

# YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Recently,  
**5<sup>th</sup> International  
Conference on  
Transliteration  
Cancer Research**  
held in New Delhi



- The Honorable Vice President of India **Mr. Hameed Ansari** Inaugurated the Conference
- **S-VYASA Yoga University** took active part



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## National Ayurveda Summit - 2014

Feb 25, 2014 | 'Gandhi House', Gandhinagar, Gujrat



Guruji presented on SDM in the biggest ever Ayurveda Summit

pii



# National Ayurveda Summit - 2014

**Gandhinagar, Feb 25:** Summit was inaugurated by Swami Ramdev, Narendra Modi and all the top Ayurveda and Yoga experts of the country. In 'Gandhi House' auditorium nearly 10 thousand delegates were witnessed the summit. Practicing doctors, students of Ayurveda & Yoga, researchers and faculty were representing the delegates contingent.

Swami Ramdev gave a clarion call to make Ayurveda and Yoga the main stream to create an ideal society as 'Rama Rajya' where there were hardly diseases and no one poor, all comfortable and with values.

Modiji in his scintillating speech mentioned that it can happen only if all Ayurveda Doctors have the fullest confidence and practice the system on one hand and adopt scientific research dimensions for unraveling the hidden dimensions in our ancient healing system to adopt the same to the modern times on the other hand. He mentioned about Guruji, Dr. HR Nagendra ji and S-VYASA Yoga University's research in the field Yoga. He gave a call to



Summit Inauguration: Guruji & Narendra Modi ji

have many more patents and appealed that all should work together to make the nation free from diseases and so of the globe.

Later, the parallel sessions started and about 20 invited talks in 3 venues with a capacity of nearly, a 1000 each apart from the main venue. SDM (Stop Diabetes Movement) topic was presented by Guruji in Hall 4 where nearly 1000 delegates were present. Many have shown the interest to join hands.



Yoga Instructors' Course (YIC), 144<sup>th</sup> Batch, Feb, 2014

# तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

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# EDITORIAL

The modern Education system is rooted in matter-based paradigm postulating that everything is nothing but matter. This upward-causation model has been the hallmark of scientific revolution and our education is also guided by this paradigm with bread-earning as the key. While scientific approach is adopted for the development of intellect and its practical applications to modern life by sharpening of the intellect, it is most essential to deal with over-sensitivity created often by this sharpening leading to big imbalances and its hazards as depression among even the teenagers which is rapidly on an ascent. Hence, a holistic education system to meet these challenges is the need of the hour.

While science also is progressing towards consciousness-based paradigm (downward causation) featured by consciousness as the original state and matter as the end product of grossest dimension of consciousness, education system also should incorporate this holistic base. Swami Vivekananda said "Education is the manifestation of perfection already in man". It is not mere gathering of information but a process of total personality development. Hence he emphasized that we should have character-building, man making and not mere bread-earning education system.

How? By Yoga as a science of holistic living. Using the tools of four streams: Jnana, Bhakti, Raja and Karma Yoga. The objective of man-making education was enunciated:

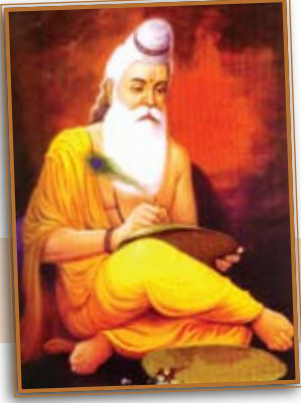
1. Four-fold personality development at physical, mental, emotional and intellectual levels and
2. Four-fold development of consciousness - civic sense, service zeal, national awareness and spiritual urge

Integrated yoga modules (IYM) were developed for eye-sight improvement, voice culture,

physical stamina, concentration, memory, creativity, service-urge, etc, researched on to quantify the outcome and published in International journals. These modules were adopted in both residential and non-residential schools in Arunachal Pradesh, North East, Andaman and Nicobar islands with wonderful results. Nearly 60,000 teachers have been trained throughout India who are introducing yoga in primary, higher secondary levels in Govt and non-Govt schools.

IYMs suited to higher education levels were also developed to make the students coming out of the education system to have not only bread-earning but also man-making, national-building, character building, value-based total education. Swamiji's message of universal brotherhood brings not only tolerance to other religions but also acceptance of them all. So we have adopted this approach in education system. He also emphasized that we should combine the "Best of the East with the best of the West". In our university dedicated to the teachings of Swamiji we use modern scientific research to unravel the mysteries of ancient wisdom of Yoga and spiritual lore. In the five divisions we have -Yoga and Spirituality, Life Sciences, Physical Sciences, Management studies and Humanities we are marching ahead to solve the challenges of the modern era on the other hand. Nearly 260 research papers have been published in leading National and International Journals. Our international Conferences disseminate these findings for adoption to bring man making aspects by Yoga which is hitting head-lines the world over. This can build ideal social orders as envisioned by Swamiji for bringing peace on earth, love and harmony among communities to make our globe great in all aspects of human development.

■ *Dr H R Nagendra*



## ब्रह्मसूत्रम् (Brahmasūtram)

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

### दहर उत्तरेभ्यः (ब्रह्मसूत्रम्-१-३-१४)

#### Dahara Uttarebhyah (Brahmasūtram-1-3-14)

**Meaning:** *The small (ether, Akasa) is Brahman on account of subsequent arguments or expressions.*

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम्। Samanvaya is the underlying masterkey concept for understanding the first chapter of Brahmasutram. When all roads lead to a single harmonising domain of destination, there the real concept of Samanvaya emerges. Vedanta stands for harmony. The appearing world is a kind of manifestation which takes us ultimately to theory of everything, namely, Paramatman. In the same manner when we look into our own layers of personality like Annamaya, Pranamaya etc. it also takes us to the inner core of our appearing personality. Thus, every appearing and non-appearing objects become images for projecting grand unifying holistic reality. This type of thought process leads to Samanvaya.

In the Upanishadic context understanding of space paves the way for understanding of that which is beyond time and space. This very statement deals with that lotus flower which symbolises ever expanding inner space which is beyond time, space and causation. The seeker here motivates us to probe and prove Brahman inside one's own heart. The heart is always projected as pureset symbol of Paramatman. When we classify soul into individual and universal, we make individual soul inferior and universal superior. But when we go for space and spark as an analogy for describing universal formula there will be no place left for this type of artificial classification. Space is always space, free from any attributing qualifying terminologies. Space confined in small heart is also as pure as universal space normally projected as symbol

of infinity and purity. A small spark becomes powerful to burn the whole heap of cotton similar to a big flame which normally appears to be highly inflammable.

In this context ब्रह्मपुरं पुरिशयम् all these words must be understood. While understanding these two words we must understand the context of many more statements like ज्यायान् आकाशात् all pervading than space; द्यावापृथिवी अन्तरेव समाहिते space and earth are inbuilt in it etc. When we consider these types of paradoxical statements implying different modes of thoughts we do arrive at the proper Samanvaya, a harmonizing thought. One more aphorism: उत्तराच्चेदाविर्भूतस्वरूपस्तु deals with the real core meaning of the word दहर. When an individual soul is merely an appealing factor, there will be no place for any doubts for projecting duality while understanding the Upanishadic statements. The sun's ray reflecting in different ponds cannot be different in its norms and forms. Theory of something always leads to duality causing a sense of inferiority at all levels of transactions. This is called cacophonous approach which is detrimental for Samanvaya. Vedanta tradition classifies all these individual and universal symbols as स्पष्टलिङ्ग and अस्पष्टलिङ्ग। Akasha is considered as an evident symbol of Brahman. In this particular context अन्तराकाश plays a role of non-evident symbol. But all said and done, every Upanishadic source never leaves any stone left unturned. This is how Samanvaya is validated in every Adhikarana of Brahmasutra in the first chapter. When one's harmony is concretised at verbal level, it will also be reflected at the mental level of spiritual seekers. This is the main aim of Vedanta Shrivana.

*to be continued...*

# Significance of SURYA NAMASKARA YAJNA on the Ratha Saptami day

Ratha Saptami is an Indian Traditional Festival that falls on the 7<sup>th</sup> day (Saptami) in the bright half (Shukla Paksha) of the Hindu month Maagha. It marks the seventh day following the Sun's northerly movement (Uttarayana) of vernal equinox starting from Capricorn (Makara). It is symbolically represented in the form of the Sun God Surya turning his Ratha (Chariot) drawn by seven horses (representing seven colors) towards the northern hemisphere, in a north-easterly direction. It also marks the birth of Surya and hence celebrated as Surya Jayanti (the Sun-god's birthday).

Ratha Saptami is symbolic of the change of season to spring and the start of the harvesting season. For most Indian farmers, it is an auspicious beginning of the New Year. The festival is observed by all Hindus in their houses and in innumerable temples dedicated to Surya, across India.

Sun worship is deep rooted in the Vedas of the Hindu Religion and its antiquity also relates to several mythologies of the world such as that of China, Egypt and Mesopotamia. The Gayatri Mantra the sacred Vedic chants to Savitru (Sun God) is recited by the Hindus every day with great reverence.

Worship of the Sun God or Suryopasana is as ancient as Hinduism itself having its origin from Vedic times. Hence numerous hymns addressed to Him are found in all the four Vedas - eg Saura Sukta of the Rg Veda, Aruna Prashna of the Taittiriya Aranyaka, Surya Namaskara

**Prashanti Kutiram, Feb 6:** All the students (YIC, ANTTC, BSc, MSc, PGDYT, MD and PhD) of S-VYASA Yoga University and Arogyadhama Participants were given a call to participate collectively in the celebration to perform 108 Surya Namaskars along with the Chanting of 108 names of SUN. To create an ambience in Vivekananda Rock, Gayatri Mantra was played on background, students were engrossed into the chanting. More than 150 students participated actively performing 108 Surya Namaskaras with joy.

mantras, Surya Upanishad of Atharva Veda etc. These hymns describe the celestial body as the source of energy and sustainer of all life on the planet earth.

The Sun God is also referred to as Aditya. The origin of the worship of the Sun in India is thus several centuries old. In a traditional Hindu context, Surya Namaskara is always performed facing in the direction of the rising (east) or setting (west) sun.

Early morning Surya Namaskara performed for about 20 minutes a day increases bone, muscle and lung power in healthy individuals, while keeping chronic ailments under control in patients. Surya Namaskara has a deep effect in detoxifying the organs through copious oxygenation and has a deeper relaxing effect. ○





# DREAMS, PRECOGNITION AND REALITY

■ *Prof. M K Sridhar*  
*Hon. Dean, Division of*  
*Yoga – Spirituality,*  
*S-VYASA*

I went to Orlando, Florida State, USA on a teaching assignment to Hindu University of America on January 01, 2004. My senior colleague Dr B. V. Venkatakrishna and I lived in the campus of Hindu University of America.

The rented apartment had two small bed rooms. I lived in a room which was situated in the South east direction of the house with two large windows on the eastern and southern directions. The bed is placed in north and south directions and I slept in the northern direction with feet pointing toward south, a proper reclining pose according to Indian beliefs.

Ever since I started sleeping in this house, I was experiencing strange dreams quite often. On May 24, 2005, Monday late night the following dream appeared: 'I was moving in a black van with three of my cousins Mr. Gopala Krishna Prasad M. L. (lives in Bangalore), Mr. M. S. Madhusudan (lives in San Jose, California) and my brother's friend Mr. R. Guruprasad (Bangalore). The car was driven by Gopalakrishna Prasad and was moving along a narrow path and on either side there was a thicket of trees. We stopped the car and emerged out to ease ourselves. As we made our way through the periphery of the forest, we saw that it was in fact a slope of a mountain. On the left side we saw a bald man in loin cloth taking bath. He appeared like my third brother-

in-law

or my father Mr.

M. P. Krishnamurthy (93 years). To our right side, we saw several small anthills with large basins around them. Suddenly we could see a long, red colored snake. It was standing erect and has fully opened its hood. The hood had black stripes like that of a king cobra and was staring at the person taking the bath. After easing ourselves, we went down the slope and the snake disappeared. We saw a small rivulet in the valley below. Mr. Guruprasad tried to pluck a green plant, but I cautioned him not to do so as he might be bitten by the snake hiding amidst those bushes'. Then the dream ended and I woke up from my sleep. It was around 3-30am.

