongst the above mentioned vehicles of consciousness, one such vehicle we are considering for the deeper study in Brainwave Coherence and Sensivity, research is, wherein the Na-potential is thought to arise at the midbrain thalamic level, beginning from that point, we see human potential in a different dimension, i.e. a journey toward being a complete human being with the fullness of consciousness. How, we will see in next time.



DDE - Yoga Instructors' Course (YIC) - Batch, February, 2017

The whole secret of existence is to have no fear, Never fear that will become of you, depend on no one. Only the moment you reject all help are you freed.

Swami Vivekananda



IYA Advisory Board meeting at Haridwar

Recently, The Indian Yoga Association (IYA) convened a meeting of its Advisory Board at Haridwar in the Board Room of Shanti Kunj, the campus of Dev Sanskriti Vishwa Vidyalaya and Gglobal Gayatri Parivar.

Some important Resolutions were mooted:

- The Advisory Board would be renamed as the Governing Council
- Dr. Pranav Pandya from Gayatri Parivar, Sri Sri Ravi Shankar from Art of Living, Sadhguru Jaggi Vasudev from Isha Foundation and Baba Ramdevji of Patanjali Yoga Peeth all will be the members of IYA Governing Council
- Baba Ramdev ji would be the Chairman of the Governing Council

Baba Ramdev also announced that he would contribute Rs. One Crore towards IYA Corpus Fund.



News from VYASA-Kolkata

Jan 12, **Vivekananda Jayanti** was celebrated as **National Youth Day**. On this occasion, the sessions of Speech on teachings & life philosophy of Swami Vivekananda, Bhajan and Patriotic songs were organized.

Jan 13, Mr. Sanatan Mahakud had participated in a **National Seminar** on 'Life Style and Holistic Health', organized by The World Academy, Kolkata.

Weekly **Teachers Meetings** were conducted in the presence of the Chairman of VYASA Kolkata.

Jan 22, two teachers from VYASA Kolkata had appeared the **UGC NET (Jan 2017) on Yoga** conducted by the CBSE New Delhi.

Jan 26, **68th Republic Day** of India was celebrated by VYASA Kolkata. On this occasion National



Flag was hoisted by one of the senior RYTP participants Mrs. Nilam Singher.

Along with this **Regular Yoga Training Programme & Yoga Therapy** classes at VYASA Tollygunge & Salt Lake and **Yoga Awareness Programmes** in the different Schools, Community Halls & Corporate Houses are going on.



68th Republic Day celebration in Prashanti



*Jhanda uncha rahe hamara
Vijayee vishwa tiranga pyara...*





Pre-submission Review Meeting of the Project funded by Sri Venkateswara Vedic University, Tirupati



from left 3rd & 4th - Prof. K E Devanathan, Vice Chancellor of SVVU and Dr. Pahlada Ramarao, Member of Advisory Committee of SVVU

Tirupati, Feb 2: Sri Venkateswara Vedic University (SVVU), Tirupati has funded a research project of Yoga-Spirituality division of S-VYASA. The project titled 'Yogic assessment and yogic management of anger in high school children' is a first of its kind research study. Anger is studied from two perspectives Spiritual Science and Behaviour Science. A psychometric adolescent anger scale and a yoga module for anger management in high school children have been developed under this project. Funding to the tune of Rs. 9.76 lacs has been granted

by SVVU and a wireless bionomadix logger which measures heart rate variability (HRV), respiration rate (RR), galvanic skin conductance response (GSR) and blood volume pulse (BVP or PPG) has been procured for this project. The project work is being carried out by Ms. Alaka Mani under the guidance of Dr. H R Nagendra (PI of the project), Dr. Pahlada Ramarao, Dr. D Nagaraja, Dr. S N Omkar (IISc) and Dr. Manoj Kumar Sharma (NIMHANS). The project work is in completion stage and pre-submission review meeting was held at Tirupati on Feb 2.



Vasanta Panchami
celebration in Prashanti





Vivekananda Yoga in Dubai



In continuation of taking the pioneering work of S-VYASA & VYASA to many more places, VYASA Health Care has launched its brand Vivekananda Yoga at Dubai. The centre is located in one of the primary areas of Dubai, accessible to all at #406, Office A block, Al Hamsa building, Khalid Bin Waleed street, Al Karama, Dubai, UAE, PO Box 128387, Email - dubai@vhg.co.in

The centre was inaugurated on Jan 28 by His Excellency Mr. Anurag Bhushan, The Consul General of India to Dubai, The guests at the program were Mr. Pierre Ravan, a renowned

DJ / Musician and Heart fullness Meditation Teacher, Dubai; Dr. Manjunath Sharma, Director, International Affairs S-VYASA & VYASA Health Care Pvt. Ltd, India; Dr. Vasudha Sharma, Executive Director, VYASA Health Care Pvt. Ltd, and our Associate Mr. Ramshad Ahmed who is a Yoga Practitioner himself and an Alumni of S-VYASA.

