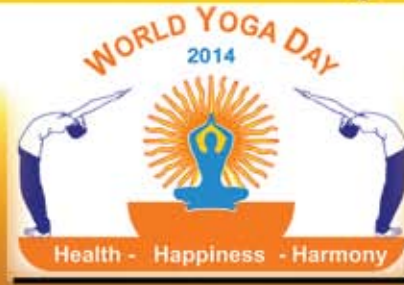


YOGA SUTRA

A Monthly Journal of S-VYASA Yoga University



June 21st, 2014
Saturday



A SPECIAL STORY ON
WORLD YOGA DAY
CELEBRATION IN BENGALURU
AND ALL OVER THE GLOBE



p4





S-VYASA DDE Batch - June, 2014

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
YOGA SUDHA

Vol.XXX No.7 July, 2014

CONTENTS

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Printed at:

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

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Editorial

2

Division of Yoga-Spirituality

Brahmasutra - Taduparyapi bādarāyaṇaḥ sambhavāt
- Prof. Ramachandra G Bhat

3



VYASA, National

World Yoga Day

Celebrations @ Bangalore

4

VYASA Yoga Puraskara

7

National Level Seminar

8

National Level Yoga Olympiad

9

Stop Diabetes Movement

10

Promotional Activities

11

Celebrations at different parts of India
& News from Kolkata

12



Division of Yoga & Life Sciences

Arogyadhama Data - May, 2014

13

Yoga - the Science of Soul for any Chronic Illness

- Mrs. Lakshmi A N Rao



Division of Yoga & Physical Sciences

Mind the Citta and Manas will take care of itself!

- Prof. T M Srinivasan



Division of Yoga & Management Studies

SMET Program Groups in May

20



Division of Yoga & Humanities

Be Peaceful - Dr. K Subrahmanyam

21

Rasa: A Tāntric Journey - Dr. Padmaja Suresh

22



VYASA, International

During Guruji's US Tour

- SMET & SDM @ Houston & Mary Land

28

SDM Camp in GCC & BSS, Los Angeles

29

SDM Camp in Yoga Bharati, LA

30

Symposium on Yoga for Metabolic Syndromes
in Detroit & Cleveland

31

Symposium on Metabolic Syndrome, Brea, LA

32

MoU with VYRF, LA

33

Meditation Class by Sri R. Ramachandra in Richland
& History of Yoga Film: United States Inauguration

34

Dr. Manjunath's visit to China

35

Yogathon @ Sevathon

36

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EDITORIAL

CONSCIOUSNESS, THE BASIS OF YOGA AND ITS APPLICATIONS

*This was the Key Note Presentation in the First International Conference
in Palac Sulislaw, Poland on June 28th, 2014*

As per the Oxford Dictionary, Consciousness is a state of being conscious, awake, aware or of knowing things by bodily senses and mental powers. We have no consciousness in deep sleep. Consciousness is all the ideas, thoughts, feelings, wishes, intentions, recollection of persons; also as in the moral consciousness of a party.

The neuro-biological model of modern science postulates that consciousness is a feature of cells, tissues, organs and systems of our body and best known in the brain. Implying that consciousness doesn't exist without a body.

According to Yoga & Spiritual lore consciousness is *Chaitanya*, the intelligent principle at the base of the whole creation. *Chit* is another name of the same. *Sat*, the existence and *Ananda*, bliss are the associated dimensions of consciousness. These three aspects coexist in all beings - animate and inanimate.

In its purest form consciousness is beyond space, time and causation. It is omnipotent, omniscient and omnipresent. It is the Absolute called *Brahman* or *Paramatman*, the Self of all of us. This can best be described by negation as *Neti netyeva vachyam* - not this, not this is beyond words. *Yato vacho nivartante, aprapya manasa sah* (Taittiriya Upanishad 2.4.1). Here the words recede and the mind fails to reach it.

Consciousness is the intelligence principle and yoga is a conscious process to accelerate

our growth from grosser to subtler layers of mind. The goal of yoga is to manifest divinity inherent in consciousness and to unfold the total personality in all of us.

Amidst large number of layers of consciousness, five main layers - *Pancha Koshas* have been distinctly presented in *Taittiriya Upanishad*. Pure consciousness is beyond the *Pancha Koshas* and no words can qualify that ultimate Reality. From Pure consciousness emerge the whole creation. This consciousness-based ontology, the essence of the *Vedas* and *Upanishads*, presents the laws of creation-sustenance-destruction triplet with quantitative space-time dimensions. Yoga is the tool to manifest this Divinity in all of us. Among large number of Yoga techniques, four main streams - *Jnana*, *Raja*, *Bhakti* and *Karma Yoga* postulated by Swami Vivekananda provide the most comprehensive scientific multi-dimensional approach to Yoga. We have called it as Vivekananda Yoga. Judicial applications of all these streams of Yoga bring immense benefits to the individuals and the society. Some of the applications of yoga for health and education solving the problems of the modern society were presented.



■ Dr H R Nagendra

Workshop on Gas Discharge Visualization (GDV) and Subtle Energy
with lectures and hands-on by International faculty and Inventor of GDV
from 20th to 25th November, 2014. Await for details in the next issue of Yoga Sudha



ब्रह्मसूत्रम् (Brahmasūtram)

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



तदुपर्यपि बादरायणः सम्भवात् (ब्रह्मसूत्रम्-१-३-३३)

Taduparyapi bādarāyaṇaḥ sambhavāt (Brahmasūtram-1-3-33)

Meaning: *Tad Upari:* above them i.e. higher than men namely Devas;

Api: also, even; *Bādarāyaṇaḥ:* the sage Bādarāyaṇa is of opinion; *Sambhavāt:* because (it is) possible.

The Composer of *Brahmasutra*, *Badarayana Vyasa*, arranged the Sutras so cleverly that all 554 aphorisms are interwoven aiming at *Advaita Sakshatkara* culminating in the pinnacle of human excellence. *Brahmavidya* is main thrust here. As is well known, all other *Vidyas* help for ARTHA acquiring wealth, KĀMA fulfilling the desire and DHARMA auspicious activities for smooth conduction of human journey, eventually to reach MOKṢA. It is well known that human life is packed by both Puṇya and Pāpa. ”उभाभ्यां पुण्यपापयाम् मानुषं लभतेऽवशः”. Man has a lot of scope for his upward journey to reach the status of God-head. For *Yoga Siddhi*, even gods incarnate in human form and approach great spiritual masters and get enlightenment. Human journey is so miraculously structured that by *Yoga Siddhi* naturally one will be at the pinnacle of the achievement where one will be meritorious than god themselves

With this background it is very clear that man never descends on this earth just to remain as man. It is just like a raw mango. Mango grower has to provide all necessary environments for raw mangos to become ripe ones. Proper agriculturist knows that and he plucks raw mangoes and puts them in the midst of dry grass and let them become ripe mangoes. If this process is not followed in time, raw fruits will become rotten. Similarly, man must be properly nurtured and cultured to become God. The word UPARI is important in this Sutra. If one is cultured, one climbs to GODHOOD. Otherwise one goes to ADHAḤ which is antonym to

UPARI. Randomly falling fruit on earth due to heavy wind or any other reason bound to get rotten. Uncultured, unduly nurtured human beings stoop to the lowest and become rotten without any SAMSKĀRA. This state of mankind is called ‘Śūdra’. The subsequent adhikaraṇa deals with this disqualification of unfortunate humans.

In this back ground it is evident that man has to become either Deva or Dasyu (Śūdra). Śūdra’ word is not an indicator of any group of caste or any untouchable suppressed social group. ‘Śucā dravati iti śūdraḥ’ – one who is melted due the psychological and physiological illness and imbalances is Śūdra’. It is not decided by any hereditary component. It is purely a personal merit or demerit which makes man DIVINE or DEVIL. VEDA VYASA himself was the real example for a journey from Śūdra’ status to DEVA status.

Great human qualities ṚTA and SATYA make a person Deva or ṚṢI. In the same manner rejection, depression, disgust, disappointment, despondency etc. make someone Śūdra’. If we examine this word etymologically there will be no place for any type of misunderstanding. For a man with these demerits in the first part of his journey, there is every scope to march ahead and accomplish human journey successfully similar to *Sri Valmiki*, *Vyasa*, *Dharmavyadha*, *Vidura*, *Arundhati* etc. Here in *Brahmasūtra* we study *Devatādhikaraṇa* and *Apaśūdrādhikaraṇa* side by side which makes the concept of both *Devatā* and *Śūdra*’ projected unambiguously.

to be continued...



21ST JUNE
its
**WORLD
YOGA DAY**
LET'S
CELEBRATE!

It is a matter of joy for all Yoga Enthusiasts that the "Vishva Yoga Dinam-WORLD YOGA DAY" got declared to be celebrated on June 21st. It was a legendary event at Bangalore in 2011, December, 4th and 5th, where legendary Yoga Lineages and Grand Yoga Masters of India - Padmabhushana Dr BKS Iyengar, Sri Sri Ravishankar, Baba Ramdev, Dr H R Nagendra, Swami Amrtasuryananda and heads of other institutes met for the cause and signed a joined proclamation for the "WORLD YOGA DAY" on June 21st - Solstice. The day was chosen as it's the longest day of the calendar year, a day connected with Sun, light and nature and not a day of personal importance. Thanks to the efforts of Swami Amrtasuryananda of Portugal Yoga Confederation, the celebrations have taken a momentum all over!

In this regard, this year S-VYASA had organized a one day Yoga Utsava Event (6 am to 9 pm) on 21st June, 2014 Saturday at BMS

Engineering College Premises, Basavanguddi, Bangalore with the participation from all major Yoga institutions in and around Bangalore. The event was Co-hosted by BMS College of Engineering, thanks to Dr Mallikarjuna Babu, Principal and Dr Shivarama Reddy, Physical Director of the college.

The Co-organisers included: Art of Living, Disciples of Dr BKS Iyengar, Pathanjali Yogpeeth, Yoga Bharati, Shwaasa Yoga, AWGP and all major Yoga institutions and Gurus. The one day event included Suryathon - Mass Surya Namaskara, Yogathon - Yogic Walk, Yoga Olympiad, Yoga Seminar and stalls and exhibitions from all Yoga Institutions. Though organized in such a short time, it had gained great response.