The above is one example of several dreams I was experiencing all the previous months. The recurrent patterns in the dreams were: a) I am moving in a black car or a van with great speed; b) moving with cousins, friends, or unseen people together in such cars or vans; c) witnessing an accident of some people or sometime being involved in an accident; d) I always emerging safe after such accidents; e) car parked in a jungle or forest environment; f) appearance of a snake in black or red color opening its hood; h) a bald men usually black in color with loin cloth and sometime such people taking bath; i) body of a person hanging from the roof having committed suicide; j) glowing flames of fire; k)



skeletons; l) maidens in white saris, and m) pool of blood etc.

As a student of science, I was curious to know the basis for such dreams and enquired with my colleague whether he would get such dreams too! He categorically said no. I guessed in a wild fashion that the previous inmates of the house from whom Hindu University bought this property might have had some personal or individual problems and might have died in an accident or committed suicide in the same room. As per the traditional Indian and western religious beliefs, the spirit may be haunting the house from time to time because of unnatural death or for non-fulfillment of its wishes. I casually enquired with Mr. Suresh Gupta, Treasurer and one of the directors of Hindu University who said that he would check about it. My wife Veena Sridhar said that as I was lonely and living in a far off country separated from dear ones and, secondly because of a heavy dinner the previous night, I might be experiencing such dreams.

I learnt various aspects of Yoga, Pranayama and a section of Hatha Yoga from my colleague professor Subhas Rampersaud Tiwari a year ago here and practiced them seriously. I started seeing various colors and *Om* during my meditation which continued for several subsequent months. When I narrated these dreams to Prof. Subhas, he said that as my *Kundalini* power had been aroused, I was seeing snake in dreams and I will have disturbed sleep for coming months, as experienced and narrated by Yogis.

When these dreams appeared again and again, I found later in reality that the people whom I had seen in dreams would suffer from some physical, mental, family or financial problems. Sometimes their aged relatives had died within a year. Such people, who died later, had appeared in my dreams once or twice with the same pattern of dream sequences.

In the traditional Hindu beliefs, black color and snake are symbolic of ignorance, darkness, evil forces and death. Red color signifies passion, danger and love. White color is indicative of peace, nobility and knowledge.

Water resources in dreams foretell financial difficulties to the native according to Charaka, ancient Indian physician.

These colors were indicative of the interplay of three attributes explained in Samkhya Yoga philosophy (*Sattva*, *Rajas* and *Tamas*, which have white, red and black color respectively) owing to my awakening of the *Kundalini* power as told by Prof. Subhas Tiwari.

My son Chidananda S was expecting good results at Tenth standard CBSE national examination due to be announced on May 24, 2005. On May 22<sup>nd</sup> night, it appeared in my dream that he had secured 95 marks in English, 95 in mathematics and 90 in general science. I informed the same to him on Monday. When the results were announced in the Internet by National Informatics Centre, on Tuesday, May 24, 18:00 hrs IST, to my surprise I found that he had actually secured same marks in English, 96 in mathematics and 88 in general science, which was a strange coincidence. I have read from the biographies and autobiographies of mathematicians and scientists that the solutions to their problems or new inventions although eluded during the waking state, appeared in their dreams. Srinivasa Ramanujan, the renowned mathematician of India, had solved many of the complex problems in his dreams, as narrated by G. H. Hardy of Cambridge University.

I am sure that people who practice serious Yoga for several years would have experienced the same. When I met Dr. H. R. Nagendraji, Vice-Chancellor of SVYASA, Bangalore, I narrated these experiences to him. Dr. Nagendraji informed to stop serious Yoga for a while and such psychic and par-psychic experiences would be stopped. ○







arranged for the future classes 1. Rotary School hall, Deshpande Nagar, and 2. Ramakrishna Matha hall, Kalyan Nagar which would be conducted by the certified Alumni of S-VYASA University.

## Upcoming SDM Camps

- ▶ Mar 15-26 : Bhandara
- ▶ Mar 29 - Apr 9 : Aurangabad

*We are more than happy to have Volunteers to help us with the camps. If any of the Alumni of S-VYASA are residing in any of the above said cities, we look forward to hear from them.*

## Appeal

*Dear alumni, join hands to work with full energy to make Vivekananda's dream come true 'Stop India from becoming the Global Capital of Diabetes'. Become a part of this nationwide movement, the SDM, and be the proud citizen with the vision 'I shall make my town diabetes free'. Contact our SDM office to give your inputs and identity. Do not miss this unique opportunity to be a part of this fight against NCDs.*

## Contact Details

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**Mr. Anil G**, Joint Co-ordinator, Anilg.sdm@svyasa.org | cell: 0 94834 67443

## S-VYASA participated in Mangalore National Seminar

VC gave Keynote Address

Two Research Scholars awarded with Best Presentation Prize

Recently, Dr. Ramachandra G Bhat, VC, SVYASA Yoga University, Bangalore gave a Keynote Address in the National Seminar on **Application of Ancient Shastras in Modern Science**. St. Aloysius College, Mangalore had organized the Seminar for two days on Jan 18 & 19, 2014. The Seminar was in collaboration with Samskrta Shodha Samsthan and Samskrta Sangha. Dr. Ramachandra G Bhat highlighted the Scientific Specificity of Samskrta language to reveal the secrets of ancient knowledge, and enchanted all the delegates with his profound talk glorifying culture and tradition.

Two Research Scholars, Dr. Judu Ilavarasu and Sushrutha S, representing S-VYASA Yoga University presented Papers related to Research Activities – Scientific Validation of Traditional Performances measured through Bio-Energy-Instruments. The joint presentation was encouraging, many delegates gave positive feedback on the presentation. Some of the instruments discussed were AcuGraph, an instrument for energy measurements in acupuncture meridians; EPI (Electro Photonic Imaging), an instrument to measure human bio photons; and Random Event Generator (REG), to assess influence of human consciousness field. Best Presentation Prize was awarded to Dr. Judu Ilavarasu and Sushrutha S in the Seminar for outstanding deliberation.





# Yoga & Naturopathy Therapy: *Feedback from a Patient*

■ REPORT BY *Surendra Sankhla, PhD Scholar, S-VYASA*

## CASE STUDY

### Brief Case History

Name	: Mr. Aravindhnan
Age/Sex	: 42/M
Occupation	: Engineer
Date of Admission	: 09/11/2013
Date of Discharge	: 29/11/2013
Diagnosis	: Diabetes with Hypertension with Anxiety neurosis
List of Major Health Issues	: Uncontrolled blood sugar levels, High cholesterol, High triglycerides, High blood pressure, Stress, Giddiness

### *Dear Surendra,*

I believe that well being involves keeping the mind and body healthy. To keep the body healthy we should eat good food, drink lot of water and also take medications if needed. Keeping the mind healthy needs exercises, hobbies and activities that keep your mind away from negative and unwanted worries, anxieties. Any person who wants to be healthy needs to realize that mind and body are both inter-connected and hence if one is not taken care of, whatever we do for the other, it has no impact.

Yoga Therapy and Naturopathy have a unique way of bringing health by combining both mind and body changes for healthy living. As soon as I started with Yoga & Naturopathy, the changes were dramatic (see Table 1). I feel, understanding the diet, food we eat and its direct impact on our organs is very critical. Naturopathy makes the

organs work more efficiently through proper diet. Knowing what works for a person and his body is important in deciding the diet. I feel, we should try and see the changes and then decide, rather than fixing a diet chart blindly. During Naturopathy treatment, my diet was changed completely and I was introduced to some fasting and some new food items. First few days I felt as if I was not eating any food since my taste buds were not realizing the taste of food. After 3 or 4 days I could feel hunger, which I never used to feel before. The food got digested much better and I had a good hunger at right time. With such diet plan, psychologically you start thinking that the food is also a medicine and you feel great when you take every spoon (mind thinks it is a medicine and good for you and body too responds).

Yoga exercises are interesting and its effect on mind is simply amazing. In a simple way, I feel, it will make your

### Feedback after the Therapy



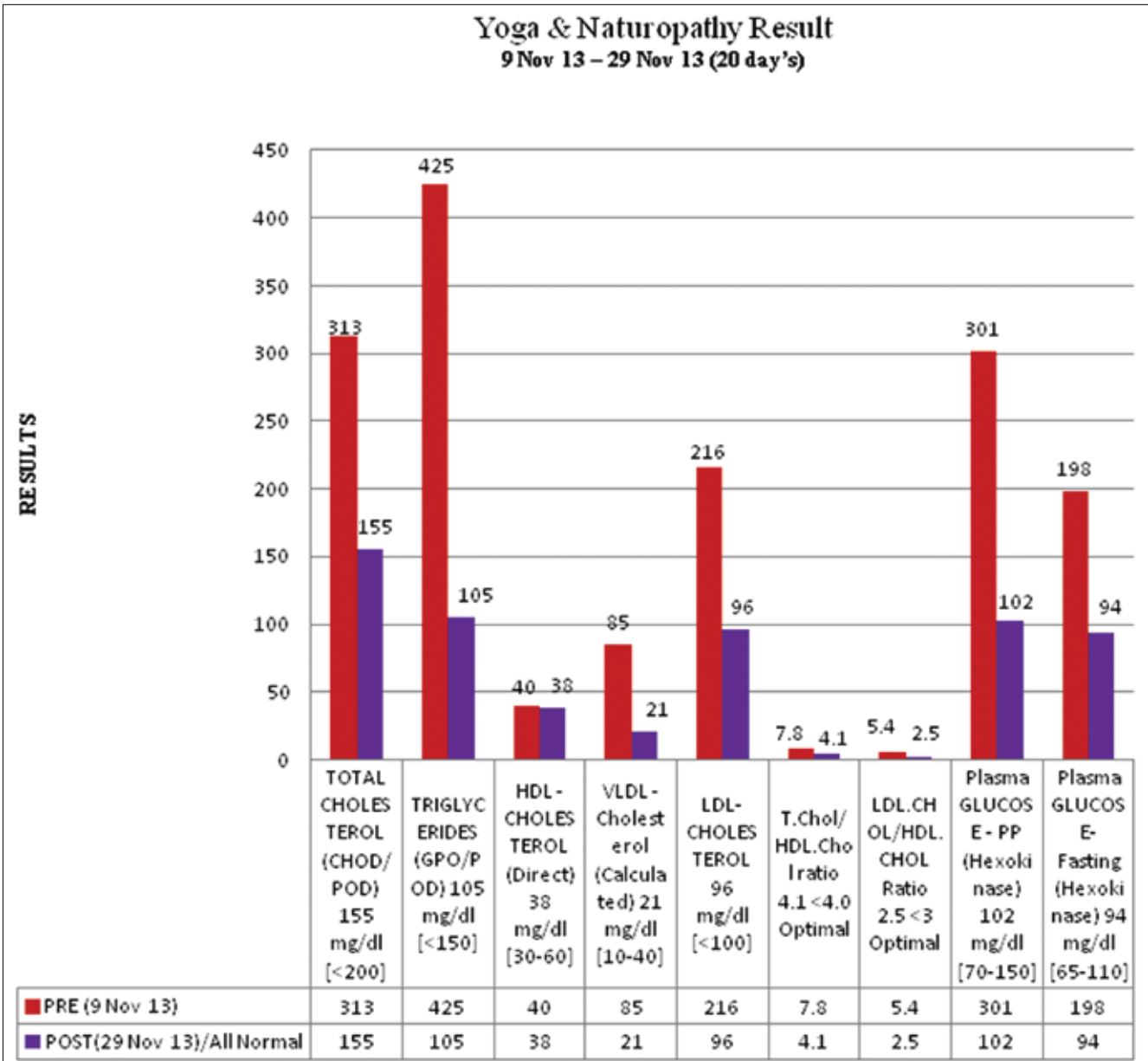
confused thought more clear. The changes in blood pressure and stress levels lead to calming down of your mind, and you get a chance to talk to your mind. You effectively decide what is that you can do for the given situation, how you can change your feelings to the situation and bring your mind and yourself to a happy and satisfied state. As you improve, you start realizing that the body and organs are responding as per the state of your mind. This gives great satisfaction, as now you know you can control by changing the way you eat, changing the way you think or

by becoming more and more calm. Naturopathy and Yoga provide a simple way to make this happen.

