

Feb 2014

₹ 45/-

ISSN 0972-074X

VOL. XXX

No. 2

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



S-VYASA Eleventh CONVOCATION

Jan 12, 2014

Prashanti Kutiram, Bengaluru



p4

Launch of Centre for
Corporate Spiritual Responsibility (CSpR)



p34



S-VYASA would like to Salute **Yogacharya BKS Iyengar ji** for being felicitated with 'Padmavibhushana' Award from the Government of India, on the occasion of 65th Republic Day

Our Vice Chancellor Prof. Ramachandra G Bhat gave a poetic touch for the Salutations

अय्यङ्गारो योगिवर्यः पद्म (वि) भूषणभूषितः । व्यासीयविश्वयोगस्य परतः प्रणतिस्तुतिः ॥

The greatest Yogi of the times - Dr BKS Iyengar is being felicitated with the great Award of Padmavibhushana. On behalf of SVYASA Yoga University, we wish Iyengar Ji with reverence and salute the Yoga Master.

अय्यङ्गारमहानाम्ना वेदात्मयोगमार्गतः । वर्धतां भारतं राष्ट्रं विश्वदैशिकवर्त्मनि ॥

In the name of Dr BKS Iyengar through Adhyātma Yoga in the light of the Vedas, let Bhārata Varṣa become Vishva Guru and raise to the highest pedestal to guide the entire world.



DLit & PhD group



MD group

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

YOGA SUDHA

Vol.XXX No.2 February, 2014

SUBSCRIPTION RATES

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

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

ADVERTISEMENT

TARIFF: Complete Color

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








Printed at:

Sharadh Enterprises,
Car Street, Halasuru,
Bangalore - 560 008

ph: (080) 2555 6015

e-mail: sharadhenterprises@
gmail.com

CONTENTS

Editorial	2
 Division of Yoga-Spirituality Brahmasutra - Īkṣatikarmavyapadeśāt saḥ A Study of the Upanishads: My Experience - Prof. M K Sridhar	3 20
 11th Convocation of S-VYASA A Report on Convocation Program Convocation Address - Dr. Vijay Bhatkar DSc Awardee - Richard J Davidson DLit Awardees - Yogacharya BKS Iyengar & HH Jagat Guru Amrta Suryananda Maha Raja PhD Awardees Special Awards Graduates List of the Topics of Thesis and Dissertation	4 7 9 10 12 13 14 17
 Division of Yoga & Life Sciences PhD Thesis Abstracts - Amritanshu Ram, Ramesh Rao N & Bhawna Sharma	20
 Division of Yoga & Physical Sciences PhD Thesis Abstract - Rajesh S K BSc group	28 29
 Division of Yoga & Management Studies PhD Thesis Abstracts - V Judu Ilavarasu & Shatrughan Singh Naruka	30
 Division of Yoga & Humanities Do Without Doing - Dr. K Subrahmanyam	32
 VYASA, International A Report on the Launch of Centre for Corporate Spiritual Responsibility (CSpR) MSc group	34 39

S-VYASA Yoga University
'Eknath Bhavan', # 19, Gavipuram Circle,
Kempgowda Nagar, Bengaluru - 560 019
ph: (08110) 3092 2900, (080) 2661 2669
telefax: (080) 2660 8645

Editor: Dr. H R Nagendra
Asst. Editor: Dr. Aarti Jagannathan
Publisher: Subhadra Devi
e-mail: info@yogasudha.com
websites: www.yogasudha.com
www.svyasa.org

EDITORIAL

The readers will be happy to know that our dear Bhisma Pitamaha of Yoga Dr. BKS Iyengar to whom we gave DLit has been given Padmavibhushana by Govt of India on Jan 26th, 2014, a honor to Yoga which he truly deserves. Please see the inner pages of this issue which highlights some of his contributions. His DLit Thesis compiles some of his major contributions during his long years of service to the field of Yoga.

We wish him long life and want him to get his 100th year awards after four years.

Our VYRF, USA has taken shape in LA in which we will have the following activities shaping up

1. Education through our Distance Education Programs of S-VYASA
2. In-depth Research through collaboration with famous Universities here as UCLA, USC, etc
3. Service Projects as SDM and OBCOP

These free camps for the same are coming up one by one in different parts of LA and the Yoga therapists trained by VYRF are volunteering to spearhead this venture of national importance. DRs Nidhi and Amrit are posted to support these dimensions of growth to Los Angeles for about 4 to 5 months. We are also planning to organize an International Conference on Metabolic Syndrome from June 6 to 8th to provide

a platform for top researchers in USA to come and present their work so that it will give a good boost to our service ventures and pave way for deeper research in future. Look for more details the next issue of Yoga Sudha. On February 2nd, we will be launching a new Yoga University called Vivek Ananda Yoga University (VAYU) here in Los Angeles. Initially it will offer Distance Education Courses as a first step after getting due permissions from the authorities of the State and later the Residential and Non-residential Courses also as we have them in S-VYASA.

The Center for Corporate Spiritual Responsibility is shaping up with a pilot study to measure the Spiritual Dimensions in corporates, thanks to Binod Singh who has started to send his staff for the training. More of these will be presented in the next issue of Yoga Sudha. We welcome volunteers to join hands with these movements all over the world.

■ Dr H R Nagendra



Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya

International Headquarters: Pandav Bhawan, Mount Abu-307 501, Rajasthan, India

Phones: 02974 - 238261 to 238268, Fax Nos.: 02974 -238952 & 222116
E-mail: madhuban@bkivv.org Websites: www.brahmakumaris.org, www.bkwsu.org

MESSAGE

Our dear spiritual Brother Ajeet Saxenaji,

Greetings of peace from the pure land of Abu!
Dadi Janki is very pleased to be congratulating you for the Opening of the first Center for Corporate Spiritual Responsibility in Bangalore, on 12 January 2014!

As we understand, this is a commendable step in bridging the distance between Spirituality and the Corporate Sector. While Bharat is making significant progress in a variety of arenas, we have not fully tapped into the eternal wealth of Spirituality that is the foundation of any successful human being, corporation, institution or society. We are humbled by the fortitude displayed by Brother Ajeetji, his colleagues and well-wishers in envisioning this project, and crystallising it with courage and determination. The good quality of our thoughts, a clean attitude and pure intention are the bedrock of inner and outer prosperity, which translates into happiness and peace for all.

On behalf of the world-wide Spiritual Family of the Brahma Kumaris, Dadi extends all good wishes for your sincere endeavours.

On Spiritual Service,

B. K. Janki
B.K. Janki

Chief of Brahma Kumaris

International Headquarters,
Pandav Bhawan
Mount Abu (Raj) - 307501

Dated: 9 January 2014



ब्रह्मसूत्रम् (Brahmasūtram)

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

ईक्षतिकर्मव्यपदेशात् सः (ब्रह्मसूत्रम्-१-३-१३)

Īkṣatikarmavyapadeśāt saḥ (Brahmasūtram-1-3-13)

Meaning: The Highest person to be meditated upon is the Highest Brahman.

“एतद्वै सत्यकाम परं चापरं च ब्रह्म यत् ओंकारस्तस्मात्
विद्वान् एतेनैव आयतनेन एकतरमन्वेति |”

This aphorism deals with an objectivity for meditation when the mind reaches the transcendental state by adaption of SHAMA and DAMA etc. The first one (Param Brahma) is beyond intellectual and emotional understandings. Meditation on Param Brahma is difficult to 'men' with the Mind, because the Mind objectifies only tangible objects with many attributions and qualifying forms and norms. Another one is called "Aparam Brahman", which is under the perview of objectivity, causing sensory perceptions, inference and verbal testimony as it was projected by many epistemologists.

Deep contemplation is highly recommended for a Sadhaka with reference to special context अभिध्यायीत on the vedantic pathway. त्रिमात्रेण ओंकारेण this word has got its special connotation. Matras means syllables. Enjoined to a verbal form. For instance, OM is the replica of three syllables denoted by अ उ म. Sanctified syllables naturally objectify the highest form of Paramatman whereas

the images and the symbols never take the mind to Parabrahman.

The area of discussion is expanded to two forms. Here, Vyasa Sutra takes two arguments into consideration to arrive at its conclusion. One school of thought argues that while contemplating, an object must be qualified with many attributions. In the present context, तेजसि सूर्ये सम्पन्नः is justifying the tangible object for meditation. Hence, it is comparatively inferior (APARAM) to Param.

The word ईक्षते is more comprehensive in the context where the word परं पुरुषम् is adjoint to it. Because, the word never denotes an ordinary perception because परः पुरुषः will be none other than the Brahman which is beyond the perception, conception and imaginations.

The whole process of thought culminates at this point, alike snake removes its skin and becomes free, this meditation makes one liberated from the shackles of sin. Thus, this meditation causing the realisation of the highest reality facilitates an ascendance of liberated soul.

to be continued...



Eleventh Convocation

A Unique Convocation of the World Class Yoga University



11th Convocation Program in Mangala Mandir

Prashanti Kutiram, Jan 12: The 11th Convocation of S-VYASA Yoga University held in Prashanti Kutiram, the headquarters of the University.

The university has been formed on the core vision of Swami Vivekanada, 'Be and Make'. And working with the mission, 'Combine the best of the East with that of the West'.

So, in commemoration of Swami Vivekananda's birth day, every year on Jan 12, S-VYASA holds its Convocation.

The Chancellor of India International Multiversity, Chairman of ETH Research Lab, Chief Member of IZIT and National President of Vijnana Bharati, Padmashri Dr. Vijay Bhatkar was the Chief Guest of the program. He delivered the Convocation Address. In his

Convocation Address told that S-VYASA holds great hope for making India to reach advanced level in education.

The specialty of this Convocation was, S-VYASA had an opportunity to honor the Masters in the field of Yoga.

DSc to Richard J Davidson

He is the Director of Waisman Laboratory for Brain Imaging & Behavior and the Laboratory for Affective Neuroscience and also the Founder & Chair of the Center for Investigating Healthy Minds, Waisman Center, University of Wisconsin-Madison, USA.

DLit to Yogacharya BKS Iyengar

He is the Founder of Ramamani Iyengar Memorial Yoga Institute (RIMYI), Pune.



Convocation started: from left - Dean Prof. BN Gangadhar, Gol Nominee Prof. SL Goel, DLit awardee Sat Guru Amrta Suryananda Maha Raja, Chief Guest Dr. Vijay Bhatkar, DLit awardee Yogacharya BKS Iyengar, Chancellor Dr. HR Nagendra, Registrar Dr. Sudheer Deshpande, VC Prof. Ramachandra G. Bhat, RMO Dr. R Nagarathna, Pro VC Prof. K Subrahmanyam - can be seen

DLit to HH Sat Guru Amrta Suryananda Maha Raja

He is the President, Yoga Portuguese Confederation, Portuguese.

Along with these great personalities, this time, in total 98 Students got the Degree.

PhD (Yoga)	6 Scholars
MD (Yoga & Rehabilitation)	9 Scholars
MSc (Yoga & Consciousness)	2 Graduates
MSc (Yoga)	37 Graduates
MSc (Yoga Education)	2 Graduates
BSc (Yoga & Consciousness)	16 Graduates
BSc (Yoga)	19 Graduates
MSc (Yoga Education)	7 Graduates

The Chancellor Dr. HR Nagendra presided over the program. The Vice-Chancellor, the Members of the Board of Management, the Academic Council Members, Deans, Faculties, Students and specially the Well Wishers of the University gave their presence.

Early in the morning the day started with Sarasvati Homa, Japa and Upadesha.

Later at 11 in the morning, Academic Procession started from Sarasvati Statue. It was lead by the Registrar, Dr. Sudheer Deshpande. It was accompanied with Purna Kumbha, Nada Svara and Vedic Chanting and concluded in Mangala Mandir, the main program venue.



