

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



Raipur: During the Inauguration of Sri Sathya Sai Hospital, Chancellor Dr. H R Nagendra Ji with Hon'ble Prime Minister Shri Narendra Modi Ji



Dr. Pranav Pandya Ji, the Director & Head of All World Gayatri Pariwar & also the Chancellor of Dev Sanskrit Vishwavidyalaya, visited Prashanti





Gurukrupa College members with Dr. R Nagarathna and VYASA Kalyan SDM team



YIC batch 167, Mar 2016



Students of Distance Education

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

YOGA SUDHA

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EDITORIAL

Integration of all systems of health care is the necessity of the new era. No single system has been found to deal with all ailments both contagious and NCDs. Pluralistic system of health care is emerging. Our conference in January brought the best findings of both allopathic and the AYUSH systems. The Indo-US conference in Delhi also highlighted the same. Our experience in Arogyadhama is helping us to understand the process of integration. As a pilot study the experiments over the last 5 years has clearly shown that integration can bring better and quicker results than Yoga Therapy and allopathy combination. With this experience we have now planned for a Multi-speciality, tertiary care integrative medical hospital of about 1500 beds in Prashanti Kutiram campus. We seek all assistance to make it a reality by your financial support for this unique project which will become a role model for future hospitals in India and all over the world.

The process of integration needs a strong philosophical and scientific base on which the integration can take place. In the last editorial, the Pancha Kosha concept of Jnana Yoga was elaborated as the right platform on which all systems of health care can be built, for prevention and promotion of positive health as well.

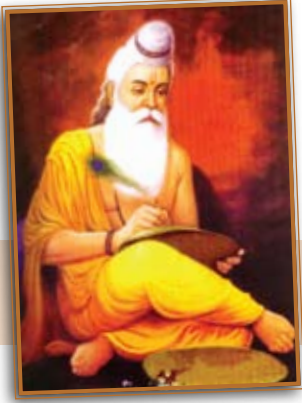
We also should address the challenge of increasing costs of treatment as mentioned earlier. This is the biggest concern even in the developed countries among the allopathic health care administrators and professionals. In the developing countries the cost of treatment even at the village levels has become unaffordable. Yoga as an inexpensive tool can solve the problems. Realising this, Prime Minister Shri Narendra Modi wants to introduce Yoga in all the villages during this International Day of Yoga (IDY). The common protocol of 1 hours should become the routine

of every individual even at the village level, is the target. This will help them to move towards prevention of diseases, better health status, etc. At Public Health Centre (PHC) levels, we should train all doctors in Yoga Therapy and the Anganavadi and Asha workers to learn and to teach Yoga Therapy techniques for specific Non Communicable Diseases (NCDs). The waiting hall of each PHC, it is suggested to be used in the morning and evening for Yoga classes. If a television can be provided in all PHCs where it is not there, regular transmission of Yoga practices can be done by local TV networks. This can help the persons to do the practices at home also. Modern IT tools should be used to make it effective. Telemedicine units and Mobile Applications developed for the purpose, should take the responsibility of connecting district level and state level hospitals with the PHCs needs to deal with complications of modern NCDs and cases of infectious diseases as required. Mother and child care Apps have been developed for the purpose.

It is shown that kits of Homoeopathy can deal with simple problems as fever, cough, common cold, headache, constipation, etc. This has been tested as a very cost effective modality of dealing with the common diseases. Similar kits of Ayurveda and Siddha can be developed and used by each family. The experts of AYUSH should address these on priority and provide the necessary medicines.



■ *Dr H R Nagendra*



ब्रह्मसूत्रम् (Brahmasūtram)

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



इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः (ब्रह्मसूत्रम्-२-१-२१)

Itaravyapadeśāddhitākaraṇādidoṣaprasaktiḥ (Brahmasūtram-2-1-21)

Meaning: On account of the other (i.e., the individual soul) being stated (as non-different from Brahman) there would arise (in Brahman) the faults of not doing what is beneficial and the like.

Chetanakaranavada (theory of Atma/Brahma to be cause of creation) is encountered by Purvapakshi in this Adhikarana. Cosmological theories are much debated subjects and taken again here. Where does this wonderful world coming from, wonderful world varied, multicolored and multifaceted in its nature. Chetanakaranavada advocates one master brain, master creator and master planner behind the creation, interestingly Jiva (an individual) is also Brahma only. Nothing is accidental. Even making of a simple urn needs required planning and skill. What about the world which is really

complex? It must have indispensably one creator. Why can't it be favorable to oneself if it is created by lord, master planner? It seems the world is with pairs of opposites in nature; pain and pleasure, up and down, victory and defeat, downfall and upsurge, decay and development. This is unacceptable fact that lord creates unfavorable world for people. It seems world is nothing but miseries and full of sorrows most of the times. If Jiva is Brahma only, why Jiva would create a world which is unfavorable for oneself ?

Vyasa Maharshi answers this in next Sutra

अधिकं तु भेदनिर्देशात् (ब्रह्मसूत्रम्-२-१-२२)

Adhikam tu bhedanirdeśāt (Brahmasūtram-2-1-22)

Meaning: But (Brahman, the Creator, is) something more (than the individual soul) on account of the statement in the Srutis (of difference) between the individual soul (and Brahman).

Acharya Shankara projects this particular cosmological structure with clear understanding. If individual souls such as Chitra and Maitra are independent, suddenly they may do something inappropriate because they work with very limited functionality. Jiva is seems creative and skilful sometimes, and at other times, dull, dim with full of, desires. It is well known that there

are innumerable limitations in Jivas. Hence creation of the world is not in the hands of individual souls. It is in the hands of Brahman which is Universal. It has no raga or dvesha, no hatred or no lenience and attachments. It is essentially very much impartial in its nature. It is Nitya (eternal), Shuddha (pure), Buddha (omniscient) and Mukta (ever librated); hence, p8...

You all are cordially invited
Jnana Yoga Peetharohana
by Swamini Samananda

वेदन्तविज्ञानसुनिश्चितार्थाः संन्यासयोगात् यतयः शुद्धसत्त्वाः
॥ नारायणोपनिषद् ॥

*We adore those purest souls representing both Vedanta and Vijnana
having determined to dedicate for an ascetic life*



SVYASA Yoga University
Bengaluru
Division of Yoga-Spirituality

Jnanayoga Peetham

2016

Installation of Chair for Jnanayoga
Pujyaa Samananda Saraswati Ji
Samadarshana Ashrama, Gandhinagar, Gujarat

Phalgun | Krishna | Dwadashi - 4th April 2016 | Monday
Prashanti Kutiram, Jigani, Bengaluru

Saraswati Homa: 6 - 7.30 am, at Yoga Vinayaka Temple
Program: 8 - 9 am, at Mangal Mandir



Swamini Samananda

Disciple of Pujya Swami Dayananda Saraswati

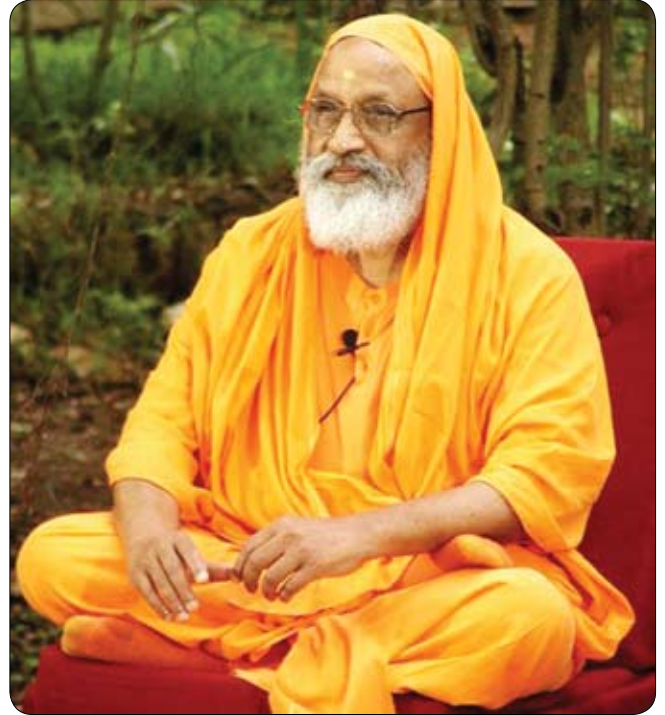
Swami Dayananda Saraswati of Arsha Vidya Gurukulam of Anekatty had adored Jnana Yoga Peetham from 2003. After leaving the body in 2015 the search committee of S-VYASA identified a suitable person for this Peetham and Swamini Samananda has been selected for the Peetham.