More than 3,000 people participated in the



'Public' Leader Participation in Suryathon - Mass Surya Namaskara



Suryathon: Union Cabinet Minister Sri Ananth Kumar addressing the audience and Shwaasa Guru Vachanananda ji & other dignitaries

Suryathon early in the morning at 6.30am. The Suryathon was led by Shwaasa Guru Vachanananda, Dr Raghavendra Pai of Mysore, Dr SN Omkar, IISc, Dr Sudheer Deshpande, Registrar of S-VYASA and Sri Subbuji, Director, Yoga Bharati. Dr Ramachandra Bhatji and Dr Nagarathna Didi presided over the whole event. The highlight of the event was the presence of Sri Ananth Kumar, Union Minister for Chemical Industry & Fertilizers who also performed the SuryaNamaskara. Sri Ananth Kumar emphasized the need for Yoga practice for everyone including media persons and politicians for a healthy and holistic lifestyle. He also added that the Hon'ble Prime Minister of the nation, Sri Narendra Modiji does one hour of Yoga practice every day early in the morning. Sri Ananth Kumar himself is a

staunch practitioner of Yoga. He promised to approach Prime Minister Narendra Modi along with with the concerned Minister to request him to pressurize the United Nations Organization (UNO) to declare 21st June as the World Yoga Day to protect people's health and well-being. Ananth Kumar announced that he will arrange to sanction Rs 25 lakh for the Yoga Hall to be constructed adjacent to S-VYASA University City Office, Eknath Bhavan, Bangalore from the MP local fund to promote the benefits of Yoga to the common people.

He enthusiastically participated in the Yogathon (Yoga Nadige), which was a 3.5kms walk along with more than 3,000 Yoga supporters to spread the message of World Yoga Day.



Yogathon - Yogic Walk in Basavannagudi, Bengaluru





Smt. Tejaswini Ananth Kumar felicitated Yoga Champions

Basavannagudi MLA Sri Ravisubramanya, Chikkpet MLA Sri Devaraj and many other dignitaries also took part in the Yogathon.

Smt Tejaswini Ananth Kumar who had sponsored the lunch and dinner for all the

participants through the Adhamya Chetana Trust, inaugurated the Yoga Olympiad and the exhibition stalls as well. All departments of S-VYASA, viz, Courses, Distance Education, all sections of Arogyadhama, Anvesana, Stop Diabetes Movement and Publications had their stalls active from morning till night. Free Yoga Therapy consultations were given under the guidance of Dr Nagarathna. Lots of people registered for courses and arogyadhama and a good number of publications were also sold. Many other Yoga institutions and like-minded organisations also had their stalls in the pavilion.



Valedictory Function: Dr. R Nagarathna, Swami Prajnaranya Maharaj, Srimath Jagatguru Gangadharendra Saraswathi Mahaswamiji, Swami Vachananandaji, Sri Kamalesh ji

VYASA YOGA PURASKARA



The evening valedictory function began with Yogic cultural programs. The audience were enthralled to see advanced Yoga pyramids, Dances involving Yogasanas, beautiful Yoga presentation by Yogashri Group, classical performances by Smt Chandrika Raghavendra and the Chaitanya Sisters. Srimath Jagatguru Gangadharendra Saraswathi Mahaswamiji of Swarnavalli Mutt blessed the event and appreciated the efforts of S-VYASA to make Yoga a socially relevant science. Swami Prajnaranya Maharaj of Yogi Rama Tapovanam and Raja Yoga Peetam, S-VYASA and Swami Vachananandaji of Shwaasa Yoga conducted mediation and applauded S-VYASA and expressed all their support. Sri Kamleshji, Global Director of Sri Sri Yoga, Art of Living conveyed the blessings and message of Sri Sri Ravishankarji for the event.

S-VYASA had constituted a prestigious award by name “**VYASA Yoga Puraskara**” to recognise and honour senior Yoga Acharyas who have contributed their might for Yoga sadhana, sikshana, propagation and research.

Dr Ramachandra G Bhat, Vice Chancellor of S-VYASA had composed two slokas for the award:

व्यासयोगपुरस्कारः योगविस्तारकारिणे ।
नित्यानुष्ठाननिष्ठाय दत्तं विश्वशुभेच्छया ॥

As great Veda Vyasa could spread the spiritual insight to every doorstep in the Mahabharata Era, we in the modern times, aspire to bear the torch of Yoga which gives health, bliss and

opens the ‘third eye’ of discrimination to all of us. Swami Vivekananda represents the eternal Yoga Marga in modern time.

The Recipients of the VYASA Yoga Puraskara were:

- ▶ Sri Shankara Narayana Shastri
- ▶ Sri Narayana Rao,
VYASA, Raggigudda Mandira
- ▶ Sri RN Iyengar,
Samartha Yoga Mandira
- ▶ Sri Dattathreya Rao,
VYASA, Devagiri
- ▶ Sushri Vanithakka, Yogashri
- ▶ Sri Muralidhar, Bangalore Yoga Centre
- ▶ Dr. Raghavendra Pai,
Vedavyasa Foundation, Mysore
- ▶ Dr. S N Omkar (IISc),
Yoga Mandira, Bangalore

S-VYASA would continue this ‘VYASA Yoga Puraskara’ on the occasion of World Yoga Day every year in apprication and recognition of senior Yoga acharyas.

Sri Shankara TV and many other media channels and newspapers gave a good coverage for the entire event. More than 25 newspapers covered news and reports with photographs of the event. Even quite a few international media including Arab Times published the news. The news, reports, pictures and videos were shared by many in Facebook and other social media.



NATIONAL LEVEL SEMINAR YOGA – NEW PERSPECTIVES IN HEALTH, CORPORATE STRESS MANAGEMENT & CAREER

As part of World Yoga Day celebrations on 21st June 2014, a national level seminar was organized at BMS College of Engineering. Sessions were chaired by Dr. Ramachandra G. Bhat, Vice Chancellor and Dr. K. Subrahmanyam, Pro-Vice Chancellor, S-VYASA. Dr. B. N. Gangadhar, Dean, Division of Yoga and life sciences, S-VYASA. He emphasized that while antidepressant drugs may result in recovery of up to 50% it comes with side effects. Whereas Yoga would not just reduce depression scores but also promote healthy life style, drop in cortisol (stress hormone) and also an increase in grey matter in elderly people. The second talk was by Dr. R. Nagarathna, who also introduced the new techniques like Gas Discharge Visualization which is used to measure the pranic field, Naditarangini, an instrument developed at IIT Bombay which can quantify and recognize the pulse patterns to identify the tridoshas of Vata, Pitta and Kapha. She summarized her talk with how these new techniques are being used at Prashanti Kutiram to address various diseases. Another attraction during the seminar was the Aura scan desk, where seminar participants had

the opportunity to get their pranic energy fields measured and quantified. Next talk was by Dr. N. K. Manjunath, Jt. Director, Anveshana, S-VYASA who spoke about Stress and life style management. Final session on Career perspectives in Yoga was conducted by A. Subramanian, Director, Yoga Bharati. He spoke about the growing demand for qualified Yoga professionals and how corporates have started looking at Yoga as a means to address these new challenges. To further emphasize this, HR Head from TVS Motors, Captain. Bharathi spoke about how Yoga has become part of their employee engagement activity. Sri C K Ashok Kumar, Director, CevinKare, Naturals & YOFI, Chennai inaugurated the seminar. Sessions concluded with a nice summary by Chair, Dr. K. Subrahmanyam where he reiterated the immense potential that Yoga has as a career option and urged everybody to send their children to Yoga courses to make them Yoga professionals. This successful seminar ended with certificates distribution and lunch for all seminar delegates.

from p7... S-VYASA conveys its gratitude to all Yoga Gurus for their blessings and the co-hosts BMSCE, all the sponsors, all the co-organisers, supporters, well-wishers, organising committee members, volunteers, all Yoga enthusiasts media and all staff and students of S-VYASA for contributing their might in making the World Yoga Day event a grand success.

WYD - NATIONAL LEVEL YOGA OLYMPIAD



In order to promote the event of ‘World Yoga Day’ amongst all enthusiasts and to create the awareness of Yoga Courses at S-VYASA and Yoga as a Career, a one day National level Yoga Olympiad was conducted with the Co-ordination of Chaitanya Yoga Kendra on 21st June , 2014. More than 500 participants involving all ages – 8 to 80 years, took part in the Olympiad. Smt Tejaswini Ananthkumar, President of Adamyia Chetana inaugurated the Yoga Olympiad and extended all kinds of support to S-VYASA and the event in particular. The participants also did a lot of advanced Yoga demos, pyramids

and Yogic Cultural program. It was a surprise to see a few international participants too in a national level Olympiad. Prizes were distributed to the winners, teams and team heads by Dr Mallikarjuna Babu, Principal, BMSCE and Dr Shivaram Reddy, Physical Director, BMSCE , Dr Nagarathna Didi and a few other dignitaries. ◉



Cultural Evening



STOP DIABETES MOVEMENT (SDM) @ THE WORLD YOGA DAY



Pavillion Inauguration by Smt. Tejaswini Ananth Kumar

Stop Diabetes Movement had set up their pavilion in the grand celebration of World Yoga Day at BMS College. Diabetes risk assessment was done throughout the day. Many people who were interested to know their Diabetes risk, visited the pavilion. The risk assessment was done in 3 parts -

1. In first chamber, the people visiting the pavilion were checked for their risk of diabetes by filling the 'Indian Diabetes Risk Score (IDRS)' questionnaire.
2. Those who were found to be of medium or high risk, got their blood test done with the finger prick test using a glucometer (FBG, PPBG or Random Blood Glucose).
3. Third chamber was for consultation with the SDM doctor to interpret and assess the individual diabetes risk score. Consultation was given based on the individual risk score, blood glucose level and their current lifestyle.

Though less than 100 people visited the pavilion,

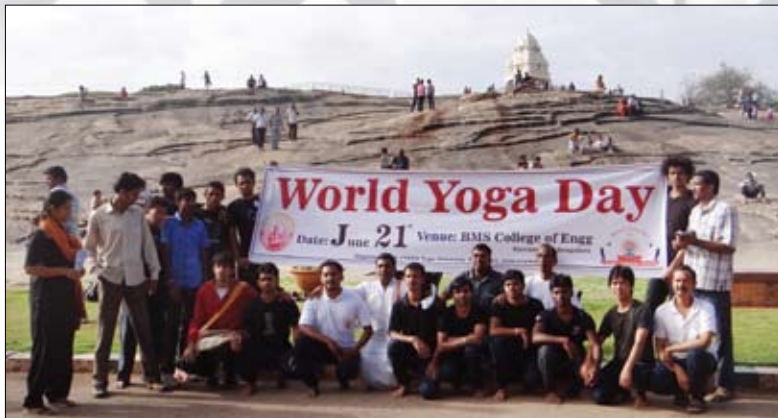
SDM pavilion served its purpose, diagnosing a significant number of pre-diabetes and undiagnosed diabetes individuals. Of the 93 individuals who had visited the pavilion, 7% had undiagnosed diabetes (diagnosed at our SDM pavilion) and 16% had pre-diabetes which was found in our screening. Lifestyle modification suggestions were given straight away and were requested to adhere to them to prevent diabetes in pre-diabetes individuals.

Those who were diagnosed with diabetes and pre-diabetes were asked to get their FBG, PPBG and HbA_{1c} blood test done at their nearest laboratory and consult their doctor and/or to attend SDM camps happening in Malleswaram (June 28 - July 8) and Bhanashankari 2nd stage (July 13-24). Diagnosed diabetes patients were asked to visit the Arogyadhama section as well, to know more about diabetes management in a holistic way.