Dignitaries in Academic Procession
from Sarasvati Statue to Mangala Mandir



Oath taking - to Serve the Society in Yogic way

Overall program was colorful. In the end the Graduates took an Oath to serve the society with noble vision and finally concluded with National Anthem. ○



1



2



3

Felicitations

- 1 Yogacharya BKS Iyengar
- 2 Padmashri Dr. Vijay Bhatkar
- 3 HH Sat Guru
Amrta Suryānanda Maha Raja
- 4 to Yogacharya BKS Iyengar
by Yoga Portuguese Confederation



4

S-VYASA, Bangalore Convocation

Address by Dr. Vijay Bhatkar, Chief Guest

Dr. Vijaya Bhatkar is best known as the architect of India's national initiative in supercomputing where he led the development of Param supercomputers. He developed the first Indian supercomputer, the Param 8000, in 1991 and then later the Param 10000 in 1998. Based on the Param series of supercomputers, he built the National Param Supercomputing Facility (NPSEF) which has been now made available as a grid computing facility through Garuda grid on the National Knowledge Network (NKN) providing nationwide access to High Performance Computing (HPC) infrastructure. Currently, Bhatkar is working on exascale supercomputing via the Capability, Capacity and Infrastructure on National Knowledge Network.

Bhatkar has authored/edited over 12 books and 80 technical and research papers and addressed several university convocations, international and national conferences and conventions and public functions.

Awards & Recognitions

Bhaktar received the Padmashri Award in 2000 from the Government of India and the Maharashtra Bhushan Award of 1999-2000, the highest recognition of the Government of Maharashtra. He was the recipient of the Jindal Prize in 2012 for science and technology in the service of society. He received with the Saint Jnaneshwar World Peace Prize in 2010 from the World Peace Center for promoting synthesis of science and spirituality in the

Chancellor Hon'ble
Dr. H. R. Nagendra,
Respected Amma
Laxmi, Vice-
Chancellor Prof.
R a m c h a n d r a
Bhat, Members of
Board of Studies,
Registrar Dr.

Sudheer Deshpande, Deans, Distinguished Faculty members, invitees, and my dear students and their parents,

I consider myself very fortunate and indeed it is a rare privilege to honour the Paramacharya of Yoga Dr. BKS Iyengar and also Swami Suryananda Honorary D. Litt Degree in person and Dr. David Richardson with Honorary D. Sc. Degree in absentia. I would like to convey my choicest greetings to all the students who are graduating today in this 11th Convocation of Swami Vivekananda Yoga Anusandhana Samsthana, the only formal University of India and perhaps of the world dedicated to the studies, research and practice of yoga offering certificate, diploma UG, PG and Doctoral level courses.

You are indeed fortunate that you consciously chose to build the foundation of your life on Yoga, the science & technology of living encompassing not only body, mind and spirit but also all the pancha koshas, namely Annamaya Kosha, Pranmaya Kosha, Manomaya Kosha, Vijnanmaya Kosha and Anandmaya Kosha, ultimate leading to self-realization.

Based on my quest for understanding the ultimate reality through the synthesis of science and spirituality for the service of humanity, I would like to state that Yoga as advanced





service of humanity. He was awarded Sitaram Jindal Foundation Award-2012 for applying the science and technology to grass root level.

Vijay Bhatkar is the Chairman of Board of Governors of IIT-Delhi, Chairman of ETH Research Lab, Founder Chancellor and Chief Mentor of Multiversity, Chancellor of D Y Patil University, and National President of Vijnana Bharati, a People's Science Movement of over 6,000 scientists across India.

by Maharshi Patanjali in the form of holistic Ashtang Yoga, is the ultimate science and technology of spirituality. Yogasutras are like the laws of science of mind; yoga is the science & technology of mind control.

S-VYASA rightly bears the name of Swami Vivekananda whose 151st birthday we are celebrating today. Swami Vivekananda extensively articulated on Yoga. His articulations on Jana Yoga, Bhakti Yoga, Karma Yoga and Raj Yoga are masterpieces in the realm of yoga. Swami Vivekananda called for the coming together of the East and the West to provide a new hope, a new vision for the humanity as a whole. I think S-VYASA in many ways fulfills the vision of Swami Vivekananda.

I remember when the 21st Century was about to dawn, the University Grants Commission (UGC) called for proposals for universities with innovative ideas. Dr. H. R. Nagendra, a distinguished alumni of IISc, and former NASA engineer, responded with a visionary proposal that was rightly named Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA). UGC approved the proposal of S-VYASA as a Deemed to be University under section 3 of the UGC Act, 1956. S-VYASA is not only India's but also perhaps world's first university entirely devoted to the academics and research of Yoga. It is also the first ISO 2001-2008 certified Yoga University.

Today, S-VYASA has a sprawling 100 acre campus with 1000 students pursuing BSc, MSc, PGDYT and PhD courses in five streams, namely Yoga and Spirituality, Yoga and Life Sciences, Yoga and Humanities and Yoga and Management. It offers both face to face and distance education program. S-VYASA has excelled in two areas namely Yoga Research and Yoga Therapy through its Centre for Yoga Research and a 200 bedded well equipped hospital for Yoga Therapy for life style related ailments and neurotic, spinal, metabolic disorders. I must particularly acclaim S-VYASA's foray into research. I am pleased to see that it has set up six labs covering molecular biology, autonomic functions testing and exercise physiology, sleep, cognitive neuroscience, psychology and bio-energy. Its research centre has been recognized by DSIR, ICMR and AYUSH.

I am told that the university now has 500 MSc students and 150 PhD students with a track record of 280 research papers published in leading peer-reviewed national and international journals on health. It has also launched International Journal (IJoy). It is heartening to note that S-VYASA has organized so far 100 symposia, workshops, 30 national & 20 international conferences. It has now spread in 56 cities in India and 56 countries across the globe.

As articulated by Dr. A. P. J. Abdul Kalam, former President of India, India must become a developed as well as advanced country of the world by 2020. I believe that the 21st Century belongs to Asia. India is already the 3rd largest economy of the world, after USA and China. In the field of science and technology, India is among top 5 countries of the world. Our accomplishments in Atomic Energy, Space, Supercomputing and S&T programs are astounding. We have emerged as a leader in the field of ICT.

I have no doubt India will be an advanced country by 2020 But how shall we know that we are truly an advanced country. There is



DSc Awardee

Richard J Davidson

Director, Waisman Laboratory for Brain Imaging & Behavior and the Laboratory for Affective Neuroscience,
 Founder & Chair of the Center for Investigating Healthy Minds,
 Waisman Center, University of Wisconsin-Madison, USA

Richard J. Davidson is the William James and Vilas Professor of Psychology and Psychiatry, Director of the Waisman Laboratory for Brain Imaging and Behavior and the Laboratory for Affective Neuroscience,

Founder and Chair of the Center for Investigating Healthy Minds, at the Waisman Center, University of Wisconsin-Madison.

He received his Ph.D. from Harvard University in Psychology and has been at Wisconsin since 1984.

He has published more than 300 articles, many chapters and reviews and edited 13 books. He has been a member of the Mind and Life Institute's Board of Directors since 1991.

He is also the author of the book (with Sharon Begley) *The Emotional Life of Your Brain* which is published by Penguin in March, 2012.

He is the recipient of numerous awards for his research including a National Institute of Mental Health Research Scientist Award, a MERIT Award from NIMH, an Established Investigator Award from the National Alliance for Research in Schizophrenia and Affective Disorders (NARSAD), a Distinguished Investigator Award from NARSAD, the William James Fellow Award from the American Psychological Society, and the Hilldale Award from the University of Wisconsin-Madison.

He was the Founding Co-Editor of the new American Psychological Association journal *EMOTION* and is Past-President of the Society for Research in Psychopathology and of the Society for Psychophysiological Research.

He was also the year 2000 recipient of the most distinguished award for science given by the American Psychological Association - the Distinguished Scientific Contribution Award.

In 2003 Davidson was elected to the American Academy of Arts and Sciences and in 2004 he was elected to the Wisconsin Academy of Sciences, Arts and Letters. In 2006, he was awarded the first Mani Bhaumik Award by UCLA for advancing the understanding of the brain and conscious mind in healing.

Also in 2006, he was named one of the 100 most influential people in the world by Time magazine, and in 2007, Madison Magazine named him Person of the Year.

In 2008, he founded the Center for Investigating Healthy Minds, a research center dedicated to the study of positive qualities, such as kindness and compassion.

In 2011, he was given the Paul D. MacLean Award for Outstanding Neuroscience Research in Psychosomatic Medicine.

He serves on the Scientific Advisory Board at the Max Planck Institute for Human Cognitive and Brain Sciences in Leipzig from 2011-2017 and as Chair of the Psychology section of the American Association for the Advancement of Science from 2011-2013.

Publications

- » Total number of publications : more than 300
- » Publications on Meditation, Mindfulness , mind training: 22
- » Stress and neural regulation : 28
- » Emotion Regulation: 11



DLit Awardees

Yogacharya BKS Iyengar

Founder, Ramamani Iyengar Memorial Yoga Institute (RIMYI), Pune



The full name of BKS Iyengar, one of the most renowned yoga gurus in the whole world, is Belur Krishnamachar Sundararaja Iyengar. Popularly known as Yogacharya BKS. Iyengar, he is man who founded the Iyengar Yoga. The guru has been teaching people the art of yoga since the past sixty years and at the same time, is the author of numerous books on yogic practice and philosophy, along with several definitive yoga texts.

His most popular books include 'Light on Yoga', 'Light on Pranayama' and 'Light on the Yoga Sutras of Patanjali'. The majority of credit for the introduction of yoga in the west goes to Sri BKS Iyengar only. One can find Iyengar yoga centers even in the remotest corners of the world. Today, the great man is over 80 years old and still stands as strong as ever. With this biography, you will get a brief introduction on BKS Iyengar.

Life History

Sri BKS Iyengar was born on 14th December 1918 in the Belur district of Karnataka. He faced difficulties in the early stages of life itself.

Iyengar was born into a large poor family and immediately after his birth; he fell in the grips of an influenza epidemic that left him totally frail and unhealthy. Then, the poor boy lost his father at the tender age of nine years. Thereafter,

he went to live with his brother in Bangalore. Throughout his childhood, BKS Iyengar experienced one illness or the other, including malaria, tuberculosis and typhoid, along with malnutrition.

When he turned fifteen, he went to Mysore to stay with his eldest sister and her husband, a scholar and a yogi, Sri T. Krishnamacharya. Krishnamacharya used to teach yoga to people in his own school, which was situated in the Palace of the Raja of Mysore. It was in this school that Iyengar learnt the basic asana of Yoga, which led to a considerable improvement in his health. In the year 1937, his Guru asked him to go to Pune and teach yoga there. There, he faced great difficulty because of little knowledge of the English language and lack of schooling.

At the same time, B.K.S. Iyengar has little experience or theoretical knowledge in the field of yoga. Still, he decided to first learn by trial and error and then, practice thoroughly to make himself perfect. This period turned out to be another difficult phase in his life, when he survived on a diet of mostly bread or rice and kept practicing for hours at a stretch. With time, the number of students attending his yoga classes began to increase. However, the monetary compensation was still not too great. In 1943, BKS Iyengar got married to Ramamani.

International Recognition

Slowly and gradually, B.K.S. Iyengar gained

recognition as a yoga teacher in the Indian subcontinent. However, international recognition still seemed to be a distant task. It was in 1952, when he met violinist Yehudi Menuhin that he started moving on the road to international appreciation. Menuhin made arrangements for taking Iyengar to countries like London, Switzerland and Paris, where he was supposed to teach yoga to the people. With this, he came into contact with people belonging to different countries and different walks of life.

The fame of BKS Iyengar started growing day by day and he began writing books on yoga. His first book 'Light on Yoga' was published in the year 1966 and went on to become one of the international bestsellers. The latest book of BKS Iyengar, 'Yoga: The path to Holistic Health' was published in 2001. The guru opened his own institute in Pune, by the name of 'Ramamani Iyengar Memorial Yoga Institute', in the memory of his wife. He still stays and, at times, teaches at the institute.

