

# YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



## 21<sup>st</sup> INCOFYRA

**International Conference on Frontiers  
in Yoga Research and Its Applications**

**Theme: Integrating Best of East with Best of West in Medical Practice**

**Jan 3-7, 2016 | Prashanti Kutiram, Bengaluru - 560 105**



**On Jan 3, 2016  
Inauguration by  
Shri Narendra Modi Ji  
Hon'ble Prime Minister**

**Shri Siddaramaiah**  
Hon'ble Chief Minister  
of Karnataka



**Shri U T Khader**  
Hon'ble Minister for  
Health and Family Welfare  
Government of Karnataka



**Shri Sharana  
Prakash Patil**  
Hon'ble Minister for  
Medical Education  
Government of Karnataka



**Padma Vibhushan  
Dr. D Veerendra Heggade**  
Dharmadhikari,  
Shri Kshetra Dharmasthala



**Organised by: VYASA, Bengaluru  
Technical Support by:  
S-VYASA Yoga University,  
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# KIIT University conferred DSc to Dr. H R Nagendra



D.Sc. to Prof. John E. Walker



D.Sc. to Padmashri Shri A.S. Kiran Kumar



D.Sc. to Prof. Em. Dr. Hans Hengartner



D.Sc. to Dr. H R Nagendra



D.Litt. to Dr. Bibek Debroy

**Bhubaneswar, Nov 7:** Recently, KIIT University conferred Honoris Causa Degree of D.Sc. on Dr. H R Nagendra Ji, Chancellor of S-VYASA. During 11th Annual Convocation of KIIT University the degree was conferred and Professor Sir John E. Walker, Nobel Laureate in Chemistry (1997), U.K. delivered Convocation Address.

Also the University conferred Honoris Causa Degree of D.Sc. on Prof. Walker and on three other eminent personalities - Prof. Em. Dr. Hans Hengartner, ETH and University Hospital Zurich, Switzerland; Padmashri Shri A.S. Kiran Kumar, Chairman, Indian Space Research Organisation (ISRO) & Secretary, Department of Space, Govt. of India; Padmashri Dr. Sekhar Basu, Secretary, Department of Atomic Energy, Govt. of India & Chairman, Atomic Energy Commission.

Eminent economist Padmashri Dr. Bibek Debroy, Member, NITI Aayog, Govt. of India was honoured with Honoris Causa Degree D.Litt.

Earlier, Dr Nagendra and all others gave their blessings to 25,000 tribal children are being educated with lodging, boarding and all other modern facilities including healthcare free of cost. ■



# तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

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# EDITORIAL

*My dear brothers and sisters...*



In modern times, management of non-communicable diseases has become an enormous challenge to the medical fraternity worldwide. It is increasingly being recognized that non-communicable diseases are multi-factorial problems and therefore the solutions to these have to be multi-faceted. Evidence based approach is of utmost importance to provide the best possible care for the patients. Equally important is to develop cost-effective treatments. Modern Medicine, Yoga and

other AYUSH systems of medicine approach patient care in their own unique ways. Each system has got its own advantages. Hence it is necessary to explore how these systems of medicine can complement each other in order to provide best solutions for the management of non-communicable diseases.

The 21<sup>st</sup> INCOFYRA will make an effort to integrate Ayurveda, Naturopathy, Yoga, Unani, Siddha, Homeopathy and Modern Medicine by bringing prominent researchers and doctors from all these fields on one platform. The focus of 21<sup>st</sup> INCOFYRA will be on the major non-communicable diseases – Diabetes, Hypertension, Cardiovascular diseases, Psychiatric diseases and Oncological problems. We welcome you all to our Prashanti Kutiram campus.

*With Love*

**Dr H R Nagendra**

President, 21<sup>st</sup> INCOFYRA  
President, VYASA and  
Chancellor, S-VYASA University



## CONFERENCE OBJECTIVES

1. To disseminate the research findings in the field of integrative medicine and give directions to future research
2. To translate the available research findings of integrative medicine into clinical practice
3. To establish working groups comprising universities, health care providers and policy makers to initiate collaborative research programs
4. To deliver cost effective mass health care means to address common ailments at urban and rural the primary health care level
5. To have discussions on reforms in policies related to integrated health care system



## ब्रह्मसूत्रम् (Brahmasūtram)

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



### न विलक्षणत्वादस्य तथात्वं च शब्दात् (ब्रह्मसूत्रम्-२-१-४)

Na Vilakṣaṇatvādasya Tathātvam Ca Śabdāt (Brahmasūtram-2-1-4)

**Meaning:** (The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures.

First Pada of Second chapter focuses on the examination of so called established cosmological theories. "Where does the universe come from? Who is the creator?" this particular questions is duly addressed in many Adhikaranas. "Na vilkshanatvat shabdāt" is the main Adhikarana-sutra, which starts with a "Na". Negative verb which is indeclinable.

It is not possible that Brahman can be creator of this world. One can observe the commonalities between cause and effect; clay and pot, thread and cloth. Similarly mango seed develops into mango tree, from pomegranate to another pomegranate likewise from the same species their progeny raising up which evident that for cause and effect relationship, the main criterion is communality *Sajaatiyatvam* (similarity).

"kaaraNagunaaH kaarye saMkraamanti" - qualities and characteristics in the cause pervade and continue in their products, says Naiyyayika. So this particular formula is clearly known along with logical support in day-to-day examples. Pratyaksha (sensory perception) and Anumaana (inference) also support this particular fact.

Brahman, Sat - Chit - Anandam, cannot be root cause for the world with full of "sukha dukha mohatmakam jagat (happiness, sorrow, illusory world - pairs of opposites)". Brahman is Sat - Chit - Anandam; it is ever existential, ever vibrating and ever blissful. On the contrary, the world is full of sukha, dukha and moha; sometimes happiness, sometimes unhappiness and inherently full of tamas. Therefore, Brahman cannot be the root cause of this world, is argument put forth here.

शुद्धं हि ब्रह्म अशुद्धं हि जगत् सुखदुःखमोहात्मकं

प्रीतिपरितापविषादादिहेतुत्वात् स्वर्गनरकाद्युच्चावचप्रपञ्चत्वाच्च  
अचेतनम् च इदं जगत् चेतनं प्रति कार्यकारणभावेन उपकरणभावेन  
न उपगमात्।

śuddham hi brahma aśuddham hi  
jagat sukhaduḥkhamohātmakam  
prītiparītāpaviṣādādihetutvāt  
svarganarakādyuccāvachaprapañcatvācca  
acetanam ca idam jagat cetanam prati  
kāryakāraṇabhāvena upakaraṇabhāvena na  
upagamāt।

*Brahma is pure, the world is impure with happiness and sorrow, cause of desire, pain and grief, cause of ups and downs like heaven and hell. Therefore, an inert world could not be the result of Brahma which is ever-lively.*

Thus goes the purvapaksha. Here, the first Sutra, "Na vilaksha", is purvapaksha and siddhanta sutra is 'Drishyate Tu'. It denounces the purvapaksha sutra. This cause and effect theory cannot be easily judged by appearing facts. Worlds is very enigmatic, appears to be so and reality is something else. Sometimes, facts and appearances do not match. One cannot merely depend upon just sensory perception and analogies.

Upanishadic sentences also remind us that while understanding Brahman and relationship between Brahman and the world, how not to depend on just pratyakhsa while understanding the root cause for this world. Human body which is full of vitality, has no commonality with its own manufacture such as nail and hair. Nail and hair have no quality of Chaitanya, but they all come up from the body and be created. What is evident here is the cause and effect formula is not so easily understandable just through analysis and examples.

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## A Tribute to Pujya Swami Dayanand Saraswati

Pujya Swami Dayananda Saraswati chaired the Jnana Yoga Peetham of S-VYASA for about 15 years. Pujya Swamiji would conduct a week long retreat at Prashanti Kutiram every year, apart from the other special visits.

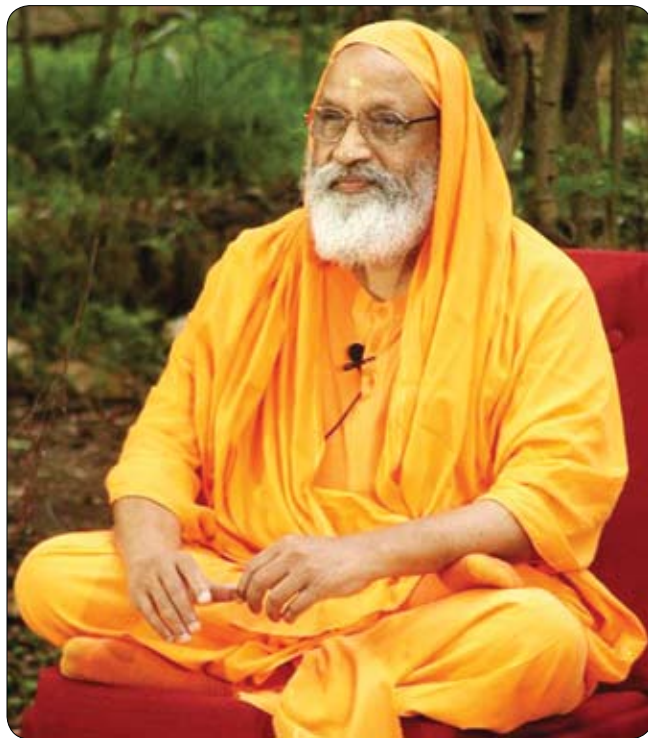
All the ashramities and students of Prashanti Kutiram fondly remember the fatherly love and affection of Pujya Swamiji expressed in many ways, including annual routine of gifts to the workers and the seva vratis. Acts of his kindness have left a deep impression in the minds of inmates of Prashanti.

Swami Dayananda Ashram in Rishikesh is in a place called Purani Jhadi / Sheesham Jhadi. Jhadi, in local language, means forest. It was here, on the banks of sacred mother Ganga that Swamiji built a small thatched hut for himself somewhere around sixties to spend a few years studying Sanskrit and Vedanta in - depth from Swami Tarananda Giri who was part of the Kailash Ashram, the ancient establishment of learning in Rishikesh.

After successful completion of studies, Swamiji started giving discourses, travelling world over.

It was at that time Sri Swami Chinmayananda, the pioneer of Vedantic teaching for masses in modern times through programs like Geeta Jnana Yajna established a great center of learning in Mumbai - Sandeepany Sadhanalaya - to impart systematic Vedantic teachings in Gurukula style to deserving aspirants.

Sri Swami Chinmayananda found in Pujya Swamiji an able Acharya to guide the students of gurukulam so he was invited him to be resident Acharya there.



During his stay in Sandeepany Sadhanalaya Pujya Swamiji established that the primary Spiritual Sadhana is Systematic Scriptural Study.

He made it very clear that the human problem is Self Ignorance and the solution is Self Knowledge. All our instruments of knowledge are designed to know the world only. None of those instrument can reveal our own real nature.

Vedantic Scriptures are the exclusive scriptures designed to reveal our own real nature. Thus, Vedantic Study is the means of Self Knowledge.

After conducting some courses in Coimbatore, Arsha Vidya Gurukulam, Swamiji felt he can turn his attention to some other areas also. Therefore, Swamiji started activities useful to Hindu Society.



The 'Aim For Seva' was a very big initiative. The, 'Hindu Dharma Acharya Sabha', 'Dharma Rakshana Samiti' etc - many activities to contribute to Hindu Society in particular, and the whole world, in general.

This changed the whole life style of Pujya Swamiji. Initially it was a sedentary life, staying in one place, but in the second phase, Swamiji had to travel all over the world. Continuous travel! Establishing institutions, guiding people and, of course, giving discourses also.

While he was working at macro level, many people used to approach him with several problems. And therefore, Swamiji was helping hundreds of people, privately also. Many people talk about the help that Swamiji had given in different ways.

Thus, the hectic life started from around year 2000. Swamiji was travelling and taking care of so many institutions and so many people also. And naturally, he took care of everyone else, neglecting his own health. Devotees would come and he had to give interview, and therefore, hours would be spent in meeting people neglecting the precious sleep and even proper food ! Travelling through time zones, without complaining jet lags, straight from America he would go to deliver the talks.

In the process, Swamiji developed several health problems including Diabetes and Kidney failure. During August 2015 Swamiji visited

America and met his disciples and devotees in the ashram there and with his ever deteriorating health, he felt his end was coming. He took leave of all saying, "I may not come next year". In the same way he bid good bye to his devotees individually, holding each one's hand with affection, and collectively at Rishikesh ashram when he came there on 27<sup>th</sup> August to spend his last days on the bank of mother Ganga where he had lived for many years. During his meeting with devotees, he affectionately enquired about our Guruji Dr. Nagendra from the VYASA team visiting him followed by Guruji meeting him a few days before his Maha Samadhi.

Swamiji came to Rishikesh on 27<sup>th</sup> August and there after lived only for a month. He attained Maha Samadhi on 23<sup>rd</sup> September and the final rites were conducted on 25<sup>th</sup> September in the Ashram campus at his Samadhi where Sodashi Puja was performed on 16<sup>th</sup> Day. He continues to inspire us through his teachings.

(Inspired by the talk of Swami Paramarthanda Saraswati)

### हे दयामय

आनन्द अमित अनन्त तुम  
निज स्वरूप में हुए समाहित  
कर सुरभित कोटि कोटि जन  
तज सुमन सम निज तन !  
करें समर्पित अब हम  
ये अपना अन्तिम नमन !!



**Mangalore, Nov 27:**

Vice Chancellor

Dr. Ramachandra G Bhat

was delivered a Speech

during Beladingala Chintana Chawadi

held at Sri Adichunchanagiri

Mahasamsthana Math - Kavuru.



# Big Kannadiga Award to Dr. H R Nagendra



**Bengaluru, Nov 27:** Big Kannadiga Award conferred to Chancellor Dr. H R Nagendra by 92.7 Big Fm. It was given to the great personalities who have given contribution for the enrichment of state, literature, art, culture, sports, cinema and theatre of Karnataka.

Award was given for the third time and the grand ceremony was held in Hotel Le Meridian.

Award conferred also to Sri Anil Kumble, Sri V Ravichandran, Sri Mysore Nagaraj, Mysore Dr. Manjunath, Sri Rikki Kej, Sri Kiran Subrahmanyam, Smt. Sandhya Kiran, Sri B K S Verma, Dr. Sudha Murthy, Shatavadhani Dr. R Ganesh, Sri Suresh Muna, Dr. Sadananda Mayya. ■

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दृश्यते तु (ब्रह्मसूत्रम्-२-१-६)

Dṛśyate tu (Brahmasūtram-2-1-6)

**Meaning:** *But it (such organisation of life from matter) is also seen.*

'Drushyatetu' aphorism denounces and establishes that Chetanam Brahma is the root cause of world. Giving many references arising from Upanishads, they have already proved that Brahman is the real cause for this world. Just depending up on some stray examples of cause and effect theory, one should not be conclusive.

'Naisha tarkeNa', 'Kuta Ajata kuta iyam' from Nasadiya Sukta says this world has come from Brahma, and for this we need to refer scriptural authorities. Even Bhartrhari, a poet, apprises Brahma as 'Achintya', beyond our imagination and understandings. Sri Krishna also in Gita opines one must depend up on Shruti and Smriti. For understanding subtle things, one must depend upon words of masters and the traditional teaching. Statements from Tai. Up. says "tat srushtva, tadevanupravishat", namely Brahma enters into every nook and corner after creation of the world. By nature, the creation or world is very much opposite and prejudicial from one to other and with full of pairs of opposites; black and white,

animate and inanimate, up and down, happiness and sorrow, victory and defeat; all these dualities are main characteristics of this world.