On the whole, the SDM pavilion noticed a significant number of population with pre-diabetes and undiagnosed diabetes and keeping in mind of the rampant prevalence of diabetes and the fast changing life style, it is vital to screen the maximum number of participants possible in large gatherings, to diagnose pre-diabetes and undiagnosed diabetes to intervene at the right stage. This would enable us to reach our goal and aim to 'Stop Diabetes'.



WORLD YOGA DAY PROMOTIONAL ACTIVITIES



As soon as we started planning about World Yoga Day, our students and a few staff led by Chirag and Karthick came up with an idea of promoting the event in innovative ways. A team including our research Scholars Chow, Surendra and Shivakumar conducted a few pre World Yoga Day Corporate Workshops. A group including Chirag, Prasanna and Rak went around the city interviewing the public and students about awareness on Yoga and World Yoga Day. As invariably everybody knew about the Valentine 's Day etc, all were surprised to know that there is a day for Yoga too! The Sri Shankara Channel broadcasted the interview



as a promo for WYD. Another unique thing our students did was to do a flash mob at Lal Bagh, Royal Meenakshi Mall and Oracle Company campus where they performed Sun Salutations, Advanced Yoga Pyramids and a mime to show the contrast between Modern sedentary life style and Yogic life. All these flash mobs were witnessed by thousands of people



who really appreciated the new way of promoting Yoga. John Along, an office boy at S-VYASA along with the student team also composed a theme song for the World Yoga Day. Pls like the flash mobs and song at fb <https://www.facebook.com/svyasa.yogi?fref=ts>.



Gandhinagar, June 21: Yogaarohanam of Gandhinagar under the guidance of S-VYASA organized World Yoga Day here in Gh-4 Circle

Garden. The Director of the Institute Smt. Niharika Viral Raval and team organized the event. On that day celebration started at 6 in the morning and continued up to 8 am. A good number of Yoga Sadhakas participated.



Mysore: During World Yoga Day celebrations Sri Vedavyasa Yoga Foundation organized a Yoga Session by Dr. Raghavendra Pai.



Salem, June 21: District Collector Mr.

Maharabusanam inaugurated World Yoga Day celebrations.

Dr. Vetri Vendan of Vasishtha Clinic organized the event with the guidance

of S-VYASA and with the collaboration of Rotary Club and Art of Living.



News from VYASA, Kolkata

Celebrating Glorious 20 years (1994 - 2014) of Service to Mankind

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

Apart from Kolkata there were 5 participants from **Spain (2), Turkey (1), Japan (1) & France (1)** in the Yoga programs of VYASA, Kolkata.

On 1st May 2014, 28th batch of **Foundation Course in Yoga Science for Wellness (FCYScW)** was started.

From 2nd to 17th May 2014, a group **Yoga Awareness Programme (YAP)** was conducted at "**Vidyanjali International School.**" for its employees & parents. It was conducted by Mrs. Nirupama Acharya.

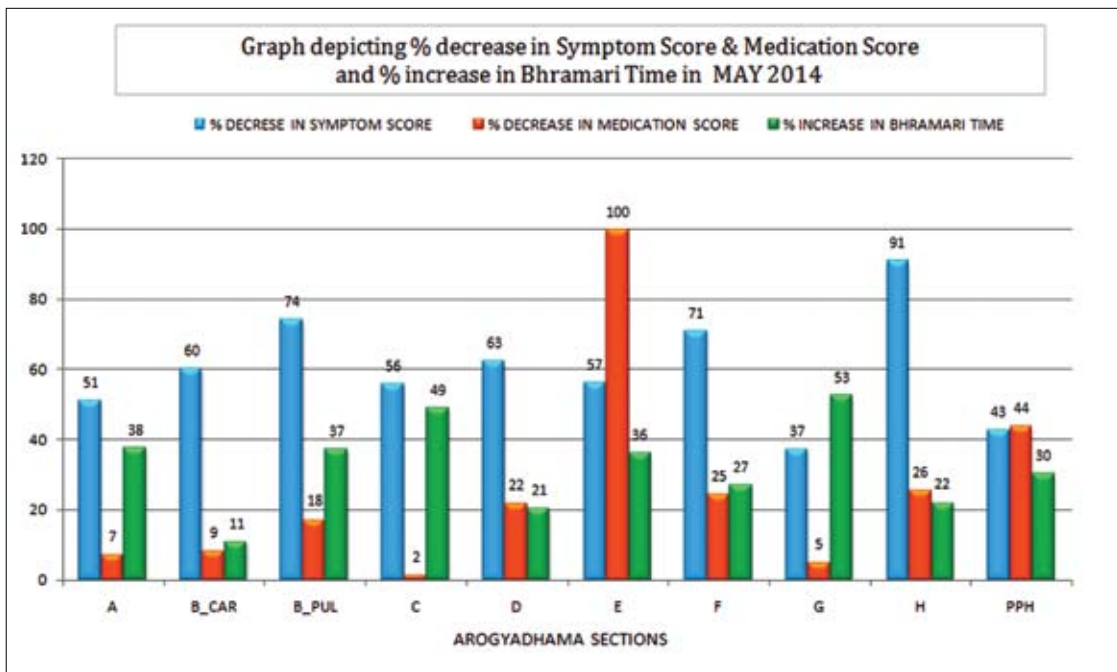
On 3rd May 2014, monthly **teacher's meet** held at VYASA Kolkata. It was presided by the chairman of VYASA, Kolkata.

On 7th May 2014 at 7.00 to 9.00 pm a **Special Yoga Programme for General Wellbeing (YPGW)** was conducted by Sri Sanatan Mahakud for the under privileged children of **Vivekananda Adarsh Milan Mandir(VAAM)**, Tollygunge branch.

On 31st May 2014, a monthly **teacher's meet** held at VYASA Kolkata. It was presided by the Chairman of VYASA and 28th batch of **Foundation Course in Yoga Science for Wellness (FCYScW)** was concluded.



AROGYADHAMA DATA - May, 2014



Symptom Scores:

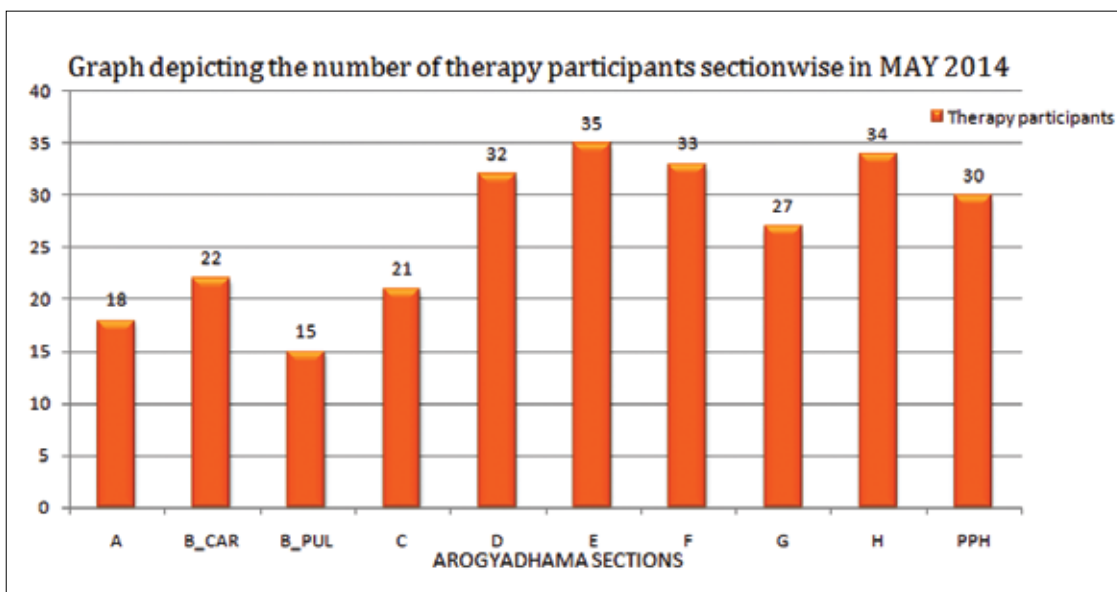
0 - no symptoms,
1 - mild,
2-moderate,
3-severe

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



YOGA - THE SCIENCE OF SOUL FOR ANY CHRONIC ILLNESS

[This article is a self experience and autobiography of a woman who was suffering from a disorder called as Bilateral Sacroilitis and was on a wheel chair due to this problem however started moving on her own feet after Yoga Therapy]

■ Mrs. Lakshmi A N Rao
Padmanabha Nagar, Bengaluru

"Yoga chittha vridhhi nirodha" - Sage Patanjali

India is a land of great knowledge and heritage. Our sages and ancestors have given us everything including the techniques which provide protection and preservation against any kind of physical as well as mental ailments. One such contribution of our great sages is - YOGA. It was through Yoga that our sages had gained mastery over them and preserved the same for their future generations through various scriptures. As time rolled on and with the advent and invasion of various rulers and advancement of science and technology, Indians have turned their back to their own form of medical science- YOGA.

I am one such Indian who was of the opinion that only the allopath Medical Science has cure and care for any kind of disease and ailment. But I realized it to be totally false when I had to undergo a 3 month trauma of lower back pain with absolutely no relief in the modern advanced medical science but later was relieved totally from yoga therapy.

It was early morning of 16th July 2013. A dreadful Tuesday of my life when I could not wake up from my bed and I had to take the support of 2 persons to wake up from my bed due to severe back pain in the lower back region. I immediately consulted an orthopedic surgeon at a leading hospital who, after taking an X- ray, opined that it is L-5 slip disc and advised physiotherapy. After taking physiotherapy for 15 days, though



pain decreased, yet it was only a temporary relief. The doctor then recommended for an MRI scan, the report of which said that there is absolutely no problem with the L-5 or spine region. Without any solution from here, we consulted another leading Orthopedican at a Multispecialty Hospital who insisted on another MRI scan and a big list of 15 blood tests. Mean while my condition deteriorated with excruciating pain in my lower back and on 9th September 2013, I lost the sensation of my left leg and my movement was absolutely restricted. I was bed ridden and totally dependent on someone for all my routine chores. Then, I was forced to consult a neurologist who again suggested a different kind of physiotherapy, the result of which was fruitless again. In the meantime, the second MRI



scan report along with the 15 blood tests, a three phase bone scan and a CT scan revealed that the final diagnosis is BILATERAL SACROILITIS.

After being diagnosed with the actual problem, I was asked to consult a Rheumatologist after taking a strong dose of steroids and the rheumatologist opined that there is absolutely no treatment available for this disorder and the only option available is to inject a high dose of steroid in the region where the pain exists. I was also informed that steroids have proven high incidence of causing side effects. In this horrible situation, with terrible pain and distress, I was emotionally drained out and did not know how to get rid of this agony.

But as we know that where there is a will there is a way, I did not give up and while surfing the internet, lying on my bed, I found a silver lining for my problem. I got to know about a place called as SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA which houses a holistic health home called as AROGYADHAMA. Though I found that there is a place which can provide me with some solution, yet I did not know how and whom to approach there.