Presently

BKS Iyengar officially retired from teaching in the year 1984. However, he continues to take medical as well as yoga classes, at special events. At the same time, he is also actively involved in the promotion of yoga throughout the world. These days, classes are being conducted by his daughter Geeta, his son Prashant and other senior teachers.

Iyengar Yoga

Yoga comprises of eight different aspects, namely Yama and Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Iyengar yoga is a form of yoga, which serves as a way of life to all. It is meant for each and every individual and makes use of props. An individual uses things like wooden gadgets, belts, ropes, etc, to achieve perfection in any asana. Regular practice of 'Iyengar Yoga' leads to an integration of the body, the mind as well as the emotions.

Recognition

The efforts of BKS Iyengar in the field of Yoga were recognized by the Government of India, which then awarded him with two awards.

- Padma Shree (1991)
- Padma Bhushan (2002)

HH Jagat Guru Amrta Suryananda Maha Raja

President, Yoga Portuguese Confederation



Birth Date: 1952 / August / 01 (1.08.52)

Academic Qualifications: Superior Degree in Civil Engineering, by the ISEL (Superior Institute of Engineering of Lisboa)

- » President of the Confederacao Prtuguesa do yoga / Portuguese yoga Confederation – PYC.
- » President of the Confederacao Lberica do yoga / Iberian Yoga Confederation
- » Founder and Honorary President of the Yoga Samkhya Institue
- » Founder of the Federacao Lusa do Yoga / Lusa Yoga Federation – FLY
- » Member of the Board of Directors of the Council of Yoga Accreditation, International-CYAI.
- » Preponent in 2001 of the World Yoga Day – WYD (Junde,21st)

Jorge Veiga e Castro, born in 1952 (August),



started the study and practice of the Yoga Philosophy at the beginning of the 70's (20th century), and still during that decade he began to teach the Practical and Theoretical basis of Yoga to the neophytes who looked after him.

Jorge Veiga e Castro learned Yoga with the Main Yoga Masters from the 20th century. However, the living Master who influenced him the most was the Svámin Krshnánandaji, from Shivánanda Áshrama in rshikesh/Himalaya (as well as Svámin Chidánanda), and from the Great Master Svámin Shivánanda Sarásvatí. Beyond these Masters, he also highlights the influence, amongst other, of Shri Aurobindo, Svámin Vivekánanda, Svámin Satyánanda, Svámin Kuvaláyánanda and

the Enlightened Rámakrshna.

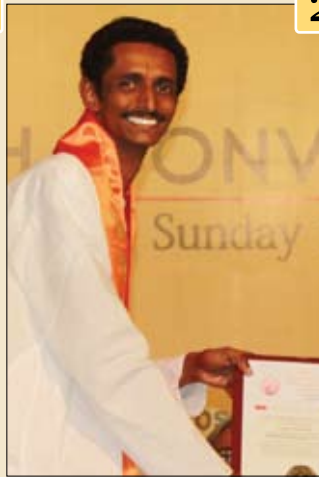
Svámin Trilingam was the Ancestor Master (not alive, inner Master) with whom he had more contact and from whom he received more intimate support and extraordinary and profound Initiations during the first times of his long Path. These allowed him an Elevated and faster evolution on Yoga.

Amongst others he obviously has also received great Internal and profound influence from the Great Master Patañjali – classic Codifier of Yoga; from the Enlightened Kapila (who listened from his Mother at the mouth of river Gangá / Brahmaputra); and naturally from Íshvara Krshna.

PhD Awardees



1



2



3

- 1 Amritanshu Ram
- 2 V Judu Ilavarasu
- 3 Rajesh S K



4



5



6

- 4 Ramesh Rao N
- 5 Bhawna Sharma
- 6 Shatrughan Singh Naruka

Special Awards

	Award	Award for	Awardee	
	Manonmani Rudraiah and Laxmi Memorial Academic Excellence Award	Best PhD Thesis	Amritanshu Ram	
	Manonmani Rudraiah and Laxmi Memorial Academic Excellence Award	Best Student among PhD Graduates	V. Judu Ilavarasu	
	Dr. Dayananda Dangonkar Memorial Award	Best MD Dissertation	Dr. Shubhada Talwadkar	
	Dr. Dayananda Dangonkar Memorial Award	Best MD Dissertation	Dr. Vinod Kumar	
	Madan Mohan Sankhdher Memorial Award	Best Student among MSc Graduates	Zala Kalpesh Ratilal	
	Vasishta Award	Best MSc Dissertation	Sindhu Shanker	
	Venkatanarayana Sasty Memorial Award	Best Dissertation among MSc Consciousness Graduates	Rakesha C S	
	Venkatanarayana Sasty Memorial Award	Best Student among MSc Consciousness Graduates	Madhukeshwara Hegade	
	Vivekananda Excellence Award	Best Student among BSc Yoga Graduates	S Tulasi Das	
	Prof. N Nagappa Memorial Award	Academic Excellence among BSc Consciousness Graduates	Prakash Krishna	



Graduates



Dr. Kashinath Metri, MD (Y&R)



Dr. Prakash Mashyal MD (Y&R)



Dr. Shubhada Talwadkar MD (Y&R)



Dr. Vijayakumar P S, MD (Y&R)



Dr. Arun Thulasi MD (Y&R)



Dr. Pooja More MD (Y&R)



Dr. Ramachandra Hegde, MD (Y&R)



Dr. Amit Rathi MD (Y&R)



Dr. Vinod Kumar MD (Y&R)



Madhukeshwara Hegade MSc (Y&C)



Rakesha C S MSc (Y&C)



Baiju Varghese MSc (Y)



Chunduru Jyotsna Valli MSc (Y)



Karamjit Singh MSc (Y)



Zala Kalpesh Ratilal, MSc (Y)



Manish Kumar Agarwal, MSc (Y)



Naorem Uttamkumar Singh MSc (Y)



Prashant Kumar Singh MSc (Y)



Agamjeet Kaur MSc (Y)



Satyabrata Sahoo MSc (Y)



Mandeep Singh MSc (Y)



Sunita Vaishnav MSc (Y)



Kiriti Bhusan Ghosh, MSc (Y)



Nayan Kumar Mandal, MSc (Y)



Joydeb Mondal MSc (Y)



Parameshwar Some, MSc (Y)



Biplob Mondal
MSc (Y)



Rammurthy V
MSc (Y)



Song Yanhua
MSc (Y)



Madhusudan Das
MSc (Y)



Bandana Dey
MSc (Y)



Khokan Halder
MSc (Y)



Manish Ranjan
MSc (Y)



Jigisha Mehta
MSc (Y)



Priti Nandi
MSc (Y)



Mollika Ganguly
MSc (Y)



Nivedita
Biliangadi, MSc (Y)



Vipin Dhansoi
MSc (Y)



Narender Kumar
MSc (Y)



Rahul Singh
MSc (Y)



Dushyant Sharma
MSc (Y)



Rahul Narang
MSc (Y)



Krishna Kumar
Pandey, MSc (Y)



Vani K V
MSc (Y)



Vanaja Gharde
MSc (Y)



Saila V
MSc (Y)



Sindhu Shanker
MSc (Y)



Leena Kumari M
MSc (Y)



Isha Shukla
MSc (Y&E)



Mamata Dash
MSc (Y&E)



Anusha Anil
Mamadapur
BSc (Y&C)



Aneesh M
BSc (Y&C)



Avinash
Chettiyar B
BSc (Y&C)



Bhumi Joshi
BSc (Y&C)



Kajal Sahoo
BSc (Y&C)



Nagendra
Ramachandra
Hegade
BSc (Y&C)



Poonam Sharma
BSc (Y&C)



Prakash Krishna
BSc (Y&C)



Rinki Sharma
BSc (Y&C)



Rishikant Sharma
BSc (Y&C)



Sanjay C V
BSc (Y&C)



Shashanka
Hatwar T V
BSc (Y&C)



Surendra Kumar
BSc (Y&C)



Vidyashree
BSc (Y&C)



Vinod G Baragi
BSc (Y&C)



Vishwajith K M
BSc (Y&C)



Gangadhar
Gochhikar, BSc (Y)



Jang Jung Yun
BSc (Y)



Koyel Giri
BSc (Y)



Kusuma
BSc (Y)



Li You Yi
BSc (Y)



Kwak Narae
BSc (Y)



Jeeye Pan
BSc (Y)



Rajender Singh
BSc (Y)



Rajendra
Gochhikar, BSc (Y)



Mayanglambam
Rima Devi
BSc (Y)



Sanjay Kumar
BSc (Y)



Sneha Chandna
BSc (Y)



Subash Adhikari
BSc (Y)



Sumesh Singh
BSc (Y)



Sunil Kumar
BSc (Y)



Supreetha M
BSc (Y)



S Tulasi Das
BSc (Y)



Bapat Varsha Shri-
kant, BSc (Y)



P Uma Maheswari
Sriram, BSc (Y)



Sharada Bhat P
BSc (YE)



Raju Kumar
BSc (YE)



Ekta Sharma
Kovacevic
BSc (YE)



Tinu Paul
BSc (YE)



Anna Fahey
BSc (YE)



Uday Kumar
Sharma, BSc (YE)



Veeresh
BSc (YE)

List of the Topics of Thesis and Dissertation of the Graduates of the 11th Convocation

PhD (Yoga) Scholars

SNo	Scholar	Thesis Topic
1	Amritanshu Ram	Evaluation of the Psychological and immune effect of long term yoga practice on Breast Cancer Survivors: A cross sectional explorative study.
2	V. Judu Ilavarasu	Application of Gun-Implicit Association test to study social desirability in explicit measures of Gunas in Yoga Students.
3	Rajesh S K	Psychological correlates of Yoga and its application to Impulsivity.
4	Ramesh Rao N	Influence of time on Microbes of veterinary importance.
5	Bhawna Sharma	Understanding type 2 Diabetes at the Pranamaya Kosa level.
6	Shatrughan Singh Naruka	Effect of an Intensive Five Days of Self Management of Excessive Tension (SMET) residential workshop on top line managers.

MD (Yoga & Rehabilitation) Scholars

SNo	Scholar	Dissertation Topic
1	Dr. Kashinath Metri	First direct experimental evidence correlating Āyurvedā, based tridoshaprakriti with body mass composition and western psychology somatotypes
2	Dr. Prakash Mashyal	To study the safety and usefulness of adding Laghuśankhaprakśālana to the integrated approach of yoga therapy in patients with essential hypertension
3	Dr. Shubhada Talwadkar	Effect of Trataka on cognitive functions in the elderly
4	Dr. Vijayakumar P S	Effect of integrated approach of yoga therapy on implicit and explicit depression in obese
5	Dr. Arun Thulasi	Feasibility and pilot testing of yoga program for patients with type 2 diabetes mellitus
6	Dr. Pooja More	Naditarangini pulse patterns in type 2 diabetes mellitus



7	Dr. Ramachandra Hegde	Pattern of GDV organs in correlation with biochemical parameters in DM2 & healthy participants & effect of IAYT on it
8	Dr. Amit Rathi	Prevention and effective management of type 2 diabetes in India - a protocol of community based yogic lifestyle intervention
9	Dr. Vinod Kumar	Development & validation of yoga module for patients with type 2 diabetes mellitus

MSc (Yoga & Consciousness) Graduates

SNo	Graduate	Dissertation Topic
1	Madhukeshwara Hegade	Effect of Saraswati Yajna on the human energy field as measured by Gas Discharge visualization technique.
2	Rakesha C S	A critical study on human transformation based on yoga school of philosophy.