Therefore, applying common theories which concentrate only on commonalities between cause and effect would not serve any purpose in this context. So, one invariably depend upon scriptural authorities which basically support "Brahma Karana Vada" – theory with Brahma as inherent and instrumental cause". Acharya Shankara refers to Sutra, Nigama, Agama, Smriti and finally Shruti and also refers to Karika of Gowdapada 'Yada jivah prabudhyate-' reflecting the same idea.

In this context mere inference would not help to understand reality. Perception, inference along with Aptavakya, words of great souls (Mahatmas), must be depended upon; however theses sources support only Vedas and whatever contradicts the Vedas should be rejected.

*to be continued...*



# ಕನ್ನಡ ರಾಜ್ಯೋತ್ಸವ ಪ್ರಶಾಂತಿಯಲ್ಲಿ ಸಂಭ್ರಮಾಚರಣೆ



ಕರ್ನಾಟಕ ರಾಜ್ಯೋತ್ಸವ - 2015 ನವೆಂಬರ್ 1 ರಂದು ಗುರೂಜಿ ಡಾ. ಎಚ್ ಆರ್ ನಾಗೇಂದ್ರ ಮತ್ತು ಡಾ. ರಾಮಚಂದ್ರ ಭಟ್ ಅವರ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಕನ್ನಡ ಧ್ವಜಾರೋಹಣ ಮತ್ತು ಕನ್ನಡ ನಾಡಗೀತೆಯೊಂದಿಗೆ ಆರಂಭಗೊಂಡ ರಾಜ್ಯೋತ್ಸವದ ಕಾರ್ಯಕ್ರಮವು ನಂತರ ಶ್ರೀ ಎನ್ ವಿ ರಘುರಾಮ್ ಮತ್ತು ಡಾ. ಆರ್ ನಾಗರತ್ನ ಅವರ ಆಶೀರ್ವಾದದೊಂದಿಗೆ ವ್ಯಾಸ ಮತ್ತು ಎಸ್-ವ್ಯಾಸ ಸಿಬ್ಬಂದಿ ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿಗಳ ಕನ್ನಡಕೂಟದ ಆಟೋಟ ಸ್ಪರ್ಧೆಗಳ ಮೂಲಕ ಆಕರ್ಷಣೀಯವಾಗಿ ಮುಂದುವರಿಯಿತು.



ಕರ್ನಾಟಕ ರಾಜ್ಯೋತ್ಸವ - 2015 ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮವನ್ನು ವ್ಯಾಸ ಮತ್ತು ಎಸ್-ವ್ಯಾಸ ಸಿಬ್ಬಂದಿ ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿಗಳ ಕನ್ನಡಕೂಟದ ಉತ್ತಮ ಯೋಜನೆಯೊಂದಿಗೆ ದಿನಾಂಕ: 07-11-2015, ಶನಿವಾರ ಆಯೋಜಿಸಲಾಯಿತು.

ಕನ್ನಡಕೂಟದ ಕಾರ್ಯಯೋಜನೆಯಂತೆ ಮಧ್ಯಾಹ್ನದ ವಿಶೇಷ ಭೋಜನ ಮತ್ತು ಕಾರ್ಯಕ್ರಮದ ಅಲಂಕಾರ ಕನ್ನಡತೇರು ಮೆರವಣಿಗೆ ನಡೆಯಿತು.



ಶ್ರೀ ದಯಾನಂದಸ್ವಾಮಿ ಮತ್ತು ಶ್ರೀ ಸುರೇಂದ್ರರ ನಿರ್ದೇಶನದಂತೆ ವಾಸ್ಕೋ ಯೋಗೇಂದ್ರ, ಹೆಸರಘಟ್ಟ ಮುಖ್ಯರಸ್ತೆ, ಬೆಂಗಳೂರು ಸಾಂಸ್ಕೃತಿಕ ಕಾರ್ಯಕ್ರಮದ ಪ್ರಾಯೋಜಕತ್ವ ಸಹಕಾರದೊಂದಿಗೆ ಪ್ರಶಾಂತಿ ಕುಟೀರದ ವಾತಾವರಣದಲ್ಲಿ ಹಬ್ಬದ ವಾತಾವರಣವನ್ನು ಸೃಷ್ಟಿಸಿತು.

ಮಂಡ್ಯ ಮೂಲದ ಪೂಜಾಕುಣಿತ-ನಗಾರಿ-ತಮಟೆ ಮೇಳದ ಜಾನಪದ ನೃತ್ಯ ಮಧ್ಯಾಹ್ನ 2.30 ರಿಂದ 4.00ರವರೆಗೆ ಪ್ರದರ್ಶಿಸಿದರು.

ಕನ್ನಡಕೂಟದ ಯೋಜನೆಯಂತೆ ಸಭಾಕಾರ್ಯಕ್ರಮವು 4.15 ರಿಂದ 5.15 ರವರೆಗೆ ವಿಶೇಷ ಆಹ್ವಾನಿತರಾದ ಕನ್ನಡದ ಪ್ರಖ್ಯಾತ ಸಂಗೀತಗಾರ ಚಿತ್ರಸಾಹಿತಿ ನಾಡಬ್ರಹ್ಮ ಶ್ರೀ ಹಂಸಲೇಖ, ವ್ಯಾಸ ಸಂಸ್ಥೆಯ ಡಾ. ಆರ್ ನಾಗರತ್ನ, ಸರ್ಕಾರಿ ಅಭಿಯೋಜಕರು ಶ್ರೀಮತಿ ಆರ್ ಆಶಾ, ಡಾ. ಸುಧೀರ್ ದೇಶಪಾಂಡೆ, ಡಾ|| ಸುಬ್ರಮಣ್ಯ ಪೈಲೂರ್ ಉಪಸ್ಥಿತಿಯಲ್ಲಿ

ನಿರವೇರಿತು.

ರಾಜ್ಯೋತ್ಸವದ ಆಟೋಟ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ವಿಜೇತರಾದ ವ್ಯಾಸ ಮತ್ತು ಎಸ್-ವ್ಯಾಸ ಸಿಬ್ಬಂದಿ ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬಹುಮಾನ ವಿತರಿಸಲಾಯಿತು. ವಿಶೇಷ ಆಹ್ವಾನಿತರಾಗಿ ಆಗಮಿಸಿದ್ದ ಶ್ರೀ ಹಂಸಲೇಖರವರಿಗೆ ಕನ್ನಡಕೂಟದ ಪರವಾಗಿ ವಿಶೇಷವಾಗಿ ಸನ್ಮಾನಿಸಲಾಯಿತು.

ಸುಗಮ ಸಂಗೀತ ತಂಡದ ಶ್ರೀ ರವಿರಾಜ್ ಮತ್ತು ಶ್ರೀ ಕೃಷ್ಣ ಬದಿಪ್ರಸಾದ್ ಕನ್ನಡ ನಾಡು-ನುಡಿಯ ಸಂಸ್ಕೃತಿಯನ್ನು ಸಾರುವ ಭಕ್ತಿಗೀತೆ-ಭಾವಗೀತೆ-ತತ್ವಪದ-ನಾಡಗೀತೆ-ಚಿತ್ರಗೀತೆಗಳನ್ನು ಹಾಡುವುದರ ಮೂಲಕ ಸಾರಸ್ವತ ಲೋಕಕ್ಕೆ ಕನ್ನಡದ ಎಲ್ಲಾ ಕವಿಗಳ ಕೊಡುಗೆಯನ್ನು ನೆನಪಿಸಿದರು.



ವೆಂಕೀಸ್ ಸ್ಕೂಲ್ ಆಫ್ ಡ್ಯಾನ್ಸ್ ಮತ್ತು ಮ್ಯೂಸಿಕ್ ಐವತ್ತಕ್ಕೂ ಹೆಚ್ಚು ವಿದ್ಯಾರ್ಥಿಗಳು ಕನ್ನಡ ನಾಡು-ನುಡಿಯ ಹಿರಿಮೆಯನ್ನು ಅನೇಕ ನೃತ್ಯಗಳ ಮೂಲಕ ಪ್ರದರ್ಶಿಸಿದರು.

ವ್ಯಾಸ ಮತ್ತು ಎಸ್-ವ್ಯಾಸ ಸಿಬ್ಬಂದಿ ಹಾಗೂ ವಿದ್ಯಾರ್ಥಿಗಳು ವಿಶೇಷ ಯೋಗ ಪ್ರದರ್ಶನ ಮತ್ತು ಹಗ್ಗದಲ್ಲಿ ಯೋಗ ಪ್ರದರ್ಶನ ನೀಡಿ ಆಕರ್ಷಿಸಿದರು.

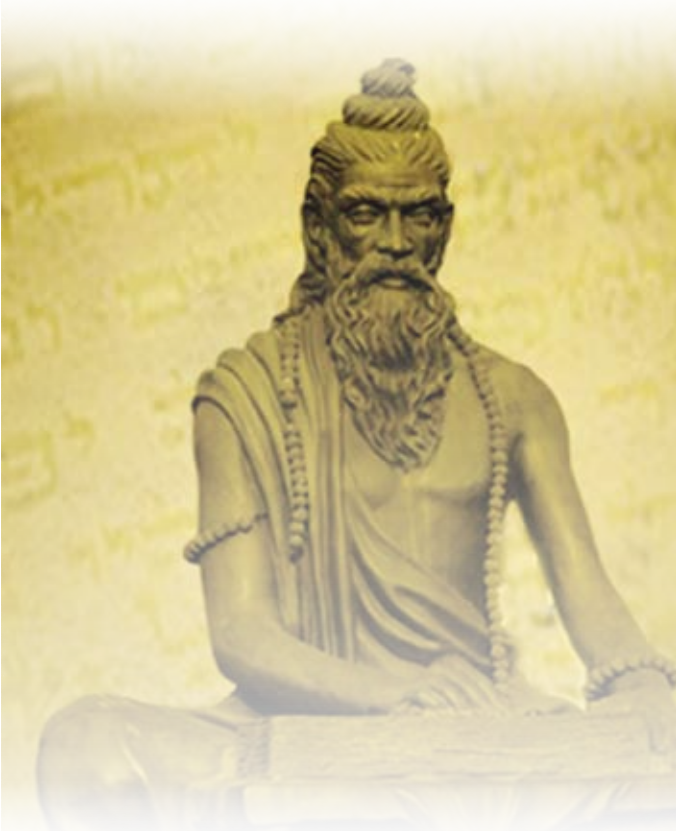
ಕನ್ನಡಕೂಟದ ಧನ್ಯವಾದ ಸಮರ್ಪಣೆ ಶಾಂತಿ ಮಂತ್ರದೊಂದಿಗೆ ರಾತ್ರಿ 8.15ಕ್ಕೆ ಕಾರ್ಯಕ್ರಮವು ಮುಕ್ತಾಯಗೊಂಡಾಗ ಎಲ್ಲರೂ ಹರ್ಷೋದ್ಗಾರದೊಂದಿಗೆ ಕುಣಿದು ಕುಪ್ಪಳಿಸಿದರು. ■





# ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

## ಪರಮಶೂನ್ಯತೆ ಪ್ರಜ್ಞೆಯ ಪರಾಕಾಷ್ಠೆ



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

ಶ್ರದ್ಧಾವೀರ್ಯಸ್ಮೃತಿಸಮಾಧಿಪ್ರಜ್ಞಾಪೂರ್ವಕ ಇತರೇಷಾಮ್

|| ಪ.ಯೋ.ಸು - 1.19 ||

ಅಸಂಪ್ರಜ್ಞಾತ (ಯಾವುದೇ ಸ್ಥಿತಿಯನ್ನು ಪಡೆದರೂ ಸಂಸಾರವು ನಿವೃತ್ತಿ ಹೊಂದದಿರುವ ಸ್ಥಿತಿ) ಸಮಾಧಿಯನ್ನು ಪಡೆಯಲು ಅನೇಕ ಮಾರ್ಗಗಳನ್ನು ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳು ನಿರ್ವಚಿಸಿದ್ದಾರೆ. ಹಿಂದಿನ ಸೂತ್ರದಲ್ಲಿ ಭವಪ್ರತ್ಯಯವೆಂಬ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯು ಕೇವಲ ವಿದೇಹರಿಗೂ ಮತ್ತು ಪ್ರಕೃತಿಲಯರಿಗೂ ಲಭ್ಯ ಎಂಬುದನ್ನು ಸೂಚಿಸಲಾಗಿದೆ. ಈ ಸ್ಥಿತಿಯು ಕೇವಲ ಹಿಂದಿನ ಜನ್ಮದಿಂದಷ್ಟೆ ಅಲ್ಲ ಬದಲಾಗಿ ಇತರರೂ ಸಹ ಶ್ರದ್ಧೆ, ವೀರ್ಯ (ಅಸೀಮ ಪ್ರಯತ್ನ), ಸ್ಮೃತಿ (ಸಮಗ್ರ ಆತ್ಮ ಸ್ಮರಣೆ), ಸಮಾಧಿ (ಏಕಾಗ್ರತೆ - ಕೇಂದ್ರೀಕೃತ ಸಮಸ್ಯಾಶೂನ್ಯ ಮನಸ್ಸು) ಮತ್ತು ಪ್ರಜ್ಞೆಯ (ವಿವೇಕದ ಪರಮೋಚ್ಚ ಸ್ಥಿತಿ) ಮೂಲಕ ಹೊಂದಬಹುದು ಎಂದು ಪತಂಜಲಿ ಮಹರ್ಷಿಗಳು ಹೇಳುತ್ತಾರೆ.

ಯಾವ ಸಾಧಕನಾದರೂ / ಮುಮುಕ್ಷುಗಳಾಗಬಯಸುವವರು ಪ್ರಯತ್ನಪೂರ್ವಕವಾಗಿ ಉಪಾಯದ ಮೂಲಕ ಕ್ರಮವಾಗಿ ಸಾಧನೆಯ ಮೆಟ್ಟಿಲುಗಳನ್ನೇರುತ್ತಾ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯನ್ನು ಸಿದ್ಧಿಸಿಕೊಳ್ಳುವ ಮಾರ್ಗವನ್ನು ವಿವರಿಸುತ್ತಿದ್ದಾರೆ. ಇಲ್ಲಿ ಇತರರೆಂದರೆ, ಯಾರು ದೇವತಾಸ್ವರೂಪವನ್ನು (ಸಗುಣ ಸಾಕ್ಷಾತ್ಕಾರ / ಪ್ರತೀಕೋಪಾಸನೆ) ಮೀರಿ ನಿರ್ಗುಣಸಾಕ್ಷಾತ್ಕಾರ / ನಿರ್ಬೀಜ ಸಮಾಧ್ಯವಸ್ಥೆಯನ್ನು

ಪಡೆಯಲಿಚ್ಛಿಸುವ ಯೋಗೀ ಎಂದರ್ಥ.

ಯೋಗಿಯೆಂದರೆ ತಪಸ್ವಿಗಳಿಗಿಂತಲೂ ಅತ್ಯಂತ ಶ್ರೇಷ್ಠನಾದವನು, ಜ್ಞಾನಿಗಳಿಗಿಂತಲೂ ಅಧಿಕನು ಮತ್ತು ಕರ್ಮಗಳಿಗಿಂತಲೂ ಉತ್ತಮನು ಎಂಬ ಗೀತಾಚಾರ್ಯನ ಉಕ್ತಿಯನ್ನು ಗೀತೆಯಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ.