It was then that I met this divine lady, Dr. R. NAGARATHNA at the branch office of SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA at Eknath Bhavan, Gavipuram, Bangalore. An allopathic doctor by herself, this divine mother understood the pain and trauma undergone by me after seeing my terrible condition and planned my course of treatment including allopath, the traditional Ayurveda, naturopathy and above all the wonderful yoga therapy and asked me to stay in their holistic health home- Arogyadhama situated in the beautiful campus of Prashanti Kutiram at Giddenahalli, Jigani, Bangalore.

I moved to this campus and was provided with the basic necessities. But home and my loved ones were quite far from this place. I went on a

wheel chair to this campus and was depressed and shattered with my horrible condition. But things did not remain the same. After my 2 days of stay here, with the planned yoga therapy, I was able to move my toes and ankle joint of my left leg. I found a new world altogether with the resident doctors and the yoga therapists giving me the required care and treatment. Slowly I started moving my left leg and after a span of 10 days, started moving with the help of a walker and then a walking stick and with the rigorous yoga therapy, after 25 days of my treatment I was able to move freely without any support.

Prior to this therapy, yoga according to me was nothing but only exercise. But this notion of mine proved to be completely false because yoga is not just mere exercise but a medical science which makes one realize what is the composition of human body, what is the requirement of human body and most importantly, yoga teaches the relationship between the body and the mind. It is pertinent to note that through yoga one can easily learn the technique of how the relaxation of mind in turn relaxes the physical body.

One can only experience this, if and only, one makes an effort to learn the techniques of Yoga in a place like Prashanti Kutiram. People may wonder if this is really possible, and the answer to this is an emphatic YES and for this, one has to put one's efforts to know and should have an urge to learn yoga. All this is incredibly possible in the campus of Prashanti Kutiram because this beautiful place has the power and human compassion to heal any kind of ailment. If you wonder what that power is, it is nothing but the power of yoga which builds the confidence in oneself and that nothing is impossible in this world.

Powerful Place- Prashanti Kutiram:

Any person with any kind of ailment could visit this holistic health home Arogyadhama at



Prashanti Kutiram because this place has given rebirth to several people with many kinds of diseases including the dreaded cancer. I am one such beneficiary and I personally feel that the entire human community could make use of this perfect and safest form of medical treatment as the side effect is nil. Whatever be the problem, be it related to **neurology, nephrology, psychiatry, pulmonology, cardiology, oncology, Rheumatology, Gastroenterology, endocrinology, metabolic disorders and eye problems** the solution is palpable at this unique yoga research health home as the treatment is evidential based on the modern medical form combined with the traditional and reliable medical science. The serene atmosphere with the chirping of birds, movement of people with always a smile on their face, caring doctors and dedicated therapists, the lovely students

of the S-VYASA Yoga University and above all the divine mother- Dr. NAGARATHNA and the epitome of humbleness Guruji Dr. H.R. NAGENDRA are the pillars and power of Prashanti Kutiram and add positive strength to any desperate person with any illness

Any number of pages is inadequate for describing about this beautiful place. At the same time people will perhaps be missing a valuable opportunity in their lives if they fail to visit Prashanti Kutiram as it not only provides cure for ailments but also purports to promote better health for healthy living. After all Health is Wealth.

To conclude I would quote- *“Impossible is a word found in the dictionary of fools; nothing is impossible in Yogic science”*. ○



◀ During Farewell:
BSc III year Students
with University Officials



SDM Program Trainees
with University Officials



MIND THE CITTA AND MANAS WILL TAKE CARE OF ITSELF!

INTRODUCTION

Presently, Mind-body Medicine is the new mantra in the annals of Techno-Medical Empire. Many books and learned thesis have been presented to integrate – after centuries of neglect – the two components of human personality. After all, the term human is applied to homo sapiens since they reflect and respond to environment with body, mind and speech, a talent latent in humanoids and animals [1]. A recent book on Mind-Body Medicine [2] has given possible definitions of mind running to two pages! This implies that we are not certain how to define this seemingly elusive entity. Even in clinical medicine, there is a limitation in the understanding and hence Techno-Medicine treats primarily body-related disorders in contrast to Psychiatry which looks into mind-based disorders in isolation to the former. The association and indelible interactions between body and mind are well accepted and understood in ancient cultures which treat the

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two concurrently and in synchrony.

When the body is treated separately from the mind, the question then arises where does the body meet the mind? Is it in the brain [3], or is it at the cellular level of interactions? “Research assessments in mind-body medicine tend to rely on psychological and peripheral physiological variables. The problem is that there is a lot of heterogeneity across individuals in the physiological correlates of these psychological variables” [3, p. 152]. Thus, searching for physiological correlates for psychological problems will not give an unambiguous answer. Several psychological outcomes could have very different causative factors; it is well known that at the height of spiritual experience, for example, the sage or sadhaka seems to exhibit unusual functions related to temporal lobes of the brain. However, once the intensity of experience passes, the sage could share his/her profound spiritual experience which will not be the case with a patient. Thus, psychology and physiology do not correlate in an exact manner; psychology being an overarching and integrative response could have many underlying causes, each giving what seems a separate and disparate underlying origin. Thus, this cause-effect model is not a reliable one.

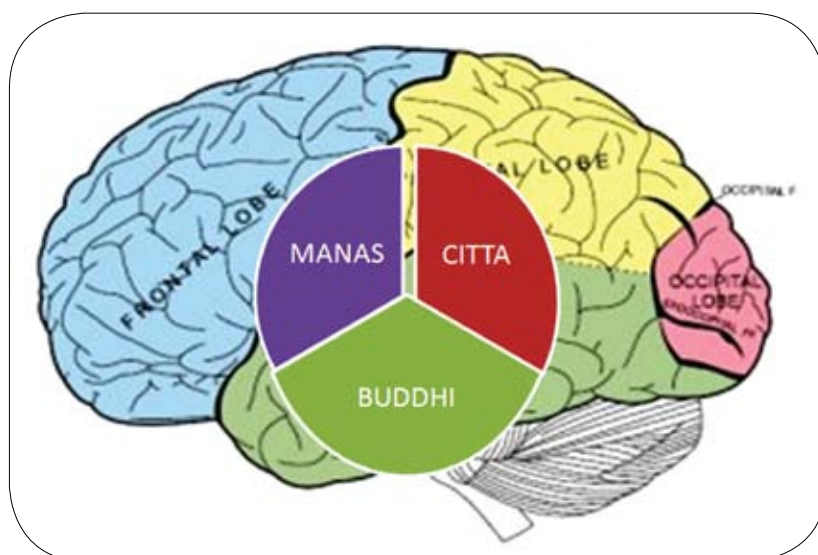


Figure 1: THREE ASPECTS OF MIND OVER MATTER



WHY WORRY ABOUT CITTA

Is there a model through which mind-body interactions could be understood, measured and if needed, manipulated [4]? First, we need to define mind in a consistent way. Here concepts in Ayurveda and Yoga come handy. Mind is subdivided into its functional units so we could target each specifically. The three units of mind are manas, citta and buddhi. See Fig 1 for a representation of the three components drawn over brain. Manas is related to thought constructs (sankalpa vikalpātmikam); citta is that aspect that maintains the thoughts and is involved in rumination (dhāranāthmikam). Finally, buddhi is the decision making capacity (nisccayātmikam) providing discriminative ability to the person. Let us see how these entities help in understanding and resolving psychological problems that we face in our worldly transit.

A recent paper summarizes the negative consequences of rumination, *an activity of citta*. A quote says: “Repetitive negative

thoughts are generally viewed as a specific cognitive vulnerability factor that seems to be involved in the etiology and maintenance of emotional problems. Two prominent examples of repetitive negative thoughts are worry and rumination. Worry can be defined as a relatively uncontrollable chain of thoughts about the possible negative outcome of future events whereas rumination can be defined as a tendency to repeatedly think about one’s feelings and problems. The concepts of worry and rumination seem to show considerable overlap” [5, p. 136]. It is clearly seen, in the model of Yoga, *citta vrittis are the cause of worry and rumination*. If we know the cause then, we can target the specific function of the mind, namely controlling the activity of citta for a solution. It is fascinating to note that in the aphorisms of Sri Patanjali, Yoga itself is defined as restraining and calming citta. Since citta is seen responsible for maintaining and ruminating all thought patterns including negative ones, citta is involved in providing instability and imbalance in the body also.

It is also interesting to note that Sri Patanjali

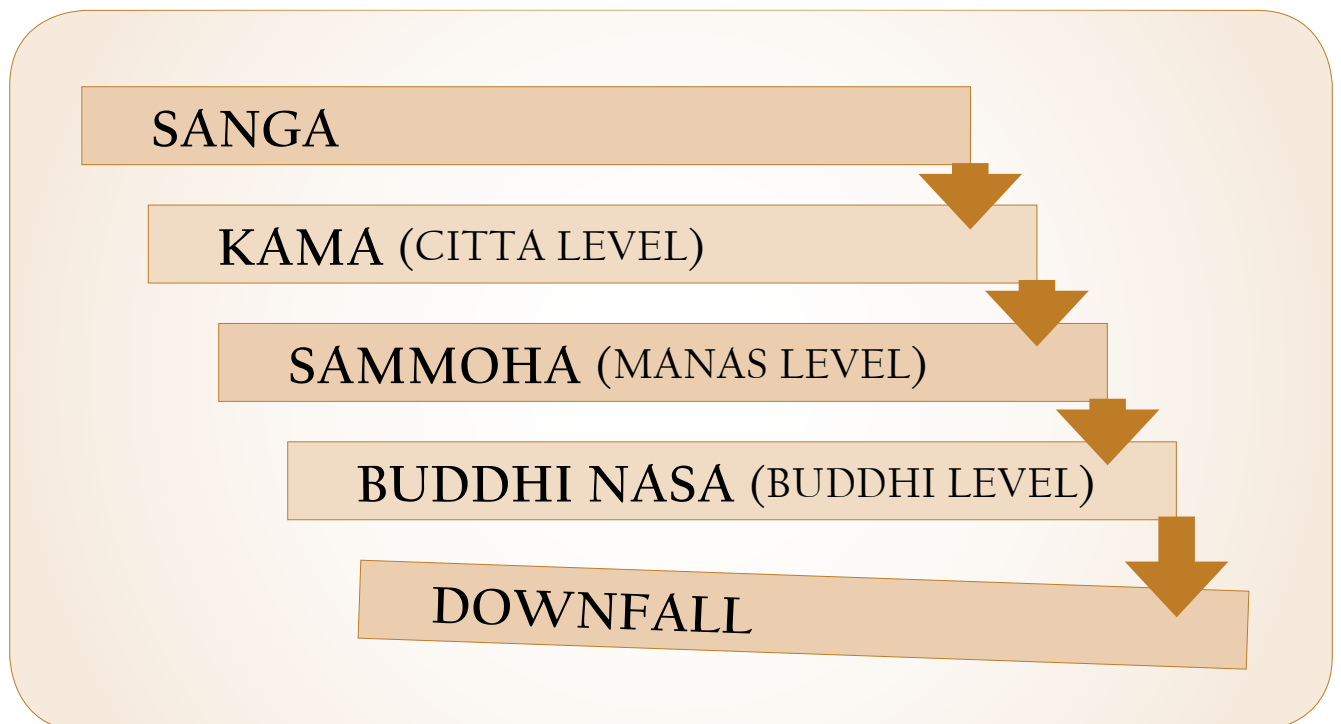


Figure 2: EFFECTS AT CITTA, MANAS AND BUDDHI LEVELS



in aphorism 2:53 says 'Dāranasthu योग्यातā manah'. After discussing four types of pranayama - the fourth being suspension of breathing itself, it is mentioned that practice of pranayama weakens the veil of karma that is based on misapprehension. Thus, when citta is calmed through pranayama, then alone manas comes into play for maintaining a thought while practicing dhāraṇa. When citta stops to function, the sense organs also stop to be activated; thus, pratyahara is the natural restraining of the senses due to inactivity of citta. There are other ways of controlling one's own or others' citta vrittis, such as through hypnosis or when the 'mind' seems to be totally absent as in psychosis or neurosis. However, these are not natural ways of achieving pratyahara; control and ultimately absence of citta vrittis through pranayama is the ideal way to reduce karmic influences of attachments and avidya.