MSc (Yoga) Graduates

SNo	Graduate	Dissertation Topic
1	Baiju Varghese	Effect of IYM on Psycho-spiritual well being to technical students' - A randomized control trial.
2	Chundururu Jyotsna Valli	Influence of Yogic Practices on stimulation of Thyroid Hormone.
3	Karamjit Singh	Measuring frontal hemodynamic responses to Surya Anuloma-viloma and Chandra Anuloma-viloma Pranayama in healthy volunteers using functional near IR spectroscopy.
4	Zala Kalpesh Ratilal	Immediate effect of MSRT on BWC.
5	Manish Kumar Agarwal	Effect of meditation on brain wave coherence in normal healthy volunteers.
6	Naorem Uttamkumar Singh	Psychological Correlation between Drug abuse and Normal people.
7	Prashant Kumar Singh	Immediate effect of Trataka on Optic Illusion.
8	Agamjeet Kaur	Effect of MSRT on emotional intelligence in software managers.
9	Satyabrata Sahoo	Immediate effect of Asana on Psycho-physiological changes.
10	Mandeep Singh	Hindi Translation of Vedic Personality Inventory.
11	Sunita Vaishnav	Psychometric properties of Hindi version mind attention awareness scale.
12	Kiriti Bhusan Ghosh	Relationship between Dispositional mindfulness and Emotion regulation among middle adolescents.
13	Nayan Kumar Mandal	Immediate effect of acupressure track on normal healthy volunteers.
14	Joydeb Mondal	Immediate effect of two higher frequency breathing practices on autonomic functions in healthy university.
15	Parameshwar Some	Immediate effect of Nadishuddhi Pranayama in BWC.
16	Biplob Mondal	Immediate effect of Mudras on Electro Photonic imaging parameters on Novice Healthy adults.

17	Rammurthy V	Changes in Heart Beat Variability following yogic visual concentration.
18	Song Yanhua	Efficacy of an Integrated approach of Yoga Therapy in the Management of Knee Pain.
19	Madhusudan Das	Effect of Nadishuddhi follower by Kapalabhati.
20	Bandana Dey	Immediate effect of Bhajan on attention.
21	Khokan Halder	Immediate effect of single session of Asanas on arterial blood pressure.
22	Manish Ranjan	Immediate effect of Bhramari Pranayama on Brain wave coherence in normal healthy volunteer.
23	Jigisha Mehta	Effect of Bhagavatam Discourse on REG to find out the changes in consciousness field.
24	Priti Nandi	Effect of IYM on perceptibility of stress & emotional competence based on coping strategy on Type-II DM
25	Mollika Ganguly	Effect of 10 days of IYM on Type II DM based on their personality traits on their stress levels
26	Nivedita Biliangadi	Immediate effect of OM chanting and executive test on stoop task
27	Vipin Dhansoia	Immediate effect of Bhramari Pranayama on state anxiety & Cognitive function in patient suffering from generalized anxiety
28	Narender Kumar	Effect of yoga on psychological well being in Rural Adolescence (A control study)
29	Rahul Singh	Relationship between Yogic personality Guna and Psychological Well -Being
30	Dushyant Sharma	Effect of holistic therapy on obesity
31	Rahul Narang	Immediate effect of CM on Blood Glucose level of type 2 Diabetes mellitus patient
32	Krishna Kumar Pandey	Effect of two week intensive Integrated yoga therapy on Body Mass Index & resting metabolic rate in diabetes -two group pre-post study
33	Vani K V	Effect of Indian classical music and integrated yoga in reducing state anxiety during normal pregnancy: a control group.
34	Vanaja Gharde	Effect of ante natal yoga on pregnancy outcome, in an urban obstetric practice, a controlled state.
35	Saila V	Effect of Indian Classical Music and Integrated Yoga in reducing State Anxiety during normal pregnancy
36	Sindhu Shanker	Effect of kalam on pregnancy out (fetal outcome).
37	Leena Kumari M	Effect of time (kalam) of delivery on the outcome of pregnancy. (Maternal outcome).

MSc (Yoga Education) Graduate

SNo	Graduate	Dissertation Topic
1	Isha Shukla	IAYT for Heart Disease - Validation



A STUDY OF THE UPANISHADS – MY EXPERIENCE

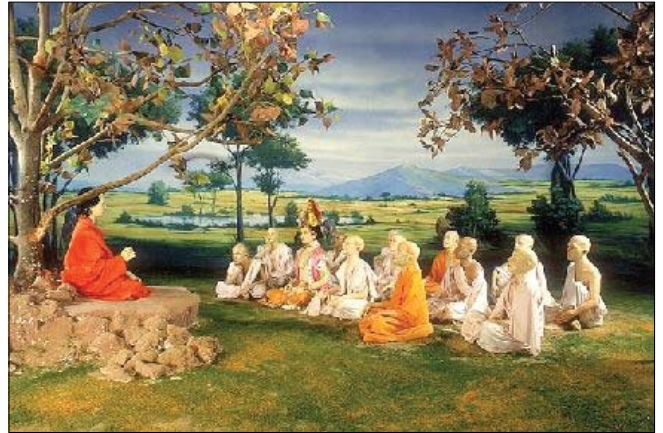
■ Prof. M K Sridhar

Hon. Dean, Division of Yoga – Spirituality, S-VYASA, drmksridhar@gmail.com

Introduction

The cultural and spiritual legacy of India is vast as well as rich. There is nothing sectarian or regional about it. It is so universal in its appeal and so catholic in its approach that it belongs to the whole world. This legacy is derived from the Vedas. They include all schools of Indian thought except that of the Lokayata, Buddhists and Jains. The word Veda is derived from the root of the Sanskrit verb 'vid' which means to know, to understand. They are four in number. Rigveda (Veda of poems), Yajurveda (Veda of sacrifices), Samaveda (Veda of songs), and Atharvaveda (Veda of black magic). Each of them is subdivided into Samhita (collections), Brahmana (dealing with vedic rituals, sacrificial rites), Aranyaka (sacrificial rites) and Upanishads. Vedas have been handed down to us since time immemorial, they have neither a beginning (*anadi*) nor an end (*ananta*). They are not authored by any individual at any point of time and therefore they are called as *apaurusheya*. They were only seen or visualized by the sages in their deep contemplative moods and hence sages are called as the seers of the *mantra*-s and not the authors (*mantra drashtaraha na tu kartaraha*). The Vedas stand for divine truth and indescribable truth. Sri Sayanacharya, the commentator of the Vedas say that 'The entire world was created out of the Vedic knowledge ('*yo vedebhyaha akhilam jagat nirmame*'). Hence it can be understood that the supreme knowledge existed even before the origin of mankind. The Vedas do not depend upon any other external authority or validity but are themselves a supreme authority or validity (*swataha pramanya*).

Samhita-s, Brahmana-s and Aranyaka-s deal with work and action and are called *karma kanda*



whereas the Upanishads deal with knowledge and hence are called *Jnana kanda*. The first three deal with the praising of a personal god and the way to worship god through sacrifices and ceremonies. The Upanishads come at the end of the Vedas and are called Vedanta. More than 360 Upanishads have been enlisted in the Indian tradition of which 108 have been preserved; although Sri Shankaracharya has recognized 16 of them to be authentic and authoritative, the following ten are called major Upanishads:

*Isha-Kena- katha-Prashna-
Munda-Mandukya-Tittirihi I*

*Aitareyam cha Chandogyam
Brihadaranyam eva cha II*

Meaning of the word Upanishad

The word Upanishad is derived from the root of the Sanskrit verb 'sad' with two prepositions 'upa' and 'ni'. *Sad* means movement, to loosen the bondage, refuge or shelter. *Upa* means nearness, continuity. *Ni* means totality, command, completely or fully. Two meanings are derived by joining these three words (*upa, ni, and sad*). 1) Sitting close to the teacher, and 2) Learning



the secret knowledge from the teacher which releases the disciple from worldly bondage and ignorance. Sri Shankaracharya gives another meaning i.e. knowledge of god. The Upanishad is called royal knowledge (*raja vidya*) and royal secret doctrine (*raja guhya*) as a person should be spiritually ready to receive it and get benefit from it.

The Subject matter of the Upanishads

Homogeneity of thought is found in all the Upanishads. They deal with the topics of supreme godhead (*Brahman*), individual soul (*Atman*), world (*jagat*) and their inter-relationships. These concepts are in the form of an enchanting dialogue between a teacher and a student, father and son, mother and son and so on. Generally people are under the impression that the Upanishads are a hard nut to crack and have formidable concepts and hence should be read at leisure or after retirement from professional service. But how can these studies be done when people become physically, mentally and intellectually weak. In fact, the study of the Upanishads should begin at a young age for a clear perspective of life.

Message of the Upanishads

Now we are living in a commercial and consumerist world and asking for utility and commercial value in every work undertaken by us. Do we get any personal benefit by reading these spiritual works is the question that bothers us. All our doubts and speculations get cleared if we just know the message of the Upanishads as given under:

1) A spirit of enquiry or questioning runs through all the Upanishads. The enthusiastic and sincere student is ever eager to know all about the external world of reality and also about his own self and their interconnections. He develops tremendous curiosity for the animate and inanimate objects of the world and universe, and starts questioning his teacher to reveal the secret behind these phenomena.

2) The teacher in order to answer the volley of questions from his disciple directs the latter to engage in some practical demonstrations and explain the concepts. This method of understanding a reality is purely a scientific one and can be compared with the present scientific method of experiment, observation, inference and conclusion. Hence the Upanishadic texts are not dogmatic in nature but purely rational in their spirit. Here I give a sample of Upanishadic passage drawn from Chandogya Upanishad:

Shvetaketu, son of sage Uddalaka studied the Vedas for twelve years and returned home full of pride in his learning. Uddalaka noticing the arrogance of his son asked a question: 'Shvetaketu! Have you asked your preceptor of that knowledge by which everything is known?' Shvetaketu was socked and said he did not know and asked his father to narrate the same to him. The enchanting dialogue between the father and son is as follows:

Son: Oh! Father, Tell me more about it.

Father: All right. Bring a fruit of the Fig tree.

Son: Here it is, father.

Father: Break it into two halves.

Son: I have broken it, father.

Father: What do you see there?

Son: Father, some seeds extremely small.

Father: Break one of the seed into minute pieces.

Son: I have broken it, father.

Father: What do you see now?

Son: Nothing father.

Father: The subtle essence you do not see and in that is the whole of the Fig tree. Believe my son! All the things have their existence in that subtle essence. You can neither see nor touch nor hear but can only experience it. That is the truth. That is the self and Shvetaketu, You Are That (Tat tvam asi).



- 3) Now we are living in this 21st century with many a stress and strain. We are exposed to all sorts of acts of terrorism, ransom, extortion, man-made accidents and other impending dangers. Fear has engulfed us every minute from outside and from within ourselves. Each is afraid of the other and it seems there is no way out to get rid of this fear (*bhihi* in Sanskrit). But the Upanishads teach us fearlessness (*abhihi* in Sanskrit). Having read the Upanishads deeply, we understand that we are a spark of the divine beyond the physical forms and that this world is only an illusion (*maya*) and it is in a state of continuous change and we have to transcend them. We need not be afraid of others but we can lead a life of peace and harmony.
- 4) Man is born with freedom but creates a prison for himself as he grows up. He will be caught in the meshes of ignorance (*avidya*) and worldly bondage (*samsara*) and is unable to come out of them. He loses his inborn freedom and becomes a slave to himself and to others. But through the study of the Upanishads, he understands his apparent relationship with the world, Supreme Godhead and becomes free. He gets physical freedom and mental freedom. Having tasted these two freedoms, he yearns to know more about the Supreme Godhead and in the process attains spiritual freedom. Thus Upanishads give us physical freedom, mental freedom and spiritual freedom.
- 5) Generally all of us are afraid of death although it is inevitable to us sooner or later. We love our body much more than the soul, which is responsible for all our activities. We take every opportunity to protect our body from the attack of diseases and become sorrowful when we are affected



- with ailments. We are grief stricken at the sudden loss of near and dear. However, a casual study of the Upanishads teaches us to keep away from the fear of death. Having learnt that this body is made up of five gross elements (*pancha bhuta-s*) that it naturally decays and dies, we ignore it. We know that our souls are imperishable (*avinashi*) and immortal (*amara*) and acquire a desire to free ourselves from the cycles of birth and death. We are emboldened to receive death with a smile on our lips. The Upanishadic learning has given us tremendous self-confidence and courage to face any eventuality in life.
- 6) Several people in India and the world have declared themselves to be humanists or pseudo-humanists. Hundreds of people are claiming to have invented this new concept of humanism and propagating this among the large part of common mass. Several awards and rewards are being showered on them. In the remote past, the Upanishads heralded nothing but humanism. Through them we learn that the reality is only one and that every living being is a spark of the divine and the learned does not distinguish people on the basis of caste, creed, culture, gender, religion, race or nation. A man having studied the Upanishads can never be narrow-minded or selfish in his outlook. He hopes and strives for the betterment of mankind.