ತಪಸ್ವಿಭ್ಯೋಽಧಿಕೋ ಯೋಗೀ ಜ್ಞಾನಿಭ್ಯೋಽಪಿ ಮತೋಧಿಕಃ |  
ಕರ್ಮಿಭ್ಯಶ್ಚಾಧಿಕೋ ಯೋಗೀ ತಸ್ಮಾದ್ಯೋಗೀ ಭವಾರ್ಜುನ ||6.46||

ಶ್ರದ್ಧೆ: ಶ್ರದ್ಧೆಯ ಸ್ವರೂಪವನ್ನು ಆಚಾರ್ಯ ಶಂಕರರು ತಮ್ಮ ವಿವೇಕಚೂಡಾಮಣಿಯಲ್ಲಿ ನಿರ್ವಚಿಸಿದ್ದಾರೆ. ಯಾರು ಶಾಸ್ತ್ರವಾಕ್ಯಗಳಲ್ಲಿ ಮತ್ತು ಗುರುವಿನ ವಚನಗಳಲ್ಲಿ ಅಚಲ ನಂಬಿಕೆಯುಳ್ಳವರೋ ಅವರ ಶ್ರದ್ಧಾವಂತರೂ ಹಾಗೂ ಅವರೇ ಶ್ರದ್ಧೆಯೆಂದು ನಿರ್ವಚಿಸುತ್ತಾರೆ. (ಶಾಸ್ತ್ರಸ್ಯ ಗುರುವಾಕ್ಯಸ್ಯ ಸತ್ಯಬುದ್ಧ್ಯಾವಧಾರಣಾ ಸಾ ಶ್ರದ್ಧಾ) ಹಾಗಾಗಿ ಪರಮ ಪುರುಷಾರ್ಥವನ್ನು ಉಂಟುಮಾಡುವ ಯಾವ ಅಚಲವಾದ ನಂಬಿಕೆಯಿದೆಯೋ ಅದುವೇ ಶ್ರದ್ಧೆ. ಹೀಗೆ ಎಲ್ಲರಿಗಿಂತಲೂ ಉತ್ತಮವಾದ ಯೋಗಿಯಾಗಲು ಪ್ರಯತ್ನಪೂರ್ವಕ ಅಖಂಡ ಶ್ರದ್ಧೆ ಮೊದಲ ಅಂಗವೆಂದು ಮಹರ್ಷಿಗಳ ನಿರ್ದೇಶನ.ಗೀತೆಯ ಹೇಳಿಕೆಯಂತೆ ಶ್ರದ್ಧವಾನ್ ಲಭತೇ ಜ್ಞಾನಮ್ ಎಂಬ ಉಕ್ತಿಯು ಸಾರ್ವಕಾಲಿಕವಾದ ಸತ್ಯ ನಾವು ಅನೇಕ ಮಹಾಪುರುಷರ ಇತಿಹಾಸವನ್ನು ಗಮನಿಸಿದಲ್ಲಿ ಶ್ರದ್ಧೆಯನ್ನು ಅನುಸರಿಸಿ ಪಾರಮಾರ್ಥಿಕ ಸತ್ಯದ ಅನುಭೂತಿಯನ್ನು ಪಡೆದವರಲ್ಲಿ ನಚಿಕೇತ, ಉದ್ದಾಲಕ, ಧ್ರುವ, ಪ್ರಹ್ಲಾದ ಮುಂತಾದವರು ಅಗ್ರಗಣ್ಯರಾಗಿದ್ದಾರೆ.

ವೀರ್ಯ: ವೀರ್ಯವೆಂದರೆ ಸಮಗ್ರ, ಅಚಲ, ಹಾಗೂ ಅಖಂಡ



ಪ್ರಯತ್ನ. ಯಾವುದೇ ಅಡೆತಡೆಗಳಾದರು ಗುರಿಯೇ ಏಕೈಕ ಪರಮೋದ್ದೇಶ. ನದಿಯು ಹರಿಯುವ ಮಾರ್ಗವನ್ನು ಗಮನಿಸಿದಲ್ಲಿ ತನ್ನ ಅಖಂಡ ಪ್ರಯತ್ನವನ್ನು ಸಾಗರದೆಡೆಗೆ ಕೇಂದ್ರೀಕರಿಸುತ್ತದೆ. ಗಿರಿ, ಕಾನನಗಳನ್ನು ದಾಟಿ ಸಾಗರ ಸೇರಿ ತನ್ನ ಜೀವನವನ್ನು ಸಾರ್ಥಕಗೊಳಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಇದುವೆ ಸಮಗ್ರ ಪ್ರಯತ್ನ. ಹೀಗೆ ನಾವು ಸಮಗ್ರ ರೂಪದಲ್ಲಿ ನಮ್ಮನ್ನು ನಾವು ಸಾಧನೆಯಲ್ಲಿ ಸಂಲಗ್ನಗೊಳಿಸಿಕೊಂಡಲ್ಲಿ ಗುರು/ಗುರಿಮುಟ್ಟಲು ಸಾಧ್ಯವಿದೆ. ಆದರೆ ಸಾಧ್ಯವಾಗುತ್ತಿಲ್ಲ. ಕಾರಣ, ನಮ್ಮ ಆಲೋಚನೆಗಳು, ಸಂಕಲ್ಪಗಳು, ನಿತ್ಯವ್ಯವಹಾರಗಳು ಒಂದಕ್ಕೊಂದು ತಾಳಮೇಳವಾಗುವುದಿಲ್ಲ. ನಮ್ಮೆಲ್ಲ ಕರ್ಮಗಳು ವಿಕೇಂದ್ರೀಕೃತವಾಗಿವೆ. ಒಂದು ವೇಳೆ ನಮ್ಮ ಪ್ರಯತ್ನ ತೀವ್ರವಾಗಿದ್ದಲ್ಲಿ ಎಲ್ಲ ಲೌಕಿಕ ಕಾಮವಾಸನೆಗಳಿಂದ ಮುಕ್ತವಾಗಲು ಸಾಧ್ಯವಿದೆ. ಕಾಮಮುಕ್ತ ಮನಸ್ಸು ತನ್ನೆಲ್ಲ ಶಕ್ತಿಯನ್ನು ಅಲೌಕಿಕದೆಡೆಗೆ ತಿರೊಹಿತ ಮಾಡಲು ಸಾಧ್ಯ. ಹಾಗಾಗಿಯೇ ಸಂಸ್ಕೃತ ಉಕ್ತಿಯೊಂದು ಹೇಳುವಂತೆ □ ಮನಸಿ ಅನ್ಯತ್, ವಚಸಿ ಅನ್ಯತ್, ಕರ್ಮಣಿ ಅನ್ಯತ್. . . ಪರಿಣಾಮ ಪಾರಮಾರ್ಥಿಕದಲ್ಲಿ ಶೂನ್ಯ ಪ್ರತಿಫಲ. ಯಾರಲ್ಲಿ ಸಮಗ್ರ ಪ್ರಯತ್ನವಿದೆಯೋ ಅವರಲ್ಲಿ ಸಾಧಿಸಬೇಕೆನ್ನುವ ತೀವ್ರವಾದ ಆಸಕ್ತಿ ಹಾಗು ಉತ್ಸಾಹ ನಿರಂತರವಾಗಿರುತ್ತದೆ.

**ಸ್ತುತಿ:** ಹೀಗಾಗಿ ಅಚಲ ಶ್ರದ್ಧೆಯಿಂದ ವೀರ್ಯಲಾಭವು, ವೀರ್ಯಲಾಭದಿಂದ ಅಷ್ಟಾಂಗಯೋಗವನ್ನು ಸಾಧಿಸಬೇಕೆಂಬ ಸ್ತುತಿಯುಂಟಾಗುತ್ತದೆ. ಸ್ತುತಿಯೆಂದರೆ ನೆನಪು. ನೆನಪು ಕೇವಲ ಲೌಕಿಕ ವಿಷಯಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ್ದಲ್ಲ. ಬದಲಾಗಿ ಮುಮುಕ್ಷುತ್ವವನ್ನು ಪಡೆಯಬೇಕೆಂಬ ಅಲೌಕಿಕವಾದ ಸ್ತುತಿ.ನಾನು ಇದ್ದೇನೆ ಎಂಬ ಅರಿವು ಸದಾ ಜಾಗೃತವಾಗಿರುವ ಸ್ಥಿತಿಯೇ ಸ್ತುತಿ. ನಾವು ಎರಡೂ ರೀತಿಯಲ್ಲಿ ಸಚೇತನರಾಗಲು ಸಾಧ್ಯವಿದೆ.ಪೂರ್ಣವಾಗಿ ಬಹಿರ್ಮುಖರಾಗಿರಲು ಅಥವಾ ಅಂತರ್ಮುಖರಾಗಬಹುದು. ಅದರಲ್ಲಿಯೂ ಉನ್ನತಿಯಿದೆ. ಒಂದು ಲೌಕಿಕ ಇನ್ನೊಂದು ಅಲೌಕಿಕ. ನಮ್ಮೆಲ್ಲ ಕ್ರಿಯೆಗಳು ಸದಾ ಗತಿಶೀಲ. ಗತಿಶೀಲತೆಯಲ್ಲೂ ಅಂತರ್ವಾಹಿನಿಯಾಗಿ ಆತ್ಮಾಭಿಮುಖವಾಗಿರುವುದೇ ಸ್ತುತಿ. ಅಂತಿಮವಾಗಿ ನಮ್ಮ ದೃಷ್ಟಿ ಯಾವುದರ ಮೇಲೆ ಕೇಂದ್ರೀಕೃತವಾಗಿದೆ ಎನ್ನುವುದರ ಮೇಲೆ ನಿರ್ಭರವಾಗುತ್ತದೆ.

**ಸಮಾಧಿ:** ಪರಮ ಏಕಾಗ್ರತೆಯ ಅವಸ್ಥೆ. ಪರಮ ಶೂನ್ಯಾವಸ್ಥೆ. ವಿತರ್ಕ ಹಾಗು ವಿಚಾರ ಗಳಿಂದ ಅತೀತವಾದ ಅವಸ್ಥೆ. ಮನಸ್ಸು ಪೂರ್ಣ ಸಮಾಧಾನವಾಗಿ ಸಮಸ್ಯಾಶೂನ್ಯತೆ ಹಾಗು ಪ್ರಶ್ನಾಶೂನ್ಯತೆಯನ್ನು ತಲುಪುವ ಅವಸ್ಥೆಯಾಗಿರುತ್ತದೆ. ಇಲ್ಲಿ

ಏಕಾಗ್ರತೆ ಪ್ರಯತ್ನಪೂರ್ವಕವಾಗಿರುವುದಿಲ್ಲ. ಬದಲಾಗಿ ಘಟಿಸುತ್ತದೆ. ಮಹರ್ಷಿ ವೇದವ್ಯಾಸರ ಬ್ರಹ್ಮಸೂತ್ರಗಳಿಗೆ ನಿರಂತರವಾಗಿ (ಸುಮಾರು 12 ವರ್ಷಗಳು) ಯಾವುದೇ ನಿತ್ಯ ಅಗತ್ಯತೆಗಳನ್ನು ಮನಸ್ಸಿಗೆ ತಂದುಕೊಳ್ಳದೆ ಭಾಷ್ಯವನ್ನು ಬರೆದ ವಾಚಸ್ಪತಿ ಮಿಶ್ರರು ತಮ್ಮ ಗ್ರಂಥಕ್ಕೆ “ಭಾಮತಿ” ಎಂದು ತಮ್ಮ ಪತ್ನಿಯ ಹೆಸರನ್ನು ನಾಮಕರಣ ಮಾಡಿ ಸನ್ಯಾಸ ದೀಕ್ಷೆಯನ್ನು ಪಡೆಯುತ್ತಾರೆ. ಈ ರೀತಿಯ ಪ್ರಸಂಗಗಳು ಭಾರತದಲ್ಲಿ ಮಾತ್ರ ಕಾಣಿಸಿಗಲು ಸಾಧ್ಯ. ಕಾರಣ ಭಾರತದಲ್ಲಿ ಈ ಶಕ್ತಿ ಅಂತರ್ನಿಹಿತವಾಗಿ ನಿರಂತರ ಪ್ರವಾಹದ ರೂಪದಲ್ಲಿ ಹರಿದು ಬಂದಿದೆ. ಸತ್ಯದ ಶೋಧನೆಯಲ್ಲಿ ತೊಡಗುವವನಿಗೆ ಇದು ಸಾಧ್ಯ. ವಿಜ್ಞಾನಿಗಳಲ್ಲಿ ಈ ಮನೋಧರ್ಮವನ್ನು ಕಾಣಬಹುದು. ಅದರ ವ್ಯತ್ಯಾಸವೆಂದರೆ ಆಧುನಿಕ ವಿಜ್ಞಾನಿಗಳು ಭೌತಿಕ ವಸ್ತುಗಳ ಸತ್ಯಾಸತ್ಯತೆಯನ್ನು ಕಂಡುಕೊಳ್ಳುತ್ತಾರೆ. ಆದರೆ ಯೋಗಿಯಾಗಬಯಸುವವರು ಪಾರಮಾರ್ಥಿಕ / ಶಾಶ್ವತ ಸತ್ಯದ ಶೋಧನೆಯಲ್ಲಿ ತೊಡಗುತ್ತಾರೆ. ಈ ಸಮಾಧಿ ಶಬ್ದವು ಈ ಅವಸ್ಥೆಯನ್ನು ನಿರ್ವಚಿಸುತ್ತದೆ.

**ಪ್ರಜ್ಞಾ:** ಸಮಾಧಿಯ ಫಲವಾಗಿ ಆತ್ಯಂತಿಕ ಪ್ರಜ್ಞೆ ಹುಟ್ಟುತ್ತದೆ. ಮಹರ್ಷಿಗಳ ಪ್ರಕಾರ ವಿವೇಕಖ್ಯಾತಿಯಿಂದ ಪ್ರಕೃತಿ ಪುರುಷರಭೇದದ ಅರಿವಾಗುತ್ತದೆ. ಈ ಪ್ರಜ್ಞೆಯು ವಿವೇಕಕ್ಕಿಂತ ಭಿನ್ನವಾದುದು. ವಿವೇಕವೆಂದರೆ ಸರಿ ಮತ್ತು ಸರಿ ಅಲ್ಲದರ ಭೇದ ಜ್ಞಾನ. ನಾವು ಸದಾ ಜಾಗರೂಕರಾಗಿದ್ದಾಗ ಮಾತ್ರ ವಿವೇಕಯುಕ್ತರಾಗಿರಲು ಸಾಧ್ಯ. ಇದಕ್ಕೂ ನಿರಂತರ ಅಭ್ಯಾಸದ ಅಗತ್ಯವಿದೆ. ವಿವೇಕದಲ್ಲಿ ಆಯ್ಕೆಯಿದೆ. ಆಯ್ಕೆಯಲ್ಲಿ ದುಃಖವಿದೆ. ಹಾಗು ಒತ್ತಡವಿದೆ. ಯಾವ ಕರ್ತವ್ಯವು ಆಯ್ಕೆಗೊಳಪಟ್ಟದೆಯೋ ಅಲ್ಲಿ ವಿವೇಕಯುಕ್ತ ಅಭ್ಯಾಸದ ಅನಿವಾರ್ಯತೆಯಿದೆ. ಆಲೋಚನಾ ಅವಸ್ಥೆ ವಿವೇಕಯುಕ್ತ ಅಭ್ಯಾಸವಾಗಿರುತ್ತದೆ. ಅಭ್ಯಾಸಭಯಮಿತ್ತಿತ. ಹಾಗಾಗಿ ನಿರಂತರ ವಿವೇಕಯುಕ್ತ ಅಭ್ಯಾಸ ಪ್ರಜ್ಞೆಯ ಅವಸ್ಥೆಗೆ ಕೊಂಡುಯ್ಯುತ್ತದೆ. ಪ್ರಜ್ಞಾವಸ್ಥೆಯಲ್ಲಿ ಆಯ್ಕೆಯಿಲ್ಲ. ವಿವೇಕವಿಲ್ಲ. ಅದು ಘಟಿಸುತ್ತದೆ. ಅಲ್ಲಿ ಯಾವುದೇ ನಿರ್ಣಯವಿರುವುದಿಲ್ಲ. ಪ್ರಜ್ಞಾವಂತ ಎಂದು ಆಯ್ಕೆ ಮಾಡುವುದಿಲ್ಲ. ಜಾಗರೂಕನಾಗಿ, ಜಾಗೃತಾವಸ್ಥೆಯಲ್ಲಿ ಕೆವಲ ಅನುಭವಿಸುತ್ತಾನೆ. ಪ್ರಜ್ಞಾವಂತನು ಮಾಡಿದ್ದೆಲ್ಲವೂಸರಿಯಾಗಿಯೇ ಇರುತ್ತದೆ. ಹೀಗಾಗಿ ಪತಂಜಲಿಗಳು ನಿರ್ವಚಿಸುವ ಅಸಂಪ್ರಜ್ಞಾತ ಸಮಾಧಿಯು ಶ್ರದ್ಧಾ, ವೀರ್ಯ, ಸ್ತುತಿ, ಸಮಾಧಿ ಮತ್ತು ಪ್ರಜ್ಞಾಪೂರ್ವಕ ಅಭ್ಯಾಸ ಅಥವಾ ಉಪಾಯಗಳು ಇತರರಿಗೂ ಸಾಧ್ಯ ಎಂಬುದು ನಿರ್ವಿವಾದ.