With 20 days of Yoga and Naturopathy I impressed a lot. The details of my bio-chemical tests before and after are given below (Table 1). I chiefly attribute these changes to proper diet through Naturopathy and calmness of mind through Yoga.

Thanks  
**Aravindh**  
 6 December 2013

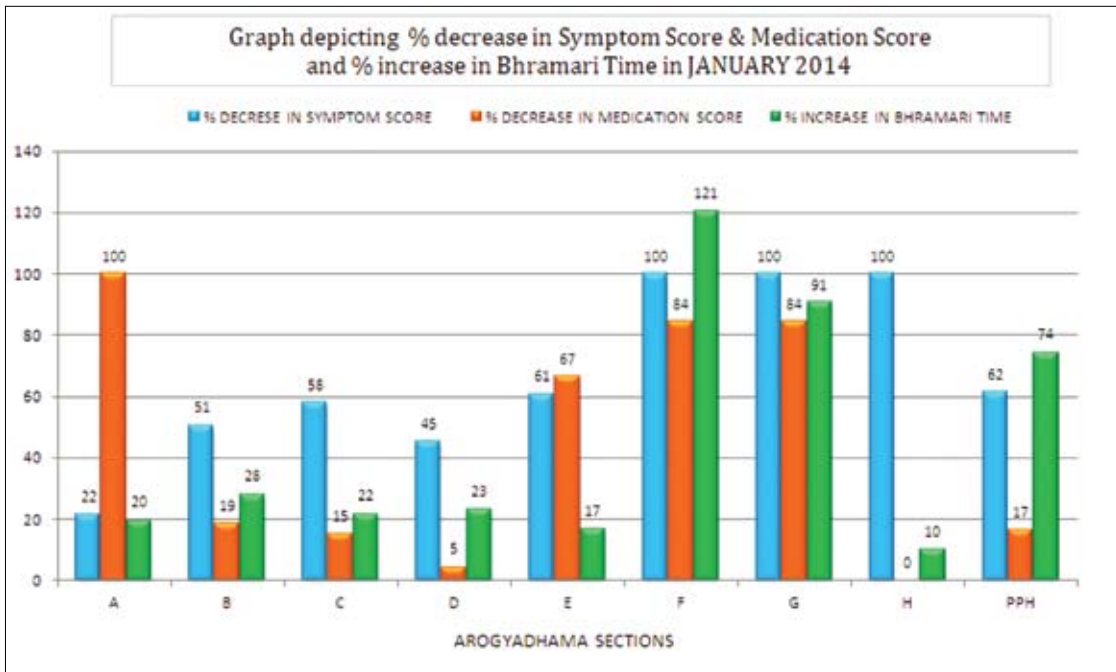
**Table 1: Results**







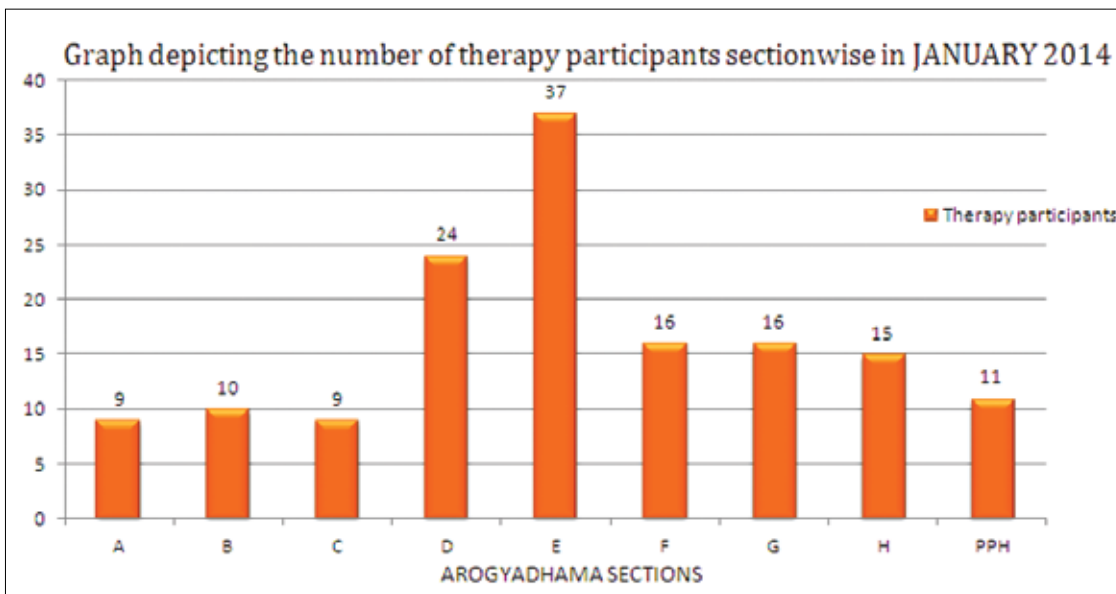
# AROGYADHAMA DATA - Jan, 2014



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

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

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



## AILMENTS TREATED IN AROGYADHAMA (SECTION WISE)

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



# Different Ages & Different Cages

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

## Introduction

Matter (body) is a wonderful servant but a worst master. Soul cannot experience anything without body, and body cannot exist without soul. To make an inward journey, we need to internalise; for the worldly life to be in balance, we need to externalise. Liberation needs an internal journey of exploring our original samskaras deep inside, but it cannot happen without performing the necessary karma, which needs body. To use the body for liberation but without getting imprisoned by the body and its belongings is a spiritual art to be mastered. If this art of balancing is lost, then we develop different cages at different ages, imprisoning ourselves in the worst jail of diseases.

## Infancy & Childhood

Children live in a natural state of soul consciousness, but without awareness. Children are highly receptive to any piece of information. They do not hold the past consciously nor do they plan much about future. They are totally in the present. Their innocence and the soul consciousness forms a natural protective barrier against diseases. But the drawback is they are totally

dependent on somebody (especially parents) for most part of their daily life.

Absence of intellectual reasoning keeps the mind blank and free, but this will not help the children to put new habits (if bad habits had been cultivated) later on when they grow. Because



all the habits that are seeded in childhood days are sown without the conscious awareness of the child (by the parents, teachers, friends, etc. depending on what they feel is right). Out





of different experiences which the child gets, feelings related to love are very powerful and the major source for this is parents. In spite of various negative tendencies accumulated from other sources of relationship, if the parents are capable of caring the child with selfless love, (feeling the child as an individual and not as an asset or source of stress-buster for them) all those negative tendencies can be warded off unconsciously, even without the awareness of the child. Otherwise the child may feel imprisoned by those negative habits later on and it becomes a hard struggle to wipe off them, as they were sculptured on the child's mind without their awareness (due to lack of reasoning in childhood). This is one of the worst cage which the children may feel crippled totally when they start realising as they grow. This forms the initial seed for diseases, to emerge later on, when it is left unresolved.

### Adolescence

Adolescence is an age of exploration, where everything is questioned and tested. But the reference which they use for experimentations need not be always right. Moreover their questions are driven by hormones rather than true reasoning most of the time. To support their reasoning they may find company from similar age group which may still worsen the condition. Questioning at the core may be an important tool to become wise, but questioning propelled by impulse and groupism in the name of friends may be a worst fuel for the life to give rise to diseases later on. If the results of all unnecessary experimentation adds to the already existing unwanted impressions imposed in child hood days, then a fertile ground has been made for the diseases to develop sooner or later depending on proper trigger based on the type of organ system which may be affected.

### EVERHEALTHY PRESCRIPTIONS

- An Article Series by Dr. Ramajayam G.

- 1 Me and My body - Nov, 2013
- 2 Existence from inside out - Dec, 2013
- 3 Different ages and different cages
- 4 Loss of inner beauty and its repercussions
- 5 Cleaning the inner space
- 6 Renovating the beauty of relationships
- 7 Nourishment and refreshment
- 8 Relax, but beware of the old enemies
- 9 Meditation as medicine
- 10 Divine routine for a deathless life.

### Adulthood

By the time we mature psychologically, we are surrounded by many responsibilities. Multiple responsibilities can be a source of thrill and proof for one's skills and talents which they possess or can be a source of stress, if flight or fight response is chosen to handle the challenges, instead of managing with adequate skills. Playing the game of juggling with personal, family, professional, social responsibilities, etc. needs really the art of balancing, which if lost is the major potential source for the disease to emerge.

By now, the genetic or the other environmental factors which were latent might have sprouted out, once the passion for life is lost, because of imbalance in handling different situations in a mature carefree way.

### Elderly

Old age is the time where the fruit of whole life can be tasted completely in a relaxed manner with full awareness; it's an age of natural wisdom. Wisdom blossoming out of the real world experience is the greatest source of bliss for the elderly. Each and every day of their life lived can be revisited any number of times, like the pages of a book and can get rejuvenated. On the other



hand there are always some enemies who look for some trap to make the elderly become prey for the diseases. They are mainly the fear of the future (death & after life, etc) and ruminations of the past (waste, negative, unaccomplished tasks, etc). If the different bondages / cages developed in childhood, adolescence and adulthood are not resolved properly through self actualisation then the whole past life is like an account in the hands of chitragupta, unfolding frequently and haunting them incessantly. At this juncture, the old body which is already more prone to catch diseases gets the fire of disease effortlessly.

Finally with all pain even if one realises and gets enlightened at the end, still it cannot be enjoyed even if there is spirit in the soul, because there may not be time for the soul to remain in the debilitated old body anymore.

### Conclusion

Read this article as if you are re-correcting (if needed) your life from the beginning till now wherever you are in the life cycle.

Take the tool of forgiveness & forgive yourself and others whoever it is- parents, friends, relatives, colleagues or anybody including yourself, who were instruments in creating cages at different levels in your life, knowingly or unknowingly. But remember without your permission nobody can imprison you permanently within that cage. Forgiving yourself is the beginning, without which there is no compassion for others to be forgiven. Strong determination to transform yourself to remain always positive & peaceful is real self forgiveness. FORGIVE, FORGET & FREE YOURSELF NOW!

## National Yoga Week – 2014

S-VYASA took part in MDNIY's initiative

**New Delhi, Feb 12-18:** Honorable Union Minister for Health and Family Welfare, Sri Ghulam Nabi Azad inaugurated the National Yoga Week, 2014. During the inauguration, Ramakrishna Mission Vivekananda University VC Swami Dr. Aatmapriyananda and NIMHANS Director Dr. Satish Chandra were also present on the dais.

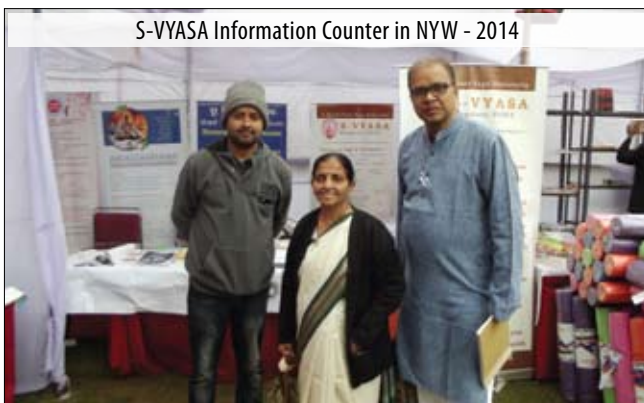
The National Yoga Week (NYW) is an initiative of Morarji Desai National Institute of Yoga (MDNIY), New Delhi. In every year, February,

MDNIY organizes NYW. This year it was stretching from Feb 12 to 18. 'Yoga for Youth' was the theme for 2014.

This year, on 12<sup>th</sup> Feb, S-VYASA Yoga University Chancellor Dr. H R Nagendra ji delivered his Key Note Address. On 15<sup>th</sup> Feb, during National Seminar, Arogyadham CMO, Dr. R Nagarathna, delivered a lecture on the 'Objectives of Yoga Education'.