Thus in the vision of the light given by the Upanishads human beings can lead a life of peace and harmony, happiness and bliss. ○



PhD Thesis Abstracts

Amritanshu Ram

TITLE

Evaluation of the Psychological and Immune Effect of Long Term Yoga Practice on Breast Cancer Survivors: A Cross Sectional Explorative Study

Cancer is the leading cause of death worldwide with Breast Cancer being a major health burden amongst women. Research to eradicate the tumor burden without harming the host has resulted in successful elimination of the tumor (in a few cancers), improved longevity and better quality life. Increasing incidence of breast cancer, coupled with, better medical strategies to detect and destroy the cancerous cells, has resulted in a large number of cancer survivors. A cancer survivor is one who has 'beaten the cancer' having completed the active treatment phase.

Evaluating the health status and needs of these survivors, based on their cancer history is very essential. Evidence seems to point to the beneficial effects of Mind body interventions with changes in lifestyle as a useful tool in improving the quality of life by tackling some of the delayed and long term side effects of cancer treatment; and may also contribute to prevention of recurrence. Administering mind body techniques as an add-on to conventional medicine however needs to be achieved in a systematic and scientific manner so as to move towards its maximum acceptability.

Yoga, as an ancient Indian science that emphasizes a healthy lifestyle, is one such mind-body strategy that could be easily applied in both high and low resource settings of breast cancer survivors. Interpreting the concepts discussed in

yoga texts, translating it into modules that can be administered to cancer patients is an essential component of collecting evidence apart from demonstrating its efficacy in clinical settings.

One part of this study has attempted to propose a psycho-neuro-immunological model of the etio-pathogenesis of this disease, combining concepts from yoga scriptures and modern scientific literature. This is followed by an attempt to develop yoga modules that are based on this new model of cancer etiology and the needs of the cancer patients.

The cross sectional pilot study is aimed at evaluating the immune and psychological differences between breast cancer survivors who practice yoga regularly, with those who don't is achieved by studying four cohorts of individuals i.e. cancer survivors with (CBY, n=27) or without yoga experience (CBN, n=25), normal healthy individuals with (NHY, n=28) or without (NHY, n=28) prior experience of yoga. Breast cancer survivors who were >6 months post-treatment of stage II and III carcinoma (IDC, ILC), presently healthy and aged between 25-60years, were recruited from OPDs of cancer hospitals, along with age and gender matched healthy volunteers with no breast cancer history and no acute or chronic illnesses. Individuals in the two yoga groups completed a questionnaire on the duration, regularity, contents of the yoga practices that they had been practicing. Standard Psychometric questionnaires for stress, quality of life, depressions, mood and general health, along with a blood sample to evaluate immune outcomes of cytokine profiles and nuclear transcription factors provided an opportunity to compare a multitude of physical and psychological effects. Data were analyzed to look for difference between groups by the analysis of variance (ANOVA) or Kruskal Wallis tests depending on the distribution of data.



Results showed significant differences between the four groups in IL-6 ($p=0.019$), IL8 (0.022), IL10 ($p=0.005$) and VEGF ($p=0.033$) amongst the immune outcomes. Among the psychological variables, yoga group was significantly better in General Health ($p<0.001$), all domains of QoL ($p<0.001$), State and Trait Anxiety ($p<0.001$), Depression ($p<0.001$) and perceived stress ($p<0.001$).

Conclusion: These results forms preliminary evidence to indicate that yoga and lifestyle modification have the potential to improve the psychological profiles and immune status with lesser pro-inflammatory activity in breast cancer survivors. Other studies have indicated that better psychological mindset can bring about better immunity and thereby better treatment response, prognosis and longer survival. Further controlled interventional studies on larger groups of breast cancer survivors, could explore the potential of yoga in reducing cancer recurrence by studying recurrence specific immune markers.

Publications

- 1 R A. A Psycho-Oncological Model of Cancer according to Ancient Texts of Yoga. J. Yoga Phys. Ther. 2013;3(1):129.
- 2 Ram A, Raghuram N, Banerjee B, Vadiraja HS, Rao RM. Comparison of lymphocyte apoptotic index and qualitative DNA damage in yoga practitioners and breast cancer patients: A pilot study. Int. J. Yoga. Medknow Publications; 2013;6(1):20.
- 3 Ram A, Raghuram N, Rao RM, Bhargav H, Koka PS, Tripathi S, et al. Development and validation of a need-based integrated yoga program for cancer patients: a retrospective study. J. Stem Cells. 2012;7(4):269–82.

Ramesh Rao N

TITLE

Influence of Time on Microbes of Veterinary Importance

This synopsis presents a series of eleven experiments in veterinary science establishing the influence of starting time on process outcomes: evidence for a completely new scientific phenomenon. Two classes of experiment were used, vaccination experiments carried out in the course of normal veterinary work on live animals, and *in vitro* experiments involving observations of microbial growth in ongoing vaccine production programs. The vaccines were of two kinds, bacterial vaccines produced by bacterial growth, and viral vaccines, produced by virus propagation in host cells or tissue culture. All experiments were carried out with the help and collaboration of senior colleagues, S1 scientists at Bangalore's Veterinary College, including the former Director of the Institute of Animal Health and Veterinary Biologicals (now the University's Vice-Chancellor), where the microbial growth experiments were performed. All experiments followed standard Office International des Epizooties (OIE) protocols in which the institute has long experience of regular vaccine production over many years.

Four vaccination experiments were carried out, three using attenuated Peste des Petits Ruminants (PPR) virus, which infects small ruminants, and one on avian REO virus that infects commercial flocks of chickens. Seven sets of experimental observations of vaccine production processes were performed. The experiments tested three kinds of time influence, one concerned effects connected to earth's rotation, while the other two concerned time slots traditionally considered inauspicious. Although most scientists would regard a continuing influence of starting time on process outcome as impossible, all experiments



obtained highly significant results negating experimental null hypotheses.

Two vaccine culture experiments observed bacterial growth, while the remaining five observed virus propagation. Protocols for the former included five different growth starting times on each of seven or eight days. The first virus experiment tested two different times on four different days, using two different modes of virus propagation, while the rest used a number of different starting times on a single day. All the virus experiments used some time slots traditionally considered inauspicious: three principally used three eclipse times, while two concerned Rahukala.

The experiments establish evidence for the concepts of 'auspicious' and 'inauspicious' starting times, and thus that time has an associated quality exerting positive or negative effects on biological organisms. One class of time investigated was the supposed inauspicious nature of time during solar eclipses: evidence from three experiments concur in suggesting that eclipses exert globalized effects influencing microbial growth.

The overall conclusion is that time exerts a variable, heterogeneous effect on biological processes known for their non-predictability i.e. natural variance in measurements on their output. High values of Fisher's 'F' statistic obtained from 1- and 2-Factor ANOVAs in different experiments, and correspondingly tiny *p* values strongly indicate that the well-accepted variances in output from microbial growth processes are not solely due to purely random, stochastic variations in rates of biochemical reactions; that standard explanation for observed variations is strongly denied. Indeed, up to 75% of observed variance in some data sets was attributable to variations associated with starting time influences.

Indirectly, the experiments throw light on how the physical dimensions of space and time interact with biological organisms. They imply

that all biological experiments should now be reevaluated in light of this new phenomenon. Space, it should be stated, is the real active factor, requiring further exploration and investigation. Time is only a non-reactant measure underlying the space dimension. The results also throw light on the practice of Ayurveda, Yoga medicine and meditation. They corroborate the ancient philosophical understanding of time, a discussion of which is presented for that reason.

Publications

1. Ramesh Rao N., Renukaprasad C., Sharma S, Starting-Time Dependence Of Yield In Production Of Raniket Virus Vaccine, Natural Variations In Rates Of Microbial Processes May Have Astrological Explanations. *Light On Ayurveda Journal*, 2013; 11(3): 52.
2. Ramesh Rao N., Renukaprasad C, Gajendragad M., Byregowda S.M. Astromedicine: A Summary Of Eight Experiments. *Light On Ayurveda Journal*, 2013; 11(4): 42.
3. Ramesh Rao N, Renukaprasad C, Hankey A. The Effect Of Solar Eclipse On BT Viral Growth – An Experimental Study. *The Wairco Journal "International Journal of Conceptions on Computing and Information Technology"* (In Press)
4. Ramesh Rao N. Hankey, A. Nagendra, H.R Kāla and Mahakāla: Time And The Timeless In The Vedic Literature. *International Journal Of Yoga-Philosophy, Psychology and Parapsychology*. Vol. 1 / Jan-Jun-2013,(39-48).
5. Hankey A Ramesh Rao N. A New Kind Of Biologically Active Orientation-Sensitive Field: Coupling To Complexity Based Biological Regulatory Systems? *Forschende Komplementärmedizin / Research In Complementary Medicine*. 2013; 19(5):/316-319.



Bhawna Sharma

TITLE

Understanding Type 2 Diabetes at the Prāṇamaya Kośa Level Introduction

Yoga is well proven in Diabetes management. Understanding mechanisms of its reversal by yoga requires understanding the disease at subtle levels, i.e. the level of *Prrāṇa*, Yoga's concept of subtle energy or life-breath. *Prrāṇa* may be difficult measure directly, but its interaction with biological systems can apparently be evaluated by specially designed instruments like Gas Discharge Visualization (GDV) and AcuGraph. The scope of this study is to provide insights into subtle mechanisms in diabetes, using these instruments to better understand how yoga can prevent, manage and treat it.

AIM AND OBJECTIVES: The aim of the study was to investigate subtle mechanisms in type 2 diabetes (T2DM) by obtaining GDV characterizations of groups of T2DM and normal individuals. In addition, correlations between various GDV and AcuGraph3 variables were assessed.

METHODS

Subjects: The study has four different parts: first, *characterization of 135 normal individuals*, 78 males and 57 females, mean age \pm SD, 50.27 \pm 11.24 years. Second, *characterization of 138 T2DM patients*, 76 males and 62 females, mean age \pm SD of 57.74 \pm 9.38 years with mean duration of diabetes \pm SD of 9.65 \pm 7.09 years. Third, *comparison of diabetes and matched control groups*, 101 participants in each group with mean age \pm SD of 55.02 \pm 9.8 years and 53.18 \pm 10.87 years respectively. Fourth, *study of GDV AcuGraph3 correlations* in 76 healthy participants, 44 males and 32 females, mean age \pm SD of 47.87 \pm 10.1 years. Diabetes subjects were patients at S-VYASA *Ārogyadhāma* Yoga Hospital. Normals were non-yoga citizens of Bangalore, measured at S-VYASA City Office.

Design: The study used explanatory correlation design, and for group comparisons, Two groups matched control study design.