How does attachment destabilize the person? Fig 2 represents an idea drawn from Bhagavad Gita (2: 62, 63). The sloka is summarized as follows. "Thinking about sense objects, attachment arises; attachment (sanga) leads to longing (kāma) and this in its turn leads to anger (due to desire not being satisfied). Anger leads to delusion, then to loss of both memory and discrimination; from loss of discrimination, the person perishes". Now let us see what role these three components - citta, manas and buddhi - have in this disastrous route. Attachment leading to longing is the function of citta; anger which is deep seated (due to samskaras) could be hiding in manas; lastly, discrimination is in buddhi. Here again we see when citta is in a state of vrittis, the trouble starts. So the solution is clear; sanga should be with sat sanga (spiritual company), kāma should not be against dharma (refer to Bhagavad Gita 7: 11) in which case if we are not able to fulfill our dharmic desire, there is no disappointment and dismay. Thus, control of citta leads us to peaceful resolution of all problems and a healthy disposition in all our activities.

CONCLUSION

It is clear from the foregoing that the model presented by Yoga is a powerful one to understand and care for patients with many psychosomatic problems. Mind-body issues are prevalent in around 20 per cent of the working population. Mind is a generic word depicting various activities of the brain. Citta specifically addresses the rumination and regurgitation of all thought constructs in a person and this seems to be the main culprit in creating an imbalance in homeostasis. Thus controlling citta becomes main objective in the management of mind-body disequilibrium.

Citta are the waves that are seen on the surface of an ocean, ever present and ever restless. Manas is like the depth of the ocean wherein there is no movement, even physical light penetrates only partially. Buddhi is like the total silence at the depth unaffected by even a storm at the surface of the ocean. Thus we have a fascinating connection between citta, manas and buddhi; when the storm at the surface subsides, we see the clarity of the bottom and the limpid waters that projects consciousness to the entire universe.

REFERENCES AND NOTES

- [1] A humanoid (from English *human* and *-oid* 'resembling') is something that has an appearance resembling a human being. The term first appeared in 1912 to refer to fossils which were morphologically similar to, but not identical with, those of the human skeleton. (From Wikipedia).
- [2] Leo Rotan and Veronika Ospins-Kammerer, "MindBody Medicine: Foundations and Practical Applications" (Psychosocial Stress Series), 2007, Routledge, NY, USA.
- [3] Jane Hart, "Neuroimaging for Mind-Body Medicine", *Alternative and Complementary Therapies*, 2001, 17:3, pp. 152-155.
- [4] T. M. Srinivasan, "Bridging the Mind-body Divide", *Int J of Yoga*, 6:2, pp. 85-86, 2013.
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PEACE

Be Peaceful

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The body temperature is always 98.4 F. Whether it is winter or summer, rainy season or spring season, body maintains the same temperature inspite of the varying climatic conditions. Whatever may be the country we live in, the temperature of the healthy people everywhere will be the same. Both men and women maintain the same temperature. If there is any change, high or low, then it is ill health. That means sickness has crept in. High temperature and low temperature are both bad. They are not signs of good health.

Seasons vary. Climatic conditions change. Similarly fortunes fluctuate. Life is full of polarities. There are always pairs of opposites accosting us in the giant wheel of time. Time is never stagnant. It is always on the move. When it moves, it brings changes everywhere, inside and outside the body. When the body is able to withstand the changes maintaining its temperature, why cannot the mind remain calm when there are changes in the fortune? There may be successes and failures, ups and downs, hills and valleys, hopes and despairs, smiles and sorrows. Amidst them all ,we have to try to see that the mind is kept quiet.

Sri Rama in the Ramayana is appointed the Crown -prince by the king of Ayodhya. Within 24hrs the appointment was cancelled and Rama was exiled for full 14 years. In this episode there is 'hope and despair', 'appointment and disappointment' ,but Rama is not disturbed.

His mind is balanced and poised. He remains to be quiet, calm, tranquil and serene. His face continues to be like a smiling lotus. His mind remains to be a bright and beaming flower of sweet smile.

Is it impossible to be calm when the body is able to be in the same temperature always? If only we can try to be the observers of the happenings in and around , we can to a great extent succeed in remaining calm. And to be serene so is yoga.

Prashanti Kutiram in Bangalore is a place where all minds are being trained to be peaceful always. ○





Rasa

A Tāntric Journey

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Rasāyana

The human body is certainly one piece of classic engineering designed to enable positive physical, emotional and above all spiritual enhancement. It is well upon the individual to understand, utilize and then usher in great sense of fulfillment. The Lord Supreme has gifted us this wonderful Yantra -our body. In dance, one delves deep into the macrocosm and into the micro orbits of forces. The physical entity, the body form is never negated but it rather used as a Vāhana - a vehicle that promotes to spiritual awakening. Rasa, the aesthetic enjoyment is realized when the life forces and dramatic stories are first appropriated within and then transmitted across to the world around -the Rasikās, Bhaktās as and others, in creative, ecstatic and emancipatory ways. The epitomic personage Abhinavagupta calls Rasāyana [the science of art, of the rasās, or of vegetables juices, etc.) , more or less the Indian equivalent of alchemy, an esoteric science. But as in any other field, a lot depends ultimately on the dedicated 'Sadhana' and devotional temperament. Nāṭya, a kind of meditation is intended to establish a link with the HIGHER CONSCIOUSNESS. With self-surrender, the Nāṭya Sādhaka transports himself and others to the ecstatic reign of the supreme consciousness. Divine experience and aesthetic

experience are one and the same experience, a flash, a glimpse and taste of ECSTASY. Even if we insist on being rational, divine experience is not going to change according to our logic; rather our logic must interpret this to understand true existence.

"Traditional western science practices what Skolimowski calls a "yoga of objectivity" in which scientists are trained for many years to view the world in an objective, analytical, and detached way. In contrast to this yoga of objectivity, in which the scientist separates himself from what is being observed, the yoga of participation would have a scientist learn by identifying with what he observes". [1] How can dance experience be a communication with the eternal, beyond or beneath the ephemeral, truly mystical in nature? When the Ahārya is donned, there is a pan- avatārhood - a 'descent' from the top into the body and psyche of the dramatist / dancer. The actors get transformed in appearance and their consciousness expands. Simultaneously, the audience is on an 'ascent' towards the same realm and gradually both actor and audience meet 'there'. We need not be of any particular religion to appreciate a Bharatanāṭyam dance or to enjoy Sufi music and so on. The meeting ground of the performer and the spectator/ audience is a world of its own; a pure universal realm of the spirit, bereft of caste, creed or



religion. The flow between the two levels is the energy of Rasā and their union is Ānanda. For this state of uninterrupted and untainted Rasā, the foreground certainly would have to be a competent, intense and soulful performer and a Sahrudaya Prekshaka, a spectator who has a heart that receives without bias, prejudice or conditions. It is not an exaggeration to suggest that be it dance or music, the shoot off to the astral world is a plunge into the axis of eternity itself, impossible to fathom the depth, width or even identity. The ambivalent nature, of existence in both celestial and terrestrial leads to the division in presentation, emphasizing the superiority of spirit over matter and knowledge over sensuality.

The entire graph of the nine sentiments seems to suggest that we begin with love and go to other fleeting emotional states and transcend finally to dissolve into peace. Let us relate the ninth Rasa of Śānta to Śringāra or Love, the first in the Navarasās. Love and Peace is the eternal nature which we seem to have forgotten due to illusion of our worldly lives which bring forth the other emotions. Peace is akin to love and not narrow-minded love in the sense that one would love only the close ones. Peace is in embracing the whole sea of existence as a Buddha, a Christ or a Krishna would do in entirety. Nāṭya portrays so many shades [Bhāvās] but all along the Śānta Rasānubhāva [element of peace] continues as the underlying sheath below all the myriad actions and remains after all the dramatic experience. This ninth Rasa signifies the Brahmavidyā, which is the ultimate joy after removing the veil of ignorance of names and forms or actions and reactions within HER illusory dance. One gets to taste Parāsakti, after the tryst with the Mahāmāya of Bhāvās. After all, it is SHE who gives and takes the taste-filled Rasās, being the treasure house HERSELF, as given in Lalitāsaharanāmam or Soundaryalahiri alike. She is the essence of all taste- **Chit eka rasa or the nature of pure consciousness.** "Well, says A.G. here, this theory is also true if it is interpreted in the light of the vijñānavada, the idealistic Buddhism, according to which everything that exists is pure consciousness or perception". [2]

The Kundalini Śakti

Tantra the terminology means to spread (knowledge) and save (spirituality). Tantra is deeply rooted in and is the ultimate manifestation of the principles of 'Vedānta'. In traditional pockets of Tāntric practice in India, such as in Assam, West Bengal, in Siddhanta temples of South India and in Kashmiri Śiva temples up north, Tantrā has retained its true form. In the Nāṭya and Tāntric view, one could simultaneously consider oneself a Śakta (a devotee of Śakti), a Śaiva (a devotee of Śiva), and a Vaisnava (a devotee of Visnu). The two levels of the undifferentiated states of oneness, non-duality, and the differentiated states of diversity and multiplicity are connected. The mind that thinks of itself as the object of cognition in the form of a deity, is transformed ultimately into the likeness of that deity. This is a fundamental principle of Tāntric Sādhana.