We invite all of you to the august function on April 4, 2016 in Prashanti Kutiram campus.

Swamini Samananda born and brought up in Gujarat. After her school and college education she started studies of Vedanta under the guidance of Pujya Swami Dayananda Saraswati. After studying Prasthna Traya and Prakarana Granthas with Bhashyas of Shankaracharya she took to intense Sadhana in Rishikesh, Himalayan mountains for many years before she came and settled down in Gandhinagar. Her in-depth knowledge of all Shastras of Jnana Yoga with

Sthita Prajnata, expressed in her Santsangs and talks in Gujarati and Hindi attracted eager and longer audience.

She established her Ashram guiding her devotees in practical Vedanta to solve day to day problems on one hand and directing them towards Jnana Yoga theory and practices.



Her humility, maturity, love and compassion attracted all sections of the society from auto drivers to the richest business men and men of renown. Her emphasis on Sadhana started transforming many of her devotees to take up full time dedication to practical Vedanta as Pujya Swami Dayananda Ji has done.

She continues to be a great role model of Jnana Yoga initiating many on the path of Advaita Vedanta of many students and faculty of S-VYASA for the last 10 years. We are grateful to her for accepting to adore the Jnana Yoga Peetham and spare her valuable time to take Satsangas, conduct retreats and guide the students and faculty of S-VYASA year after year. A right choice to succeed Pujya Swami Dayananda Saraswati. ■



Join for an Intensive I AM Meditation Retreat

Atma Parishodhana Yoga Sadhana Saptaham

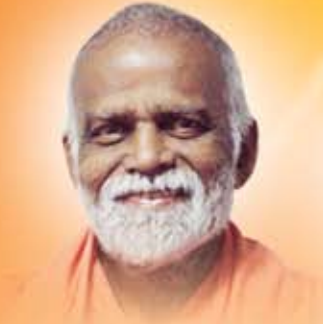
Yoga of Self Enquiry & Research
June 6 -12, 2016



Bhagavān Ramanamarṣi Smāraka Rāja Yoga Pīṭham
Division of Yoga - Spirituality



S-VYASA
University



By

YOGI PROTOPLASM

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Disciple of Ramana Maharishi and Yogi Rama

Intensive Course: For the benefit of the devotees, seriously interested in the Self-realization an intensive seven days (7) residential training course "AtmaParishodhana Yoga Sadhana Saptaham" will be conducted under the guidance and supervision of Poojya Sri Yogi Protoplasm (Swami Pragna Aranyaji, Mayakund-Rishikesh). A disciple of Yogi Rama and Ramana Maharishi.

Rishi Marga: A combination of Jnana Yoga & Ashtanga Yoga techniques as per the teachings of Upanishadic Rishis and Yogis will be taught. A definite target achievement oriented, actual experience, Sadhana based Program. Asana-Siddhi-Sahaja Kumbhaka Siddhi - Nischala Manas - Pragna Veekshana Siddhi etc. are some targets.

Vaijnanika Vedanta: Vedantic truth discovered by the Upanishadic Rishis and Yogis are being fully vindicated by discoveries in various fields of science. Modern scientists, who may be described as "extroverted yogis" brought to light the hidden astonishing subtle facts and powerful forces operating and manipulating the grosser phenomenon of the nature. Various scientific discoveries in Astronomy, Subatomic Physic, Cell-Biology, Molecular Biology, Micro-Biology, Genetics, Biotechnology, Modern Information Technology and Computers etc., have convincingly proved and helped to understand vividly the vedantic concepts such as "Drik Drishya Vivekam", "Mahavakyas", "Ekamanekam", "Brahma Sathyam Jagath Midhya", "Pancakoshas" and others. Vaijnanika Vedanta includes comparative insights of the above along with some experimental demonstrations.

Universal Acceptable: It is so universal and science based that followers of any Guru Sampradaya can participate and benefit by the useful knowledge and experience provided in this training program.

Qualification and Application: Worldly achievements and qualifications such as wealth, social status, high or low education or no education, being male and female, young and old, etc., have no relevance in relation to this goal of Realizing the "SELF VIVEKA and VAIRAGYA" **an ardent desire for the desire less state of Self-Realization are the only qualifications necessary for joining this training course.**

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Prashanti Kutiram
(H.Q of S-VYASA Yoga University), Jigani, Bangalore

NO COURSE FEE CHARGED
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before May 15, 2016

CONTACT

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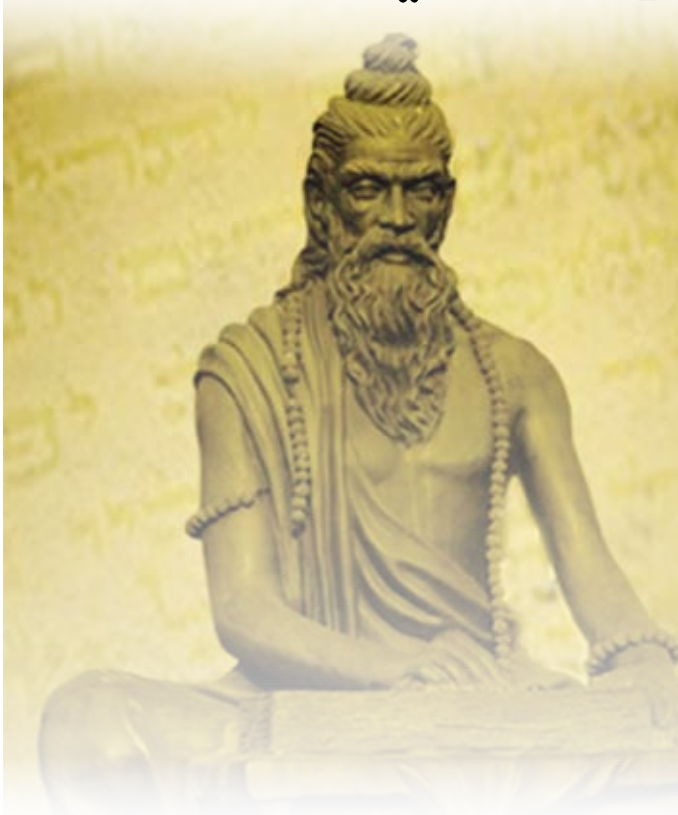
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21

ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

ಈಶ್ವರ ದಿವ್ಯ ಚೇತನದ ಸ್ವಾಭಾವಿಕ ಅವಸ್ಥೆ



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

ಕ್ಷೇಶಕರ್ಮವಿಪಾಕಾಶಯೈರಪರಾಮೃಷ್ಟಃ
ಪುರುಷ ವಿಶೇಷಃ ಈಶ್ವರಃ

|| ಪ.ಯೋ.ಸು - 1.24 ||

ಕರ್ಮದಿಂದ ಜನಿತವಾದ ಸಂಗತಿಗಳು.

- ವಿಪಾಕ - ಕರ್ಮದ ಪರಿಣಾಮ / ಫಲ, ಜನ್ಮ, ಆಯುಷ್ಯ ಮತ್ತು ಭೋಗಗಳು.
- ಆಶಯ - ಸಂಸ್ಕಾರ ಅಥವಾ ವಾಸನೆಗಳು.

ಮೇಲಿನ ನಾಲ್ಕರಿಂದಲೂ ಸೋಂಕಲ್ಪಡದೇ ಇರುವವನು ಮತ್ತು ವಿಶೇಷ ಪುರುಷನು ಎಂಬುದು ಸೂತ್ರಕಾರರ ನಿರ್ಣಯ.