RESULTS

Characterization of Normals: The studied Indian population had lower values of GDV Screening and Diagram variables than the previously reported Russian population norms. Total Image Area and all GDV Screening variables were positively correlated with age, most 'r' values ranged from 0.29 to 0.20, producing significant at the level of $p < 0.05$ or higher. Both genders showed different correlations between age and GDV Screening variables. Males showed strongest correlation with cardiovascular system ($r = 0.32, p < 0.01$) and immune system ($r = 0.29, p < 0.01$) whereas the strongest correlation with age in females was for the nervous system ($r = 0.30, p < 0.05$) and cardiovascular system ($r = 0.28, p < 0.05$). Females found lower than the males in all Total Image Areas, GDV Screening Integral areas and most GDV Diagram parameters. Total Image Area differs maximum in both little fingers between genders difference, both differ more than 7.5%. Cardiovascular, Respiratory, Endocrine, Digestive and Immune systems were found significantly different between groups, all $p < 0.05$.

Characterizing T2DM patients: Positive correlations were obtained between Total Image Areas and duration of diabetes, except left index (2L) and right little (5R) fingers for females, all positive 'r' ranged 0.12 to 0.25. The Total Image Area (i.e. from all fingers) increases with increasing duration of diabetes, and may correlate with corresponding decreasing levels of health and increasing susceptibility to disease. All GDV Screening variables significantly and positively correlated with diabetes duration, 'r' ranging from 0.18 (Respiratory) to 0.32 (Digestive), except Cardiovascular $r = 0.13$. Diabetes durations were significantly, positively correlated with both Integral Area variables (Integral Area_L, $r = 0.2, p < 0.05$; Integral Area_R, $r = 0.26, p < 0.01$). Males were higher than females in all Total Image Area, Screening organ systems and Integral Area (all $p < 0.05$ or below).



Comparison of diabetes and matched control groups: Total Image Areas for diabetes group were higher than controls for all 10 fingers: the highest difference being for middle right finger, 3R (diabetes, 11492.6 ± 1311.1 and control, 10454.85 ± 1517.09 , $p < 0.001$) and ring left finger, 4L (diabetes, 11600.7 ± 1207.1 and control, 11060.98 ± 1184.96 , $p < 0.001$), both $p < 0.001$. The percentage difference between the groups ranged from 0.90% to 9.93%. All variables of GDV Screening showed higher values for diabetes at all organ systems, compared to control. Most significant were Urogenital and Endocrine with $p < 0.001$, followed by the Digestive and Cardiovascular, with $p < 0.01$. Integral areas of both hands were significantly different between groups, for left hand: diabetes, 0.07 ± 0.22 and control, -0.05 ± 0.31 ; in right hand: diabetes 0 ± 0.23 and control -0.12 ± 0.32 ; both $p < 0.001$. Similarly, all GDV Diagram variables showed lower values for control group compared to diabetes group. Organs on 2nd, 3rd and 4th fingers showed most significant difference between groups.

GDV and AcuGraph3 correlation study: GDV Screening for 8 organ systems also showed negative correlation with AcuGraph total energy level, significant were respiratory ($r = -0.23$), endocrine ($r = -0.24$), digestive ($r = -0.26$) and urogenital ($r = -0.24$), all $p < 0.05$.

CONCLUSION: To conclude, the findings to the normal group suggests that different populations have different GDV variable norms, reflecting different levels of health in different systems. Second, our study characterizes diabetes' general effect on the system, showing that it compromises the functioning of every bodily organ system. This points to GDV's potential as a subtle diagnostic tool to identify secondary complications of a primary pathology. Gender differences obtained in all GDV variables are suggestive of difference in aging mechanism for both genders.

In comparing the two groups, the diabetes group had higher values for all GDV parameters. Maximum area differences, between groups, were observed on 2nd, 3rd and 4th fingers.

Urogenital, endocrine and digestive systems, and their organs showed greater difference between groups. This increased degeneration of organs and organ systems suggests a mechanism behind the acute damage to the specific systems cause by diabetes: free radicals, leading to more oxidative stress, accelerated ageing and increased susceptibility to disease.

This agreement between the two systems increases our confidence in the GDV datasets. It also indicates that the two instruments can provide data, different in detail, but in overall agreement.

This is the first study to get normative values for healthy volunteers and T2DM patients, of both genders of varying ages, in Indian population. Second strength is the comparison of GDV parameters between healthy and T2DM patients. Thirdly, correlations were found between GDV parameters with those of AcuGraph3 for healthy volunteers. Limitation of the study is that all the data were taken on volunteers who came to a residential yoga treatment center '*Ārogyadhāma*'. While the trends can be seen to find the changes in the *Prāṇamaya Kośa* through two instruments, more detailed investigations are needed to establish the usefulness and validity of both instruments for general Indian population.

Publications

1. Sharma, B., Hankey, A., Nagendra, H.R., Meenakshy, K.B. (2014). Inter-operator Variability of Electrodermal Measure at Jing Well Points using AcuGraph. *Journal of Acupuncture and Meridian Studies*. 7(1).
2. Sharma, B., Hankey, A., Nagilla, N., Meenakshy, K.B., Nagendra, H.R. (2014). Can yoga practices benefit health by improving organism regulation? Evidence from electrodermal measures of acupuncture meridians. *International Journal of Yoga*, 7(1), 31-39.
3. Sharma, B., Hankey, A., Nagendra, H.R. Gas Discharge Visualization (GDV) characteristics of an Indian Diabetic population. *Voice of Research*. (in press)



PhD Thesis Abstract

Rajesh S K

TITLE

Psychological Correlates of Yoga and its Application to Impulsivity

INTRODUCTION

Today young adults are changing deleteriously at physical, emotional, cultural, social and spiritual levels due to phenomenal shift from traditional to modern lifestyles. Current shift has resulted in a wide - range of impulsive behavior, which can potentially impact several areas related to psychological and pathological conditions. A growing number of studies using behavioral, neurobiological, and imaging techniques have confirmed a strong association between impulsivity and symptom of many psychological disorders. Yoga in its original form consisted of a system of ethical, psychological and physical practices which develops the person at biopsychosocial-spiritual level.

AIMS

The main aims of the study were, to explore the relationship between yoga related constructs and impulsivity, compare the levels of impulsivity between advanced yoga practitioners and beginners, and examine the immediate effect of yogic breathing technique on behavioral measure of impulsivity.

METHODS

Subjects: In this thesis, four different studies are reported. For the mindfulness and impulsivity study, 226 females and 144 males with a mean age of 19.47 years were selected from three colleges affiliated to Mahatma Gandhi University in Kerala. For spiritual wellbeing and impulsivity study, 177 males and 144 females, with mean

age 19.60 years were chosen from two colleges affiliated to Bangalore University, Karnataka. For examining impulsivity in beginners and in advanced yoga practitioners, 127 participants were included through an online survey. For effect of yogic breathing technique on behavioral measure of impulsivity 31 undergraduate and graduate male students with a mean age of 23.90 years were recruited from a residential Yoga University, Bengaluru.

DESIGN

The research design was innovative in incorporating different research methods such as cross-sectional, survey and self as control designs.

ASSESSMENT TOOLS

Multidimensional assessments of impulsivity, both behavioral and self report measures were administered to understand the impulsive behavior. Various tools like Stop Signal Task (SST), UPPS-P Impulsivity scale, Barratt Impulsiveness Scale, Spiritual well-being questionnaire, Short Depression - Happiness Scale, Mindful Attention Awareness Scale, Freiberg Mindfulness Inventory and General Health Questionnaire were used.

DATA EXTRACION AND ANALYSIS

The data were collected using self-reported questionnaire, online survey and computers. All statistical analyses were performed using the Statistical Package for Social Sciences (version 16.0). Correlation, partial correlation, Independent-samples t-tests and Paired sample t-tests procedures were used for statistical analyses.

RESULTS

The results of four different studies can be summarized as:



- 1 As hypothesized, all the correlations between mindfulness and impulsivity were negative and significant. The relationship remained significant between mindfulness and impulsivity after controlling for psychological distress.
- 2 All correlations between spiritual wellbeing and impulsivity were negative and significant, as expected. Sensation seeking domain of impulsivity was significantly correlated only with the transcendental facet of spiritual wellbeing.
- 3 Beginner practitioners scored significantly higher on all domains of impulsivity score and total score except on Non-planning subscale when compared with advanced practitioners. Advanced practitioners scored significantly higher on the mindfulness when compared with beginner practitioners.
- 4 Significant decrease in stop signal reaction time after *Bhramari* session, while the Deep breathing group did not show any significant change

DISCUSSION

Consistent relationships were found between yoga related constructs of mindfulness and spiritual wellbeing with impulsivity. Further long term yoga practitioners showed lower levels of impulsivity and higher level

of mindfulness compared to beginners. Furthermore yogic breathing technique namely, *Bhramari Pranayama* enhanced response inhibition, a behavioral measure of impulsivity in nonclinical participants. The current studies contributed to the literature in several ways. To date, impulsivity had not been studied as an element within the young adult population in Indian settings. Although the current study provides initial insight into the role of yoga in impulsivity, further research is necessary to explore these concepts and relationships.

Publications

1. **Rajesh, S. K.**, Illavarasu, V. J., and Srinivasan, T. M. (in press). Effect of *Bhramari Pranayama* on Response Inhibition: Evidence from the Stop Signal Task. **International Journal of Yoga.**
2. **Rajesh, S. K.**, Illavarasu, V. J., and Srinivasan, T. M. (in press) . Dispositional Mindfulness and its Relation to Impulsivity in College Students. **International Journal of Yoga- Philosophy, Psychology and Parapsychology.**
- 3 **Rajesh, S. K.**, Illavarasu, V. J., and Srinivasan, T. M. (2012). The relationship between dispositional mindfulness and well-being in a sample of college students. **Indian Journal of Positive Psychology**, 3(3): 299-301.





PhD Thesis Abstracts

V Judu Ilavarasu

TITLE

Application of Gun-Implicit Association Test to Study Social Desirability in Explicit Measures of Gunas in Yoga Students

INTRODUCTION

Assessment of personality through explicit self-report measures like questionnaires always suffers from the influence of social desirability, i.e., to respond to the instrument in a socially desirable manner. The Implicit Association Test (IAT), developed in the west by Greenwald et al. (1998), is well validated, understood and extensively used in psychology, and has the desirable qualities that make it a better complement to explicit measures. This study examines the role of social desirability factor in self-assessment of *guṇas*.

AIM

The main aim of the study was to investigate the implicit and explicit expressions of *guṇas* using the Implicit Association Test (IAT) and explicit measures in yoga students.

OBJECTIVES

The objectives were to find the influence of language on IAT scores in Indian population, to develop and examine validity and reliability of the *Guṇas* - IAT (G-IAT), to study the role of social desirability in explicit evaluation of *guṇas*, and apart from these, implicit preference towards yoga were also studied.

METHODS

Subjects

For *Guṇas* - IAT study, 90 Yoga university students, 43 males and 47 females, with mean age 27.9 were chosen. For Personalized *Guṇas*-

IAT, 77 participants, 32 males and 27 females, with mean age of 30.2 were taken who were undergoing a short term Yoga course.

Design

Overall, survey design was adopted with one-time assessment. For test-retest reliability, pre-post design was adopted.

Assessment Tools

Implicit Association Tests (IAT) were used for implicit assessment of *guṇas*. For explicit measurements, various tools like Vedic Personality Inventory (VPI), Satisfaction with Life Scale (SWLS), Heartland Forgiveness Scale (HFS), State and Trait Anxiety Inventory (STAI), Active Procrastination Scale (APS), and Marlow-Crowne Social Desirability Scale (MC-SDS), and feeling thermometer (FT) were used, to find implicit-explicit congruence.