A week long program was scheduled in 3 phases. From Feb 12<sup>th</sup>-14<sup>th</sup>: National Conference; on Feb 15<sup>th</sup>: National Seminar on the 'Objectives of Yoga Education' and from Feb 16<sup>th</sup>-18<sup>th</sup>: a workshop 'Yoga for Youth' was organized.

In the conference venue S-VYASA installed an Information Counter. The counter attracted many students. Yoga Publications of SVYP were special attraction for BNYS Students, Delegates and others.









you and another says it's good. No wonder everyone is confused. "What should I eat?!"

In comes the dietician with the answer. However, diet lectures today are mostly calorie counts- 100g of carbohydrates, 30g of fat etc. In response to this, the mind just shuts down as counting calories takes away the joy of eating. How many of us really think of carbohydrates and proteins when we eat? This again adds to the confusion. "When did food become so complicated?" we ask.

The funny thing about this scenario is that our grandmothers would not at all have been confused by all this new research. They would have just said "What does that foolish doctor know?" and continued exactly what they had been eating for generations and ironically they would have been right! What did they follow that we now seem to be searching for? They just followed what tradition told them was right and this tradition has come down from thousands of years of experience, wisdom and experimentation done by our ancient seers. All this information has been recorded in the manuscripts of Ayurveda and Yoga. If we only go through the information that is already available on food in these sciences, there would be no need to reinvent the wheel on diet. They tell us what to eat, when, how and how much to eat. So let's take each question at a time.

### Why should we eat?

This appears to be an easy one. We eat to survive. But there is a small problem associated with this. We don't just eat. We taste the food and prefer some foods over others. This was an evolutionary mechanism that has helped man survive even in the harshest of conditions. The tongue chooses sweet over bitter because sweet foods contain more calories and even getting small quantities would provide man with a better chance of survival. Also bitter taste may

be an indication of toxins or poison, avoiding which was necessary, again for survival. That was then. Now, when every type of food is available freely; and increasingly foods are packed with more and more calories, this evolutionary mechanism has proved to be our nemesis. The food we eat not only nourishes us but also makes us ill and overweight. So this is where we now need the discriminatory ability to come into play by choosing healthy foods which are not very high in caloric value.

### What should we eat?

A balanced diet that contains all the three main foods- carbohydrates, proteins and fats, along with a healthy dose of fibre. Indian food seems to have more or less achieved this balance. If we look at a south Indian breakfast like *idly*. It contains carbohydrates and proteins and *chutney* provides the fat content. A north Indian breakfast of *roti* and *daal* eaten with ghee/butter provides the same. Same goes for rice and *sambar* (the fat comes from the seasoning or when, as was the custom, some ghee is added while eating). Fibre and other nutrients come from the vegetables in the curries that are prepared alongside. The only adjustment that is required is to eat different types of *daals* and vegetables on different days of the week, in order to provide all the essential nutrients. Also eating some nuts like groundnuts, cashew nuts, *badam* etc. will help.

Yoga advocates a *sattvik* diet consisting of fresh, sweet predominant, vegetarian food containing some fat content (ghee). This does not mean only sweets, it includes foods like rice, *daal* and vegetables. This type of food promotes wellbeing and creates a pleasant state of mind. One has to avoid oily, spicy and salty foods which are said to be *rajasik* and create violent emotions within. *Tamasik* foods like bottled or canned foods or yesterday's leftovers are also to be avoided as they induce lethargy and dullness.





The concept of vegetarianism can be a little controversial and Ayurveda as a matter of fact does not advocate it. But if we think about it logically, the present lifestyle does not support non-vegetarianism. We are not as physically active as our ancestors and meat contains more calories than we need for our daily requirements. Most nutrients that are derived from non-vegetarian foods can also be derived from alternate vegetarian sources and it has not yet been shown that vegetarians suffer from more deficiencies than non-vegetarians. Also from an ethical standpoint, as food is now more freely available than in ancient times, we no longer need to kill other animals to provide us food. The inhuman conditions in which animals are raised for slaughter should also make us reconsider eating them. However, the entire population cannot realistically be expected to become vegetarian. So one has to make one's choices consciously and eat it moderately only if necessary.

From a spiritual standpoint too, it is advisable to avoid non-vegetarian food because we need to look at the effect of the food not only on the body but also on the mind and emotions. A terrified, dying animal produces lots of stress chemicals that are then passed on to humans who consume its meat. This can in turn create negative emotions in us, proving detrimental to spiritual growth. All great masters, like Ramana Maharshi have therefore advocated food regulation as part of *saadhana*.

### When should we eat?

*Shastras* tell us that food should be eaten only twice a day. This can at the most be stretched to thrice daily. But we know that many physicians and dieticians now advise us to eat small meals every 2 hrs or so. This means that the body has to constantly redirect its energies towards the process of digestion. Just as most of the petrol is used to pull the weight of the car, so is most

of the energy released during digestion used for the process of digestion itself. By eating only twice or thrice daily, the body can complete the digestion process and concentrate its energies towards other activities. This will also give rest to the system as a whole and to the digestive system in particular. Fasting also helps rest the digestive system. Just like we do all our pending, miscellaneous work on holidays, the body also does the essential repair work that is needed, when we fast. Fasting can be done by skipping a meal once a week or by fasting the whole day (with liquid intake) once in 15 days. It is advisable to rest while fasting.

It is also important to note that one should never eat a meal until the previous meal is completely digested. This also precludes taking small snacks in between. Let's see why this is so. Imagine that you are cooking rice for 5 people and when the rice is half cooked, you are informed that 3 more people are coming for lunch. Will you add 2 cups of additional rice to the vessel of half cooked rice? You will not, because this will spoil the already cooking rice and also the rice that has been newly added. The same happens in the stomach also. When additional food is added to half digested food, neither will the previous food get digested properly nor will the newly eaten food. Ayurveda says that the end result of such digestion will be *aama* (toxin). This *aama* is considered to be an important factor in causing diseases and therefore a word for disease in *Sanskrita* is *aamaya*! If you ask what about small snacks, then ask yourself if you will add 1 fistful of rice into the cooking pot. If the answer is no, then of course you cannot have small snacks in between.

A question that may arise is "How will I know if the previously eaten food is digested or not?" Ayurveda has a check list for this. The signs to look for are: a clear burp (indicating that the previous food is no longer in the stomach), enthusiasm and lightness in the body, proper evacuation of the bowel and bladder and the



appearance of hunger and thirst. Only when these signs are seen should one eat, not just because it is lunchtime.

Yoga says that eating at strictly stipulated times also gives mastery over the mind and tongue. Moving towards higher spiritual ideals necessarily includes overcoming the temptations of the senses, here the tongue. Can we say we are free, if a cup of coffee dictates our routine by giving us a headache or constipation?!

### How much should we eat?

Ayurveda and Yoga advise that one should eat solid food to half the capacity of the stomach, 1/4<sup>th</sup> part is for liquids and the remaining 1/4<sup>th</sup> should be left empty. All of us have eaten our fill at one time or the other and we therefore know what our capacity is. If 6 *chapatis* and *sabji* is my capacity then I should only take 3 *chapatis* and *sabji*. The liquid content comes from *daal*, *rasam* etc. Buttermilk which is to be taken at the end of the meal is excellent for digestion. Leaving 1/4<sup>th</sup> of the stomach empty is essential for movement of food within the stomach during the digestion process. If the stomach is completely filled, then digestion becomes sluggish.

How to follow this practically? Indian tradition again comes to our aid. Sitting cross legged on the floor compresses our abdomen and thereby prevents overeating!

### How should we eat?

One should not eat food either too fast or too slowly. Neither should one talk a lot or laugh while eating. A key point to remember is to not eat in front of the TV. If we watch something while eating, we do not notice how much and what we eat. Emotional changes that occur when we are watching the TV will also influence the digestion negatively. Therefore we have to eat mindfully, with our attention only on the food

and enjoying each mouthful. Saying a prayer before we eat helps calm the mind and makes us thankful for the food.

Diet is very important for the maintenance of health and wellbeing. The most important factor in diet as in everything else in life is moderation. Most foods that are naturally available are good for us, if only we take them in moderation. If we live by this rule, we do not have to be worried when someone says ghee or coconut oil is not good for us. The problem mostly occurs due to our excesses. Ghee is good for us. So we should take 1-2 spoonfuls a day not pour half a liter into *halwa* and eat it up! Similarly we can eat sweets and spices in moderate quantities.

These diet restrictions may seem difficult to follow and you may wonder if it means that you can never eat special foods like *masala dosa* or *chaat* items. You can. Just be smart about it. If you have *chaat* in the evening, avoid the night meal and have a cup of milk before going to bed. But keep in mind that eating such foods should be occasional not as a matter of habit

By eating like this with common sense, we can enjoy the food we eat and eat the things we like, lifelong without worrying about the new diet fads that come out every day. There is enough stress in the world. Let eating food itself not become a source of stress! Happy and Healthy eating.

Note: This article has been written for healthy people to maintain their health by following a sensible diet. Those with diabetes, hypertension etc. should consult their doctors preferably Yoga or Ayurveda doctors who will guide you regarding the diet to follow. ○



## ANOTHER LOOK AT PANCHA MAHABUTHAS

■ Prof. T M Srinivasan, Dean, Yoga and Physical Sciences, S-VYASA

In an earlier paper, we saw how Yoga helps us in overcoming our natural tendencies and how we could overcome our genetic makeup through Astanga practices. In this paper, we deal with a fundamental problem in the interpretation of pancha mahabuthas. In the Indian model of evolution, it is said Prakruti is the first to evolve in the cosmic drama. Prakruti gives rise to Mahat; from Mahat arises akasa translated as aether (not ether used in earlier times for anesthesia). From akasa vayu (air) arises, followed by tejas (fire), ap (water) and lastly, prithivi (earth).

Evolution, in the context of Yoga and Sankya, proceeds from the undifferentiated to the differentiated [1]. This is to be expected; knowledge acquisition also goes from general to particular. When we see a moving object at a distance we are not sure what that could be; at close quarters, we

see the details and identify it as a cow grazing peacefully, thus proceeding from general to particular. Similarly avyakta, the unseen and unfelt proceeds to vyakta rupa and nama; it becomes transformed to particular with form and name.

Let us take the undifferentiated first. This comprises of five tanmatras or monads of sound, heat, light, taste and smell. These five along with Asmita or I-sense are the six non-diversified monads that are the first evolutes. These five monads in their turn cause *five elementals or butas*. These five elementals are akasa (aether), vayu (air), agni (fire or light), ap (water) and bhumi (earth).

These above five are fundamental *elementals*; these are not to be confused with the *physical elements* of earth, water etc. that we







interact with every day. The five sense organs (ear, touch, eyes, taste and smell respectively) are for sensing the five elements. The gross earth, water etc. that we sense are a combination of the five fundamental elementals. For example, akasa combines with all other elements (in proportion one half of elemental akasa with one-eighth each of other four elementals) to give us the tangible, gross akasa or aether. In other words, half the amount of each elemental combines with the other four elementals to give us the five elements we deal in our daily transactions. This process is called pancikarana, the five-fold combination of the elementals. This concept of pancikarana (or five-folding) is very interesting. Since there is already agni or fire in water due to panchikarana, water could be heated. We are only increasing the heat content already in water. *If the elements are without this five-folding, we cannot heat water or wet the earth or there would be no humidity in air!* Thus, from elementals, we get the five physical elements. See Fig 1 for details. This, in short, is the theory of evolution proposed by both Sankya and Yoga philosophies [2].