ಇಲ್ಲಿ ಈಶ್ವರನೆಂದರೆ ಪರಿಕಲ್ಪಿತ ವ್ಯಕ್ತಿಯಲ್ಲ. ಅಥವಾ ಯಾವುದೋ ನಿರ್ದಿಷ್ಟ ಸ್ಥಾನದಲ್ಲಿ ಕುಳಿತಿಲ್ಲ. ಯಾವಾಗ ನಾವು ಪರಮ ವಿಕಾಸದ ಅಂಚಿತೆ ತಲುಪುತ್ತೇವೆಯೋ ಆಗ ಮತ್ತೇನ್ನು ಆಗಲು ಸಾಧ್ಯವಿಲ್ಲ. ಆಗ ಉಳಿಯುವ ಸ್ಥಿತಿಯೇ ಸರ್ವೋತ್ಕೃಷ್ಟ ಸ್ಥಿತಿ. ಅದುವೇ ಪರಮಾತ್ಮ / ಭಗವಂತ / ಪೂರ್ಣವಿಕಾಸದ ಪರಮ ಪುರುಷೋತ್ತಮನೆ ಸ್ವಾಭಾವಿಕ ಅವಸ್ಥೆಯೇ ಈಶ್ವರ. ಹಾಗಾದರೆ ಜೀವನಿರುವ ಬಾಧಗಳಾವುವು? ಮಹರ್ಷಿಗಳೂ ಹೇಳುತ್ತಾರೆ - ಅವುಗಳೇ ದುಃಖ ರೂಪವಾದ ಕ್ಷೇಶಗಳು. ದುಃಖಗಳಿಗೆ ಮೂಲಕಾರಣ ಆಸೆ. ತತ್ಪರಿಣಾಮವಾಗಿ ವಿವಿಧ ರೀತಿಯ ದುಃಖಗಳನ್ನು ಅನುಭವಿಸುತ್ತೇವೆ. ಆನಂದದ ಅನುಭೂತಿಯಿರುವುದು ಸ್ವತಂತ್ರದಲ್ಲಿ. ಆದರೆ ನಮ್ಮ ತಿಳುವಳಿಕೆ ಅಪೂರ್ಣವಾಗಿರುವುದರಿಂದ ಪಾರತಂತ್ರ್ಯಕ್ಕೆ ದಾಸರಾಗಿದ್ದೇವೆ. ಯಾವುದು ವಾಸ್ತವ ಅಲ್ಲವೋ ಅದುವೇ ಸತ್ಯವೆಂದು ಭ್ರಮಿಸಿದ್ದೇವೆ, ಯಾವುದು ಸತ್ಯವಲ್ಲವೋ ಅದುವೇ ಶಾಶ್ವತವೆಂದು ನಂಬಿದ್ದೇವೆ. ಈ ತಿಳುವಳಿಕೆ ಇಲ್ಲವೆಂದಲ್ಲ ಆದರೂ ಸಹ

ಸರ್ವೋತ್ಕೃಷ್ಟನಾದ ಈಶ್ವರನು ಜೀವನದ ದುಃಖದಿಂದ, ಕರ್ಮಕರ್ಮದ ಪರಿಣಾಮಗಳಾದ ವಿಪಾಕ (ಜನ್ಮ, ಆಯುಷ್ಯ, ಭೋಗ) ಹಾಗೂ (ಆಶಯ) ಸಂಸ್ಕಾರಗಳಿಂದ ಮುಕ್ತವಾದ ಮತ್ತು ಯಾವುದರಿಂದಲೂ ಸ್ಪರ್ಶಿಸದೇ ಇರುವ ದಿವ್ಯ ಚೇತನ ವಿಶೇಷ ಪುರುಷ.

ಈಶ್ವರನು ವಿಶೇಷ ಪುರುಷ. ಸಮಸ್ತ ಜಗತ್ತು ಚೇತನಾಚೇತನಗಳಿಂದ ಉಂಟಾಗಿದ್ದರೂ ಈಶ್ವರನು ಸಾಮಾನ್ಯ ಪುರುಷನಿಗಿಂತ / ಜೀವಕ್ಕಿಂತ ವಿಭಿನ್ನವಾದ ಹಾಗೂ ಯಾವ ಬಂಧನಗಳಿಗೂ ಒಳಪಡದೇ, ಯಾವುದರಿಂದಲೂ ಸಂಸ್ಪರ್ಶಿಸಲ್ಪಡದ ವಿಶೇಷ ಪುರುಷ ಎಂಬುದೇ ಮಹರ್ಷಿಗಳ ನಿರ್ವಚನ.

ಈ ಸೂತ್ರದಲ್ಲಿ ಈಶ್ವರನ ಸ್ವರೂಪವನ್ನು ವಿಶ್ಲೇಷಿಸಲಾಗಿದೆ.

- ಕ್ಷೇಶಗಳು - (ಅವಿದ್ಯಾ, ಅಸ್ಮಿತಾ, ರಾಗ, ದ್ವೇಷ, ಅಭಿನಿವೇಶ)
- ಕರ್ಮ - ಧರ್ಮ - ಅಧರ್ಮ, ಪುಣ್ಯ-ಪಾಪಗಳು



ಮತ್ತೆ ಮತ್ತೆ ಮೋಹಪಾಶದಿಂದ ಬಂಧನಕ್ಕೊಳಪಡುತ್ತೇವೆ. ಇದರ ಪರಿಣಾಮ ಅಹಂಕಾರ, ರಾಗ - ದ್ವೇಷಗಳು ಹಾಗೂ ಮೃತ್ಯುಭಯ ಸಹಜವಾಗಿಯೇ ಕಾಡುತ್ತವೆ. ಆದರೆ ಈಶ್ವರನು ಇವುಗಳಿಂದ ಅತೀತನು, ಮುಕ್ತನೂ ಆಗಿದ್ದಾನೆ. ಹಾಗಾಗಿಯೇ ವಿಶೇಷ ಪುರುಷನೆಂಬ ನಿರ್ವಚನ.

ಸಾಮಾನ್ಯ ಮನುಷ್ಯನು ಕರ್ಮ ಮತ್ತು ಪರಿಣಾಮಗಳಿಂದ ಬಾಧಿತನು. ಧರ್ಮ - ಅಧರ್ಮಗಳೆಂಬ ಕರ್ಮದಿಂದ ಪುಣ್ಯ - ಪಾಪಗಳಿಗೊಳಪಟ್ಟು ನಿರಂತರ ಪರಿಣಾಮಗಳಿಗೆ ಕಾರಣವಾಗುತ್ತೇವೆ.

ನಾವು ವರ್ತಮಾನದಲ್ಲಿ ಜೀವಿಸುವುದಿಲ್ಲ. ಪ್ರತಿಯೊಂದರ ಉದ್ದೇಶವನ್ನು ಭವಿಷ್ಯದಲ್ಲಿ ನಿರೀಕ್ಷಿಸುತ್ತೇವೆ. ಈ ಭವಿಷ್ಯದ ನಿರೀಕ್ಷೆಯೇ ಪರಿಣಾಮ. ಗಿಡ, ಮರ, ಪಶು, ಪಕ್ಷಿ, ಆಕಾಶ, ಸಾಗರ, ಪರ್ವತ ಎಲ್ಲವೂ ಸಹಜ ವಿಕಾಸ ಸ್ಥಿತಿಯಲ್ಲಿರುತ್ತವೆ. ಯಾವುದೂ ನಿರೀಕ್ಷಿಸುವುದಿಲ್ಲ. ನದಿ ಎಂದೂ ಸಾಗರ ಸೇರಬಯಸುವುದಿಲ್ಲ. ಹರಿಯುವುದಷ್ಟೇ ಅದರ ಸ್ವಭಾವ. ಎಂದಾದರೂ ಅದು ಸಾಗರವನ್ನು ಸೇರಿಯೇ ತೀರುತ್ತದೆ. ವ್ಯಕ್ತವು ಎಂದೂ ಅದರ ಫಲ - ಪುಷ್ಪಗಳ ಚಿಂತೆ

ಮಾಡುವುದಿಲ್ಲ. ವಿಕಾಸವಾಗುವುದಷ್ಟೇ ಅದರ ಸ್ವಭಾವ. ಪೂರ್ಣ ವಿಕಾಸದಲ್ಲಿಯೇ ಫಲ - ಪುಷ್ಪಗಳೊಡನೆ ಅದರ ಜನ್ಮವನ್ನು ಸಾರ್ಥಕಪಡಿಸಿಕೊಳ್ಳಲಾಗುತ್ತದೆ.