(ಸಶೇಷ)



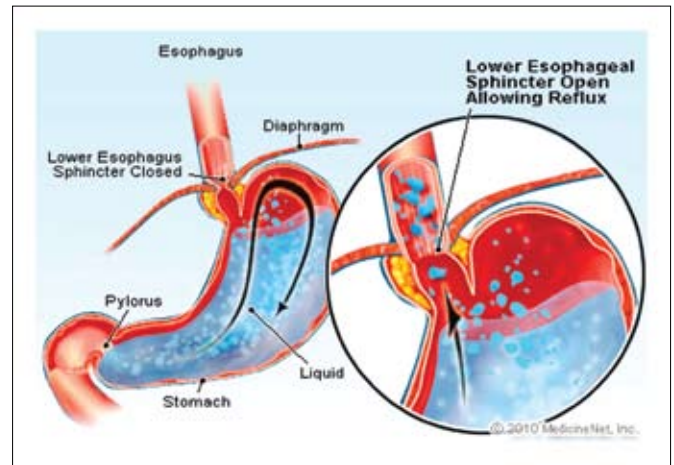
Pune, Nov 24: Vice Chancellor Prof. Ramachandra G Bhat presided over Vidvatsammananam of Shree Sadguru Vasudevananta Saraswati Seva Mandali, Pune



# Arogyadhama Success Stories

## Case 5: Gastro Esophageal Reflux Disease (GERD)

Mr. Manjunath (name changed), aged 37, came to our Arogyadhama in February, 2015, with complaints of sour eructations (excessive belching), bloating of the abdomen associated with epigastric pain (a pain in the upper abdomen immediately below the ribs) since one year with 2-3 times of bowel emptying habits every day. He also complained of difficulty in falling asleep due to his late night working hours and started smoking since 3 years. The stress factor is contributed from his work. No history of any other major illness or surgeries in the past. He was diagnosed as Gastro Esophageal Reflux Disease (GERD).



During his six-day stay he underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT). He was made to practice all the relevant yoga techniques and focus was more on relaxation practices like cyclic meditation (a special meditation technique from S-VYASA university to give deep rest to the mind and body), MSRT (mind sound resonance technique - a technique developed by S-VYASA university to calm down the mind and body). He was made to practice yogic kriyas like vamana dhouti (detoxification or desensitizing the upper part of gastro intestinal system) daily to help him strengthen the lower part of oesophagus (food pipe) through which the gastrium (stomach) acid used to reflux upwards in the oesophagus causing the above

problems. He was practicing all the asanas especially backward bending practices and pranayama with more focus on abdominal breathing practice. By the end of one week his symptoms started to improve.

### Parameters

Within one week his eructation and distension of abdomen was markedly reduced. And he reported considerable improvement in his overall wellbeing.



### Vital Parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate (beats/min)	68	68	Weight (kg)	69.5	67.6
Blood Pressure (mm of Hg)	120/90	128/88	Respiratory Rate (cycles/min)	18	10
Brahmari Time (sec)	16	20	Symptom Score	2	0

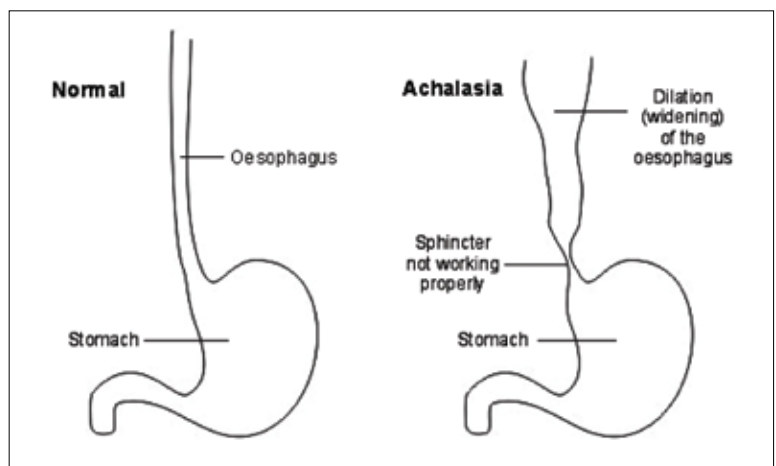
### Symptoms on date of admission (DOA) and date of discharge (DOD)

	1 <sup>st</sup> week
<b>Symptoms</b>	Epigastric pain stopped 100% Abdominal bloating ↓ by 70% Sour eructation ↓ by 80% Sleep improved by about 15 to 20%, Bowel evacuation habits improved by 20% Smoking stopped

## Case 6: Achalasia Cardia

Achalasia cardia is a condition that affects the oesophagus, the food tube. It becomes dilated due to hold up of food and fluid resulting from narrowing at the point where it enters the stomach. This condition is related to damage to nerves in the oesophagus. It can also be caused by damage to the lower oesophageal sphincter.

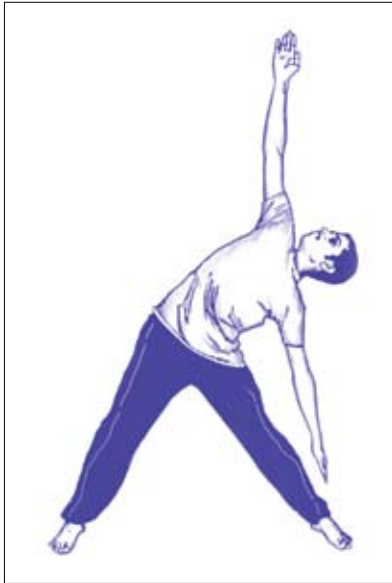
Mrs. Divya (name changed), aged 29, came to Arogyadhama with several complaints of ill-health. She was suffering from nausea, sometimes with frothy expectoration, whenever she had food along with vomiting reflux during meals since 5 months. Consequently, her food intake reduced and as a result she lost around 12 kg in a span of 3 months. She found it difficult to swallow even liquid food as she would choke often. As result her appetite decreased. She had constipated bowels with bleeding per rectum and burning sensation while passing stools since 2 months. This had added to her discomfort but the burning and bleeding had reduced comparatively. Apparently, she developed a sub-mucosal lesion in the oesophagus with H.pylori infection which showed up in endoscopy, suggestive of erosive gastritis. She underwent one month treatment for the same. Her CT chest report showed dilated oesophagus in its entire extent with narrowing at the gastro-oesophageal junction with compression of mid and lower trachea. This was suggestive of features of achalasia and was asked to undergo oesophageal manometry to confirm the





diagnosis. She did not have any history of any other major illnesses in the past. She was diagnosed with Erosive Gastritis with Achalasia Cardia.

She had lost 12 kg in past 3 months from Jan to March 2015. She was thinly built and inadequately nourished. She was just 5 feet tall and was severely underweight at just 40kg. Diagnosis was Achalasia cardia. Also, her daily follow up revealed, she was suffering from hypotension, probably due to her condition along with poor nutrition.



She came to Arogyadhama in January 2015 and during her stay of two weeks the patient underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT). A customized yoga module was prepared for her condition which she followed during her stay of two weeks. These included, Vamana Dhouti every day, viparitarini with wall support and simultaneous deep abdominal breathing and "A" kara chanting. Other practices included cooling pranayama like Chandra anuloma viloma (left nostril breathing), sheetal, sheetakari, sadanta and asanas like Ardha Chakrasana and trikonasana. Gradually she was trained to practice forward and backward bending asanas also as a part of desensitising her body. By the end of two weeks she was able to do all the asanas with ease without any regurgitation of food. She was made to do advanced technique called as Pranic Energisation Technique (a special technique from SVYASA University based on research to remove

the hypersensitivity) with a focus on her chest region. It helped her to reduce her hypersensitivity and anxiety (at physical and mental level) to a greater extent. Her stress factors were identified. She was earlier working as a physiotherapist but after pregnancy, she stopped working and became a home maker to take care of her family. It was this which contributed to her anxiety. She was counselled to enjoy her motherhood and carry on the responsibilities. She was made to understand the concept of Bhakti Yoga and Karma Yoga. She got confidence and said that she would pursue her career with a part time job in the beginning till her responsibilities are over and later take up a full time career. By the end of two weeks all these interventions had helped her evolve as a confident mother with lot of improvement in her overall health. The improvements are listed as below:

**Parameters:**

Pain in abdomen stopped and vomiting sensation reduced considerably. Abdomen distension got resolved. Weight improved by 1.4 kg. More restful sleep. Bowel movement normal.

**Vital Parameters**

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate (beats/min)	82	70	Weight (kg)	40.6	42
Blood Pressure (mm of Hg)	96/60	76/50	Brahmari time (sec)	10	17
Respiratory Rate (cycles/min)	16	16	Symptom Score	5	4
			Medication Score	5	0



### Symptoms on date of admission (DOA) and date of discharge (DOD)

	1 <sup>st</sup> week	2 <sup>nd</sup> week
<b>Symptoms</b>	Nausea stopped totally Abdominal pain ↓ by 100% Vomiting ↓ by 50% Abdominal distension resolved 100% Bowel movement regular daily	Belching ↓ by 100 % Vomiting ↓ by 50 % Weight gain 1.4 kg

## Self Management of Pre-Diabetes through Yoga base Lifestyle - A Case Report presented at RSSDI Annual Meet in Lucknow (Oct 29 – Nov 1)



of 70) was taught MMB (Madhumeha Mukta Bharat practice) module in June 2012. He continued the practices regularly by coming to daily classes conducted at our Kalyan center, along with walking. After 3 years in Aug, 2015 his HbA1C reduced from 6.3 to 5.2 by 18.75% , FBG from 105mg/dl to 70 mg/dl by 23.8%, PPBG from 170mg/dl to 102 mg/dl by 40%, waist circumference from 105cms to 85 cms by 19%, weight from 98 kg to 62 kg by 36%, BMI from 34.38% to 20.35%, by 36.35%.

A Pre-Diabetic Patient (fasting blood glucose 105mg/dl and IDRS score with high risk score

And the paper was appreciated by Dr. Sahay of RSSDI. ■

Prashanti Kutiram, Nov 14: **World Diabetes Day** celebrated in the form of Diabetes Awareness Campaign in nearby villages.





## John Kennedy Award to Dr. H R Nagendra in Global Cancer Summit – 2015



Recently, Chancellor Dr. H R Nagendra was coveted with **John Kennedy Award** in Global Cancer Summit - 2015, International Collaborative Conference at IISc, Bengaluru. It was conferred by Karnataka Health & Family Welfare Minister Sri U T Khader, for his contribution to Research in Cancer.



**Muddenahalli, Nov 19:** Chancellor Dr. H R Nagendra inaugurated 'World Youth Meet' organised by Sri Sathya Sai Loka Seva Trust (R).





# SCIENCE SEPARATES AND SPIRITUALITY UNITES

## INTRODUCTION

Science is derived from the Latin word *scientia*, meaning knowledge. In the earlier times, in the West, there was no distinction between esoteric and exoteric (related to external) knowledge. Most sciences were of philosophical nature, especially when there were no laboratories and no sophisticated mathematical methods to analyze the observed data. As a result of this early hangover, we still award a doctor of philosophy degree to scientists and philosophers alike. In the Indian context, there was an understanding and distinction between the external sciences and the internal sciences. Thus it is said, reflection and attainment of knowledge regarding *atma* alone is genuine knowledge, all else is mere information only (Bhagavad-Gita, 13.11). The West settled with the view that what is seen and felt with the five senses is real while Indian philosophy postulated that which is beyond the senses is real. *This schism cannot be overcome without defining and understanding what constitutes real.*

Thus, science, as practiced in its current form, is a new innovation with the purpose of understanding nature from bottom-up. This means science has to look for the most fundamental unit of activity, call it atom, anu

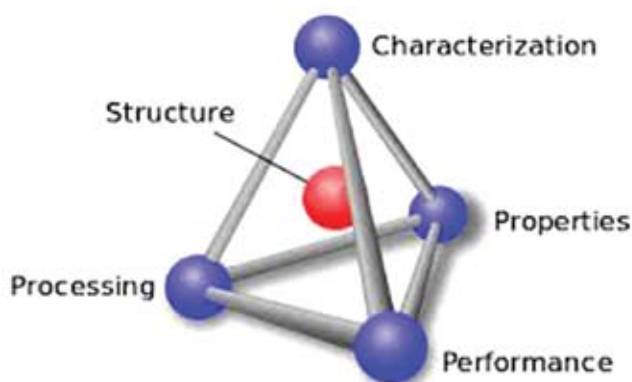


Fig 1: The Matter of Science

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or electron. Hence science splits the atom, tries to tear apart an electron, and destroys nature to understand nature! This seems to be a self-contradiction but this has been going on for nearly a century with intense activity. In the process, discovering the most fundamental particle – a particle through whose congregation all other particles (and by default the entire universe) could be built – is still elusive.

The politics of science has penetrated even the most prestigious institutions over the world. We need to study books written by prominent scientists to understand the undercurrents of emotional decisions taken in the name of science [1, 2]. In a wonderful poem, T. S. Elliot says, “Weathermen do not predict weather because they love fishermen”. This means given a job, people do it well not because of their love for fellow men, but to be efficient and progress in their professions. Unfortunately, this is true in all modern professions since an element of altruism and love for fellow humans is not a mandate for getting and retaining a job. The altruism and concern for humans and the environment could come only through practices such as Yoga and enquiry into nature of reality.

## THE QUANTUM VIEW

Quantum physics opened up possibilities of establishing interconnections in science. While classical physics was taking particles apart, the quantum view presented how every object in the universe is quantized at the most fundamental



Fig 2: Sciences – Interconnectedness – Oneness

level. Like the digital systems taking only specific levels (not representing a continuous change), the quantum system has only specific energy levels like steps in a staircase. You cannot take one and a half steps in a staircase. The stairs come in whole numbers, it is one or the next higher level, two. Similarly energies come in packets. Apart from this, the quantum view provides many interesting aspects.