RESULTS

- 1 Validity and reliability for *satva* were considered satisfactory while *rajas* and *tamas* were not found to be satisfactory.
- 2 Assessment of *guṇas* on students' population of yoga courses showed influence of social desirability factor.
- 3 The implicit-explicit correlations were weak for *guṇas*.
- 4 Test-retest reliability of G-IAT was relatively more stable after 17 days than 30 days.
- 5 Personalized G-IAT also revealed same trend as G-IAT, with improved implicit-explicit congruence for *rajas* and *tamas* domains compared to G-IAT.

DISCUSSION

Guna-IAT Study

& Personalized Gune-IAT Study

Implicit and explicit measures of *guṇas* are different and this difference is significantly moderated by social desirability factor. Explicit



self-report measures' inter correlations were moderate to high and all in theoretically expected directions. However this study has strongly pointed out that relying on explicit measure alone may not give us a comprehensive picture of a person, and hence development and refinement of the implicit tool to access *guëas* is essential.

CONCLUSIONS

Implicit tools should be considered along with explicit measures to assess social desirable constructs in yoga like *guñas*. Reliability of G-IAT becomes weaker over 15 days. This new methodology to assess implicit attitudes and preferences can now be used in yoga research.

Publications

- 1 **Ilavarasu, J. V.,** Mohan, S., & Hankey, A. (2013). Triguna as personality concept: guidelines for empirical research. *International Journal of Yoga-Philosophy, Psychology and Parapsychology, 1(1), 15-20.*
- 2 **Ilavarasu, J. V.,** Rajesh, S. K., & Hankey, A. Implicit measure for yog research: Yoga Implicit Association Test. *International Journal of Yoga.* (in press)
- 3 **Ilavarasu, J. V.,** Rajesh, S. K., & Hankey, A. (2013). Influence of language on implicit association test scores in Indian population. *Asian Journal of Multidimensional Research, 2(9), 43-52.*

gradually place them into frustration, insomnia, and cognitive deficits and decrease their efficacy. In a long run this can lead them to one or more life-style disorders.

Objective: To assess cognitive task performance using Six Letter Cancellation Test (SLCT), Digit letter substitution task (DLST), STAI and SCL-90 in managers who participated in a 5 days Self-Management of Excessive Tension (SMET) residential workshop.

Material and Method: The study consisted of 78 managers of ONGC Company undergoing a single arm per-post design. All variables were assessed at the beginning and end of the 5 days

SMET PROGRAM

Result: There was significant increase in the scores of SLCT and DLST net score of SLCT (P<0.001) and reduction in the scores of anxiety and symptoms of distress (P<0.01).

Conclusion: The result suggests that cognitive task needing selective attention enhanced by reducing the anxiety and stress after SMET program based life style is enhanced which may bring greater efficiency among managers.

Key word: Attention, Anxiety, Symptoms of distress, Managers, Self-management of excessive tension.

Publications

- 1 Singh S, Pradhan B, Nagendra H.R, Effect of SMET Program based Lifestyle on Cognitive Task of Managers. *Journal of Basic Medical Sciences.* 2013 45(2), 435-438.
- 2 Singh S, Pradhan B, Ngendra H R, Administration of Stress Management Programme on Somatic Indicators of Stress and State Anxiety of ONGC Managers. *Indian Journal of Public Administration, Jan-Mar (2013), 9(1).*
- 3 Singh S, Pradhan B, Nagendra H.R, Effect of SMET program based lifestyle on cancellation task, on Managers. (2012), Vol 3 & 4

Shatrughan Singh Naruka

T I T L E

Effect of an Intensive Five Days of Self Management of Excessive Tension (SMET) Residential Workshop on Top Line Managers

Background: Top-line managers have to work with production or sales targets to meet their challenges in a specific time frame which naturally generate stresses, tensions, and



Do without Doing

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

The train, I was travelling by, was running at great speed. The breeze outside was pleasant. Tree-tops, telephone posts, sky-scrapers, birds, clouds, fields and a host of objects were passing by in a lightning speed. The sound of the galloping train was also high. I was looking at them all and listening to the sounds, sitting in my window seat, simultaneously feeling the pleasant touch of the blowing wind through the rectangular window, on my palms. From the one edge of the window to the other edge only, I was able to look through. My vision was restricted by the window frame. When the running objects were no more visible, my eyes gave them up and returned to the former edge of the window to see once again the upcoming fresh objects rushing to pass by. While the old objects could not be seen anymore, my eyes were returning to the first edge of the window to see the newer objects. One after the other, the objects were passing by incessantly and my eyes were also moving to and fro, from and to between the fencing edges of the window. Slowly my eyes got tired of looking at the objects and gradually they began to withdraw from the very act of looking. They slowly learnt to see and not look. Later they began to remain the unmoving spectators of the moving objects. Objects continued to move and the eyes continued to remain still. There was no more looking, nor was there seeing, though the eyes were wide open. Finally, there was no spectatorship as well. No object was registered and no movement of objects was felt. Mistake me not for a sleeping person. I was very much wakeful without seeing anything. The eyes were



now still, silent and serene. They ceased to move to and fro to pursue the flying objects. Similarly, in life, activities are incessantly happening all around. Body is engaged in activities; so is the cosmos engaged in endless activities. Activities in the form of movements are incessant. In the train, my eyes remained still without registering any scene or sight, without pursuing any specific object. Similarly, a karma yogi sees and performs all activities without getting attached to any action. He remains a silent spectator to the continuous activity taking place in and around. In the train, the movement of the objects outside was incessant and my eyes were silent, steady and serene seeing all and without seeing anything.

Initially, when I boarded the train and when the journey started, I listened to the sounds of the train's movement. The friction between the rails



and the wheels produced rhythmic sounds. My ears were listening to them. But gradually my ears failed to listen to them anymore. They only heard them for a while. And later, no sound of any type was registered by the ears. Sounds were endless. Noise was persistent. But I was drawn into a silent quietude in spite of all the sounds endlessly going on. I was able to enjoy the calmness amidst all noise. Remember, I was not asleep. Neither the eyes, nor the ears functioned anymore to register the sights and sounds.

My palm was stretched outside through the window to feel the incessantly blowing cool wind coming like a flood. I was fascinated by the refreshing touch of the breeze. I tried to own it, to own the wind. How foolish! Can I ever succeed in my effort? I could not hold the blowing wind in my fist. I only closed my fingers

and the palm to imprison the chill wind in my fist. Lo and behold! I failed miserably to hold the wind. In the attempt, I lost the enjoyment I got by the touch of the cool wind in my palm. Also, there was a little warm sweat within the fist. Soon I was able to understand the futility of my effort. I cannot hold or withhold the wind. I can only enjoy it, if only I allow the breeze to pass through the palm of the outstretched fingers.

Actions are incessant like winds, like the sounds of the train's wheels and the objects passing by. If only we can see without looking and hear without listening and feel the blowing wind without owning we are sure to enjoy them all. The moment we try to hold, own or possess any of the activities, we begin to feel the strain and the resultant stress. What cannot be held and withheld, has to be allowed to pass through for a peaceful life. ○

8»»» one test. India was world's advanced country until 11th century, and even until 17th century, though the decline of India had started from 11th century. However, with the plundering of the invaders, by the time of Independence, India was reduced to one of the poorest countries of the world. India was an undisputable leader of the world when She created the world's first universities like Taxashila and Nalanda when the aspiring learners of the world came to Nalanda for learning.

I have no doubt that India will become a superpower; it already as in many areas of S&T and definitely in IT. But our goal is not to become a superpower, but to become the Jagadguru showing the direction to the entire world. The greatest historian of the world, Sir Arnold Toynbee, has observed that during the last 5000 years of human history many civilizations emerged and also got declined and lost, but only one civilization, the oldest one, still endures and is still a living and vibrant civilization, that civilization is Indian civilization. That's why it is called 'Sanatan' or eternal civilization which is also a 'Sadanutan' or ever new civilization.

Swami Vivekananda had prophesied in 1897 that India will gain freedom in 50 years and reclaim her past glory 100 years later. That time has now come. We have to fulfill this prophecy of Swami Vivekananda. S-VYASA is resurrecting India's greatest gift to this world, the Science of Yoga. It is reinterpreting Yoga in the contemporary language of science. I am sure in the years to come, students from all over the world will come here to learn as they did in Nalanda. Then India would have once again become the Jagadguru fulfilling the prophecy of Swami Vivekananda. ○



S-VYASA University launches CENTRE for CORPORATE SPIRITUAL RESPONSIBILITY (CSpR)



During the Launch of CSpR: *from left* - Byte Consulting Pvt. Ltd CEO Sri Ravi Gopalakrishnan, Chancellor Dr. HR Nagendra, Brahma Kumaris Asia & Pacific head Dr. Nirmala Kajaria, Yoga Portuguese Confederation president Jagadguru Amrita Suryananda, Dean Dr. KB Akhilesh, VC Prof. Ramachandra G Bhat, Padma Bhushan Dr Vijay P Bhatkar, Southern Railways Chief Manager Sri Ajeet Saxena - *can be seen*

Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) University, Bangalore launched Centre for "Corporate Spiritual Responsibility" (CSpR), under Division of Yoga & Management Studies, the first of its kind in the world, on 12th January 2014 in commemoration of the 150th birth anniversary of Swami Vivekananda.

The various dignitaries who participated in the program were Dr. Nirmala Kajaria, Head of Brahma Kumaris for Asia & Pacific, Padmavibhushan Dr B.K.S. Iyengar, Founder, Ramamani Iyengar Memorial Yoga Institute (RIMYI), Pune, Padma Bhushan Dr Vijay P Bhatkar, Architect of PARAM series of Supercomputers, Jagadguru Amrita Suryananda, President, Yoga

Portuguese Confederation, Dr. Yugandhar, Secretary The World United, Sri Ravi Gopalakrishnan, CEO at Byte Consulting Pvt. Ltd, Sri Binod Singh, President & CEO at ILANTUS Technologies, Sri Ajeet Saxena, Chief Manager, Southern Railways, Sri Sai Sambat, Head, Knowledge Management at Pegasus Institute for Excellence, Dr. K.B. Akhilesh, IISc, Dean, Div. of Yoga & Management Studies, Dr. H.R. Nagendra, Chancellor, S-VYASA University, Dr.



Inauguration of CSpR Launch ceremony: *from left* - Ramachandra G Bhat, Dr. Nirmala Kajaria, Padmavibhushan Dr. BKS Iyengar, Jagadguru Amrita Suryananda - *can be seen*



Ramachandra Bhat, Vice Chancellor, S-VYASA University and many people from Corporate world.

Sri Ajeet Saxena, Chief Manager, Southern Railways, the progenitor of CSpR explained the-significance of the Centre for "Corporate Spiritual Responsibility (CSpR)" and its role in society as mentioned below.

Introduction to Centre for "Corporate Spiritual Responsibility" (CSpR)

The modern society driven by the Industrial revolution and Western Paradigms is going through an interesting "world of dualities". On the one hand, there seems to be more technological progress, more gadgets, ability to connect across the globe in real time and transacting at the speed of light etc. There are more education, more knowledge and even more money in the hands of everyone. On the other hand, we seem to have inherited more problems than what these new inventions can possibly solve. Youngsters are growing older and contracting hypertension and diabetes much earlier. We also seem to have hit at a more fundamental problem. In the words of the German philosopher Schopenhauer, "When men achieve security & welfare, now that they have solved all other problems, **they become a problem themselves...**"

While individual and societal issues are getting more difficult to solve, institutional issues are no different. People working in organizations world over cutting across NGO, Government and Public Sectors and private enterprises are increasingly feeling **deprived of meaning in their work place**. This translates into poor work productivity, extended work hours, job burnout and stress, health and psychological challenges. Current business paradigms, leadership and motivation theories and practices are making the problems worse than solving them. Another major issue is that current business practices are **at war with nature**. With mindless consumption of scarce resources, wasteful technologies and innovations we seem to be pitting ourselves against the mighty nature, not knowing that

we are on a losing wicket. All these point to certain flaws in current paradigms of business and the need to address them on a war footing. Otherwise we may be well into creating an unsustainable world order and walking through it in the name of progress, when we may indeed be retrograding.