ನಾವೂ ಸಹ ಬೀಜರೂಪದಲ್ಲಿರುವ ಅವ್ಯಕ್ತವಾದ ಈಶ್ವರ ಸ್ವರೂಪರು. ಇನ್ನೂ ವ್ಯಕ್ತವಾಗದ ಅವ್ಯಕ್ತರು. ವ್ಯಕ್ತತೆ ಅಹಂಕರದ ಅವಸಾನದಲ್ಲಿ ಹುದುಗಿದೆ. ಹಾಗಾಗಿ ವಿಕಾಸವು ಅಹಂಕಾರದ ಶೂನ್ಯತೆಯಲ್ಲಿ ಪರ್ಯವಸಾನವಾಗುತ್ತದೆ. ಅಹಂಕಾರ ಶೂನ್ಯತೆ ಯಾವುದೇ ರಾಗದ್ವೇಶಗಳನ್ನು ಮತ್ತು ಮೃತ್ಯುಭಯವನ್ನು ಹೋಗಲಾಡಿಸುತ್ತದೆ. ಕರ್ಮ ಮತ್ತು ಪರಿಣಾಮಗಳಿಂದ ಮುಕ್ತಗೊಳಿಸುತ್ತದೆ. ಜನನ - ಮರಣಗಳಿಂದ ಮುಕ್ತವಾಗುತ್ತೇವೆ. ಎಲ್ಲ ಸಂಸ್ಕಾರ ರೂಪದ ವಾಸನೆಗಳಿಂದ ಮುಕ್ತವಾಗಿರುವ ಆ ಪೂರ್ಣ ವಿಕಸಿತವಾದ ಶುದ್ಧಚೈತನ್ಯವೇ ಈಶ್ವರ. ಅವಿದ್ಯೆಯಿಂದ ವಿದ್ಯೆಯೆಡೆಗೆ, ಬಂಧನದಿಂದ ಮುಕ್ತಿಯೆಡೆಗೆ, ಸಮಗ್ರ ಪ್ರಯತ್ನ ಅಥವಾ ಸಂಪೂರ್ಣ ಶರಣಾಗತಿಯ ಮೂಲಕ ಜೀವ ಶಿವನಾಗುವ ಪ್ರಯಾಸವೇ ಯೋಗ - ಶಿವಯೋಗ - ಪಾತಂಜಲ ಯೋಗ - ಈಶ್ವರತ್ವ ಸಹಜ, ಸ್ವಭಾವಿಕ ಅವಸ್ಥೆ.

(ಸಶೇಷ)

...p3

there is no question of any partiality of Moha (attachment), no Shatrutva (hatred), in terms of creation towards world created. Pancha Mahabhutas (five elements) and Triguna (Sattva, Rajas and Tamas) constitute the amazing creation with all wonders. Within the world created by Brahma, a Jiva may combine things and create an object which may have a lot of disharmony and asynchrony. Brahman or Ishvara is not responsible for this. These decays, disappointments, declines are created by Chitra and Maitra, by individual souls. One cannot blame Brahma for all kinds of miseries. God created both tough and teeth in very cogent collaboration. But sometimes because of individual problems when ones' mind is somewhere otherwise engaged, ones' own tongue and teeth will be at loggerhead, tongue is cut by teeth. Can one say that Brahman is defaulter for creation of tongue and teeth together? Likewise God has created its wonderful world which is very friendly and favorable to all individual souls for Chitra and Mitra, Rama, Ravana, and Kumbhakarna; however, Kumbhakarna uses

the world otherwise, Ravana abuses the same beautiful world, uses only for his selfish motives. One cannot make Brahma responsible for users' mistakes.

One cannot compare individual souls with Brahma, its level of attachment, detachment, friendship, enmity etc. All dualistic divergence is natural in individuals and creation. So Bhashyakara Shankara says that Bhraman neither favors anybody, nor has enmity to anyone. One very insightful thought here is that Yukti, logic is also required. While projecting cosmological theory, Sutrikaara Vyaasa and Bhaashyakaara Shankara use four important factors to prove anything with highest cognitive clarity using Shruti, Smruti, Yukthi and Anubhava - Shruti, scriptural authority; Smrti, statements of great Rishis; Yukthi, logical analyses and Anubhuti, experiential knowledge. One can discuss anything by engaging right type of method by using proving and probing mechanisms which are very clear in these sutras and also understood by all readers.

to be continued...



BHAKTI SOURABHA

■ Kaushik P, MSc (Yoga-Spirituality)



Inaugural Ceremony: Chancellor Dr. H R Nagendra Ji's address

माहात्म्यज्ञानपूर्वकं स्नेहो भक्तिरित्यभिधीयते ।

Māhātmyajñānapūrvaka sneho bhaktirityabhidhīyate ।

Only when we know, how the Lord is protecting us each and every moment, like the eyelids protects our eyes, springing out true devotion from our heart is possible, says the great saint Sri Madhwacharya. Bhakti like the precious jewels is not available everywhere, it cannot be learnt, it cannot be seen, it only comes when the almighty graces us. In the heat of the vicious cycle of birth and death, the Bhagavata is a Nectar given to us by Sri Vedavyasa to quench our thirst. Bhagavata is an epic where all the incarnations of Lord Vishnu are described. There are more than 20 incarnations of the lord described in the Bhagavata, the most important and popular being the Dashavatara i.e., ten incarnations -

Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna, Buddha, and Kalki.

Around 400 years back, there was a Nampudiri Brahmana in Kerala named Meppathur Narayana Bhattatiri, he was a great Sanskrit scholar and a true devotee of Lord Vishnu. Unfortunately, he was suffering from severe Arthritis and was advised to go to a temple in the same state known as Guruvayoor to pray for relief from the painful disease. Narayana Bhattatiri went to Guruvayoor and while having the glimpse of divinity, 1036 Sanskrit verses instantaneously came out from within like a river emerging from the mountain top. This work describes all the ten incarnations much like the Bhagavatam. This work is called as the Narayaneeyam for two reasons one, as it



Pujya Prema Panduranga Ji is in Katha Sankirtanam



Brahma Sutra CD by Vice Chancellor Prof. Ramachandra G Bhat released

is based on Lord Narayana and second is that, it is written by the person named Narayana. He has almost summarized the huge Bhagavatam into a compact yet effective composition making it a transcendental summary.

Shravanam, which is listening to Lords glories, is the first kind of the navavidha bhaktis, nine types of devotion told by Prahlada an exemplary devotee of Narayana. To inculcate this Bhakti into the hearts of students of our University, Pujya Prema Pandurangaji was invited to deliver a discourse on the Narayaneeyam. Her discourse, right from the beginning till the end was like the flow of the Ganges and all students, participants,

faculty were fortunate enough to take a holy dip into it for seven continuous days.

All the ten incarnations of Lord Vishnu were explained wonderfully, further, only if one has an enormous accumulation of good deeds, does he get the chance to listen to the Lords stories given in the Bhagavatam and the Narayaneeyam as they themselves are an idol of Shri Krishna.