One of the aspects of the quantum view of interest to us is interconnectedness. It proposes that everything in this universe is interconnected to the other. This means a change in one entity in the universe will affect and destabilize every other entity in the universe. It may be mere matter, humans or animals.

Daniel Sleator at New York University says: "This phenomenon (of action at a distance) which Einstein termed "spooky" - imposes a radical re-evaluation of the traditional mechanistic concepts of space, object and causality, and suggests an alternative worldview in which the universe is characterized by interconnectedness and holism: what physicist David Bohm has called "implicate order". In Bohr's words, "Planck's discovery of the *elementary quantum of action* ... revealed a feature of *wholeness* inherent in atomic physics, going far beyond the ancient idea of the limited divisibility of matter".

Given the above statement, it is evident that quantum physics postulates interconnectedness; and this concept has become popular in the

modern world of holism and holistic medicine. It is also used to explain phenomena such as distance healing, spontaneous healing, effect of prayer, consciousness studies etc. While the concept of interconnectedness seems to be useful as an adjunct to model building, it may not be appropriate in explaining consciousness. This is also related to a lack of accepted definition of consciousness itself. Without going into debate and dissonance that has emerged in defining this, we should not expect quantum phenomena to explain all aspects of what we term consciousness. If we resort to turiya as an end point and outer limit of consciousness, then the interconnection enigma does not and cannot explain this state.

Spiritual science tends to understand the unchanging and the intangible as real. If we accept the view that Brahman is unchanging, then it cannot be measured by the instruments of present sciences, be it psychology, physics or physiology or any of the sciences we work with today. The question is why is this so? All sciences measure phenomena with measuring instruments for biochemical or electrophysiological correlates or perhaps with questionnaires. Ultimately of course, it is our mind that distinguishes and arrives at conclusions as the result of changes seen in the measurements. If Brahman is defined as changeless, then all the changing and transitory systems cannot measure Brahman, irrespective of the fineness or exactness of the measurement [3].



To understand reality we need to become that itself. This is the turiya consciousness that our ancient texts talk about. "The impediment to this is the vagaries of the mind; there are two ways of transcending the vagaries: laya (suppression) and vinasa (dissolution of the mind itself). Sri RamanaMaharsi, in one of his rare compositions says that mind suppressed will project itself again, while the mind dissolved will never able to influence the person again. In other words, the latter person becomes a true observer, of his own body (that might deteriorate and die), his own mind and the transformations that go on all the time around oneself. This then is the ultimate stage for a practicing Yogi and as Bhagavad Gita says, for such a person, there is nothing more to be done for transcendence. He has achieved perfection, one with Brahman. The byproducts of siddhis could be had any time for him and the entire universe is just a play field for such a person" [3].

## CONCLUSION

As we have seen above, physics (and, by default, modern medicine) separates the constituents of the world, takes them apart and overwhelms them to understand the structure of the world. Quantum physics proposes interconnectedness and tries to connect disparate entities, including humans through a universe-wide web. Though the concept is alluring, it still posits that individual consciousness is somehow connected to all other consciousness in the universe. Indian rishis however, have postulated – and proved through their own actions – that we are all but a part of one universal consciousness. True spirituality unites all humans and animals and even the inanimate into one unit. Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Yukteswar, Sri Yogananda and a host of other modern rishis have shown us the truth regarding these ancient concepts. A quote from one of the modern seers could open the doors of perception in this direction:

*"To know about origin, nature, inter-relativity, expansion and destiny of universe and life forms, we may need a dual knowledge apparatus; science and spirituality, where the first imparts the palpable dimensions and latter covers the dimensions behind and beyond. Hence the right track of science shall naturally provide glimpses of uncertainty, vacuum, mystery and ambiguity which shall be duly settled by effective spiritual pursuits.*

*But confining every element, behavior and force of the universe within the walls of matter seals our endeavors and experiences beyond matter-deals, thus making the other side of wisdom to face neglect and extinction. Due to severe prejudice, material dogmatism and inability, everything that is beyond matter (transcendental) is perceived or propagated as a product, part or a special composition of matter".*

In the final analysis, it may be said that science separates, quantum view interconnects while true spirituality unites.

## REFERENCES

1. Dr. Becker in his books *Body Electric* and *Cross Currents, The Promise of Electromedicine, the Perils of Electropollution* describes his fascinating work on limb regeneration in higher animals through introduction of appropriate electric fields at the site of injury. He also talks about his experiences regarding politics of scientific research which unfortunately describes prejudices in science policy and implementation that sets the content and direction of research itself.
2. Dr. Candance Pert, *Molecules of Emotion*. This is a fascinating book wherein the author has delineated her own research leading to discovery of neurotransmitters in the brain which respond to and generate emotions. Equally interesting is her account of politics of science as played out in the most prestigious institutions.
3. T. M. Srinivasan. "Psi, consciousness, and reality". *Int. J Yoga - PhilosopPsycholParapsychol*, 2014;2: pp. 9-14. ■



# Mind-Body Theory A New Approach

**Background:** At the beginning of August a peer-reviewed article appeared in a supplement to the journal Progress in Biophysics and Molecular Biology proposing a new solution to the question of how organisms support experience, including the sense of self and sense of one's own presence, that enables us all to answer with the word, 'Present!', when our name is called out in a roll call. The new solution, the first of its kind, shows that biological organisms possess a completely new kind of information satisfying all requirements so far proposed for a theory of experience. The regulatory structures by which organisms control their function are necessarily complex, and can change the organism's internal conditions in response to external requirements. They set the internal conditions in a state known as the 'locus of control'. The new proposal is based on the observation that the information used by organisms at their locus of control possesses an internal information loop - possibly more than one - and can be represented by an arrow with a loop on the end,  $\lllllll\text{O}$ . This article explains the origins of the loop, and how

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it can explain previously mysterious properties of information in experience.

**Information with an Internal Loop:** That any kind of information can possess an internal loop is a completely new proposal. However it is not difficult to see the reason why. The loop arises as follows. Major advances have emerged from the field of Complexity Biology. One shows that organisms' preferred locus of control for almost any function is at an instability, since this offers a wider range of responses. The idea that information at instability gains a loop is most easily seen in instabilities in fluid systems as smooth flow changes to turbulent flow filled with vortices commonly seen as whirlpools when draining a sink full of water. Technically the change occurs when a very precise condition in the fluid is satisfied known as the 'Critical Reynolds Number'. At this precise point, vortices

want to form, but the available energy is just too small for them to do so. The vortices that want to form are not quite able to do so, so we can imagine them to be present in unmanifest form attached to every velocity vector in the fluid satisfying the critical condition - not necessarily every point. If we represent the vortices as **O**, then we can say that each flow vector  $\lllllll$  at its Critical Reynolds Number has been modified by the addition of **O**, and represent it as  $\lllllll\text{O}$ . We can generalize this by saying that at criticality each





fluid flow vector  $\langle \text{=====}$  is modified by the attachment of an unmanifest vortex  $\mathbf{O}$ , resulting in  $\langle \text{=====}\mathbf{O}$ . An important consequence is that the fluid vectors concerned are no longer simple, single vectors. Rather they become complex mixtures of many infinitesimally different vectors that have been mixed together by the infinitesimal unmanifest vortex loop.

In complexity biology, organisms' preferred loci of control are at a form of instability that arises within control theory, with a condition for instability analogous to the critical Reynolds Number for fluid flow. The condition is known as 'feedback instability' because it arises from feedback, an essential aspect of theories of regulation and control. All control requires information about the system being controlled to flow to the structure controlling the system, and information containing instructions flowing from the controlling system to the system under control. These two information flow form a loop. Feedback instability occurs when the feedback loop satisfies a precise mathematical condition on the level of feedback in the loop.

By analogy with fluids, the structure of information in a loop at its feedback instability is also  $\langle \text{=====}\mathbf{O}$ , where a feedback loop satisfying the 'criticality' condition is now included in the structure of the information. Hence, information in organisms at their loci of control gains an internal information loop and is described by the same information structure,  $\langle \text{=====}\mathbf{O}$ .

This structure is completely different from anything that biologists or information theorists have ever suspected. Interestingly, however, the structure is of a form that satisfies philosophical reasoning about the kind of information structure needed to support experience: they must possess a second component specifically giving them the ability to support self-awareness. In the words of philosopher David Chalmers whose work has defined the field of consciousness studies for the past twenty years, a 'dual aspect'.

**Explaining Self-Awareness:** Experience provides both a sense of outer reality with which a person interacts, and a sense of inner self on which to base that interaction. The role of the arrow,  $\langle \text{=====}$ , in the information structure,  $\langle \text{=====}\mathbf{O}$ , is to provide information about sensory or mental experience, while that of the loop,  $\mathbf{O}$ , may be shown to provide the 'sense of self'.

Using the information structure,  $\langle \text{=====}\mathbf{O}$ , to analyze the process of Yoga meditation confirms this identification. During the process of meditation, *dhyana*, the content of the mind reduces to zero, leaving the meditator in a state of 'pure self-awareness'. In the new information picture, this may be represented as a sequential reduction of the length of the arrow,

$$\langle \text{=====}\mathbf{O} \rightarrow \langle \text{=====}\mathbf{O} \rightarrow \langle \text{=====}\mathbf{O} \rightarrow \langle \text{=====}\mathbf{O} \\ \rightarrow \langle \text{=====}\mathbf{O} \rightarrow \langle \text{=====}\mathbf{O} \rightarrow \langle \text{=====}\mathbf{O}$$

The state of self-awareness then corresponds to the loop,  $\mathbf{O}$ , by itself, which may therefore be taken to represent the state of self-awareness, as proposed. Indeed, a leading British biologist, Denis Noble, Professor Emeritus of Physiology at the University of Oxford, has suggested that, 'The self is a process', an insight supported by the identified information structure,  $\langle \mathbf{O}$ , representing a loop of flowing information. Using the full arrow to represent information states in experience that include a sense of 'self' can consistently explain both inner experience in meditation, and outer experience of thoughts and sensory information.

**Awareness of Time Passing:** a central aspect of experience pointed out by Edmund Husserl, the 19<sup>th</sup> century founder of the Phenomenology School of Philosophy, is the internal sense of time passing. Any serious contender for a theory of phenomenal experience should be able to show how this universally acknowledged property of experience comes about.

In the proposed model, the information loop is



continuously circulating information. It seems reasonable to suggest that the awareness of 'self' supported by the loop,  $\langle O \rangle$ , also carries a sense of continuity of existence i.e. a sense of time passing. Husserl's insight is supported with an addition: brain states using ordinary information would result in a discontinuous sense of time in terms of successive packets of information recorded, in contrast to the continuity in our human experience of time. This again points to the correctness of the proposed theory.

**Complexity Biology:** To provide the theory with a firm basis let us see why loci of control in complexity biology are at critical instabilities. A major aspect of complexity biology is the study of responses of organisms to various stimuli. Rather than behaving like mechanical systems which give the same response to fixed stimuli, organisms tend to give variable responses. The study of this unexpected phenomenon is called, 'Fractal Physiology', which has shown that for most situations in most organisms, physiological systems exhibit a wide range of responses when stimulated with a fixed stimulus. Such stimulus-response experiments where fixed stimuli evoke varied responses show that organisms give very precise kinds of distribution of response, known as  $(1/f)$  'fractal' distributions, or fractal patterns of response.

Such patterns of response are characteristic of 'critical instabilities'. They provide the crucial experimental evidence that regulatory systems prefer to locate their loci of control at instability. At critical instabilities, a particular property has become unstable, so its value is not fixed, but fluctuates; as the value of the parameter moves around, the system gives different responses to the same stimulus, each response pertaining to a particular value of the parameter.

Hence we can say of complex biological systems that: 1. Such systems give varying responses when repeatedly stimulated by a fixed stimulus. 2. Their loci of control are at criticality, the physiological condition when a critical

instability is in control. In contrast, 3. Mechanical systems give fixed responses to fixed stimuli, so complex biological systems do not behave like mechanical systems, as the scientific community has long supposed. Organisms are not merely mechanical systems, they are far richer and more exciting because of the unusual structure of their regulatory systems. Organisms function from critical instabilities, known in complexity biology as criticality, and the criticality condition enables organisms to function on a new kind of information depicted as  $\langle \text{=====} O \rangle$ , which can support a sense of 'self'.

**Mathematical Singularities:** For physicists, the class of mathematical concepts entering into a physical theory is important. What kind of mathematical entities describe physical instabilities? They are certainly not the usual smooth, well behaved 'analytical' functions used in various kinds of field theory described by differential equations using Newton's calculus and its various extensions. Instabilities correspond to what mathematicians call 'singularities'; places where such mathematics breaks down, and usual kinds of analysis do not apply. The normal linear mathematics like 'linear algebras' describing ordinary properties of classical and quantum matter do not apply. The mathematics describing the properties of singularities is completely different. It is non-analytic, and non-linear.

An important property of the new theory is therefore that the mathematical singularities it uses to describe experience and consciousness are non-linearities. The essence of the new approach is this: it describes properties of experience using the mathematical physics of non-linearities. This enables it to explain some really fascinating properties proposed for consciousness.

**Wave Packet Reduction:** One of the more fascinating hypothesized properties of consciousness is in quantum theory: that it causes collapse of quantum wave-functions,



technically known as 'reduction of wave-packets'. This property was first hypothesized in early attempts to formalize quantum theory, because quantum phenomena suggested that quanta are annihilated in acts of observation. Collapse seemed to occur in the conscious observer carrying out the experiments. The structure of the proposed theory suggests how collapse of wave-functions occurs.

The pattern of information flow required to produce a singularity was explained by the scientist who first developed control theory, Norbert Wiener at M.I.T. Wiener showed that all regulation requires loops of information flow. A system under control has to transmit information about itself to its controller, who in turn has to transmit instructions back to the system. The flows of information between controller and controlled therefore form a loop. As long as the signal carrying the information round the loop does not get amplified on each pass round the loop, the information flow is stable. Should the amplitude of the signal on the succeeding pass be greater than its size on the preceding pass, the signal amplitude will continue to increase until some secondary factor restricts its growth. Chaos will result.

The ratio of signal amplitudes on each succeeding pass, known technically as  $g$ , the feedback ratio is therefore the key concept in understanding feedback and control. Wiener showed that when this ratio equals one, expressed as  $g = 1$ , a mathematical singularity results. Physically speaking, the system becomes unstable - in terms of complexity biology, the system is at criticality. Now consider a different perspective on the  $g = 1$  condition: information traveling round the loop arrives at each point completely unchanged from its previous pass round the loop. Each point receives a perfect image of what it transmitted on the previous pass. Each point in the loop may be considered a 'perfectly self-observing system'. If an act of observation causes a wave-function to collapse, then it

follows that an act of perfect self-observation will collapse all wave functions in the system. That is to say that the circulating information cannot be carried by quanta, or quantum wave functions: it must be carried by something else!

At instabilities, quanta that normally keep matter stable, i.e. in a form with definite material properties, disappear, annihilated by the act of self-observation. As a result, one of the normally stable properties of the material is no longer locally stable and is therefore no longer locally measurable or observable, even though its average value may be definite.

From a quantum perspective, the instability is caused by the very act of perfect self-observation that is giving rise to the 'sense of self' in information states at criticality. Thus, if we posit that a  $g = 1$  feedback loop is the sine qua non of conscious experience, then feedback instability must be the means by which the physiology supports experience, and embodies the sense of self.