Mr. Anurag Bhushan in his inaugural address promised continued support for Yoga and extended support for the upcoming International Day of Yoga celebrations at Dubai. Mr. Pierre Ravan, originally from Iran explained how Yoga is different from religion in his talk and how mediation has influenced him to achieve great heights and help the fellow human beings who are caught in wrong habituation. Dr. Manjunath Sharma gave an exploratory view on S-VYASA and VYASA whereas Dr. Vasudha Sharma spoke about VHG, VYG and Yoga as a therapy. Mr. Ramshad was thankful to S-VYASA for their association with him and the Govt. of Dubai for being supportive in propagating Yoga.

The event was attended by many Yoga lovers



Mr. Ramshad Ahmed, Mr. Anurag Bhushan, Dr. Manjunath Sharma, Dr. Vasudha Sharma and Mr. Pierre Ravan - can be seen



Mr. Pierre Ravan, DJ / Musician and Heart fullness Meditation Teacher



Dr. Manjunath Sharma



Dr. Vasudha Sharma



Mr. Ramshad Ahmed



and they are the great motivation to begin Yoga in UAE.

The Centre would provide a host of VY services such as VY Positive health, VY Corporate, VY Therapy, VY Advance and also conduct courses such as YIC Basic, YIC Advance, YTIC (Yoga Therapy Instructors Course) etc.

Felicitation to Dr. Manjunath Sharma by The Consul General of India to Dubai, His Excellency Mr. Anurag Bhushan



S-VYASA congratulates **Dr. Dilip Sarkar** on becoming the President of International Association of Yoga Therapists (IAYT) for the 5th time and for creating record in the history of IAYT during last 28 years.

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
योगसुधा



A Monthly Yoga Journal of
S-VYASA Yoga University
Editor: Dr. H R Nagendra

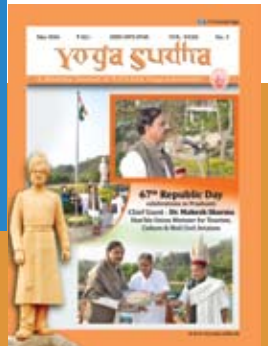
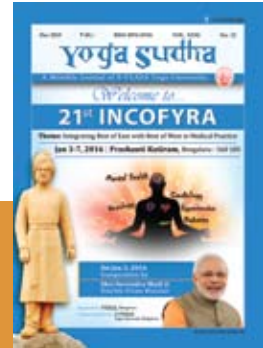
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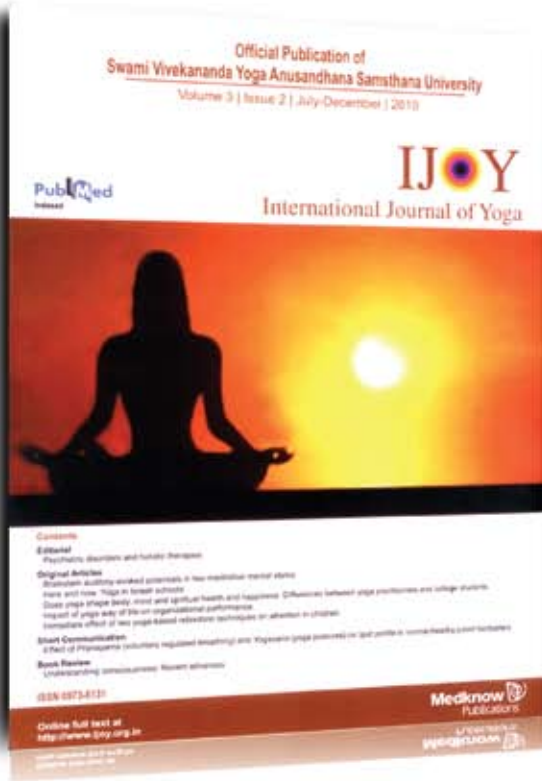
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The Circulation Manager, Yoga Sudha
Swami Vivekananda Yoga Anusandhana Samsthana
No 19, 'Eknath Bhavan', Gavipuram Circle
Kempe Gowda Nagar, Bangalore - 560 019



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- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:** Wolters Kluwer Health Medknow Publications www.medknow.com
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ Indexed in PubMed, PubMed Central, DOAJ, Index Copernicus, Indian Science Abstracts, CNKI, EBSCO Publishing's Electronic Databases, Google Scholar, National Science Library, OpenJGate

Subscription Rates for the year 2017:

- ▶ Print ₹2000/- in India(INR) for personal and Institutional. \$250 for personal and Institutional.
- ▶ Online ₹1840/- for personal and Institutional. \$230 for personal and Institutional.
- ▶ Print + Online ₹2575/- for personal and Institutional. \$319 for personal and Institutional
- ▶ Single Issue ₹1250/- for personal and Institutional. \$156 for personal and Institutional

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