We were lucky enough to listen to the amazing birth of the Lord with four arms, his departure to Gokula, he sucking the life of Pootana along with her milk, his killing Shakatasura who had come in the form of cart-wheel only with a mere touch, his crushing of Trinavarta like a small blade of grass. We were fortunate to imagine him as a toddler playing pranks, showing the whole cosmos in his mouth to mother Yashoda, the





Narayana Puja



Felicitating by Dr. R Nagarathna Ji

story of his getting bound to the mortar hence, giving him the name Damodara made all the listeners as well spell bound. As a child his dancing on the vicious snake called Kaliya, his stealing of butter called Bhakti from the homes of the Gopis brought tears, while the true essence was explained by Premaji. The highlight of the Katha was the Rasaleela where all the listeners danced to the tune of Lord Krishna's flute. This reminded us that he is the Purushottama and all the

Jeevas are nothing but puppets in his hands. The marriage of Krishna with Rukmini, Satyabhama and Jambavathi was celebrated grandly. The story of the gem Syamantaka taught all of us a lesson of not being greedy, whereas Sudhamas Sakhya Bhakti moved everyone's heart. Sri Krishna's bias for virtuousness was shown in his action while protecting the Pandava's in countless situations. How can one forget his message to Arjuna and at the end to Uddhava, after which he left to his abode which also is an amazement in itself showing, he is not an ordinary human being who is bound by life and death.

We are indebted to Premaji for sowing the seed of Bhakti in all of our hearts, the evidence being even when the Katha is over, the lords names still rings in the hearts of students of Prashanthi, Govinda... Damodara... Madhaveti...

Last but not the least we thank the coordinators of MSc - Sri Rajesha H K and Padmasri Didi we also thank the MSc students for conducting the Saptaham in such a organized way.

कृष्णाय वासुदेवाय हरये परमात्मने ।
नन्दगोप कुमाराय गोविन्दाय नमो नमः ॥

*Kṛṣṇāya vāsudevāya haraye paramātmāne ।
Nandagopa kumārāya govindāya namo namaḥ ॥*

॥ श्री कृष्णार्पणमस्तु ॥



Marathi Song dedicated to Pujya Prema Panduranga Ji, written by S-VYASA student



Pātañjala Yoga Philosophy as Enunciated in Yoga Vāsiṣṭha

The word 'yoga' is derived from the root of the Sanskrit verb 'युजिर् योगे' (*yujir yogē*) with the Inflection 'घञ्' (*ghāy*) denoting. Hence the word 'yoga' denotes various shades of meaning such as 'union', 'expedient' contemplation and union (*upāya*), meditation (ध्यान), etc., This 'yoga' has been described in various ways in the Vedas, the Upaniṣads, the Vedānta, the Bhagavadgītā, śāktatantra texts and the Yoga Sūtrās (aphorisms) of sage Patañjali. Among the texts of Vedānta, 'Yoga Vāsiṣṭha' is a predominant-one which describes Vedāntic Philosophy. Sage Vasiṣṭha imparted the philosophy of Yoga to SriRāma in detail in the Twenty eighth (28th) Canto of *Upaśama* Section of the Yoga Vāsiṣṭha. It is as follows;

Description of the world (*Jagat*) according to Vasiṣṭha

The sage informs that the World (*jagat*) by nature is apparently real, but owing to the ignorance of a person, it is seen as real in nature just as a burning torch when made to revolve by the hand of a person, appears to be circular in nature although the fire is not circular in nature.



■ Prof. M K Sridhar
Hon. Dean, Division of Yoga-
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■ Samatha P
Ph.D Research Scholar
Tumkur University

यथालातपरिस्पन्दादग्निचक्रं प्रदृश्यते ।
असदेव सदाभासं चित्तस्पन्दतथा जगत् ॥
यो.वा.उ.प्र.२८.१

*Yathālātaparispandādagnicakram pradṛśyate |
Asadeva sadābhāsam cittaspandāttathā jagat ||*

In the same way, the river water while flowing swiftly forms a whirlpool and appears to be real in contrast to the natural nature of water. Likewise, owing to the movement of the mind apparatus (चित्तम्), the world appears to be an illusion in contrast to the individual soul. This world is apparently real like a mirage but revealed to us as real-one to our eyes.

Sri Rama expresses his doubt and query regarding an expedient (*upāya*) to check and control the modifications of the mind apparatus (चित्तम्).

Sage Vasiṣṭha begins to describe the importance of *Yoga*, just as the whiteness and snow, sesame seed and oil, hotness and fire are separate but they have inseparable relationship and are united always. Likewise the mind-stuff (चित्तम्) and its reflections (चित्तस्पन्दः) appears to be inseparable in nature. But in reality, there is no difference between the two, but owing to the illusion, this difference is imagined and projected on to the mind. If we examine this concept closely, then it is realized that the difference is only unreal and the non-difference will be the only reality in nature.

तदा राघव संश्लिष्टौ चित्तस्पन्दौ तथैव हि ।
अभिन्नौ केवलं मिथ्या भेदः कल्पित एतयोः ॥
यो.वा.प.२८.६

*tadā rāghava samśliṣṭau cittaspandau tathaiḥ hi |
abhinnau kevalam mithyā bhedaḥ kalpita etayoḥ ||*



Perchance among *Citta* or *Cittaspanda* (vibration, throbbing of the mind-stuff), anyone is destroyed then the other assumes the quality and also become a substratum of that quality and the modifications are destroyed. (If hotness is lost in the fire, then there will neither be hotness nor fire. If the fire is lost then hotness is also lost. Thus both of them get destroyed).

चित्तचित्तपरिस्पन्दपक्षयोरेकसंक्षये ।

स्वयं गुणगुणी स्थित्वा नश्यतो द्वौ न संशयः ॥

यो.वा.प.२८.७

Cittacittaparispandapakṣayorekasamkṣaye |

Svayam guṇaguṇī sthitvā naśyato dvau na samśayaha ||

Therefore, Yoga and Knowledge (*jnānam*) are the two paths which are described in treatises which are capable of preventing the destruction of *Cittam*. Yoga means controlling the modifications of the mind-stuff (*Cittavṛtti*). Knowledge (*jnānam*) which leads to supreme knowledge helps a spiritual seeker to understand his own self/oneself. Sage Patanjali has defined the word Yoga in his Yoga Sutras thus;

योगश्चित्तवृत्तिनिरोधः ॥ यो.सू.१.२

Yogaścittavṛtti nirodhah |

Which is the expedient (*upāya*) or the cause for the control of the mind also termed as Yoga and controlling the various types of psychic breaths (*pancaprāṇāḥ*)? Hence, Rama asks as to how one should get eternal bliss and tranquility with the control of the mind and what will be its mode or form?

The nature of Psychic - breath / vital - air (*prāṇavāyu svabhāvaha*)

The scholars have told that the air which is flowing inside the nerves and body of a person is called *Prāṇa*. Air through its movement all over the body and actions is termed as *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna* depending upon the various actions and place of its origin. This *Prāṇa* becomes a source for the *Citta* and become united with it.

Citta is that which projects itself during the various modifications of the mind-stuff as a result of the movement of the psychic-breath which moves inside the body. *Cittaspanda* reverberates with the reverberation of the psychic breath. As a result, there

will be right understanding (*Samvit*) in the body. *Citta* is a substratum for psychic breath. Hence, if one checks the movement of the psychic breath, then the modifications in the mind-stuff could be controlled leading to serenity of *Citta*. Thus when the movement of the mind becomes stand-still, then the worldly life also gets absorbed.

मनःस्पन्दोपशान्त्याय संसारः प्रविलीयते ।

Manasspandōpaśāntyāya samsārah pravilīyate |

Methods for controlling five types of Psychic breath (*Pancaprāṇāha*)

It is possible to check the movement of psychic breath by way of continuous hearing of noble thoughts of the treatises, association with sages and noble people, practice of renunciation and also the ritualistic activities performed during family life, complete sacrifice, practice of five *Yama-s* (*mind austerity*) and five *Niyama-s* (*restraining of the mind*), *Śama*, *Dama* etc., Then excessive disinterestedness would be established in the heart. Then the spiritual seeker should learn to meditate upon the specific method which is appealing to his mind and by concentrating upon a specific image or an object. This deep meditation should be uninterrupted and firm for a long time for establishing the one-pointedness of the mind. Then the practice of knowing and understanding the concept of formless, baseless, monistic consciousness would be accomplished. This philosophy leads one to the realization of the soul. This realization becomes firm by continuous practice by which the movement and vibration (*spanda*) of the psychic breath, *Citta* would be restrained.