### **Resolution of Schrödinger's Cat Paradox:**

In quantum theory, the idea that observation by consciousness is necessary for wave functions to collapse led to Schrödinger's 'Cat paradox', formulated by Erwin Schrödinger, one of the founders of quantum theory with his famous 'Schrödinger's equation'. Schrödinger imagined a cat in an enclosed chamber with a lethal dose hydrogen cyanide gas that would be released by a wave-function collapse. If a human observer is required to collapse a wave function, the cat might be suspended in a mixture of quantum states, in which it was both alive *and* dead until observed by the human observer, an unacceptable idea. Our approach offers a solution to the paradox: the self-observing information feedback loops at the basis of the mind of the cat would collapse the cat's wave functions so that it was always either 'alive' or 'dead' - but never in some weird state in which it was both.



The English mathematician, Sir Roger Penrose, has proposed a similar kind of solution, but using non-linearities in quantum gravitation. Our proposal is more natural and acceptable. The relevance of feedback instabilities to control systems is obvious. Why quantum gravity non-linearities, which should be everywhere, should only apply to biology, has not been adequately explained. The criticality condition on the other hand is clearly relevant, and almost unique to biology. It effectively confines the theory to biological organisms.

**Summary and Conclusions:** information in experience can be represented as information content plus awareness of Self, the essential aspect of subjectivity, and a constant background to all experience. Vedanta states that awareness of Self has a structure of Self Knowing Itself,

and that "The Nature of the Self is to know ItSelf by ItSelf through ItSelf": one may depict the Self as a pure information loop,  $\langle O \rangle$ . Hence a way to represent information in experience is as 'Information Content plus an Information Loop' i.e.  $\langle \text{Information Content} \rangle + O = \langle \text{Information Content} \rangle O$ .

**Part 2:** The ability of perfectly self-observing systems to annihilate their own quanta means that they are not quantum systems, but something else. Their excitations are not quanta, and the information that they support in the form of  $\langle \text{Information Content} \rangle O$  structures is neither digital information nor quantum information. Part 2 of this article will further elucidate information at critical instabilities, and show how it can explain direct mind-to-mind, Seventh Sense Communication. ■



### SVYASA Annual Sports Day - 2015

Sports! Sports!!! As the slogan started with a big roar from the students with all the spirits on high and with the perfect blend of season, the Sports Day was inaugurated with the flag hoisting ceremony on Oct 30 hoisted by Sri Ram Kumar Rathi and Sri Kailash Bhagaria with other dignitaries and the university authorities including Vice Chancellor, Registrar, Administrative Officer and staff. It is an active participation by the students from all the groups in outdoor sports. It is a two day event held from morning to evening with track and field events like Running Race, javelin throw, shot put, long jump, high jump were held for both boys and girls which has ended with a good sportsman spirit and fond memories to cherish for both students and the spectators. ■







## Dr. Prahlada's Keynote Address in International Conference on Veda Science

**Tirupati, Nov 18:** Dr. Prahlada, Advisor S-VYASA delivered a Keynote Address in International Conference on Veda Science where Sri N Gopalaswamy, Former Chief Election Commissioner and Chancellor of Rashtriya Sanskrit Vidyapeetha, Tirupati, was the Chief Guest. The Conference was organized by Sri Venkateswara Vedic University.

His address was 'Synergizing Vedic and Scientific Knowledge'. Highlighting gap in Vedic Knowledge to current scientific knowledge, difficulties in interpretation of Vedic Knowledge. In addition to the information from Veda and Scriptures on medicine & health, agriculture, metallurgy & chemistry, mathematics, astronomy & cosmology, civil engineering & town planning, nuclear science and aeronautics & space. ■



**Bengaluru, Nov 25:** S-VYASA University entered into an MoU with PES University Bengaluru. From left PES University Controller of Examination Dr. Kanchan Garg, Vice Chancellor Dr. K N B Murthy, S-VYASA Chancellor Dr. H R Nagendra, Advisor Dr. Prahlada, Dr. Sudheer Deshpande can be seen.



# Foolish Intelligence

How can it be? Foolishness and intelligence can never be together. If one is intelligent, one cannot afford to be foolish. If one is a fool, one cannot be called to be intelligent. But, strangely, in society, we come across people who are at once foolish and intelligent.

I have a friend. He has a son. That youth is always cautious, careful and calculative. He is highly of profit motive in every enterprise. Every step of his is supposed to be an intelligent move by his parents, members of the family and friends. He is highly dependable and trustworthy as well. Never does he incur any loss, anywhere. One day, the boy's father asked the youth to go to the market and buy a good umbrella, since the rains are already fast approaching. The father gave him enough money and asked the son, to use the new umbrella himself. The young boy is happy to get the money for the umbrella which is for his own personal use.

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With the money in hand, the boy entered a large umbrella shop and after a long bargain, he chose to buy the best of the umbrellas at a low price. He was indeed very happy to have got the best at a low cost. He gladly came out of the shop with the newly bought beautiful umbrella. But, to his dismay, he found it raining when he came out of the shop. He thought for a while. He removed his shirt and in it he carefully covered the umbrella. He ran home without shirt and with the umbrella safe in his arm pit. Should we call him intelligent or is he a fool? After all, umbrella is bought only for use. But, the so called 'intelligent boy' never used it but saved the umbrella to make it look new. Don't we have a proverb... "fools buy books, and wise ones use them!"



In the Mahabharata, Duryodhana wanted to know where the Pandavas were hiding themselves during their life incognito in the thirteenth year of their exile. He wanted them to be exposed so that they could be sent once again, for another period of thirteen years in the woods. So he asked his grandfather Bhishma for information about the whereabouts of Pandavas, Bhishma expressed his regrets since he did not really know where the Pandavas were



hiding. However he offered to tell Duryodhana the special features of the place where good and righteous people lived. Duryodhana readily requested the grandsire to tell the same. Then Bhishma reasserted that he could tell him about the good symptoms of a place of good people and not Pandavas. Duryodhana readily replied “grandsire, I understand what you say. Pandavas are good and righteous; when you describe the place of good people, it means you are describing the place of Pandavas themselves”. Then Bhishma asked “ Dear Duryodhana, when you find Pandavas to be good, kind, and Dharmic, why are you angry with them, why are you jealous of them? You seem to be very intelligent since you have known the truth that Pandavas are righteous.” Duryodhana declared

“grandsire, what you say is true. I know dharma, but I cannot practice it. I know adharma, but I cannot avoid it. जानामि धर्मं न च मे प्रवृत्तिः, जानाम्यधर्मं न च मे निवृत्तिः। It is my weakness and also it is my foolishness, I am unable to overcome them both and practice dharma which I am aware of on account of my intelligence. I am at once foolish and intelligent. I am sorry for myself.”

Is this not the plight of many people in the modern society? Almost everybody knows that yoga is highly precious since it keeps the ill health away at every level. An hour’s practice of yoga every day, keeps the doctors and hospitals for ever away in anybody’s life. This being the case, how is it we are unable to practice yoga every day? Duryodhana is unable to practice dharma! ■

### NSS Unit launched at S-VYASA



Registrar Dr. Subramanya P. Chief guest Sri Arun Pujar unlighted the importance and the significant role of NSS in building the society. His inspiring speech was motivational to all who has assembled. The program concluded with vote of thanks by Dr. Bharathi Devi one of the program officers of S-VYASA NSS unit. ■

The much cherished dream and effort of S-VYASA University authorities has finally paved the path to NSS when Sri Arun Pujar, the Regional Director of NSS, Bengaluru came to Prashanti Campus on Nov 4 to inaugurate the National Service Scheme (NSS) unit in our University. The program was started with the sacred chanting in Mangala Mandir auditorium by all the students and faculty. The program was presided over by Sri Arun Pujar with a welcome address by Vice Chancellor Prof. Ramachandra G Bhat and





**Bengaluru:** Recently, Dr. H R Nagendra was felicitated in NMR/MRI Workshop held at IISc.



**Nov 23:** The meeting of NSS Program Coordinators was held at NITTE University, Mangalore. Mr. Rajesha H K, the Program Co-ordinator of NSS, represented S-VYASA Yoga University.

## Celebration of Deepavali in S-VYASA Yoga University

दीपं ज्योती परब्रह्म दीपं ज्योती जनार्दनः । दीपो हरतु मे पापं संध्यादीपं नमोस्तुते ॥

■ Kaushik & Madhurima, 1 Sem, MSc (Y&C)

Our land is such where lights are worshipped each and every day considering them as a form of the almighty. One of the big festivals which falls on a new moon day of total darkness is Deepavali, where the sky is lit in such a way to our surprise that one feels as if it is a full moon day.

This festival is being celebrated all over our country since time immemorial. Most of us celebrate this as a 3day festival which begins with Naraka Chaturdasi, which symbolises the day on which the demon Narakasura representing greed, arrogance and false pride was eradicated by Sri Krishna along with Satyabhama. Even though this demon was killed, his qualities still haunt the mankind, this day serves as a reminder for all of us to rid ourselves of the same. The next day is marked by the worship of goddess Lakshmi, on this day we abolish our homes of Alaksmi 'शुद्धान्नाः शुद्धसदनाः तस्मान्मृत्युभयं ननः' our scriptures state that one who maintains cleanliness and purity is devoid of fear of death. People on this day by getting together distribute sweets, burn fire crackers, and exchange gifts along with their loved ones. Deepavali plays an important role in uniting the people.

Then comes the day of Balipratipada, the king Bali was sent to Paataala because of his false



pride but due to his exceptional virtues was given a boon to visit the earth on this day. On the last day the Gaushala was ceremoniously cleaned and decorated with rangoli and marigold flowers. Following this, Krishna who resides in the cow was worshipped by singing bhajans and playing flute, both being dear to him. Krishna is also known as गोपाल, गो means cow as well as Vedic knowledge and पाल means protector in Sanskrit. Sri Krishna not only protected the cow but also gave us the essence of Vedas in the form of Geetamruta.

Let us remove the darkness of ignorance and bring the light of knowledge within us.

॥ तमसोमा ज्योतिर्गमय ॥  
Shri krishnarpanamastu



# Vyasa Yoga Singapore



**Singapore, Nov 22:** Chancellor Dr. H R Nagendra was the Chief Guest in Yoga Therapy Conference organized by Vyasa Yoga Singapore.

**Nov 24:** To Welcome Prime Minister Sri Narendra Modi Ji a mega event was organised in Convention Centre near Singapore airport. There the Yoga Instructors of Vyasa Yoga Singapore gave a nice performance of Yoga. ■



## Yoga University in Vishakapattanam, Andhra Pradesh

As an expansion of the yoga education and the therapy service, very soon there is going to be a University in Andhra Pradesh (A.P.) and there are going to be 7



yoga clinics in the major temple cities of A.P.

Thanks to the Govt. of A.P. in general and Chief Minister in particular, there is going to be a boon from yoga to the students and patients of A.P.

A team from SVYASA (The Pro-Chancellor and Registrar) visited Vishakapattanam on invitation from Govt. of A.P. to inspect the suitable site for the establishment of a Yoga University. Very soon, there will be a University in Vishakapattanam to serve the needs of the student community aspiring to be yoga teachers, therapists and practitioners. ■



Prashanti Kutiram, Nov 2: Chancellor Dr. H R Nagendra Ji launched [www.vydyia.com](http://www.vydyia.com) - The Health and Wellness Marketplace.

During the Launch Pro-Chancellor Dr. K Subrahmanyam,



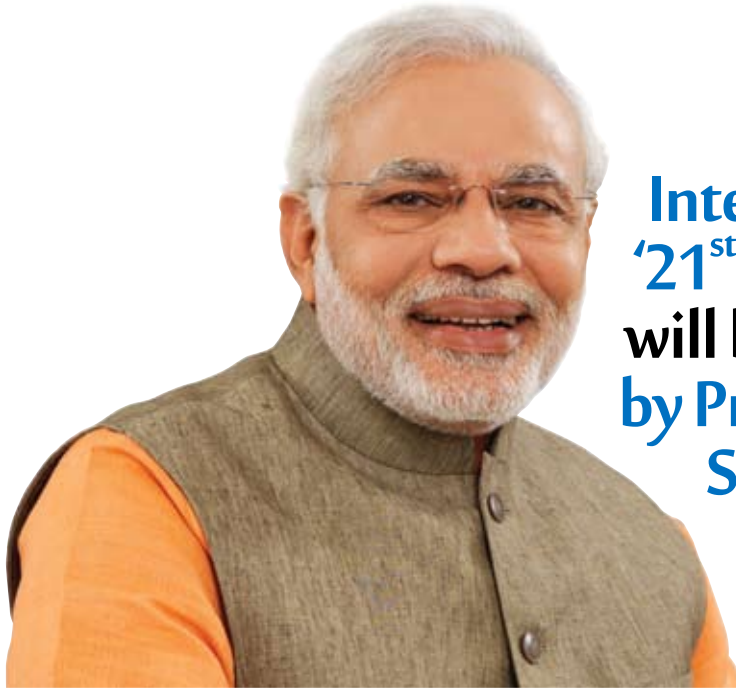
Vice Chancellor Prof. Ramachandra G Bhat, Registrar Dr. Subramanya Pailoor, Asst. Prof. Dr. Raghavendra Bhat, Director of Yoga Health Clinic-Vishakhapatnam Dr. Srikrishna Chandaka and CEO of Vydyia LLC Mr. Raghava B Tadavarthi were present.

The new [www.vydyia.com](http://www.vydyia.com) online marketplace is a major step forward in helping people find best therapy and therapists that provide help with their health issues. It also provides easy access to practitioners in many areas of expertise like Yoga, Ayurveda, Naturopathy, Homeopathy and other therapies. ■

## SDM program at Dallas TX USA



A week long SDM program (Stop Diabetes Movement) was organized at Dallas TX USA by SEWA Dallas Chapter. Ms. Shantha Asok Kumar assisted by Mr. Asok Kumar conducted the camp. It was attended by 32 participants including many doctors, software engineers, attorneys & some house wives. The event was highly appreciated by the participants with a very encouraging feedback. ■



## International Conference '21<sup>st</sup> INCOFYRA' of VYASA will be Inaugurated by Prime Minister Sri Narendra Modi Ji

**New Delhi, Nov 5:** International Conference '21<sup>st</sup> INCOFYRA' will be inaugurated by Prime Minister Sri Narendra Modi Ji. It was officially announced in the grand Curtain Raiser program held in Nirman Bhavan.

Union Minister of Health and Family Welfare Sri J P Nadda Ji, Union Minister for State (Independent Charge) for AYUSH Sri Shripad Yesso Naik and President of 21<sup>st</sup> INCOFYRA Dr. H R Nagendra were present on this occasion.

The 21<sup>st</sup> International Conference on 'Frontiers in Yoga Research and its Applications' (INCOFYRA) will bring together traditional and modern medical systems. This was stated by Sri J P Nadda Ji. Conference will be organised by Vivekananda Yoga Anusandhana Samsthana from January 3-7, 2016, at Prashanti Kutiram, Bengaluru. The theme of the conference is 'Yoga in Integrated Healthcare Systems'.

The Health Minister stated that while we have been largely successful in addressing communicable diseases through various targeted schemes/programs of the Ministry, non-communicable diseases (NCDs) are posing a formidable challenge. These are lifestyle related diseases such as cardiovascular disease, diabetes, cancer, hypertension etc., which can be managed, but not cured. He added that traditional systems of medicine such as Yoga, Ayurveda, Unani etc., can be integrated with the mainstream medicine system to provide treatment for these NCDs. The 21<sup>st</sup> INCOFYRA provides a platform for national and international experts and practitioners in traditional systems of medicine to present findings of evidence - based research regarding impact of Yoga etc. on

NCDs. It is time for making efforts for harmonious amalgamation of

mainstream / allopathy and traditional medicine system, he added. The Health Ministry is providing logistic support for research being done by the S-VYASA University in this regard, Sri Nadda stated.