Kundalini, an important part of Tantrā is based on the principle that the embrace of Śiva and Śakti created the Universe. The whole Universe is a part of Śiva, and any part of it contains the entire universe. In our body, Śakti, resides in the Mulādhāra, at the base of the spine. Due to Tamogun, she is asleep, and must be awakened. "Veda and Vedānta are one side of the One Truth; Tantra with its emphasis on Śakti is another. The process of the Kundalini awakened rising through the centres as also the purification of the centres is a Tāntric knowledge. In the Tantra the centres are opened and Kundalini is awakened by a special process, its action of ascent is felt through the spine. Here it is a pressure of the Force from the above that awakens it and opens the centres. There is ascension of the consciousness going up till it joins the higher consciousness above. This repeats itself (sometimes a descent also is felt until) until all the centres are open and the consciousness rises above the body. At a later stage I remains above and widens out into the cosmic consciousness and the universal self. In our yoga there is no willed opening of the cakrās, they open of themselves by the descent of the Force. The ascension and descent of the Force in this yoga accomplishes itself in its own way without any necessary reproduction of the



details laid down in the Tāntric books. [3]

The subtle body is composed of seven Chakrās or energy centres. Chakrā means “what revolves” and hence signifies a wheel. They are also called lotuses, as they are shaped like flowers and composed of different petals. Each petal of a Chakrā relates to one of the prime letters of the Sanskrit alphabet. Each Chakrā governs a certain element, sense organ, organ of action, prāna (life force), and function of the mind. Each has a physical counterpart through a physiological system, nerve plexus and endocrine organ.

The Tāntric practice of Kundalin Tantra Yoga attempts to unify Śiva and Śakti by raising the serpent power from the lowest Mūlādhāra to the highest Sahasrāra Chakras through special breathing and meditation. All these Chakras are vibrated within the wonderful mind- body sphere. The seven Chakrās (or energy centers in the body), correspond to the Worlds Śakti created. As the persons Kundalini rises through the higher Chakrās, even subtler and virtuous states are realized. Kārmic impurities create blocks preventing Kundalini from rising. Yogicāsanās, integrated in the dance Prayogās are helpful in consciously or unconsciously raising the Kundalini Śakti. In fact, in Bharatanātyam, the basic posture, the Araimandi shapes up the body as a yogic Mahā Kumbhā with all the Chakrās in perfect opened -up position, enhancing the flow of energy. In Tāndava and Sukumāra, there is unification of Śiva and Śakti - male and female principles, matter and spirit, energy and consciousness. Pure Knowledge – Consciousness is Purusha (male) Śiva, the Self, and the equipments of the individual and the confusing universe of endless plurality constitute Prakriti, (female) Śakti, the non-self. Life is a phenomenon of energy. The body, with its solar and lunar energies, five elements, senses and the mind becomes the perfect temple for this inner worship. The body is a mini universe and the energy centers or Chakrās are an important aspect of the yogic and artistic disciplines. A Tantra Śāstra paradigm (Nātya can also be called as one such paradigm) exemplifies conception of supreme personality of God the dual aspect when the God himself becomes the Universe beyond Purusa and Prakriti - the complete,

whole, an undivided ‘one’. The dancer thus would become the dance or the danced. THAT THOU ART is the highest realization in Tantra and during Nātya Sādhanā, a feeling of being One and the same, yet different ; different yet one and the same is experienced because dance is Śiva and Śakti.

Chakrās

1. Mūlādhāra Chakrā

The Earth Chakrā has four petals consisting of the mantras vam, sam, sam, and sam. It is the seat of the earth element or solid state of matter, whose governing seed syllable (bija mantra) is Lam.

2. Svādhīsthāna Chakrā

The Water Chakrā possesses six petals consisting of the mantras bam, bham, mam, yam, ram, and lam. It is the seat of the water element or liquid state of matter, whose governing seed syllable is vam.

3. Manipura Chakrā

The Fire Chakrā possesses ten petals consisting of the mantras dam, dham, nam, tham, dam, dham, nam, pam, and pham. It is the seat of the fire element or radiant state of matter, whose governing seed syllable is Ram.

4. Anāhata Chakrā

The Air Chakrā has twelve petals consisting of the mantras kam, kham, gam, gham, nam, cam, cham, jam, jham, nam, tam, and tham. It is the seat of the element of air or the gaseous state of matter, whose governing seed syllable is Yam.

5. Vishuddha Chakrā

The Ether Chakrā has sixteen petals consisting of the vowels of the Sanskrit alphabet: am, am, im, im, um, um, rm, rm, Irm, Irm, em, aim, om, aum, am, and ah. It is the seat of space, the element of ether or the etheric state of matter, whose governing seed syllable is Ham.

6. Ājna Chakrā

The third eye has two petals (by some accounts forty-eight), consisting of the mantras ham and



khsham. It is the seat of the mind-space or mental ether (which underlies the elemental ether). Its seed syllable is ksham, meaning patience, peace and fortitude.

7. Sahasra Padma Chakrā

The Crown Chakrā has thousand petals and is the seat of the spirit (Atman or Purusha). Its seed syllable is Om. It is the seat of consciousness or consciousness-space that is the origin of the mental and material ethers.

These Chakrās have both gross and subtle counterparts. It can be analyzed that while the Sāttvika expressions emanate from Sattva on a higher level and corresponding Chakrās, the others may belong to Rajas and Tamas category, middle and lower Chakrās.

“The divine Energy is polarized into a static or potential form (called kundalini) and a dynamic form (called prana). The latter is responsible for maintaining all the life processes that make embodiment possible. The former is the infinite pool of Energy coiled into potentiality at the base of the central pathway, in the lowest psychoenergetic center. This cakra is the normally closed plug-hole to the infinite storehouse of Energy (and Consciousness)”[4].

A contemplative discipline and an art process are connected

The classical Indian music scale –the Saptaswaras can be used to locate the psychic centers. ‘SA’ Corresponds to Mulādhāra, ‘RE’ to Swādhishthāna, ‘GA’ to Manipura, ‘MA’ to Anāhata, ‘PA’ to Vishuddha, ‘DA’ to Ājna and ‘NI’ to Sahasrāra. A clear insight into the Chakrās indicates how the syllables in our pure dance movements for NRITTA would have originated. The beeja /seed Mantrās of each Chakrā according to Tāntric Yoga were very well known and practiced by the sages of yore and were absorbed into dances. The importance to Yogic Consciousness and transmission of energy is given great emphasis by the Tāntric Yogi Abhinavagupta in the analysis of aesthetic experience or Rasa.



Dance is the Laya Yoga when Ardhanāreeshwara within one's subtle body is in action portraying the generative, operative and destructive forces. **‘Tāla’ is absorption and ‘Laya’ is dissolution and this is significant indeed.** Here lies the foundation for the emergence of PRAJAPATI, the creative spirit in the dance and the consequent building up of Rasa, the flow of empathy leading both artiste and spectator to the no-man's realm of eternity. Each Chakrā has its vibratory field and corresponds to points on our spine that have potent energy. The heart center is a medley of deep emotions like desire, love, joy, lust, and anger. Called Anāhatam, “unstruck”, this chakra or psycho-energy center is the seat of extra-sensory perception, higher intuitive perception and intelligence, the most active in the creation and transmission of Rasa.

“The ascent of the Goddess power in the body is associated with the progressive dissolution of the elements—a process that is called laya-krama (“process of dissolution”) or laya-yoga (“discipline of dissolution”). In the present context, the technical term laya refers to the resorption of the elements into the pretemporal and prespatial ground of nature (prakriti-pradhana) In principle, laya is effected as the kundalini rises from center to center. Its arrival causes each center to vibrate intensely and to function fully, but as it goes to the next higher psychoenergetic center, the departure of the Goddess power leaves the previous center or centers as if void. The reason for this is that at each center, Shakti works the miracle of a



profound purification of the elements (called tattva), rendering them extremely subtle. The final phase of dissolution occurs when the serpent power reaches the topmost psychoenergetic center, when the subtle matrix of nature is dissolved into the para-bindu, which is the into the supreme point of origin of the individuated body-mind. Dissolution (laya) is fundamental to Tantra-Yoga. Hence we can read in the Kula-Arnava-Tantra (9.36):

Ten million rituals of worship equal one hymn; ten million hymns equal one recitation [of a mantra]; ten million recitations equal one meditation; ten million meditations equal a single [moment of] absorption (laya).”[5].

Nātya Yoga

Although the significance of drama according to the Nātya Śāstra, is linked to everyday life representation ; it’s ‘sine qua non’ is the sublime unification of individual and Universal spirit. The common coining of Nātya Yoga as synonymous with dance forms such as Bharatanātyam is since ages, not without sufficient ground. The process is designed and practised to ultimately raise the same Kundalini Śakti, mentioned above. In Nātya, the power is similarly awakened, but spontaneously. We have to arrive at ONE common denominator to what is **it ,that** happens within the dancer and the spectator ? “On those very rare occasions when the holistic cognitive operator functions without the other five, you can experience complete unity. This powerful, altered state of consciousness in which all sense of the individual and all sense of duality disappears has been described by mystics for centuries and is the goal of Eastern meditation and rituals. Because it is non-verbal and subjective, it cannot be described in terms acceptable to the language of the other five cognitive operators”. [6]

It is energy that consents to go from word to word, from thought to thought. It is the first moment of will, the initial motion of the spirit, which is pre supposed by any form of consciousness. Spandā is the movement, the inner rhythm of the aesthetic experience. “This,



enjoyment, which is different from any other kind of perception as direct knowledge and memory consists of the states of fluidity, enlargement and expansion, is characterized by a resting by a lysis, in our own consciousness, constituted by sattva and intermixed with rajah and tamah, and is similar to the tasting of the supreme Brahman”. [7] There are many investigators who recognize the fact that the ancient Rishis might have possessed a basic knowledge of Spanda, this mysterious energy and that they might have absorbed, transmitted and thus utilized it with unbelievably astounding results. What perplexes the modern investigators is the apparently peculiar behaviour of this energy. It seems to defy the well-known physical laws. Some investigators suggest that it is neither electrical nor electromagnetic, and that it appears to exhibit certain characteristics of consciousness. It is this consciousness that speaks to the mystics in deep meditation. “Scientists have taken the pattern of the DNA molecule as being the instrument that guides life along certain directions, they have missed the underlying principle behind the DNA molecule itself ,ie-consciousness. The molecular structure is merely the executor of the will of the cell consciousness.”[8]

The spectators who watch, absorbed, a performance of dancing, of singing feel that it



is a real sea of nectar. It is for this reason that those who teach the true nature of performances say that, in these, a real state of identity of all knowing subjects takes place. This is the state generated, having a perception of a full and perfect ānanda or beatitude. Can this be called as PURE WHITE MAGIC?

"... during the celebration of the cakra, etc., no individual must be allowed to enter who does not identify himself with the ceremonies and thus does not share the state of consciousness of the celebrants; this would cause, in fact, a contraction of the consciousness. The purpose of the yogin is to identify himself with this transcendental object. When the ears are filled with the sound of sweet song or the nostrils with the scent of sandal-wood, etc., the state of indifference (non-participation, impersonality, etc.) disappears and the heart is invaded by a state of vibration (spandamanata; for the significance of the term spanda, cf.p.60, n.1). Such a state is precisely the so-called power of beatitude, thanks to which man is "gifted with heart"."[9]

Rhythm is inherent in nature of which man is an important part. Viceversa, man is composed of nature as well, meaning that his Prāna, life force is activated by the five elements of fire, water, ether, earth, sky along with mind and consciousness. There is an element of dance in every human endeavour as Tāla is the root everywhere. Cosmos, the origin of which is traced to Dhvani or sound, vibrates with Tāla. Just as Śiva without the central vowel becomes Śava or Corpse, there is life only when Nāda unites with Bindu. Sound waves unite with energy and rhythm is thus tapped. When this rhythm is kept as the basic quality of an enterprise, one can imagine the extent to which it can expand and create endlessly. When the causal force itself has become an identity of an enterprise, one can again imagine as Bharata rightly said -the creator of drama on this stage is likened to Prajāpati Himself.