देशबन्धश्चित्तस्य धारणा ॥१॥

Deśabandhaścittasya dhāraṇā |

तत्र प्रत्ययैकतानता ध्यानम् ॥२॥

Tatra pratyayaikatānatā dhyānam |

तदेवार्थमात्रनिर्भासं निर्भासं स्वरूपशून्यमिव समाधिः ॥३॥

Tadēvārthamātranirbhāsaṃ nirbhāsaṃ svarūpaśūnyamiva samādhiḥ |

त्रयमेकत्र संयमः ॥४॥

Trayamekatra samyamaḥ |

तज्जयात् प्रज्ञालोकः ॥५॥

Tajjayāt prajñālokaḥ |



ते समाधवुपसर्गा व्युत्थाने सिद्धयः ॥३७॥

Te samādhāvupasargā vyutthāne siddhayah |

उदानजयाज्जलपङ्ककण्टकादिष्वसङ्ग उत्क्रान्तिश्च ॥

यो.सू.३.वि.पा.३९

*Udānajayājjalapaṅkakantaḥkādiṣvasaṅga
utkrāntiśca |*

The Yoga Aphorisms of Patañjali also describes that it is possible to control the modifications of the mind stuff by practice and renunciation (अभ्यासवैराग्याभ्यां तन्निरोधः । *abhyāsavairāgyābhyām tannirodhaha*).

This can be achieved neither by practice nor renunciation but by both.

तत्र स्थितौ यत्नोभ्यासः ।

स तु दीर्घकाल-नैरन्तर्य-सत्कारासेवितो दृढभूमिः ॥

*Tatra sthitau yatnobhyāsaha |
sa tu dīrghakāla-nairantarya-satkārāsevito
dṛḍhabhūmiḥ ||*

If this practice is done for a long time, then it would become steadfast in the mind.

दृष्टानुश्रविकविषयवितृष्णास्य वशीकारसंज्ञा वैराग्यम् ।

*Dṛṣṭānuśravikaviṣayavitṛṣṇāsya vaśīkārasañjā
vairāgyam |*

योगाङ्गानुष्ठानादशुद्धक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥

यो.सू.२.२८

*Yogāṅgānuṣṭhānādaśuddhakṣaye
jñānādīptirāvivekakhyateḥ |*

यमनियमासनप्राणायामप्रत्याहारधारणध्यानसमाधयोऽष्टाङ्गानि ॥

यो.सू.२.२९

*Yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇadhyāna
sādhayoḥṣṭaṅgāni |*

The psychic breath can be controlled by psychic exercise of inhalation (*pūraka*), control (*kumbhaka*) and exhalation (*recaka*) and also observing the pattern of the mind without worry for a long time. In the same way the recitation of the 'Om̐kara' (ओम् /ॐ) with its meaning and implementation of the same would help in controlling the external stimuli which in turn would check the modification of the *Citta*.

तस्य वाचकः प्रणवः ॥२७॥

Tasya vācakah praṇavaḥ |

तज्जपस्तदर्थभावनम् ॥२८॥

Tajjapastadarthabhāvanam |

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥

यो.सू.स.पा.२९

Tataḥ pratyakcetanādhiyamopyantarāyābhāvaśca |

Further the modification of the mind stuff can be controlled, it can be restrained by extending the tip of the tongue, place it on the center of the palatal region and engaging in deep contemplation.

Or, it is possible to control the mind by way of restraining the thought patterns emerging in the mind or gushing-in of the external stimuli while experiencing the transcendental consciousness (*nīrvikalpasamādhihi*) (Yoga vasiṣṭa 5.25-28)

तस्यापि निरोधे सर्वनिरोधान्निर्बीज समाधिरिति ॥

यो.सू.१.५१

Tasyāpi nirodhe sarvanirodhānnirbīja samādhiriti |

It is possible to attain the ultimate transcendental consciousness by half-closing of the eyes and fixing the mind between the eyebrows. Then the psychic breath enters the aperture in the cranium (*brahmarandhram*). Lord *Paramēśwara* who is of the nature of supreme consciousness should be realized in one's own self. This experience can happen by the grace of the Lord *Īswara* or merits of the previous births or the instantaneous spiritual knowledge flashed suddenly to the mind stuff. At that time, the modifications of the mind have become stand-still and there is a calmness and tranquility of the mind in which state one experiences the supreme bliss and subtleness of the heart (*daharākāśah*). The mind gets dissolved and the throbbing (स्पन्दः) of the psychic breath also gets fully controlled.

Now the heart is in the form of knowledge and free from all types of remembrances (वासना). The activities of *Prāṇa* and *Citta* have to be learnt through a preceptor only and practiced under his strict guidance. Then the various ties and threads of worldly life are cut-off. This psychic breath which has established resoluteness through continuous practice based on the various mental-impressions (*saṁskāra*) of the people become finally fruitful. For instance,



if a spiritual seeker has a desire for liberation or a desire for worldly enjoyment, then he would attain respective states.

भ्रूनासातालु संस्थासु द्वादशाङ्गुलि कोटिषु ।

Bhrūnāsātālu samsthāsu dvādaśāṅguli kōṭiṣu |

अभ्यासाच्छाम्यति प्राणो दूरे गिरिनीदी यथा ॥

यो.वा.५.४२

Abhyāsācchāmyati prāṇo dūre girinādī yathā |

Just as a river which gets originated from a mountain flows for a long distance and finally gets united with a sea or an ocean, in the same way, based upon mental impressions of the people the psychic breath flows in the midst of the eyebrows, tip of the nose, place of the *daharākāśa*, the anterior place of the tongue and may get stabilized and submerged in the soul.

धृवे तद्गतिज्ञानम् ॥२८॥

Dhrvē tadgatijñānam |

नाभिचक्रे कायव्यूहज्ञानम् ॥२९॥

Nābhicakrē kāyavyūhajñānam |

कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥

Kaṇṭhakūpē kṣuṭpipāsānivr̥t̥tihi |

कूर्मनाड्यां स्थैर्यम् ॥३१॥

Kūrmanāḍyam sthairyam |

मूर्धज्योतिषि सिद्धदर्शनम् ॥३२॥

Mūrdhajyotiṣi siddhadarśanam |

प्रातिभाद्वा सर्वम् ॥३३॥

Prātibhādvā sarvam |

हृदये चित्तसंवित् ॥३४॥

Hṛdayē cittasamvit |

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः

परार्थत्वात्स्वार्थसंयमात् पुरुषज्ञानम् ॥

यो.सू.वि.पा.३५

Sattvapuruṣayōratyantāsankīrṇayōh pratyayāviśeṣo

bhōgah parārthatvātsvārthasamyamāt

puruṣajñānam |

Hence, a person can be liberated, be blissful and tranquil in his mind only by way of yogic practice and by nothing else. Vasiṣṭha says thus: ‘Therefore O, Rama! Practice yoga steadfastly. Then the erratic

movement of psychic breath gets deteriorated and mind attains a serene state and the state of transcendental consciousness remains’.

If the mind is covered with remembrances (वासना), then it would accept the body and the mind with possession and pride. If the same mind renounces the *Vāsanās* (the impression unconsciously left on the mind by past good or bad actions, which therefore produces pleasure or pain), then it would attain liberation quickly. So you practice and perform the way you wish.

ततस्तद्विपाकानुगुणामेवाभिव्यक्तिर्वासनानाम् ॥८॥

Tatastadvipākānugūṇāmevābhivyaktirvāsanānām |

तदसङ्क्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात् ॥२४॥

Tadasaṅkyeyavāsanābhiścītramapi parārthaṃ samhatyakāritvāt |

विशेषदर्शिन आत्मभावभावनानिवृत्तिः ॥२५॥

Viśeṣadarśina ātmabhāvabhāvanānivr̥t̥tihi |

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥

यो.सू.कै.पा.२६

Tadā vivekanimnaṃ kaivalyapragbhāraṃ cittam |

Thus the steadfast mind which is free from various types of modifications in which the speech returns without attaining the supreme state (यतो वाचो निवर्तन्ते), such an ineffable supreme state is attained by the spiritual seeker. Such a person is called a liberated soul (जीवन्मुक्तः) who attain the supreme state which is the substratum for the entire world yet, it is free from the world and the world is dependent on the former. Such a spiritual seeker will be a philosopher, an enlightened soul and whose mind is fixed in supreme knowledge.