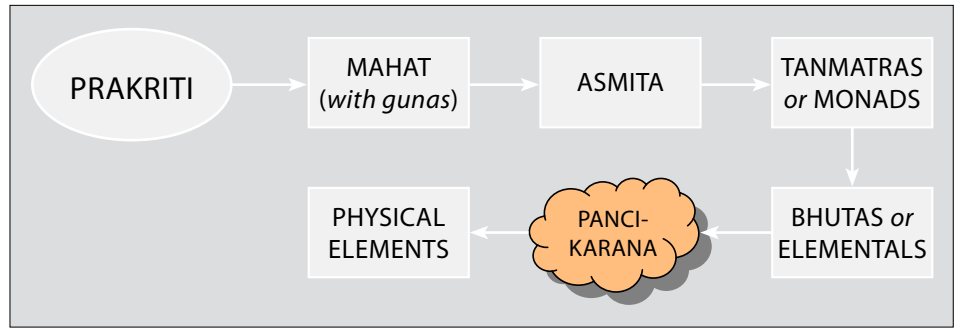


FIG 1: EVOLUTION OF MONADS, ELEMENTALS AND PHYSICAL ELEMENTS

While we understand this in some peripheral way, a doubt creeps in. If akasa is related to hearing and sound and if akasa is spread all over space, how can we understand sound as propagating in vacuum? This goes against fundamental principles of modern physics. Sound needs a medium to propagate and if akasa contains vacuum also, as our definition states, then sound propagation is not possible. This scientific road block should be addressed. Dr. Dobson – whose ideas were presented in the last issue – has a different and interesting view of this [3]. We shall present his very interesting views regarding this in what follows.

He thinks we should interpret the five butas as five energy manifestations seen in nature. As the universe expands, the first energy that emanates is gravitational. As particles are formed after the Big Bang (the favored theory of cosmogenesis), gravitational force emanates. This force is present everywhere in the universe; it is present even

in vacuum. As two objects fall towards each other due to gravitational attraction, kinetic energy is manifest. This then goes into radiation which gives rise to electricity and magnetism. This understanding overcomes the difficult of sound propagating in vacuum mentioned earlier.

Thus akasa, translated as aether, is “gravitational energy of matter dispersed in space” [3, p. 7]. Ears are involved in the detection of this force since the

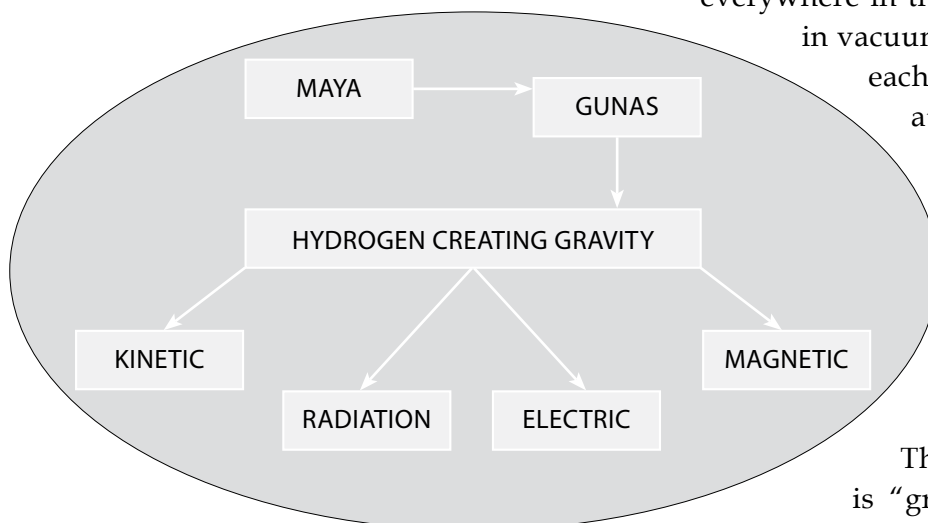


FIG 2: EVOLUTION THROUGH ENERGY MANIFESTATION

**Table 1: NORMAL AND NEW INTERPRETATION OF TANMATRAS**

BHUTAS	INDRIAS	TANMATRAS	TANMATRAS (NEW)*
Akasa (aether)	Ear	Hearing	<i>Gravitation (sacculae in ears)</i>
Vayu (air)	Skin	Touch	<i>Kinetic Energy (Temperature)</i>
Tejas (light)	Eyes	Sight	<i>Radiation (Electromagnetic)</i>
Ap (water)	Tongue	Taste	<i>Electrical Energy</i>
<i>Bhumi (earth)</i>	Nose	Smell	<i>Magnetic Energy</i>

\* Dr. John Dobson's introduction of tanmatras as energy based systems

sacculae in the ears are sensitive to gravitational orientation. Thus, if a person has problems in orientation or instability while standing, we suspect ear infection as one possible problem. Next comes vayu; this is kinetic energy of motion. As particles fall together and towards each other in the primordial gravity, this gravitational force is converted into kinetic energy. Temperature is generated as a result of this motion and we are able to detect this as temperature variation in the skin. Tejas is electromagnetic radiation. The stars radiate energy in the light spectrum and this light is perceived by the eyes. Ap and Prithivi are the twins of electricity and magnetism. They are perceived through tongue and nose respectively. The author says that "protons taste sour, and the molecular configurations perceived through the nose are magnetic" [3, p 7].

It is easy to observe that given the gravitational field, all else follow in a logical sequence. However, the occurrence of gravity is a problem we need to look into. Once we have gravity, all other forces arise through transformation; that is one energy form transformed to another as we progress in evolution. However, gravity cannot be obtained from Mahat through transformation! Only one type of energy could be transformed into another type; gravitation thus cannot arise except through a process other than transformation. This is termed the first

cause: what creates gravitation?

The basis that gives rise to gravitation is known as apparitional causation. It is not real, it just seems so. When we see a snake in a rope, three things are necessary: we fail to see the rope correctly, and this is the veiling power of tamas. Secondly, we see the rope in the first place as something else which it is not; and that is the projecting power of rajas. Thirdly, we see something which is the revealing power (through a mistake in this case) of satva. The gunas arise out of apparitional causation; it appears so only. The apparitional is called vivartha in Sanskrit and transformational is parinama.

Thus, through an apparitional causation, this universe has arisen. Once the first hydrogen atom comes into being, then the rest of the universe arises through transformational causation. Given this scene, how do we get to Brahman, which is said to be beyond time, space and is undivided. The first step is obtaining knowledge about our state here: "Nitya anitya vastu viveka" meaning discrimination between the eternal and the transient, realizing the impermanence of all matter. The second is "ihamutra phalabhoga viragya", i.e., renunciation of the fruits of all our actions. This is important since expecting results of our actions keep us recycling through many lives. Expectations keep us coming back to reap the fruits, good or bad. So, renunciation



of fruits of our actions is necessary. Lastly, mumukshutvam or an intense desire for release from this cyclic existence is also necessary.

We have come a full circle as it were. But in reality, there was no movement at all. It is just the realization that space, time and all other constructs are conveniences we deal with; reality is beyond all and hence beyond comprehension. Thus, going beyond citta, manas and buddhi, we come to a space of spacelessness, we come in time for the timeless and we reach a place that is not out there.

## References and Notes

- [1] Patanjali's Yoga aphorism (2:19) deals with evolution starting from the three gunas. The gunas are defined to have four states: diversified, non-diversified, indicated and without indication. For a detailed presentation, see Ref 2 below, p. 269 - 278. Kindly note the spelling of evolutes carefully!
- [2] Swami Hariharanadna Aranya, "Yoga Philosophy of Patanjali" University of Calcutta, 1981. This is an outstanding book with complete commentary of Sri Vyasa to the Yoga Sutras along with Swami's extensive commentary to Vyasa bhasya.
- [3] John Dobson, "Advaita Vedanta and Modern Science", Vivekananda Vedanta Society, Chicago, USA, 1979. This is an exciting monograph (unfortunately out of print). ○



YICC - Batch 2014, VYASA, Houston





## *S M E T Programme for the IT Sector and Corporate Executives*



SMET Program Participants from Ilantus Technologies Pvt. Ltd.

Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) University conducted Self Management of Excessive Tension (SMET) training programme for corporate executives from IT Sector.

Stress can be defined as a state of physical and mental tension caused by certain external or internal factor in a person's life. The art of stress management is to keep you at a level of stimulation that is healthy and enjoyable. Life without stimulus would be incredibly dull and boring. Life with too much stimulus becomes unpleasant and tiring, and may ultimately damage your health or well-being. Too much stress can seriously interfere with your ability to perform effectively. By analyzing the likely causes of stress, you will be able to plan your responses to likely forms of stress. These might be actions to alleviate the situation or may be stress management techniques that you will use like SMET which includes slow, deep breathing



and relaxation techniques. Stress, to a large extent, is under our control.

ILANTUS Technologies Pvt. Ltd., Bangalore attended the two-days training programme in SMET in 4 batches on weekends i.e., 18<sup>th</sup> & 19<sup>th</sup> January, 25<sup>th</sup> & 26<sup>th</sup> January, 1<sup>st</sup> & 2<sup>nd</sup> February and 15<sup>th</sup> & 16<sup>th</sup> February 2014. The SMET program helped them in their deeper understanding about stress; the feedback was that they can now take a proactive role in managing their stress and making it work for them - in workplace as well as in their future personal and professional lives.

The executives of TD Power Systems Ltd., Bangalore also participated in the SMET training programme on 25<sup>th</sup> January 2014 to understand the technique to manage stress.

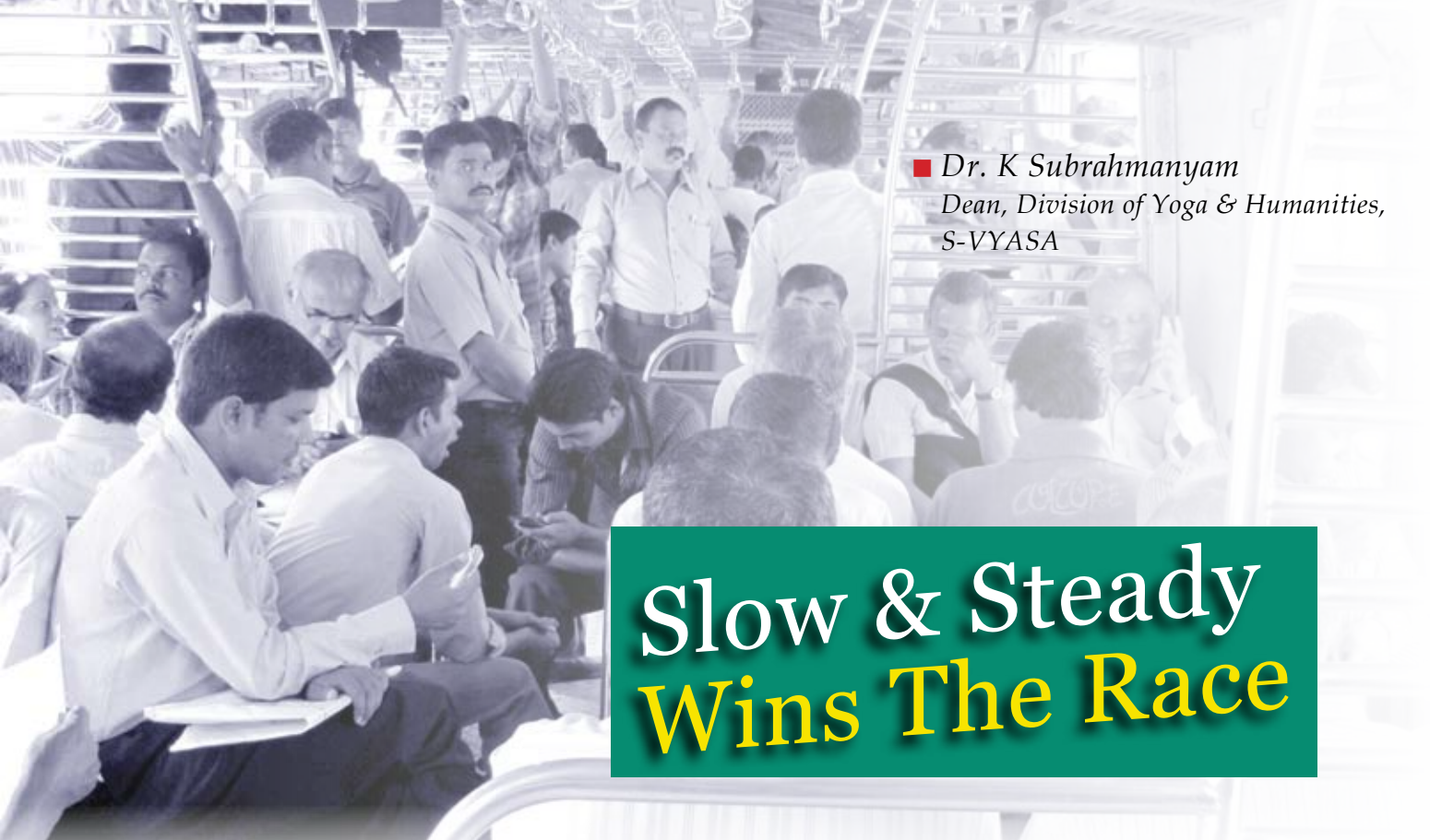
For further details, please feel free to write to [coor.ms@svyasa.org](mailto:coor.ms@svyasa.org)



SMET Program Participants from TD Power Systems Ltd.