The communion of all the arts contributes to cohesive transcendence as the most perfect vibration of the noumenon lies within the depths of a primordial silence of phenomena."The

Voice of Silence is a selection from the Book of Golden Precepts by H.Blavatsky. It is again a daily handbook for every disciple. Referring to the mystic sounds that greet the seeker, the text says -

Before thou sett'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds thou hast to hear the voice of thy inner God in seven manners- The first is like the nightingale's sweet voice chanting a song of parting to its mate. The second comes as the sound of silver cymbal of the Dhvanis, awakening the twinkling stars. The next is the plaint melodious song of the ocean-sprite imprisoned in its shell. And this is followed by the chant of Vina. The fifth like sound of bamboo-flute shrills in thine ear. It changes next into a trumpet-blast. The last vibrates like the dull rumbling of a thundercloud. It is interesting to recollect what an Upaniṣad (Hamsa) has to say on the subject: The sound is of ten kinds -- the first is chini; the second is chinchini; the third is the sound of bell; the fourth is the sound of conch; the fifth is the sound of lute; the sixth is the sound of cymbals; the seventh is the sound of flute; the eighth is the sound of mridanga; the ninth is the sound of kettle-drum; the tenth is the sound of thunder. [10]

Nātya, a kind of meditation is intended to establish a link with the HIGHER CONSCIOUSNESS. Rasa, the various colours of the golden prism of this Consciousness, is the outcome of that Tantra which is the 'loom' wherein threads are woven diligently to create the canvas of Nātya.

Notes and References

- [1] Sixth Sense - Including the Secrets of the Etheric Subtle Body By Stuart Wilde, Hay House , 2000, ... page 244
- [2] The Aesthetic Experience According to Abhinavagupta by Raniero Gnoli Varanasi, Chowkhamba Sanskrit Series Office, 1968. ... page 62
- [3] Sri Aurobindo on Tantra, compiled by M.P. Pandit, ISBN: 8175090391 ISBN-13: 9788175090392 Publisher: Sri Aurobindo Ashram Publication Department, Year: 2008. page 39,40,44
- [4] Arthur Avalon (Sir John Woodroffe), *Shakti and Shōkta* 



DURING GURUJI'S US TOUR SMET & SDM @ HOUSTON & MARY LAND

Recently, Dr. H R Nagendra during his US tour conducted SMET & SDM at Houston & Mary Land. In Houston around 40 participants were there. Sri Asok Kumar & Smt. Shantha Asok Kumar assisted him.



Houston: Sri Asok Kumar introduced Dr. H R Nagendra



Krishna Madappa interpreting Bio-Well Data to a Diabetic Yoga Class



Guruji's presentation in India House, Houston



Houston SME



with Daksha Maa



Mary Land Hosts House



SDM CAMP IN GAYATRI CHETNA CENTER & BHARTIYA SEVA SANGH, LOS ANGELES, USA



Los Angeles: The second SDM camp in Los Angeles was conducted in Gayatri Chetna Center, Beuna Park with the support of Gayatri

Pariwar. The supervised sessions took place from 17th March till 21st April 2014. And the third camp was conducted in Bhartiya Seva Sangh, Brea from 8th March till 20th April 2014. Vivekananda Yoga Research Foundation, Los Angeles effectively organized the camp with the support of Dr. Amritanshu Ram & Dr. Nidhi Ram, visiting from S-VYASA, Bangalore.

A total of 15 participants registered for the Gayatri Chetna Center camp. Sessions were arranged twice a week in the evenings. Below are the results after 20 hour supervised sessions indicating individual and group average changes over time for fasting blood sugar.

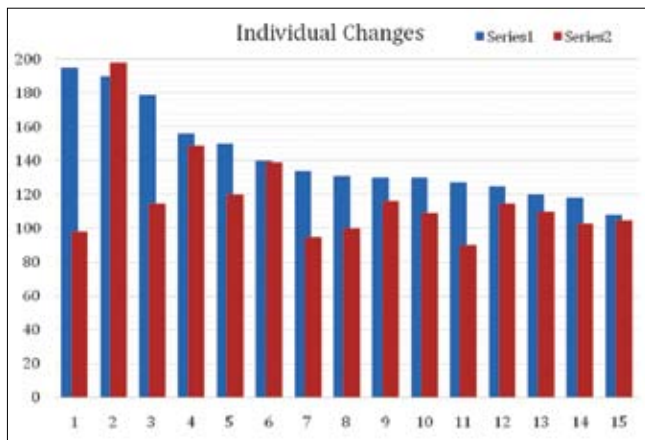


Figure 1: INDIVIDUAL CHANGES FROM GAYATRI CHETNA CENTER

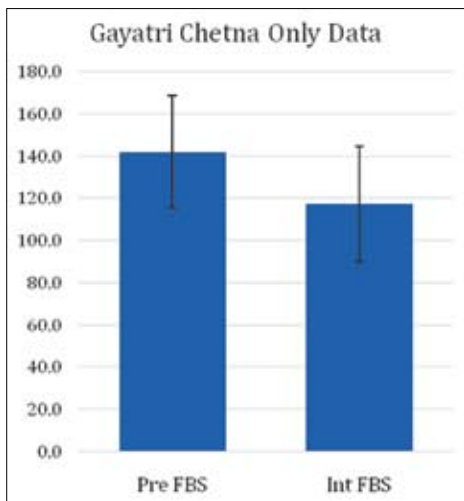


Figure 2: AVERAGE FBS CHANGES FROM GAYATRI CHETNA CENTER

Gayatri Chetna	sex	Age	BMI	Pre FBS	Post FBS
1	Male	65	23.9	195	98
2	Male	70	24.0	190	198
3	Male	48	25.3	179	115
4	Male	64	21.1	156	149
5	Male	56	22.6	150	120
6	Male	64	23.8	140	139
7	Male	58	21.0	134	95
8	Female	64	39.7	131	100
9	Female	53	30.6	130	116
10	Female	58	25.8	130	109
11	Male	61	18.9	127	90
12	Female	50	28.9	125	115
13	Male	64	23.2	120	110
14	Female	53	29.3	118	103
15	Female	42	26.7	108	105

A total of 15 participants registered for the Bhartiya Seva Sangh camp. Sessions were arranged thrice a week. Below are the results after 20 hour supervised sessions indicating



individual and group average changes over time for fasting blood sugar.

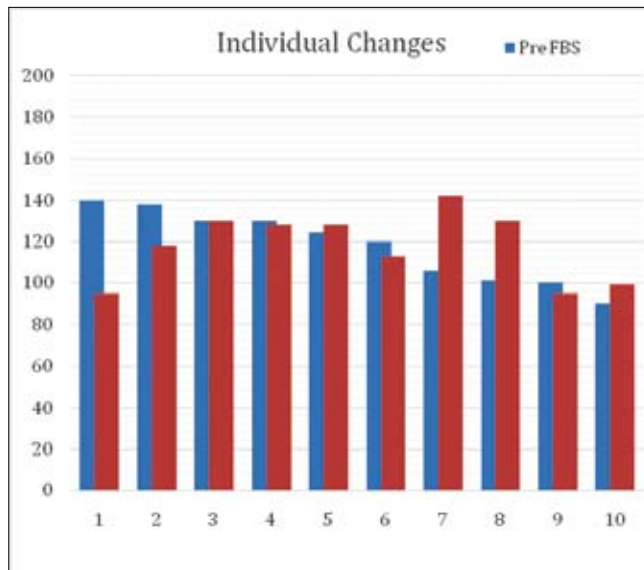


Figure 3: INDIVIDUAL CHANGES FROM BHARTIYA SEVA SANGH

Table 2:
Data for the Bhartiya Seva Sangh camp before and after supervised yoga practice

BSS	Sex	Age	BMI	Pre FBS	Post FBS
1	Female	58	37.64	140	95
2	Female	45	35.34	138	118
3	Male	66	23.63	130	130
4	Male	63	21.28	130	128
5	Female	60	33.64	124	128
6	Male	72	21.11	120	113
7	Male	57	30.14	106	142
8	Male	57	22.14	101	130
9	Female	59	22.18	100	95
10	Female	62	30.62	90	99

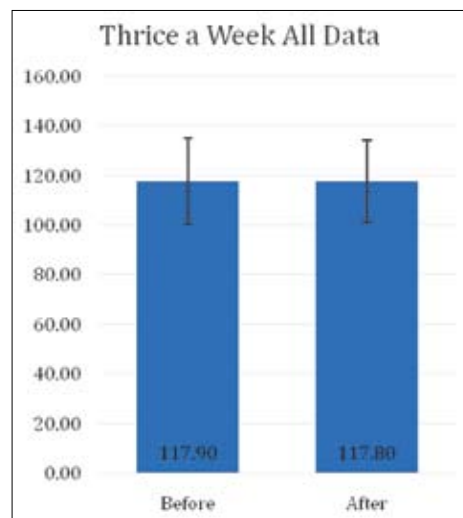


Figure 4: AVERAGE FBS CHANGES FROM BHARTIYA SEVA SANGH

Two sessions dedicated to understanding of yogic concepts and lifestyle changes was presented by Dr. Amritanshu Ram. Participants

gave positive feedback after the camp and many people showed motivation and interest to continue the practice. Following this, review sessions were arranged once a week for all camp participants.

SDM CAMP IN YOGA BHARATI, LOS ANGELES, USA

Simi Valley: The fourth SDM camp in Los Angeles was conducted in Simi Valley with the support of Yoga Bharati, LA chapter. The supervised sessions took place from 9th April till 10st May 2014. Sharad Dandekar & Smitha Dandekar effectively organized the camp with the support of Dr. Amritanshu Ram & Dr. Nidhi Ram, visiting from S-VYASA, Bangalore.



A total of 13 participants registered for the camp, out of which 5 people dropped out due to personal reasons. Sessions were arranged twice a week. Below are the results after 20 hour supervised sessions indicating individual and group average changes over time for fasting blood sugar.

practical exposure. Two theoretical/interactive sessions were dedicated to understanding of yogic concepts and lifestyle changes. Participants gave positive feedback after the supervised sessions and are now attending the weekly once review sessions.