विगत सर्वसमीहित कौतुकः

समुपशान्त हिताहितकल्पनः ।

सकल संव्यवहार समाशयो

भवति मुक्तमनः पुरुषोत्तमः ॥

vigata sarvasamīhita kautukaḥ, samupaśānta hitāhitakalpanaḥ |

sakala samvyavahāra samāśayo, bhavati muktamanah puruṣottamaḥ ||



SDM Central Office Bangalore Feb & Mar camp details



Mr. Sanjay C V, Karnataka North Coordinator, organized SDM Phase 2 follow-up camp from Feb 18 - 21 in Belgaum. Blood samples were collected on Feb 21. Total participants attended the camp - 100 and Blood samples collected - 100.

Dr. R Nagarathna, Medical Director, Arogyadhama inaugurated the 1st SDM Camp at Kalyan (Mumbai). Total Number of Participants attended the camp - 30 and Blood Sample collected - 30.

The 2nd Phase SDM camp was conducted at Varanasi. Total Number of Participants attended the camp - 20 and Blood Sample collected-20.

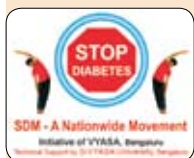
New SDM Centers were Opened at Varanasi (UP), Indore (MP) & Bishnupur (Manipur).

50 YIC students attended the YIDM classes during the month of Feb, 2016. Appeal to 1400, S-VYASA alumni's to join SDM for conducting SDM camp's as well as SDM Centers.

SDM camp at Bagepalli was conducted from Feb 28 - Mar 6. Total number of participants - 160 and Blood sample collected - 130.

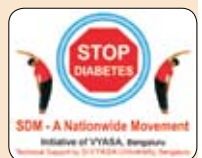
The above camps were conducted by Mr. Sanjay C V, Karnataka North Co-ordinator and Mr. Basavaraja B S, Karnataka South Co-ordinator. Ms. Namratha, Ms. Krishana Manasa, Ms. Sowjanya, Mr. Naresh, Mr. Raj Kumar and Mr. Gaurav, PGDYT students were part of this team. ■

61-year-old diabetic Surendra Rajput does not need insulin any more thanks to Yoga!
<http://www.thehealthsite.com/diseases-conditions/61-year-old-diabetic-surendra-rajput-does-not-need-insulin-any-more-thanks-to-yoga-v0216/>



Start SDM Centers - An Appeal

to all Alumni of VYASA & S-VYASA



We are happy to invite all the Alumniees of S-VYASA to join and strengthen our hand in fulfilling the ambitious plan for achieving the Vision and Mission of Stop Diabetes Movement (SDM), by conducting SDM camps in your vicinity.

We trust that you will respond our request and help, VYASA in achieving its objective for full details please visit www.svyasa.edu.in

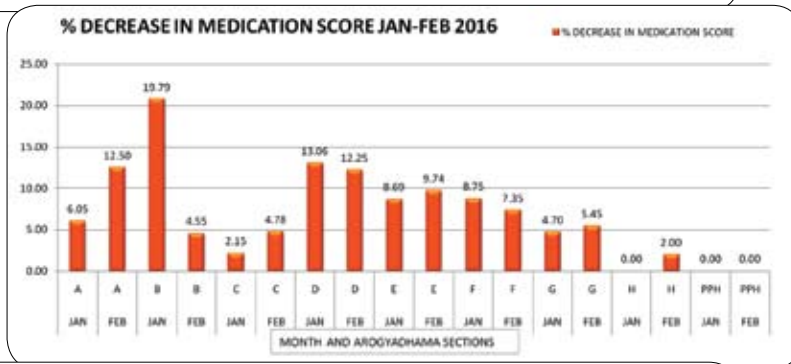
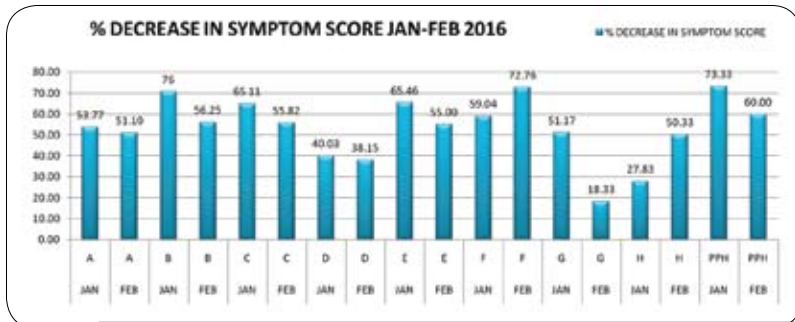
Dharam Vir Jain

SDM Central Office, VYASA, 'Prashanti Kutiram', Jigani, Bengaluru, INDIA

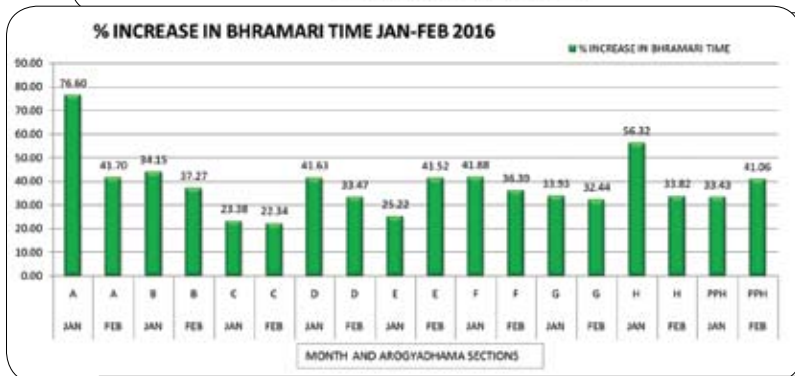
e-mail: vyasajainsdm@gmail.com | cell: +91-99016 01066



AROGYADHAMA DATA - Jan & Feb, 2016

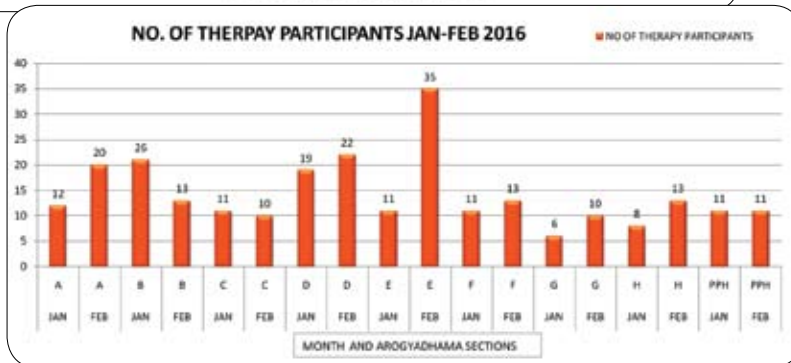


Symptom Scores:
 0 - no symptoms,
 1 - mild,
 2-moderate,
 3-severe



Medication Score:
 Score 1 for each medicine.