Conference Vice President Sri Mahendra Jhabak, Union Minister of Health and Family Welfare Sri J P Nadda Ji, Chancellor Dr. H R Nagendra, Conference Publicity & Marketing Incharge Mrs. Priyanka Jhabak Loonker, Chair of Himalaya Yoga Olympiad Dr Rabintra M Acharya, Raghu Bengaluru *can be seen*

Sri Shripad Yesso Naik said that the conclave will be great opportunity to bring expertise of traditional as well as modern medical science from our country and around the world. Further he said, this will also be an opportunity to learn from recent research in medical systems.

Dr. Nagendra said on this occasion that integration of modern medicine and AYUSH systems is the need of the hour to deal with communicable and non-communicable diseases. Modern medicine rooted in the bio-medical model with a matter-based paradigm will offer proven solutions to most communicable diseases, to diagnose NCDs, large number of surgeries for setting right and even replacing different parts of our body as we

do it in machines. The Yoga Therapy and other systems of AYUSH on the other hand provide not just an effective treatment for NCDs but also help in prevention and promotion of positive health for blossoming well being, he added.

He informed that the Conference is expecting 10000 delegates from all over the world which would include medical students and professionals, AYUSH Practitioners, Yoga Researchers and Yoga Therapists and the Policy Makers. The main objective of this conference is to disseminate the research findings in the field of integrative medicine and give directions to future research on Dialectology, Oncology, Cardiology, Mental Health etc., he added. ■

S-VYASA had held a meeting with the Health Minister Sri U T Khader, (Health Minister, Government of Karnataka) in the Health Minister's meeting hall at Vikasa Soudha on Nov 6. S-VYASA was represented by our Chancellor, Dr. H R Nagendra and the administrative authorities. Dr. H R Nagendra (Guruji) briefed the gathering about 21<sup>st</sup> International Conference (INCOFYRA), to be held at S-VYASA, Prashanti Kutiram Campus from Jan 3-7, 2016.

The conference will be inaugurated by the honourable Prime Minister of India Sri Narendra Modi 'International Conference on Frontiers



in Yoga Research and its Applications with a theme 'Yoga in Integrated Healthcare Systems'. The Government of Karnataka promised to extend its support by deputing their doctors from AYUSH department for the conference as delegates as a positive gesture. ■





## MAIN CONFERENCE: 21<sup>st</sup> INCOFYRA

Jan 3 - 7, 2016

**Theme - Integrating Best of East with Best of West in Medical Practice**

The theme addresses the urgent need for collaborative actions involving health professionals from conventional medicine and traditional medicine, policymakers, government organizations and Industries to deliver the best health care to public. Particular focus is placed on highlighting the importance of integrative medicine as preventive health care strategy, for the management of NCD's and Promotion of Positive Health. This meet would be the basis for Policy reformation with respect to health care system in India and developing countries. Also as a cost effective solution to health care in developed countries of the world.

### CONFERENCE PROGRAMS AT A GLANCE

Date	Program
Dec 27, 2015 - Jan 2, 2016	Pre - Conference workshop
Jan 1 & 2, 2016	Himalaya Yoga Olympiad Finals
Jan 3 - 7, 2016	Main Conference

### MAIN CONFERENCE PROGRAM HIGHLIGHTS

**Inaugural Ceremony:** Jan 3, 2016 by Prime Minister Shri Narendra Modi Ji

**Valedictory Ceremony:** Jan 7, 2016

Choice of Morning Sessions	
Jan 4 - 7, 2016 5.00 am - 6.30 am	General Yoga Classes, Advanced Āsanās; Yoga therapy (8 Tracks including diabetes); Advanced Techniques (5 Tracks: ĀVARTAN, PET, MSRT, VISĀK and AĀNAMS), Naturopathy treatments, Ayurveda for rejuvenation
Common Morning Maitri Milan	
Jan 4 - 7, 2016; 8.00 am - 8.45 am	in the Main Hall
Scientific Sessions	
Jan 4, 2016, Monday	
9:00 am - 1:00 pm	<b>Plenary Sessions</b>
2:00 pm - 5:00 pm	<b>Parallel Symposia</b> 1. Recent advances in T2DM - by European Association for the study of Diabetes (EASD); 2. Oncology; 3. Mental Health
	<b>Poster Presentation</b>
Jan 5, 2016, Tuesday	
9:00 am - 1:00 pm	<b>Plenary Sessions</b>
2:00 pm - 5:00 pm	<b>Parallel Symposia</b> 1. Recent advances in hypertension - by International Society of Hypertension and British Heart foundation; 2. Oncology; 3. Mental Health
	<b>Oral Presentation</b>
Jan 6, 2016, Wednesday	
9:00 am - 1:00 pm	<b>Plenary Sessions</b>
2:00 pm - 5:00 pm	<b>Parallel Symposia</b> 1. Diabetes; 2. Oncology; 3. Cardiology; 4. Mental Health
Common Evening Sessions	
Jan 3 - 6, 2016; 5.15 pm - 6.00 pm	Satsangas/ Cultural program and Exhibitions
Jan 3 - 6, 2016; 6.30 pm - 8.00 pm	Yoga for Holistic Health
Special Meetings	
8.30 pm - 10.00 pm	On Policy Matters and Research Collaborations; Translation to Clinical Practices; National Movements
Refreshments	
6.30 am - Breakfast   10.30 am - Tea   1.00 pm - Lunch   3.30 pm - Tea   8.00 pm - Dinner	



## WHO SHOULD PARTICIPATE ?

1. Medical professionals
2. Practitioners of Indian medicine (AYUSH)
3. Yoga researchers and yoga therapists
4. Wellness and health industry persons
5. Policy makers

## PRE CONFERENCE PROGRAMS

### HIMALAYA YOGA OLYMPIAD Finals

**Starts on** Nov 1, 2015

**Finals -** Jan 1 & 2, 2016 at Prashanti Kutiram

The objectives of Himalaya (A Yoga Olympiad) is to promote the awareness of yoga and build up a network of yoga students, practitioners, teachers and sadhakas at the national and international levels. We hope to spread the message of yoga as a science of Holistic living to be



achieved through Jnāna Yoga, Rāja Yoga, Bhakti Yoga and/or Karma Yoga, as proclaimed by Swami Vivekananda. The syllabus, therefore, cannot end with physical demonstration of yogasanas only. It also assesses knowledge and grasp of concept and definition of yoga and its various techniques, for total growth of the individual, including physical, mental, emotional and intellectual development and their spiritual basis. HIMĀLAYA thus aims at helping the youth of our country grow together, and expand their vision, so they leave behind the mad rush of cut-throat competition and selfishness and engage in co-operative, harmonious pro-active living.



## PRE CONFERENCE PROGRAMS

### PRE-CONFERENCE WORKSHOPS

Dec 27, 2015 - Jan 2, 2016 at Prashanti Kutiram

Workshops on holistic healing will be conducted on 7 different diseases (Oncology, Cardiology, Psychiatry, Rheumatology, Spinal disorders, Metabolic disorders, Endocrinology).

The basic principles of Integrated Approach of Yoga Therapy (IAYT) and latest approaches towards Holistic Healing will be addressed. Eight tracks of Holistic Healing which includes Yoga Therapy, Naturopathy and Ayurveda will be given under the expert guidance. This is meant for yoga therapists and doctors.



**For details contact:** *ph:* 080-2263 9963 | *e-mail:* arogyadhama@gmail.com



### SMET (Self Management of Excessive Tension)

2 days - SMET - Dec 27 & 28, 2015

5 days - SMET Rejuvenation - Dec 27 - 31, 2015

## NEW YEAR PROGRAM

Jan 1, 2016

'Maha Mrutyanjaya Homa for Total Health & Peace'

Invitation to the willing persons for dedicated life of Holistic Health Promotion

Special Satsang for World Health, Harmony, Bliss and Peace



### YIDM (Yoga Instructors for Diabetes Training)

Dec 27, 2015 - Jan 2, 2016

A week long training for YIDM

Certificates will be given for successful persons

## PHARMA WORLD & AROGYA EXPO: Health Exhibition

Dec 27, 2015 - Jan 7, 2016 at Prashanti Kutiram

Pharma World & Arogya Expo will bring consumers into close contact with Physicians and Industry & knowledge resources offering best options for health care for Holistic living. While pharma world is well known in all modern medical conferences world over supporting the conferences, Arogya Expo is an initiative promoted actively by the Department of AYUSH, Government of India. It aims to support professionals, institutes and industry in Indian Medicine (AYUSH) to showcase their products and services and thereby make people aware that AYUSH systems form safe, effective modes of health care which constitute first choice for large sections of India. For several years, Arogya Expo are organised in different cities of India.



### CONFERENCE ORGANIZING COMMITTEE

**PRESIDENT:** Dr H R Nagendra

**VICE-PRESIDENTS:** Padma Vibhushan Dr. D Veerendra Heggade,

Dr K Subrahmanyam, Dr Ramachandra G Bhat, Sri T Mohan, Prof R Venkatram, Sri Mahendra Jhabak

**SCIENTIFIC COMMITTEE CHAIRS:** Dr R Nagrathna, Dr D Nagaraja,

Dr B N Gangadhar, Dr Manjunath N K, Dr Ramesh M N, Prof Siva Umapathy,

Dr Kashinath Dixit, Dr Satish Babu, Dr Narasimha Shetty

**ORGANISING SECRETARY:** Dr Sudheer Deshpande

**JOINT SECRETARIES:** Dr Naveen K V, Dr K B Akhilesh,

Prof. T G Sitharam, Dr Prahlada, Dr Prashanth Shetty,

**COORDINATORS - REGISTRATION:** Dr Balaram Pradhan, Dr Pranav Sharma, Dr Swati Singh

**COORDINATORS - EXHIBITION:** Sri Mahadevappa, Sri Laxminarayan

**TREASURER:** Sri H R Dayananda Swamy

**CO-ORDINATORS FOR HIMALAYA YOGA OLYMPIAD:**

Dr Rabindra M Acharya, Sri Dilawar Singh, Dr Vikas Rawat, Dr Jaideep Arya

**CHAIR FOR NATIONAL AROGYA EXPO:** Sri J S D Pani

**CULTURAL PROGRAMS:** Dr Ramakrishna, Dr Sanjib Patra, Dr Kavita V

**HOSPITALITY:** Smt. Sharada Shankar, Dr Dhvani Sharma, Smt. Manjula

**PUBLICATIONS:** Sri M S Surendra, Sri Lokesh H

**PUBLICITY & MARKETING:** Mrs Priyanka Jhabak Loonker, Sri Chirag Hakked, Ms Pria Rao

**TRANSPORT:** Sri Mohan Kishore, Sri Umapathy

**PRE CONFERENCE WORKSHOPS:** Dr Amit Singh, Dr Padmini Tekur, Dr Hemanth Bhargav

**WEBSITE MANAGEMENT:** Sri Bharatheesha P, Smt. Krishna Taware

**VIDEO:** Sri Murulidhara H D, Sri Elumalai, Sri Manoj

**CAMPUS ARRANGEMENTS & LOGISTICS:** Sri Veerendra Nath, Sri Arun Jain

**LAISON:** Sri Raghu Bengaluru, Dr Naresh Sharma, Sri Prasad, Sri Vishwanath



## CONFERENCE REGISTRATION

Register before Nov 15<sup>th</sup> to gain maximum concession

Individual Programs	Dates	SAARC Countries		International	
		Before Nov 15, 2015 in ₹	After Nov 15, 2015 in ₹	Before Nov 15, 2015 in US\$	After Nov 15, 2015 in US\$
Pre-Conference	<b>Dec 27, 2015 - Jan 2, 2016</b>	7,000	9,000	350	450
Main Conference	<b>Jan 3 - 7, 2016</b>	3,500	4,500	250	350
Both Programs	<b>Dec 27, 2015 - Jan 7, 2016</b>	10,000	13,000	600	700
Day Rate for Conference		1,100	1,500	90	115

- This includes Transportation from Bangalore Rly Station or Bus Stand to Prashanti Kutiram & back on Jan 2<sup>nd</sup>/3<sup>rd</sup> & 7<sup>th</sup>/8<sup>th</sup>, Vegetarian Food and Attendance of all Conference Programs
- **Please Note:** Choose your own Accommodation (Optional)

**Accommodation in Prashanti Kutiram campus (limited) from Jan 3<sup>rd</sup> - 7<sup>th</sup> (4 nights)**

Dormitories: ₹ 4,000 | Single Rooms: ₹ 8,000

Double Rooms: ₹ 10,000 / 2 persons | Deluxe Rooms: ₹ 16,000 / 2 persons

Villas: ₹ 10,000/day | Special Dorms set up for Conference ₹ 2,000 for 5 days

**Outside Accommodation facility**

Hotels	Ph	Cell
Hotel R V International	080-2782 6099 / 6100	90352 02384
Hotel V Inn	080-2782 5000 / 1	99722 05912 99006 49448 97406 03111
Hotel Sai Vishram	080-4040 0400	

- Students are entitled for 50% concession. Student ID card/letter from principal should be submitted during registration process.
- Registration at S-VYASA campus office is also available
- Mode of payment: by Cash, Demand Draft, NEFT online transfer, payable to **VYASA 'Vivekananda Yoga Anusandhana Samsthana'**
- **Online transfer details for Indian Nationals:** A/C Name: Vivekananda Yoga Anusandhana Samsthana; A/C No: 31004780111; Bank & Branch: SBI, Jigani; IFS Code: SBIN0011355
- **Online transfer details for Internationals:** A/C Name: Vivekananda Yoga Anusandhana Samsthana; A/C No: 0405101028355; Bank & Branch Name: Canara Bank, Chamarajpet; IFS Code: CNRB0000405; MICR Code: 560015010
- After online payment, please mail a copy of payment receipt to **incofyra21@svyasa.edu.in / incofyra21@gmail.com**
- For more details please visit conference website **www.svyasa.edu.in**