SMET Program Participants from Ilantus Technologies Pvt. Ltd.



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

## Slow & Steady Wins The Race

I was to appear for an interview on Monday at 10am. The train was expected to reach the place of interview at about 6am on the appointed day. Therefore, I booked a ticket by a convenient train and boarded the train on Sunday in the evening at 6. The travel would be for about 12 hours. I was restless.

The platform was crowded. Equally congested was the coach in which I was, with passengers, their luggage-carrying porters and the people who came to give them send off. I was restless because of the crowd. Somehow, putting up with the restlessness, I sat in my seat near the window waiting for the train's departure. I continued to be impatient. At last, all the passengers settled down; their luggage was placed beneath berths; and the visitors alighted leaving us all to travel. Still, I was not totally relaxed. The train didn't yet leave the platform. Visitors standing outside also appeared to be restless. After a long wait the train at last started. We were all left to ourselves. The fellow passengers were talking among themselves; children were shouting and playing; vendors were yelling and selling all the while walking up and down; and the train was speeding up. I was restless with the crowds, sounds, vibrations and the winds from outside. I continued to be impatient.

Somehow, after a while, the sounds in the compartment reduced. Passengers ate and began to settle down to sleep in their respective berths. I too ate without ease and tried to sleep on my berth; but I couldn't. I could not sleep due to the sounds and due to the wind from outside. The train's speed also disturbed my sleep. The vibrations on account of the friction caused by the speeding wheels on the rails were on the ascent. I couldn't get sleep. I was restless. Fortunately, the train slowed down due to some caution on the track. Consequently, there was less sound, less vibration and less friction. The slowing down was a little soothing. I slowly dozed off.

After some time, I woke up; looked at the watch. It was 5 in the morning. That means, I was close to my destination. I had a sigh of relief. I asked some- one where the train was. I was told that it was standing still in a place for more than 3 hours. Suddenly my restlessness rose to its peak. I was anxious about my interview and the delayed arrival of my train at the destination.

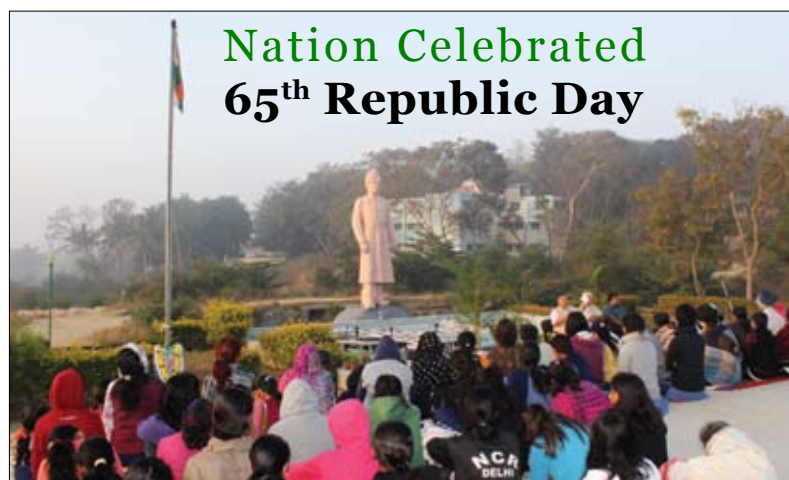
Initially, I was restless because of the crowd outside and the crowded thoughts inside. I was restless because of the sound outside and the desires inside. I was restless because of





the friction and consequent vibrations outside, and the conflicts and the consequent thought vibrations inside. I was restless because of the wind-waves outside and the thought-waves inside. I was restless because of the speeding wheels on the rails underneath my berth; and the speeding thoughts in my mind within the head. When the train slowed down, it was nice and I felt at ease. When the train was still, I was able to sleep. But, now when I realized that I was delayed, there was once again restlessness. The train was still; but my mind was not still. My mind was doubly crowded. It was full of sounds, full of vibrations, full of tensions and full of anxiety.

Now I thought, why should I not slow down my thoughts; why should I not still the thought-waves, like the train slowing down and stopping. I tried. I turned inside. I observed the crowding thoughts and the speeding thought waves. The more I became a spectator, the more I grew to be an observer and the more I was a witness, the more the crowds and sounds retreated in my mind. The thoughts slowed down gradually. Soon, there was stillness in the mind. I was calm. I was at ease. My mind was serene. I was peaceful. Oh, What a revelation! By slowing down our thoughts, we can be peaceful. By making the mind still, we can be in a state of bliss. ○



A view of 65<sup>th</sup> Republic Day celebrations from Viveka Vihar

**Prashanti Kutiram, Jan 26:** India celebrated its 65<sup>th</sup> Republic anniversary with gusto showcasing the nation's Unity in Diversity. As usual in the campus of Prashanti Kutiram, S-VYASA University organized the celebration at Viveka Vihar.

Prof. K Subrahmanyam, Pro-Vice Chancellor and Sri Kailash Bhagaria were hoisted the flag sharply at 6.45 am. Then the National Anthem was sung in one voice by one and all. The whole audience witnessed Unity in Diversity as representatives from across the states of the country and abroad.

Prof. K Subrahmanyam, Pro-Vice chancellor, delivered the chief guest speech stressing on how Sardar Vallabhabahi Patel persuaded

the princes of 565 states of the impossibility of independence from the Indian Republic, especially in the presence of growing opposition from their subjects. He also highlighted on the great wisdom and political foresight of Mr. Patel consolidated the small kingdoms. A man with Iron stuff made the dream to become true with his meticulous discipline.

Sri Kailash Bagaria, well-wisher and philanthropist inspired and motivated the students with his own life experiences.

Dr. Sanjeev Patra welcomed the whole gathering; Dr. Rudranath extended vote of thanks; Mr. Rajesh did MC and the program was concluded by Vande Mataram by Sheela Didi, a senior Sevavрати. ○



Sri Kailash Bagaria addressing the audience.  
Prof. K Subrahmanyam, Dr. Sanjeev Patra - also can be seen



# HOW MANY ORIGINAL WORKS ARE THERE IN YOGA?

■ *Dr. Saraswati Mohan*  
*Assisted by - Bhumi Joshi*

Yoga is one of six principal systems of Indian philosophy. These six systems are called Ṣaṭ Darśanas<sup>1</sup>. The Sanskrit word, 'Darśana' means "Showing". That means, these are the six means or paths or studies, through which we realize God. Each of these is unimaginably a large field of study. It is to be noted here that all the original works of these systems are written only in Sanskrit language.

Even Scholars and advanced researchers in yoga field are familiar only with the original texts like Patañjali-Yoga-Sūtra, Haṭha-Yoga-Pradīpikā and Gheraṇḍa-Saṃhitā. These texts are already available in print and translated into different languages. Of these, Patañjali-Yoga-Sūtra in particular, has been commented and interpreted very widely. This gives a wrong opinion that these are the only texts written in the field of yoga. There are thousands of other works in the field of yoga, which are yet unpublished. It is unfortunate that these unpublished works are not even familiar to most of the present Yoga specialists.

This is the right time and place to discuss on the general condition of the unpublished Sanskrit works, Millions of manuscripts are available all over India, in different libraries, mutts, missions and public and private collections. Some of these manuscripts are not even catalogued. Copies

of some manuscripts are also taken to other countries. Eg. India office library in London has eight-digit serial number.

Most of these were written on palm leaves several centuries ago. Because of lack of good preservation in the old traditional houses of our scholars, most of the palm-leaf manuscripts are worm-eaten, as a result of which, we have lost many words or passages. At present, the manuscripts are full of lacunae. Secondly, because of the joint-family system in India, after the demise of the original author, out of respect to their fore-father, each text written by the head of their family is also divided by the children. After several such divisions, it has resulted in fragmentation of the manuscripts. For every text, we sometimes find only four or five out of one hundred leaves of manuscript with each branch of the family. Often, we have to do research to find out where all the blood relatives of the author or his patron are residing at present<sup>2</sup>, in order to know any possibility of finding a copy of the manuscript.

1 Sankya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta.

2 The present writer once came upon a text called Camatkara-candrika of Visvesvara Kavicandra, who was patronized by a ruler Singabhupala of Recarla Dynasty, in fourteen century. A study has to be made to find out that Chellapalli rulers living near Bandar in Andhra Pradesh are descendents of that ruler. A copy of the Camatkara-candrika was traced to be with them. At present, the ruler of chellapalli dynasty, is a descendent of Singabhupala of fourteenth Century.



To prevent fragmentation of the manuscripts, sometimes the family may decide to make a manual copy of the text for each branch of the family. Since the copies are made without the knowledge of the subject, every such manual copying introduced fifteen percent of errors. After several times of such copying, it resulted in making the manuscript completely unintelligible. Also it resulted in making the copy very much deviated from the autograph of the original author<sup>3</sup>.

We come across many names of works and authors merely mentioned in other texts but they are not available to us. How do we get the information about those works and authors? Moreover, our ancestors were so self-less, that they did not either write their names nor about their family. As such, we do not have any information about the author, unless we read other texts referred to by the author or texts, which referred to the previous author or his texts. After reading several works of that period and also works written on the same subject, we may come to know the approximate period and the general view of the author. All this work involves in reading many other manuscripts, for knowing about the present author.

Regarding the condition of manuscripts, we have to know another important factor also. Most of the manuscripts after several centuries without getting proper treatment, become very dry and brittle. As a result of that, the manuscripts, especially at the ending portions, will break into pieces. They are like potato chips, or Indian Pappads. Most of the manuscripts lose their ending words or letters of every line. This results in many lacunae in almost all the manuscripts. Moreover India has many languages and scripts. So, a manuscript available in a particular region may be copied in that regional script. Manuscript being written in different scripts, also poses another problem. We have to get someone who is fluent in that

script, for deciphering that work.

Because of all these reasons, the manuscripts have quite unintelligible. How do we solve this problem? First, we have to collect all the existing copies of a text, we have collected and then we have to collate (compare each word) all of them. If a word or phrase in one copy is eaten by insects, the same word or phrase is possible that may not be eaten in the same place in another copy. That is, the worms, which eat a particular word or phrase in a manuscript, may not eat the same word or phrase in another copy. Hence, collating can fill up many such gaps and thus we can prepare a readable text. A rough working edition has to be prepared for preliminary reading. By understanding the particular context, we should be able to figure out the word needed here. This work also needs a good knowledge of sanskrit language and the subject matter.

This is a huge task. We also need good knowledge of sanskrit and the subject matter of the field even to make a rough text by collating, we can get the major part of the text from different copies. If each copy gives a different word, knowing the



3 Sini Ruddha Dash, Professor, Sanskrit Department, Madras University'



context and also knowledge of other works in the field (both prior and later to the author) can help us to conjecture the word under question.

Sanskrit manuscripts are scattered all over the world in the libraries and private collections. Most of them are not even enlisted or catalogued. Most of the manuscripts are in public libraries and private collections. Indian government has been pooling many manuscripts from different possessions and preserving them in Government Oriental Manuscript Libraries (GOML) in big cities of the country, like Chennai, Mysore etc.