Spiritual Wisdom - A basis for discovering a sustainable paradigm

The present world view is a materialistic view governed by scientific perception. Materialistic view is based on three important assumptions:

- What is visible and can be felt and experienced with our physical senses is the complete reality of existence. This lead to our understanding that matter is the ultimate reality of existence.
- Every entity exists independently of each other.
- Man is basically an animal - social, political and economic.

This has introduced lopsided perspectives and is the foundation on which important aspects such as the corporate culture, the Philosophy, Concepts and Theories of Modern Management have all been built. More importantly this constitutes the modern mind-set. In this mind-set, **perishables** like wealth, pleasures, power, praise, and pre-eminence have become the purpose of life. But even after one has won the race of materialism and achieved all that is considered necessary, to qualify to be called successful by worldly standards, invariably, it is felt that the sacrifice required and price paid to earn these perishables, is too steep a price to pay. Moreover, it is still unclear why many such achievers invariably feel emptiness and futility after reaching the top.

The current inputs like stress management and yoga techniques are, at best damage control and firefighting tools, to repair the damage done, by a materialistic paradigm (profit motive driven management). The Man in the "Manager" is utilised in the animal mode by playing on his/



her animal instincts. It is obvious, that mere economic rules and simple business ethics are not good enough as these are like ‘Traffic Rules’ while the conduct of business in alignment with core Spiritual principles could be like driving in “Auto Pilot” mode with online guidance of a built-in GPS.

The other alternative is to conduct the business with a corporate conscience - by aligning and fine tuning the corporate goals to the larger goals of human life and the humanity. This invariably leads to flowering from within, by nurturing the inherent equilibrium of a connected existence of all the stakeholders. This will eventually lead to abundance of all the achievables.



felicitation to Dr. Nirmala Kajaria

The need has come to demonstrate that corporate entities have to go way from being just ‘Soul Friendly’ to ‘Soul Driven’. “**Let Spirit Lead the Matter**” is the clarion call that needs to be addressed. A correct understanding of the spiritual wisdom will inform us that harmony achieved by playing on animal instincts of the players and stake holders, is an inferior substitute compared to the harmony naturally oozing due to realization of the vision of oneness, by the employee, the corporate and other stake holders.



felicitation to Jagadguru Amrita Suryananda

The society has apparently lost the knowledge and awareness of the ‘**Purpose, Principle, Process and the Protocol**’ that operate behind human existence. India’s core competence lies in its spiritual wisdom, which once was a beacon of light to the society.



felicitation to Sri Ravi Gopalakrishnan

- Our guiding purpose and philosophy of existence outlined as, ‘सर्वे भवन्तु सुखिनः’ (*May all be happy*) sets sustainability as the core principle behind existence in contrast to the current guiding business philosophy of ‘करलो दुनिया मुटठी में’...
- The noble thought of ‘लोकाः समस्ताः सुखिनो भवन्तु’ (*Let there be happiness in all the planes of existence*)...appears to have been replaced by the ‘WIN-WIN’ principle of current management paradigm. This ancient thinking is in contrast to current economic models that put the society and its resources in the hands of a few as if it were their ancestral property.
- The principle that ‘ईशावास्यमिदं सर्वं’ (*God is all pervasive*)... is being pushed to the background in favour of business



felicitation to Sri Binod Singh



models driven by dominant economic considerations.

These and a host of other such maxims available in our ancient literature constitute the spirituo system that must drive our choice towards realigning the business paradigms, corporate belief systems and actions on the ground. **The Center for Corporate Spiritual Responsibility** is a step in this direction to lay the new pathways and road maps in a sustained manner.

Spirituo System as the defining shift

The cardinal principles of the shift lie in our understanding of some of the common experiences we have in our personal and professional lives. Consider the following statements:

- The 'व्यवस्था' of any organization, depends on the 'अवस्था' of its employees.
- Quite simply 'अवस्था' denotes the extent one is in alignment with the core truths of existence. Therefore, 'अवस्था' is a direct measure of the level of spiritual evolution an individual has gone through.
- As is the 'अवस्था', so are one's thoughts, words and deeds.
- At an individual level, the quality of one's being, will decide the quality of his/her doing.

Therefore, it appears that the reality of existence of an all-encompassing "Spirituo System" - viewed and perceived, in a 'vision of oneness' of all existence, will form the foundation for conceptualizing and guiding future movement of humanity from 21st century onwards. This perspective changes some of our assumptions about certain business practices:

- Visible reality is only a part of and a subset of the complete reality. Complete reality constitutes not only the invisible dimension but also the one which is still unmanifest.



felicitation to Sri Sai Sambat



felicitation to Dr. K B Akhilesh



felicitation to Dr. Yugandhar

- It is not the matter, but the underlying bedrock of spirit, which is the ultimate reality of existence - and also the cause of oneness of entire existence.
- Man - far from being an animal, is much more than his/her physical self, basically divine, but lost in ignorance.
- The 'Man' in the 'Manager', is not an isolated standalone unit, but a part of a larger network connecting him/her to the entire 'Spirituo System' - influencing the same and also - in turn, getting influenced by it, on almost in an '**on-line**' basis.

With this conceptualization, there will be a fundamental shift in human understanding



of the phenomenon and the resultant perception, processes and priorities. This will lead to redefining the corporate concepts like profit, stakeholders, wealth, contribution, accountability and responsibility in the light of the concept of Spirituo System. There are several new possibilities as outlined below:

- The meaning of wealth will transcend beyond the perishable material wealth.
- The consequences will have to be understood not just in this physical life as we know it, but in terms of long term existence - in the realization of the concepts like 'Here-In' and 'Here-After'.
- The stakeholders will include the corporation and management, employees and their families, society, the Planet, future generations and the Spirituo System, as a whole.
- Concepts of ownership will get redefined, and concepts such as WIN-WIN will yield very little, albeit, a different meaning.
- Organizations may have to link the level of one's spiritual level to livelihood and progress in life from placement to promotions in corporate.
- There will be a need to link spiritual level as a necessary precondition and qualification along with professional qualifications, for occupying higher positions. Furthermore, one's contribution will be gauged by not only what he/she contributed to the material world but to the Spirituo system as a whole.
- At the time of superannuation, an employee could be given his/her "spiritual balance sheet" for all the years spent. A unique settlement - giving a balance sheet of how he/she has grown or degenerated spiritually, while he/she spent his/her life earning perishables and livelihood.

- With an entire eco-system for spiritual upgradation, an employee will have access to higher consciousness and will be able to access higher truths and serve higher purposes.
- An employee or manager so chaperoned, will be judged at the end of his career by saying with confidence that he/she not only did very well for 'himself/herself' but also did exceedingly well for his/her 'Self'.

The Centre for CSpR at S-VYASA

It is in this background that S-VYASA takes pride in setting up the first ever Centre of 'Corporate Spiritual Responsibility'. The idea behind the centre is not one of reforming or governing the corporations. On the other hand, it is more about infusing them with a corporate conscience and invoking this and thereby help them discover their rightful place in the oneness of the interconnected reality of existence. The corporations will achieve this by aligning their goals to the highest goals of human life and humanity. The center hopes to put spiritual advancement of the Individual and the corporation at the focus.

Through the activities of this center, S-VYASA has chosen to highlight the spiritual dimensions of the business management by initiating research work in a number areas pertaining to spiritual index of the individuals as well as the corporation. The primary activities of the centre will include education & dissemination, spiritual assessment & development services, advocacy & intervention, research & development and advisory & consultancy. There are multiple activities conceptualized at the center for the next five years. These include:

- To conceptualize, propose, design and develop parameters, tools and techniques to assess the degree of Spiritual awakening and alignment in individuals, and link level of spiritual awakening to the level of responsibility and position in the corporate hierarchy.



- To develop tools to link spiritual calibre to assess the suitability for higher positions and promotions right from recruitment to training and promotions till retirement - "Chaperoning the Manager Spiritually" - throughout his/her professional pilgrimage.
- To develop mechanisms to periodically check the spiritual alignment of employees and keep them spiritually fit by way of timely interventions and inputs to upgrade them leading to the spiritual flowering of the organization, its employees, the society and the Spirituo System as a whole.
- To innovate practices to demonstrate to the world the right protocol to live life, in consonance with the core truth, "Let Spirit Lead the Matter".

Conclusions

The center dreams of a future in which corporate entities are fired by the idealism and practicality of the larger spirituo system. With its 'Corporate Conscience' solidly invoked and firmly being in the driving seat and complete control it will operate in alignment with larger purpose of existence. It will be inspired to

shape the corporate goals, fine-tune and align them to larger goals of human existence and the humanity itself. Such a transformation will make the process of working a blissful pilgrimage leading to all round abundance. The centre believes that by operating from this consciousness, such enterprises will demonstrate and reinforce another universal spiritual principle, "**Goodness has its compensation, evil has its consequences**".

The dignitaries congratulated S-VYASA University, Bangalore for initiating the Centre for "Corporate Spiritual Responsibility"(CSpR) and emphasised the importance of the Centre. The dignitaries were felicitated by Dr. H.R. Nagendra, Chancellor, S-VYASA University and Dr. Ramachandra Bhat, Vice Chancellor, S-VYASA University.

For more details about the center and its activities please contact

**Swami Vivekananda
Yoga Anusandhana Samsthana**

Prashanti Kuteeram, Giddenhalli, Jigani
Hobli, Anekal Taluk, Bengaluru - 560 106

e-mail: coor.ms@svyasa.org

www.svyasa.org



MSc group

Suryanamaskar & Yoga Fest

8th & 9th March 2014

Pune, INDIA

Theme

Workshop (8 Mar.2014)
Exhibition (8-9 Mar.2014)

Conference (9 Mar.2014)
Cultural Show (8-9 Mar.2014)



Suryanamaskar, Yoga for Diabetes, Mudra's, Rajyoga,
Yoga & Youth, Shavasan, Karmayoga, Pranayam, Yog Nidra etc.

Welcome to Pune MS (India)

Land of Yogis, Saints & Scientists



Associates



Ghantali Mitra Mandal



Associates



S.M. Joshi Kala Krida Sankul



Registration Fee
Rs. 750/-

Student
Rs. 500/-

Accommodation
Charges Extra
Rs. 750/-

Limited Seats
Register Early

Contact No.9049296539

Venue : S.M. Joshi Kala Krida Sankul (Rashtra Seva Dal Campus)
Near Ramkrishna Math, Dandekar Bridge, Sinhgad Road, Pune - 411009

Organized by

Laxmi Vyankatesh Charitable & Educational Trust

2/1, C-21, Taljai Greens, Dhankawadi, Pune-411043.(M.S), India

Tel : (91-20) 65290913 / 1183 Email : govinda.pune@gmail.com

BANK DETAILS FOR SUBMISSION OF REGISTRATION CHARGES :

NAME OF THE ACCOUNT : LAXMI VENKATESH CHARITABLE & EDUCATIONAL TRUST, PUNE

NAME OF THE BANK : BANK OF MAHARASHTRA BRANCH : KATRAJ - 411 043.

ACCOUNT NO.: 60057431014 IFSC CODE : MAHB0001413

(AFTER SUBMISSION OF REGISTRATION CHARGES, KINDLY INFORM TO ORGANIZING SECRETARY BY EMAIL)

Value Driven Leadership through

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



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

Alkem Laboratories Ltd.

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

FOR INTERIORS THAT EVOKE ADMIRATION

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



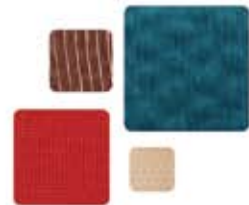
CENTURYPLY Quality that's a class apart!

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



CENTURYVENEERS

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



CENTURLAMINATES

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



Also available:
CENTURYMDF
CENTURYPRELAM