## SPEAKERS IN THE CONFERENCE

### NATIONAL

1. **Dr. Ajay Kumar**, Founder & Chairman, HCG, Bengaluru
2. **Dr. B K Sahay**, Diabetologist, Sahay Clinics, Hyderabad
3. **Dr. B N Gangadhar**, Professor of Psychiatry, NIMHANS, Bengaluru
4. **Dr. B T Rudresh**, Classical Homeopathic Practitioner, Bengaluru
5. **Dr. Bhushan Patwardhan**, Vice-Chancellor, Symbiosis International University (SIU), Pune
6. **Dr. C L Khetrapal**, Distinguished Professor & Vice Chairman, CBMR, Lucknow
7. **Dr. C N Manjunath**, Director and Professor of Cardiology, Sri Jayadeva Institute of Cardiology, Bengaluru
8. **Dr. D Nagaraja**, Director, School of Integrative medicine, S-VYASA, Bengaluru
9. **Dr. D Prabhakaran**, Vice President, Public Health Foundation of India
10. **Dr. Devi Prasad Shetty**, Chairman and Founder, Narayana Health, Bengaluru
11. **Dr. Dharshan Shankar**, Vice Chancellor, Institute for Trans-Disciplinary Health Sciences, Bengaluru
12. **Dr. G G Gangadharan**, Director, M S Ramaiah Indic Centre for Ayurveda and Integrative Medicine, Bangalore
13. **Dr. Geetha Krishnan**, Medanta Department of Integrative Medicine & Holistic Therapies, New Delhi
14. **Dr. H R Nagendra**, Chancellor, S-VYASA, Bengaluru
15. **Dr. Ishwar V Basavaraddi**, Director, MDNIY, New Delhi
16. **Dr. Issac Mathai**, Medical Director, Saukya, Bengaluru
17. **Dr. K S Gopinath**, Chairman, HCG Bangalore
18. **Dr. Kotecha R**, Vice-Chancellor, Gujarat Ayurved University, Jamnagar, Gujarat
19. **Dr. M Balasubramanyam**, Dean of Research Studies & Senior Scientist, Madras Diabetes Research Foundation
20. **Dr. Manjunath N K**, Joint Director - R & D, S-VYASA, Bengaluru
21. **Dr. Narsingh Verma**, Vice President, Association of Physiologists of India
22. **Dr. Naveen K V**, Associate Professor, S-VYASA, Bengaluru
23. **Dr. Parameshwaran**, Head of Central Siddha Research Institute, Chennai
24. **Dr. Prashanth Shetty**, Principal, SDMCNYS, Ujire
25. **Dr. R Nagarathna**, Medical Director, Arogyadhama, S-VYASA, Bengaluru
26. **Dr. Raghavendra Rao**, Senior Scientist & Head, CAM Program, HCG, Bangalore
27. **Dr. Rajeev Gupta**, Preventive Cardiology, Internal Medicine and Research Centre at Eternal Heart Care Centre and Research Institute, Mount Sinai Hospital New York Affiliate, Jaipur, India.
28. **Dr. Rajesh K Grover**, Director, Delhi State Cancer Institute, New Delhi
29. **Dr. Rajesh Sagar**, Associate Professor of Psychiatry, All India Institute of Medical Sciences, New Delhi
30. **Dr. Ram Manohar**, Director, AVP Research Foundation, Coimbatore
31. **Dr. Rama Jayasundar**, Associate Professor, Department of NMR, AIIMS, New Delhi
32. **Dr. S C Manchanda**, Senior Consultant Cardiologist, Sir Ganga Ram Hospital, New Delhi
33. **Dr. Sailesh Mohan**, Senior Research Scientist and Associate Professor, PHFI
34. **Dr. Shirley Telles**, Director, Patanjali Research Foundation, Haridwar
35. **Dr. Shivaram Varambally**, Associate Professor, Dept. of Psychiatry, NIMHANS, Bengaluru
36. **Dr. Thimmappa Hegde**, Director - Narayana Institute of Neurosciences, Bengaluru
37. **Dr. V Mohan**, Chairman & Chief Diabetologist, Madras Diabetes Research Foundation, Chennai
38. **Mr. D R Karthikeyan**, Former CBI Director & Board of Directors, Star Health Insurance
39. **Prof. M A Siddiqui**, Director, National Institute of Unani Medicine (NIUM)
40. **Prof. R S Ramaswamy**, Director General, CCRS
41. **Prof. S K Chaturvedi**, Department of Psychiatry, National Institute of Mental Health and Neurosciences, Bangalore

## SPEAKERS IN THE CONFERENCE

### INTERNATIONAL

1. **Amrita Suryananda Maharaj**, President of the Yoga Portuguese Confederation, and the Founder of Yoga Sámkhya Institute, Portugal.
2. **Dr. Anja Schröder**, Clinic for Holistic Medicine and Traditional Chinese Medicine, Germany
3. **Dr. Bodekar**, Malaysia
4. **Dr. Christoph Garner**, Director, KWA-Klinik Stift Rottal Germany
5. **Dr. Guruprasad V**, Consultant in Physical Medicine and Rehabilitation, Central Manchester University Hospitals NHS Trust, UK
6. **Dr. Kashinath Dixit**, Consultant Diabetologist and Clinical Andrologist, Central Manchester University Hospitals NHS Trust, UK
7. **Dr. Lorenzo Cohen**, Professor and Director of the Integrative Medicine Program, University of Texas, MD Anderson Cancer Center, USA
8. **Dr. Prasanna Rao Balakrishna**, Diabetologist, Central Manchester University Hospitals NHS Trust, UK
9. **Dr. Sara Lazar**, Massachusetts General Hospital, Harvard Medical School, USA
10. **Dr. Sat Bir Khalsa**, Brigham and Women's Hospital, Harvard Medical School, Boston, USA
11. **Mr. Anand Paranjape**, Consultant Psychiatrist, Canada
12. **Mr. Avinash Mishocling**
13. **Mr. Georgio**, Italy
14. **Mr. Keisen Kirna**, Japan
15. **Mr. Madam Tayardu**, Cambridge, UK
16. **Mr. Manoj Thakur**, Managing Director & Yoga Consultant, Singapore
17. **Mr. Peeyush Patel**, USA
18. **Mr. Rajendra Damodara Yenkanamoole**, Melbourne, Australia
19. **Prof. Alex Hankey**, Theoretical Physicist, UK
20. **Prof. Ananda Pandurangi**, Director of Brain Stimulation Therapies, Division of Inpatient Psychiatry, VCU Health System
21. **Prof. Andrew Boulton**, Professor of Medicine, University of Manchester, UK
22. **Prof. Anthony Heagarty**, Professor of Medicine, Cardiac Centre lead in the Institute of Cardiovascular Sciences, Manchester University
23. **Prof. John Mendelson**, The University of Texas, MD Anderson Cancer Center, USA
24. **Prof. Rhian Touyz**, President, International Society of Hypertension, UK
25. **Prof. Sen Pathak**, Cellular Genetics Laboratory, The University of Texas, MD Anderson Cancer Center, USA
26. **Ram Bhardwaj**, New Zealand
27. **Swami Maheshwarananda**, Yogi Guru, Austria

## FASCINATING ATTRACTIONS OF 21<sup>st</sup> INCOFYRA

1. Inauguration by Prime Minister Sri Narendra Modi Ji in the serene high tech Prashanti Kutiram campus
2. Research Symposia on Recent Advances in Endocrinology, Hypertension, Oncology and Mental Health
3. CME for Doctors
4. Oral and Poster Presentations
5. Multi Track Morning Practice Sessions
6. Music and Light with Water Fountain in front of the tallest Swami Vivekananda statue
7. Opportunity to hear, top Researchers, Ministers, Policy Makers and Yoga Masters
8. Pharma Pavilions, Exhibitions, Arogya Expo Stalls & Pavilions, Diagnostic Equipment Exhibitions & Sales
9. Publications Corner
10. Santsangs by renowned personalities
11. Special Awards
12. Stop Diabetes Movement exhibition
13. Updating your Yoga Practices and Demonstrations
14. Visits to High-Tech Anvesana Research Lab for Holistic Measurements
15. YIDM training for Yoga Teachers
16. Yoga Exhibition

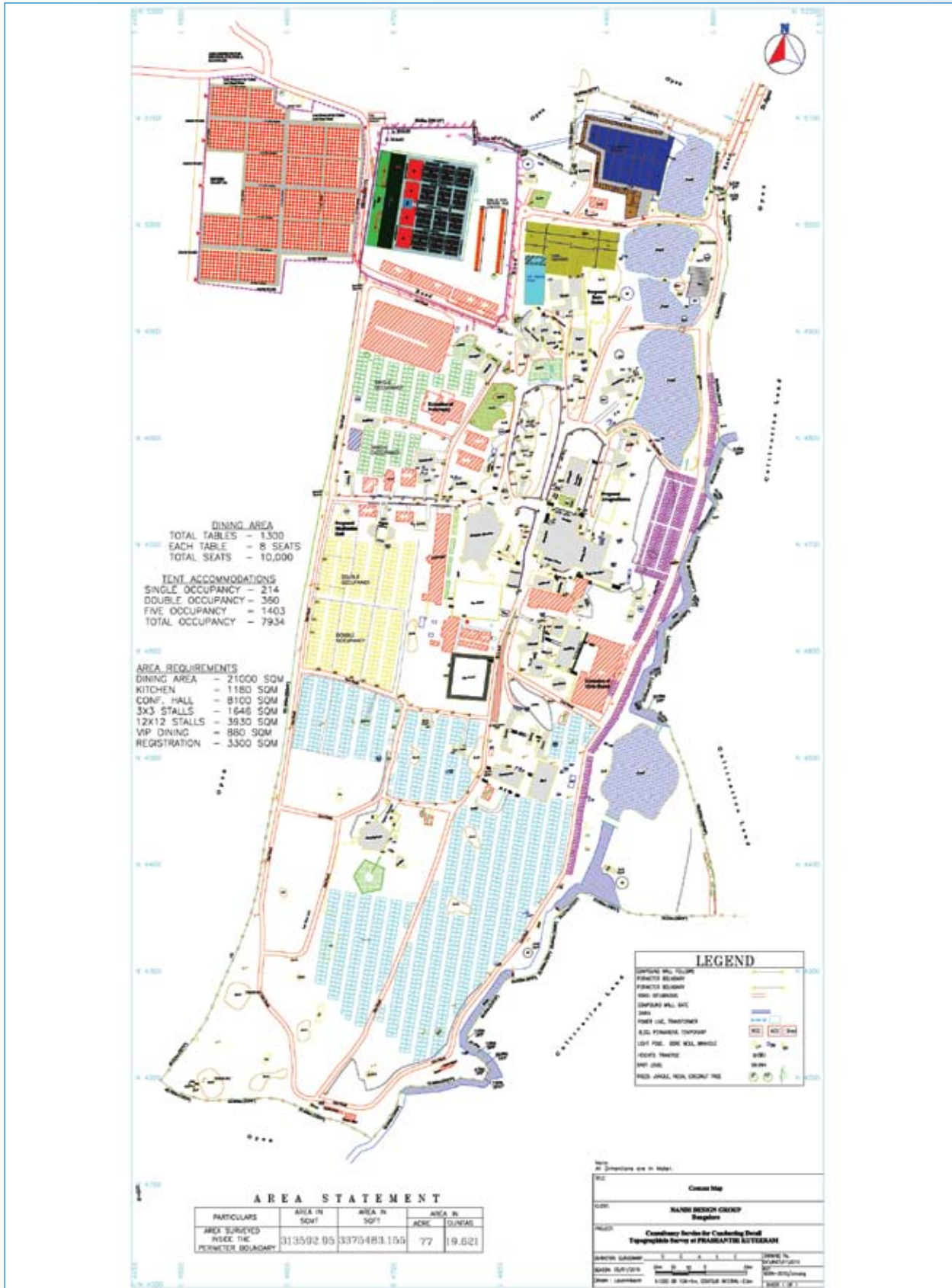


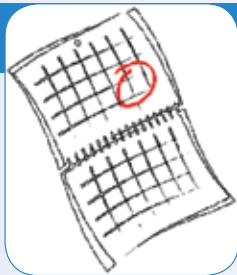
*for details visit our web*

[www.vyasa.org](http://www.vyasa.org) | [www.svyasa.edu.in](http://www.svyasa.edu.in)



# SITE MAP OF PRASHANTI KUTIRAM



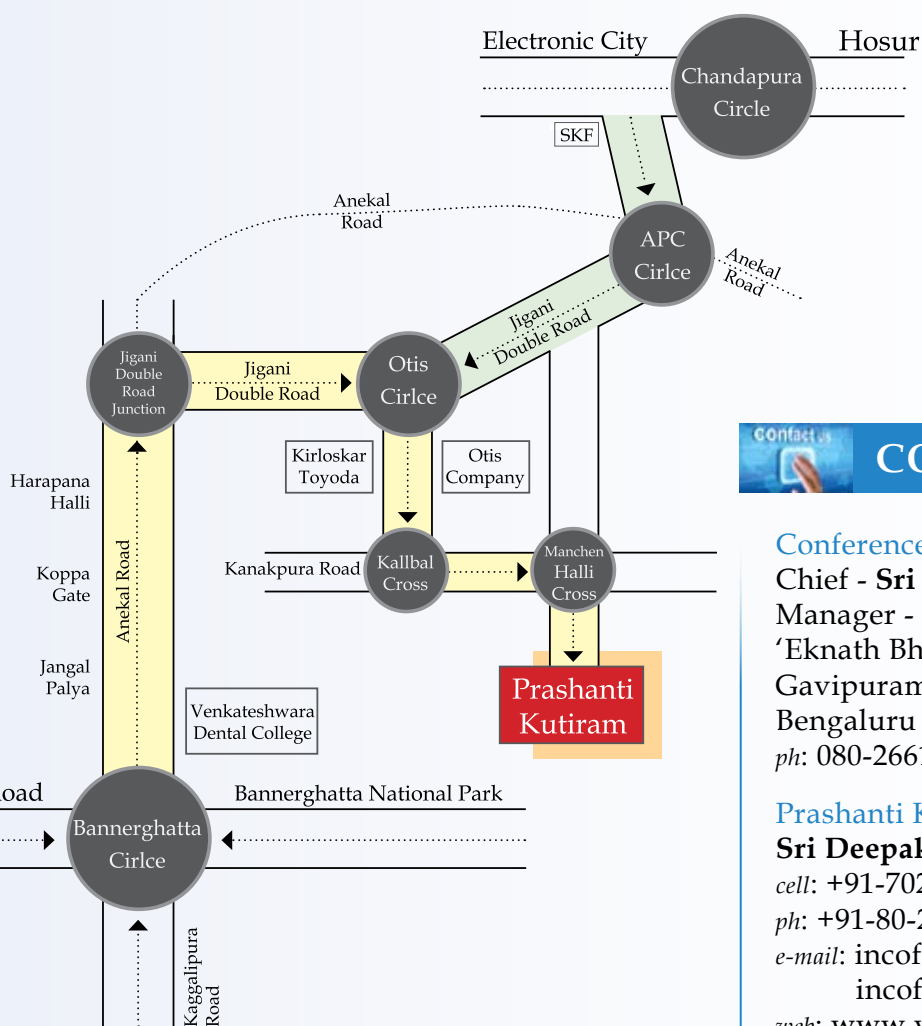


## DATES TO REMEMBER

Pre Conference programs	Dec 27, 2015 - Jan 2, 2016
Main Conference	Jan 3 - 7, 2016
Registration to avail early bird offer	Nov 15, 2015
Last date for Abstract submission	Nov 30, 2015
The abstracts will be peer reviewed and acceptance or otherwise will be intimated by	Dec 10, 2015

- Scientific research papers and review papers on the theme and related topics in yoga and integrative medicine are invited for oral and poster presentations.
- Submit your abstract on conference webpage. Please visit conference webpage for details. For any queries please write to [incofyra21@svyasa.edu.in](mailto:incofyra21@svyasa.edu.in)

## ROUTE MAP TO PRASHANTI KUTIRAM, Jigani, Bengaluru



## CONTACT...

### Conference Secretariat:

Chief - **Sri Mahadevappa**  
 Manager - **Sri Laxminarayan**  
 'Eknath Bhavan', #19,  
 Gavipuram Circle, K G Nagar,  
 Bengaluru - 560 019  
 ph: 080-2661 2669

### Prashanti Kutiram campus:

**Sri Deepak / Dr. Gayathri Melnad**  
 cell: +91-70220 24777  
 ph: +91-80-2263 9963 / 55  
 e-mail: [incofyra21@svyasa.edu.in](mailto:incofyra21@svyasa.edu.in)  
[incofyra21@gmail.com](mailto:incofyra21@gmail.com)  
 web: [www.vyasa.org](http://www.vyasa.org)  
[www.svyasa.edu.in](http://www.svyasa.edu.in)  
 facebook: [svyasayoga](https://www.facebook.com/svyasayoga)  
 YouTube: [svyasablur](https://www.youtube.com/svyasablur)

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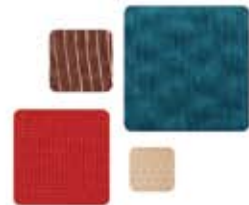
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