In 1891, a German Scholar, by name "Aurecht" felt the need to make a catalogue of these lists and called it "Catalogus Catalogorum" (Catalog of Catalogs). Two supplements also came to that by 1903. Later Professor Kuppuswamy Satry in Madras University has enlarged this and planned around 40-volume project adding works in Pali and Praakrt also. He called it "New Catalogus Catalogorum". This was taken up by his student, Dr. V. Raghvan (my Professor). At present it is being headed by Prof. Siniruddha Dash. This Project is planned to be finished by March 2013.

The New Catalogus Catalogorum (NCC) is an alphabetical register of Sanskrit and allied works and authors. This gives the preliminary

information about the unpublished Sanskrit works. Several Professors have continued to work on this most useful project. Many Sanskrit Scholars were employed to collate and prepare readable texts of some important works in different fields. In this connection, many scholars travelled all over the world and collected information about Sanskrit and allied works.

For each entry, the New Catalogus Catalogorum gives one paragraph of information- whether the text is printed, if printed, where it is available; if it is not yet printed, how many manuscripts are available and how many chapters, on what subject, on the author's name and the text information available, the extent of the works, where and how many manuscripts are available, information on script and their reference details; if the copy is complete or incomplete, and also general condition of the manuscript.

## For Further Information one can Contact

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Recently, Delhi BJP President Sri Harshavardhan ji visited Prashanti. During the visit Guruji felicitated him. Senior Staff Sri R M Acharya & Arogyadhama CMO Dr. R Nagarathna, also can be seen.





# KALAA

■ S Chidambaram, Management Consultant, Chids Consulting  
Student and Researcher on Ancient Indian wisdom, Bangalore

A few recent happenings in my life have been triggers to write this essay. I can recall some of them.

Firstly, a session with my young friend Mr. Ajay Vishwanath of Pegasus, which happened a few months ago. He is an accomplished dancer for about 20 years and in his early-mid thirties (I am justified in calling him young and accomplished). He mentioned that he prefers to dance for himself, though he does accept to perform for an audience. He exposed, in some detail, some of us in Roots and Shoots, a spiritual science forum at Bangalore, to the kalaa of Bharata Natyam. I had two significant take aways from that talk.

1. The dancer - kalaakar - only creates a bhava; the rasa is evoked in the rasika.
2. The state of the kalaakar who also, simultaneously and concurrently, is a rasika.

**Note:** Bhava may be translated as 'disposition' rather than just 'attitude'

I read that the accomplished Carnatic singer Mr. T M Krishna said the same thing a few weeks ago; that he is willing, if necessary, to give up the katcheri, which is only a format, for being with the very spirit of music. You will notice that I prefer to use the word Kalaa, rather than Art, entertainment, performance etc., you will see the reason later in the essay; I find these translations very limiting.

Secondly, my practice of asana, pranayama and silence; and trying to intellectually understand their physiological and neurological effects.

In the process, I got to understand that all emotional and thought experiences can be traced clinically to some chemical responses and/or a neurological activity involving electrical signals. Here may be an answer to the linkage between art and science. More of it in another essay. The acts that we perform in ashtanga yoga are like the bhava of the dance. If it can evoke (invoke?) the chemical and neurological responses in our body, we have established the kalaakar-rasika relationship within oneself.





Incidentally, Rasa may be translated as juice, essence, taste which is experienced. Physiologically these are effects of chemical and electrical flow/modification; a movement and change in and of physiological and neurological components. (Hence the rasika feels moved?). Certain energy gets enlivened for and by such movement and change.

Thirdly, are the casual discussions that my wife and I have on the Carnatic raga. She is a learner and she roped me into this. I am a novice. We spend some time in listening to Carnatic music and these discussions these days, more than earlier. Occasionally we rope in our daughter as well. She is an advanced learner and she compiled a short list of ragas and the rasa that they evoke. I explore with this list, thanks to YouTube and its enormous collections of renditions of all ragas. Sahana is now my favorite and it evokes Karuna rasa every time. Associated rasas of Sahana are also Shringara and Shantha.

Fourthly, a quote that I came across recently that "Hata yoga uses body as the instrument; Gyana yoga uses thought as the instrument; Raja yoga uses the whole mind as the instrument and karma yoga uses Prana, the life giving vital force as an instrument". This type of reference to Karma yoga was new to me and triggered some contemplation.

And lastly and recently, I watched the Bharath Natyam 'arangateram' (Ranga Pravesha) of my grand-niece, just entering her teens; and as the program reached the crescendo, I recognized tears of joy flow from of my eyes (the visible part is the evoking of the tear glands). The kalaakar has been

most successful, with her bhava to evoke the rasika in me. I have similar experiences when I hear my daughter practice music in her room. God bless them.

### So what does it mean?

A kalaa is an act with intent, a bhava, which should evoke a rasa in the audience/viewer/participant.

### Kalaa and Karma

If it does not evoke a rasa, then it is only karma (an act / action). That makes the essential difference between karma and kalaa. Both karma and kalaa have their effects. When the effect is a rasa it qualifies to be a kalaa else it is only a skill or an act of technological competence. When the effect is evoked it is a kalaa; when it is created it is technology. When it is evoked it is an art, when it created it is a process. Kalaa evokes life in the recipient; technology/process delivers an object or a service. But then there is a science in both of them. In technology, the outcome is determinable; in art/kalaa it is not always. It is dependent on the state of the rasika and the capability of the kalaakar. In the domain of kalaa while some appreciate, others may not. When some go in to ecstasy, anger, fear or disgust, some may just let it pass. When one is moved another is not even tickled.

In karma, as it creates, we can improve efficiency, quality and productivity. In Kalaa, as it has to evoke we need to improve effectiveness and excellence.





But there is a science in both – kalaa and karma. Amruthavarshini can bring in rains (movement and changes in cosmic physiology). Specific ragas can cure specific diseases even by listening. Krishna’s flute can attract cows and Gopikas. Kalaa can grow plants. Mantra japa in certain chandas (meter) can evoke appropriate cosmic and life energy; human and non-human; Benevolent or otherwise. For these advance outcomes, a kalaakar must learn the science behind these. But evoking any or all of the nine rasas in a human is the basic criterion for any act/karma to be denominated to be a Kalaa.

### The Nine rasas are

1. Shringara – Beauty, aesthetic, love
2. Hasya – humor, happiness, joy
3. Adbhutha – wonder, curiosity
4. Karuna - compassion
5. Veera – Courage , confidence
6. Shantha – Peace, contentment and equanimity
7. Vibhathsa – Disgust, distaste, contempt
8. Bhayanaka – fear , horrifying, terrifying
9. Roudra – anger , irritation, stress

There may be some small differences among various authors on this list.

All the rasas are very natural. After all they are only chemical and electric responses of physiology.

The rasas 1-6 are classified as positive and valued so since they

can improve wellness and harmony of the individual and the collective. 7-9 are classified as negative for exactly opposite reasons. While 1-6 can emancipate, 7-9 are restrictive, controlling, limiting, binding and debilitating. When 1-5 empowers the generator and the receiver, 7 to 9 gives power to the exerciser on the exercised. I understand that Shantha is an absence of all the other eight; hence neutral. That triggers a linkage with the Triguna. Shantha can be classified as pure Sattva; 1-5 can be classified as Sattvic Rajas, 9 as pure Rajasic, 7 and 8 as Tamasic on the receiver / holder. Hence in spiritual pursuit Shantha is emphasized, 1-5 are recommended and 7-9 are rejected.

### Kalaakar as rasika

So far the discussions focus on the kalaakar and the rasika being different. What happens when the kalaakar is also the rasika at the same time; at the time of performing the kalaa? The rasas evoked in the person as a rasika enhances the bhava presented by the same person as a kalaakar. The kalaakar invokes rasas within himself with his own bhava. When this invocation happens, the ‘Kalaa pradarshan’ is no longer a ‘depiction’, a ‘rendering’ or an ‘acting out’ but becomes the expression of the self of that person; the kalaa of the kalaakar brings forth ‘life’. We will see this later in how it plays out in bhakti and upasana.

The kalaakar as also the rasika gets immersed in his kalaa and his own self. He is seen to be engrossed with his self and the kalaa. He is oblivious to his surroundings; the other participating kalaakar and rasika seem to resonate with him more naturally.

There is a







harmony with wellness in this symphony. An ambience of oneness of the kalaakar, the rasika and the kalaa seems to emerge. The kalaakar is not performing. He is just living the kalaa. He is not an artist. He is himself. He gets to a state of 'savikalpa Samadhi' with his kalaa. How wonderful it is. Even after the kalaa 'pradarshan' is over, the mood lingers on in which the kalaakar and the rasika move from other rasas to Shantha, the one that is bliss.

### Transforming Karma to Kalaa

Now let us see how we can make various Karma as Kalaa; personal and professional.

**We should ask two simple questions.**

1. Does your action evoke a rasa at all - in you and the viewer/receiver/participant/beneficiary?

If the answer is 'yes', the karma is a kalaa. You are a kalaakar. If not, you are just a producer/service provider; you are just supplying to a survival demand; filling a gap in demand and supply. It is just fulfillment of promise. It is just conformance and compliance. It is just doing obligatory acts and meeting expectations. A common minimum program is one such.

2. What rasa does it evoke in yourself and the viewer/receiver/participant/beneficiary?

If it is 1 - 6 you are creating a positive impact on yourself and others. You are contributing to wellness of yourself and others; harmony among all stake holders.

### Some examples

- o Keeping your room, workplace, study desk, house/office/school/shop floor/neighborhood clean and tidy
- o Keeping your body clean; the dress you wear, the styles that you adopt
- o Food habits

- o Cooking
- o Interior decoration; external presentation
- o Your speech and writing - vocabulary, tone, tenor and clarity
- o Manner of conduct with
  - family, friends, colleagues, neighbors and schoolmates
  - team members, customers, suppliers, peers, subordinates, bosses
  - teachers, fellow students
  - general public, people from other gender, religions, caste, race and culture
- o Leadership acts
- o Influencing and persuasion
- o Spreading wellness, harmony and happiness

These days everybody is concerned about satisfaction/happiness/delight of customer, employee and other stake holders engaged directly, indirectly and remotely. The answer lies in graduating from just being a producer or service provider to a kalaakar. The other beneficiaries are your rasika. When you become your own rasika, simultaneously and concurrently, then you enliven a harmony and a wellness among all involved which is bliss. You have to grow beyond efficiency, quality, and productivity to excellence and effectiveness. You have to grow beyond clinical, grammatical, technical, social and political correctness.

Everyone can make his own list of kalaa to practice; to evolve his current karma (actions) to the status of kalaa.

I am enclosing a document with two lists of 64 kalaa both received from my friend Mr. Poddar, compiled from ancient literature as part of his research.

### The rasika's self-awareness and self-development

Every one of us is a rasika. We experience various rasa at various point of time. Rasa may approximately be translated into English



as emotions and feelings. Like we talk about emotional intelligence, we should also talk about Rasa-intelligence. If we develop rasa-intelligence about ourselves, we can deploy it in the fulfillment of the 4 types of Purushartha - Dharma, artha, Kama and Moksha. I will deal exclusively on mokshartha, in another essay, under the title "Kalaa, Bhakti and upasana" in which I will write about the role of rasa in the bhakti marga.

**In rasa intelligence we need to ask ourselves questions in the following order.**

1. Am I aware that I experience the 9 rasa at various point in time?
2. When I experience a Rasa am I being conscious of it? Note that an absence of any of the 8 rasa is Shantha rasa.
3. Can I trace the rasa back to its "trigger" bhava? Internal, external or both? What caused the rasa?
4. How come that the same Bhava triggers a rasa at one point time while it does not at another point of time?
5. What is my level of control on the rasa to a "trigger" bhava? Is it on an 'Auto' mode or can I intervene?
6. Can I regulate the response to a bhava? Can I regulate the rasa?
7. How can I counter an undesirable rasa?
8. As a corollary, can I generate a bhava which can deterministically trigger a specific rasa?
9. How do I generate the bhava? What type of external props can I use? What kind of internal props can I use?