Table 1:
Data for the Simi Valley camp before and after supervised yoga practice

Simi Valley	sex	Age	BMI	Pre FBS	Post FBS
1	Female	54	32.2	304	166
2	Male	50	25.8	201	142
3	Male	70	30.9	154	111
4	Female	49	28.3	146	152
5	Male	44	25.3	140	131
6	Male	41	29.3	140	120
7	Male	41	28.6	126	107
8	Male	38	22.5	94	91

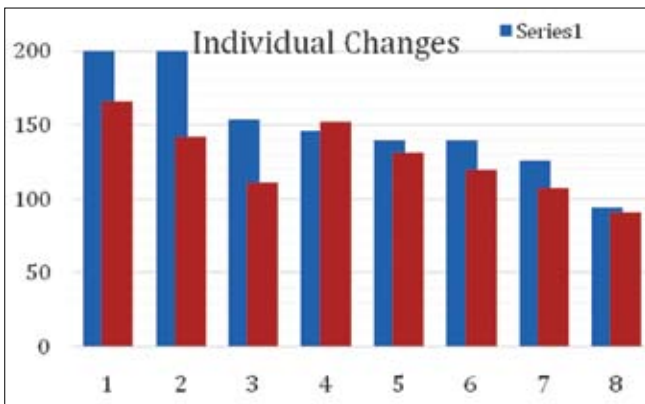


Figure 1: INDIVIDUAL CHANGES FROM SIMI VALLEY, LA

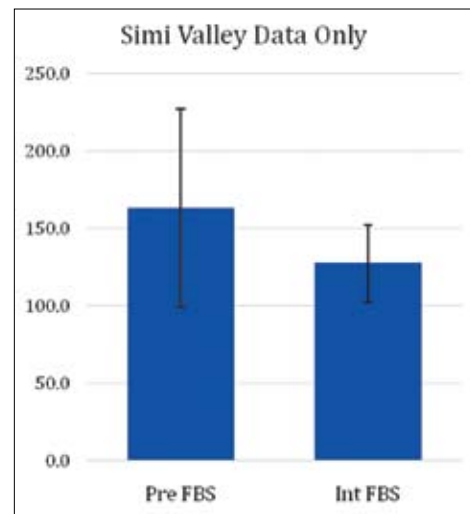


Figure 2: AVERAGE FBS CHANGES FROM SIMI VALLEY, LA

A group of 12 YIC certified teachers who underwent a 20 hours SDM teachers training by Dr. Amritanshu Ram & Dr. Nidhi Ram, were also present in the supervised sessions to have

SYMPOSIUM ON YOGA FOR METABOLIC SYNDROMES IN DETROIT & CLEVELAND

One day symposium on Yoga for Metabolic disorders was organized by Yoga Bharati Detroit chapter on 18th May 2014. Around 50 people attended including yoga teachers, yoga enthusiast and doctors. Dr. Amritanshu Ram gave an overview of yoga for diabetes and Stop Diabetes Movement (SDM) while Dr. Nidhi Ram presented yoga for Poly Cystic Ovarian Syndrome and obesity. Many doctors



and patients academicians, showed interest in SDM program public health doctors and other

and hence Yoga Bharati Detroit chapter has decided to conduct SDM camp in second half of the year.

Seminar on Yoga for diabetes was arranged by Prof.Sreenathji (President of SEWA International) in and Dr. Naveen Uli, Case Western Reserve University, Cleveland on 20th May 2014. Many doctors comprising of endocrinologists,

physicians from Cleveland Clinic and Case Western Hospital were present and showed interest in SDM program. Mr. Avenesh Agarwal, who is pursuing his post-graduation in Public health from Case Western Reserve University has taken up SDM as his project and soon the camp will be organized in Cleveland.

SYMPOSIUM ON METABOLIC SYNDROME BREA, LOS ANGELES

On June 1st 2014, a symposium on Metabolic Syndrome was organized at Bharat Seva Sangh, Brea campus, where all the SDM teachers, organizers, Yoga Bharati LA chapter team and patients got together. The program was arranged in the evening between 4 to 6:30 pm, nearly 100 people turned out in the auditorium of BSS, West.



Guruji (Dr. H R Nagendra) gave an inspiring talk on concepts of yoga, while Dr. Amritanshu



Ram presented the results of all SDM camps from Los Angeles. Many patients shared their experience and the changes yoga has brought out in their lives. Another invited speaker Dr. Dushyant Viswanathan, Integrative Internal Medicine Specialist from

Woodland Hills, California, also presented a report on yoga for cardiovascular health. The public was blessed with the presence of Srinatha Devi from Eagle wings of Enlightenment Center, Swami Purnatmananda ji from BSS, west and Swami Ganeshanandaji from BSS, Chicago.

MEMORANDUM OF UNDERSTANDING (MOU) WITH VYRF, LOS ANGELES & BSS, BREA

Memorandum of understanding was signed between Vivekananda Yoga Research Foundation (VYRF), USA and Bharat Seva Sangh (BSS), Brea on 29TH May 2014. Dr. H R Nagendra (President VYRF) and Swami Purnatmanandaji (Director BSS, West) signed the MoU. Sri Babubhai Gandhi and Sri K V Chakrapani representatives from VYRF, USA and Sri Ram Ganguly (Vice-president of BSS, West) and Sri Deepak Roy (Secretary of BSS, West) representatives from BSS, Brea were present for the signing.



Memorandum of understanding was signed between Vivekananda Yoga Research Foundation



(VYRF), USA and Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bangalore on June 2nd 2014. Sri Babubhai Gandhi and Sri K V Chakrapani representatives from VYRF, USA and Dr. H R Nagendra, Dr. Amritanshu Ram and Dr. Nidhi Ram representatives from S-VYASA, Bangalore were present for the signing.



MEDITATION CLASS BY SRI R. RAMACHANDRA IN RICHLAND, USA



Richland - USA, May 30 & 31: S-VYASA faculty Sri R. Ramachandra conducted meditation class here in Hindu Society of Eastern Washington (HSEW). Around 30 participants were there.

It was conducted during Omkara Meditation Program. Conducted by HSEW President Sri Raghavendra Rao and Smt. Kasturi took the lead.

HISTORY OF YOGA FILM UNITED STATES INAUGURATION

At the Historic Cannon Caucus Room At Capitol Hill, Washington DC

A documentary film that traces the History of Yoga and the evolution of yoga philosophy and practice over the past 6000 years was inaugurated on June 20 at the historic Cannon Caucus Room on Capitol Hill in Washington DC. This film, produced by Sri Ramji Om, a yoga practitioner, and his physicist wife, Dr. Deepika Kothari of Vishuddhi Films, India. (www.vishuddhifilms.org), explores elements of yoga through the Harappa civilization, Vedic times, Jainism, Buddhism, Hath-Yoga practices of medieval times and other peripheral doctrines. The event was sponsored by SEWA International USA, the MARG Foundation, USA, Swami Vivekananda Yoga Center, Bethesda, Maryland, USA, and S-VYASA Yoga University, India.

The film was inaugurated by Respected Sister Jenna, the Director of Washington DC branch of Brahma Kumaris. Prof N. V. Raghuram, Chairman of Yoga Bharati and the Spirituality Director of VYASA International delivered a key note address for this event. Prof Raghuram ji referred to the extensive research done by

S-VYASA on yoga therapy including its application to control diabetes and obesity.

At this event, Dr. Sree Nath, the President of SEWA International USA, announced that SEWA, in collaboration with S-VYASA and the proposed Yoga University in Los Angeles (which is being sponsored by S-VYASA), will implement a Stop/Control Diabetes Movement in USA, in selected regions, especially for the benefit of poor communities including American Indians who have high a relatively high percentage of diabetic population and low longevity. The History of Yoga Event received a message from Honorable First Lady of the United States, Mrs. Michelle Obama who was invited to grace this event as a Chief Guest. While the First Lady could not attend due to her preoccupation, the White House indicated that it would keep this invitation and schedule the Honorable First Lady's visit for another such yoga event.



■ *Ramesh Deshpande, Washington DC*



Dr. Manjunath's visit to China



Apr 25 - May 1: Dr. Manjunath Sharma, Joint Director of Research, S-VYASA University & Dr. Vasudha Sharma, Ayurveda Physician and Doctoral Scholar of S-VYASA University were invited by Alexander Health, one of the biggest fitness chains in China to introduce Traditional Ayurveda and Integrated Approach of Yoga in China.

The series of workshops conducted both on Yoga and Ayurveda and an agreement was proposed between the two institutions.

A major Press Conference was held on Apr 29 to announce the introduction of both the ancient and traditional health systems of India to China.

Now Yoga and Ayurveda will be introduced in all their health clubs across China, Taiwan & Hong Kong.



And also Dr. Manjunath gave an invitation to Shanghai University of Sport to visit S-VYASA and to have a discussion on research collaborations.



Kannada YIC Group



YOGATHON @ SEVATHON

a leading effort from Yoga Bharati



Sevathon is a walkathon in SF bay area USA, with the participants registered from more than 120 non-profit organizations aim to set a standard as the largest social and service platform of its kind. Yoga Bharati,

USA has been participating in Sevathon for the past 3 years and this year it was organized on 22nd June 2014 at Baylands Park in Sunnyvale.

This year, Yoga Bharati introduced **Yogathon, a combination of Sun salutation marathon** and Yoga with breath and body synchronization which became the key attraction of this event. Parallel to 5k, 10k and half marathon run or walk, 27, 54 and 108 sun salutations were added. The event started with a warm-up which was customized for runners and suryanamaskar participants. The sequence was breathing and stretching exercises to cultivate a mental state to practice Suryanamaskara and also dynamic exercises to prepare participants body for Suryanamaskara and running. At the end of the warm-up, YogaBharati volunteers showed two classic and variation sequence Suryanamaksar along with breathing sequence.

After the warm-up, participants were directed



to form a Sun-ray formation. The kids and youth formed the innermost half circle, 108 count participants formed the inner half circles, 54 count participants formed the outer half circles, and finally 27 count participants formed outer most half circles. There were over 120 participants and more than 50 participants completed 108 Suryanamaskara!

It was amazing to see that the registrants were between the ages of 4 yrs to 75 years! Their enthusiasm simply showed that a yoga sequence as rigorous as Suryanamaskars can easily be practiced when one is committed, by anyone as young as four years or as old as seventy five!



The practice was concluded with a DRT, followed by closing prayer. The event was only for run or walk or Sun Salutations but also was full of fun. There were Cultural Extravaganza, Fun activities for Children and Families and the largest showcase of non-profit organizations.

Unite - Serve - Celebrate is the Mantra of Yogathon @ Sevathon.

This event coincided with the World Yoga Day on 21st June.

Details available at <http://www.indiacc.org/Sevathon>

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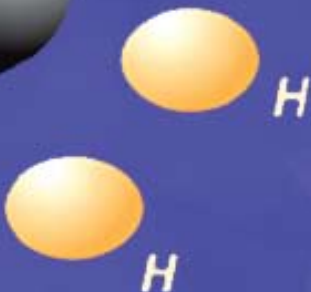


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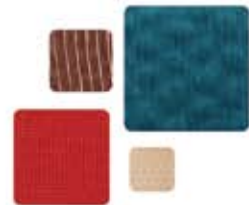
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