The key to the answers to these questions lie in the subtle body (Sukshma Shareer):

For the external bhava - the 5 sense organs (jnanendriya), the mind/intellect, the Chittam (memories)

For the internal bhava - the 5 Prana, the mind/intellect, the Chittam (memories)

In both the cases the 5 buthas, Kama, ahamkara,

the karmaphala anubhava, avidhya and the prakrithi play their parts.

These make the evoking of the rasa automatic. And the rasa triggers the 5 action organs as and when applicable. This is the detailed science of Rasa-intelligence; more on it in a different essay.

**It may suffice to highlight here a few points:**

1. The Sukshma Shareer is unique to every being. They are determined at the time of birth (like a computer system is configured at the time of installation). It is conditioned by culture but can be reconfigured with sadhana.
2. The target objects of the 5 sense organs can be chosen to regulate the external bhava; What you see , what you hear, what you smell , what you taste and what you touch matters
3. The 5 Bhutha, the nadis that carry the Prana in 5 ways and the Chittam can be regulated consciously by keeping them in "good and appropriate" health. What you eat matters. Asana, pranayama and dharana matter , your thoughts and memories (images, assumptions , ideas , mental models, Values , believes etc.) matter
4. 4 of the 5 action organs and thoughts, which is commonly referred to as the trio of "thought, speech and action" can be used to generate appropriate Bhava.

Thus rasa-intelligence is a science deploying which one can fulfill the Purushartha. ○



## A NEW WING ADDED TO AROGYADHAMA *Holistic Neuro-Rehab Center Inaugurated in Prashanti Kutiram*



Promotional Material of Dr. Umashankar Neuro-Rehab Center was released.

From left - Dr. Nagaraja Rao, Dr. Thimmappa Hegde, Guruji, Dr. Naveen, Chief Guests Mr. Shailesh & Mrs. Shayla Bhat and Dr. R Nagarathna - can be seen

**Prashanti Kutiram, Feb 8:** On this day, a Holistic Neuro Rehab Centre was inaugurated, in commemoration of Dr. Umashankar.

Dr. Umashankar's brother in law Mr. Shailesh and sister Mrs. Shayla Bhat were the Chief Guests. Guruji, NH Neuro Surgery Dept HOD Dr. Thimmappa Hegde, NH Neuro Rehab Dept HOD Dr. Naveen, Sushrutha Ayurveda College Principal Dr. Ramamkrishna, Arogyadhama CMO Dr. R Nagarathna, S-VYASA R&D Joint Director Dr. Manjunath NK, Arogyadhama Physiotherapy Consultant Dr. Nagaraja Rao and Dr. Balaji from Krupanidhi College of Physiotherapy were present during inauguration.

This Neuro Rehab Center is unique in having a Holistic approach. This inpatient rehabilitation unit offers customized multi disciplinary program. Initial planning of therapy and ongoing assessments will be done by a team consisting of doctors who are post graduates in Physiotherapy, Modern Medicine, Yoga, Ayurveda and Naturopathy.

Dr. Umashankar, born on 5<sup>th</sup> January 1955, an alumni of Bangalore Medical College had his

higher studies in UK. During 1981 in London he met with a car accident and became wheel chair bound due to quadriplegia. By his perseverance, persistence, courage, cheerfulness and deep inner strength, he lived alone and was actively functional and became the President of a renowned organization, the 'Mobility India'. All along, his passion was to help people who were affected by Neurological Disorders. Hence, part of his savings is donated to initiate Holistic Neuro-Rehab Center at S-VYASA by his family through their well wisher Dr. Thimmappa Hegde.

The Inauguration was followed by a Symposium by various speakers from different specialties. ○



Dr. Umashankar Neuro Rehab Center inaugurated at Amruta building in Prashanti Kutiram





## NEWS FROM VYASA, KOLKATA

Report of Jan, 2014



Swami Hariharananda Maharaj came to inspect the activities of SVDYW Center, run by VYASA, Kolkata

Weekly Kriya classes are going on every Saturday at 6.30-7.30AM.

Apart from Kolkata there were 5 participants from Spain (1), USA (2) & Italy (2).

On 2<sup>nd</sup> January 2014, 24<sup>th</sup> batch of *Foundation Course in Yoga Science for Wellness (FCYScW)* was started.

On 3<sup>rd</sup> January 2014, **Swami Hariharananda Maharaj** of Nodal Yoga Institute, SVDYWC, Ramakrishan Mission Vivekananda University, Belur had a visit to VYASA with his team to inspect the progress and present activities of **Swami Vivekananda District Yoga Wellness Centre (SVDYWC)**, South 24 Parganas run by VYASA Kolkata.

On 5<sup>th</sup> January 2014, Sunday from 9.00 am to 11am at VYASA Kolkata annual **Vishnu Sahasranaam Archan** programme was

conducted by Chinmaya Mission, Kolkata.

On 11<sup>th</sup> January 2014, **151<sup>st</sup> birth anniversary of Swami Vivekananda** was celebrated with many special events by Team VYASA. On this occasion Chairman Mr. B K Dhanuka gave away the prizes to our senior yoga participants of **Regular Yoga Training Programme (RYTP)**.

From 15<sup>th</sup> January 2014 onwards a group **Yoga Awareness Programme (YAP)** had started at "**Vidyanjali School.**" for its parents. All the classes were being conducted by Mrs. Nirupama Acharya.

On 21<sup>st</sup> January 2014 two senior faculties of **SVYASA University Bengaluru**, Mr. R M Acharya & Mr. Satrugnan Singh Naruka had a visit to VYASA Kolkata.

On 23<sup>rd</sup> January 2014, a **teacher's meet** held at Eknath Bhawan for the Yoga teachers. It was presided by the Chairman of VYASA, Kolkata.

On 26<sup>th</sup> January 2014, **65<sup>th</sup> Republic Day of India** was celebrated by VYASA, Kolkata

On 31<sup>st</sup> January 2014, 24<sup>th</sup> batch of *Foundation Course in Yoga Science for Wellness (FCYScW)* was concluded. ○

Vishnu Sahasranaam Archan at VYASA, Kolkata





## Janaseva inaugurated VEDA VIJNANA SHODHA SAMSTHANAM IN CHANNENAHALLI



Dignitaries on the Dais - from left - Dr. Ramachandra G Bhat, Prof. Mallepuram G Venkatesh, Prof. KS Narahari, Prof. Mahadevan, Prof. KB Akhilesh, Sri YK Raghavendra Rao, Sri Subbarama Shreshthi

**Feb 6:** Great scholars and luminaries have witnessed the inauguration of Janaseva Trust's added wing, 'Veda Vijnana Shodha Samsthanam' at Channenhalli, an institution for Doctoral Sanskrit Studies.

Prof. Mallepuram G Venkatesh, the VC of Sanskrit University, Karnataka was the Ghief Guest; Prof. K B Akhilesh, Management Studies, IISc, Bangalore; and Prof. Mahadevan of IIM were also present. Prof. K S Narahari, former MLC-Karnataka and Trustee of Janaseva Trust, presided over the program.

Prof. Mallepuram G Venkatesh stressed the involvement of deep study, commitment, and persistence toward our research of ancient scholarly knowledge. Moreover, he delivered the Allegiance Declaration for Doctoral Studies from the Sanskrit University.

Prof. Mahadevan emphasized exploration and research through innovative means to reach the mass and benefit society for the long term. Prof.

K B Akhilesh further more highlighted that our country greatly needs research objectivity.

Dr. Ramachandra G Bhat, Vice Chancellor of S-VYASA Yoga University and honorary Director of the Veda Vijnana Shodha Samsthanam, briefly evinced the motto - धियो विश्वा विराजति for the institution's mission.

Sri Y K Raghavendra Rao, Managing Trustee; Sri Krishna Shastri, Samskruta Bharati, New Delhi; Sri G S Mudambadittaya, President, Text Book Committee, Govt Karnataka; were also there. ○



Allegiance Declaration for Doctoral Studies from the Sanskrit University handed over





## Surya Namaskara Yajna in Gokulam

Organized by Yoga Bharati



Surya Namaskara lecture by Sri Raghuram ji

This year Yoga Bharati, Bangalore had organized the Surya Namaskara Yajna on 9<sup>th</sup> February, Sunday between 6 and 7.30 am at Gokulam Apartment Complex developed by ISKCON, at Kanakpura Road, Bangalore.

Sri Raghuramji emphasized the importance of Surya Namaskara through his lecture while Subbu Bhaiy conducted the Yajna. A good number of Sadhakas had come to be a part of the Yajna including kids and senior citizens. Many expressed that such a session in the open ground should be conducted frequently, at least once a month.

**Gokulam, Bangalore, Feb 9:** As per the tradition in all Yoga schools, mass Surya Namaskara is performed on Ratha Sapthami day (7<sup>th</sup> day in the bright fortnight in the month of Maaga). Ratha Sapthami, according to Indian traditional calendar, is the day when there is a change in the Sun's direction towards the North.

It's a day specially marked for the worship of Sun as Sun is the energy giver to all living beings. It is with a sense of gratitude to the nature that we do the Sun Salutations. Yoga Bharati, USA had been conducting the Surya Namaskara Yajna during the Ratha Sapthami every year.



Subbu Bhaiy lead the session



Surya Namaskara performance





# 5<sup>th</sup> International Conference on Transliteration Cancer Research

S-VYASA presented a paper on 'Yoga for Cancer'  
'Yoga for Cancer' book released &  
Data of 125 Cancer Patients collected

**New Delhi, Feb 5-9:** 5<sup>th</sup> International Conference on Transliteration Cancer Research inaugurated by Sri Hameed Ansari, The Honorable Vice President of India. In Vigyan Bhawan the conference was organized by Delhi State Cancer Institute (DSCI) in collaboration with the University of Texas, MD Anderson Cancer Centre.



'Yoga for Cancer', an International Edition released

Bengaluru. Published in technical collaboration with S-VYASA Yoga University, Bengaluru.

## Bio Energy Lab: Collection of Data of Cancer Patients

**New Delhi, Jan 27 - Feb 5:** S-VYASA in collaboration with the Delhi State Cancer Institute (DSCI) collected the Data of 125 Cancer Patients, who were under the treatment at various stages at DSCI. The Instruments, Gas Discharge Visualization (GDV), Nadi Tarangini and Acu Graph were used to collect the data and to measure the Bio Energy Flow in the patients. Under the guidance of Guruji, PhD Scholars: Sri Kuldeep Kushwah, Dr. Pooja More, Sri Vikas Rawat and Sri Kuntal Ghosh collected the data. During the inauguration, a brief analysis was also presented by Guruji.

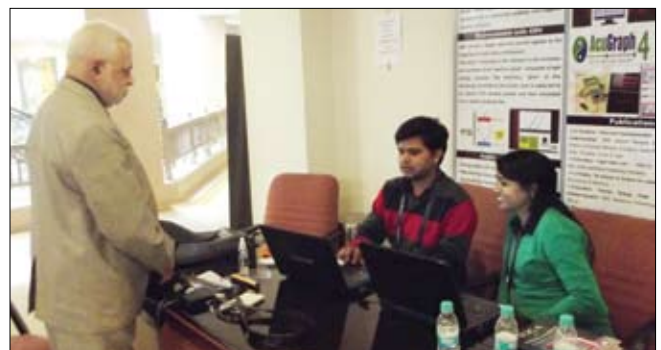


Key Note address from Guruji

In the Conference, S-VYASA participated actively. On Feb 6, S-VYASA Chancellor Dr. H R Nagendra ji and Arogyadhama CMO Dr. R Nagarathna jointly presented the Key Note Address on 'Yoga for Cancer'. Later on 9<sup>th</sup>, in Plenary Session, Dr. H R Nagendra ji presented a paper on 'Yoga for Cancer'.

## 'Yoga for Cancer' an International Edition' was released

**New Delhi, Feb 9:** During the valedictory an International Edition of the book 'Yoga for Cancer' was released by the top International Scientists. It is a publication of Swami Vivekananda Yoga Prakashana (SVYP),



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

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



Subject Covered  
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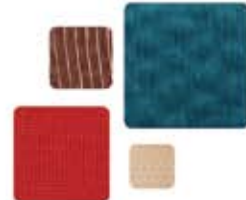


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