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



AILMENTS TREATED IN AROGYADHAMA (SECTION WISE)

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



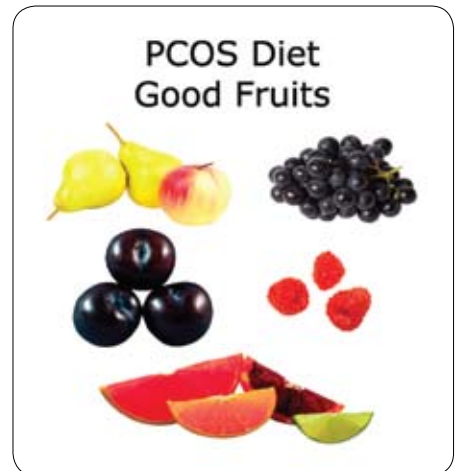
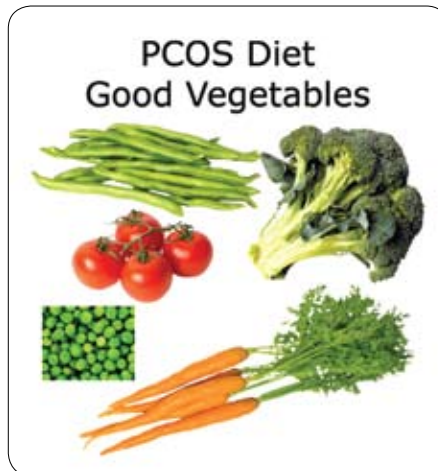
Arogyadhama Success Story

Case 11: PCOS with Dysmenorrhoea with Polyarthragia

Mrs Nandini was very excited and happy beyond measure. Reason? She was expecting after five years of marriage and it was the first time she had conceived. But just four weeks into pregnancy and her hopes of motherhood vanished when she had a miscarriage. She had a history of polycystic ovarian syndrome since 1999 when she was just 15 years old. She had taken allopathic treatment then. Now, at age 27, she looked to homoeopathy. Her menstrual cycles are irregular and often delayed by 10 to 15 days. In addition she had low back ache and cervical region pain on and off. Keen on having a baby she has come to Arogyadhama to improve her overall health.



The diagnosis was PCOS associated with dysmenorrhea and polyarthralgia which is nothing but joint pains, arthralgia of multiple joints, and multiple joint pains.



During her one week stay she underwent yoga practices based on Integrated Approach of Yoga Therapy (IAYT) for

her Gastro Intestinal Ailments and PCOS. She was made to do laghu sankha prakshalana every alternate day. A 10-step surya namaskara was practiced by her along with other dynamic practices. The other asanas like butterfly exercise and baddhakonasana was advised to practice every 4 hours once. Nadishuddhi pranayama and cooling pranayama was focussed on. A sleep technique was advised to tackle her disturbed sleep. She was eager to conceive and had a history of miscarriage at 4 weeks along with her health issues was causing lot of anxiety on her. So she was counselled regarding promotion of positive health and was advised to follow the path of karma yoga. She subsequently became more relaxed during her stay here. Her parameters before and after yoga are as follows:



Parameters: She reported to us she got her normal menses after going back to home.

Vital Parameters

Parameters	DOA	DOD	Parameters	DOA	DOD
Pulse Rate (beats/min)	88	82	Weight (kg)		
Blood Pressure (mm of Hg)	90/60	98/58	Respiratory Rate (cycles/min)	18	18
Brahmari time (sec)	13	12	Symptom score	4	1

Symptoms on date of admission (DoA) and date of discharge (DoD)

	1 st week
Symptoms	Nausea stopped altogether Distension of abdomen ↓ by 100% Fatigue fully resolved Reported she got her normal menses after 3 months after Practicing IAYT.

Workshop on Psychophysiology Relevant to Yoga Research

Prashanti Kutiram, Mar 19: One-day workshop on 'Psychophysiology Relevant to Yoga Research' was jointly organized by S-VYASA University, Bengaluru and ADInstruments, New Zealand.

Dr. H R Nagendraji inaugurated the workshop by lighting the lamp. Dr. Manjunath N K, Prof & Head, Anvesana Research Laboratories,

delivered welcome address, and Dr. Subramanya P, Registrar, S-VYASA, presented vote of thanks.

The resource persons for the workshop were Dr. Sathyaprabha T N, Professor, Dept. of Neurophysiology, NIMHANS, Bengaluru. Dr. Sucharita S, Additional Professor and Head Clinical Physiology Unit, Saint John's Medical College, Bengaluru.

Twenty candidates from different medical and engineering colleges and S-VYASA research staff and PhD scholars attended the program. Autonomic Function Testing, Heart Rate Variability (HRV) & Blood Pressure Variability, Demonstrations of HRV analysis, NIBP measurements were taught in the workshop. ■





A fresh lease of life - report by a patient who refused to go in for dialysis in spite of counseling and request by our medical director Dr. R Nagarathna and continues to improve remarkably

■ Sri Varsha Welankar



Pushed in a wheelchair out of the Bengaluru airport, panting and puffing after taking a few steps, unable to sleep without an elevated headrest that brought me almost to a sitting position, blood pressure running high and weighing 92.2 kgs with swelling all over the body; that's how

I arrived at Arogyadhama for Yoga therapy on August 20, 2015. Earlier in that month, Dr R Nagarathna Didi as we lovingly call her – had examined me at Ahalya Mandir during her visit to Nagpur and recommended the therapy session for my chronic kidney disease (CKD).

Upon reaching Arogyadhama, Didi started personally monitoring me while Dr Kashinath and Dr Shivaji assisted her. I remember, on the first day, she had to call an ambulance to drop me to my cottage. I could not perform even the simplest of Yogic exercises. However, the recovery started as I began practicing Pranayama diligently, did diet correction and received medication there. On August 25, I was able to walk in the Arogyadhama campus with Vijayalaxmi, my sister's, help. And when I left on September 20, I could easily take the travel back home on my own without feeling fatigued after the journey.

Although there still is a long way to go, improvement in terms of various parameters has been encouraging. I have been meticulously following diet and Pranayama schedules given to me and have also started taking a walk.

Sleep Quality

Earlier, I could not sleep for more than two to three hours at a stretch due to frequent urination. An uninterrupted sleep for seven to eight hours is a routine these days. That helps tremendously in maintaining freshness throughout the day.

Blood Pressure and Weight

My blood pressure would hover around 100/180 with medication. Today, it is 77/115 with medication. Weight has come down from 92.2 kgs to 76.7 kgs and swelling has completely disappeared.

Breathlessness and Fatigue

Breathlessness has vanished and feeling of fatigue is considerably reduced. I can now walk and do simple Yogic exercises. The greatest joy is being able to sit in *Vajrasana*, something I could not do for months, and staying in *Sukhasanasans* any trouble all through my Pranayama practice.

Creatinine / Haemoglobin / Potassium Levels

My creatinine level was 9.6 mg/dL, which has come down to 8.27mg/dL while haemoglobin has gone up to 10.3 gm/dL from 8.8 gm/dL. Potassium level that was 5.76 has reduced to 5.48.

When there seemed hardly any ray of hope, Arogyadhama has given me a new lease of life. Of course, this is just the beginning. Fully aware of a long-drawn process ahead, I am confident of turning things around. It's going to take loads of patience and perseverance but I am determined to do it through Yoga therapy under Didi's guidance. ■



MEASURING ELECTRON FLOW IN THE BODY

INTRODUCTION

In the last issue of this journal, we saw the importance of electrons in maintaining health in a person. An example was also provided to show how blood circulation in the body could be improved through a simple procedure such as walking barefoot on the ground. Since earth is a copious provider of electrons, it is possible to inject electrons into the body through simple procedures. Sleeping on the floor is another method. Electrons also seem to have the property of being anti-oxidant, which means that electron input could positively impact many diseases including cancer. Further, it is said that taking out electrons from a cell could mean its death; it is thus important to measure electron availability in tissues of the body to observe the health of these tissues. Let us introduce a possible method of measuring electrons in organs.

It is indeed easy to measure electrons in any system. The current that passes through a wire or a light bulb can easily be measured by placing an ammeter in the circuit. We can then calculate the amount of electrons that cross any section of the wire in a given time. This is a routine



FIG 1: Galvanic Skin Response Instrument for Monitoring Stress

■ *Prof. T M Srinivasan*
Professor, Division of Yoga and
Physical Sciences, S-VYASA



measurement technique, though we normally do not count the number of electrons, since the numbers could go into billions! Similarly, if we place a small electric voltage on any part of the body, it will send a minute current through the body [1]. The amount of current will depend on many physiological and psychological (whether under stress or not) conditions of the person. GSR or Galvanic Skin Response is such a measure obtained by impressing a small voltage (about 1 Volt) at low frequencies and recording the current which varies due to above mentioned conditions. Fig 1 shows one instrument amongst many available in the market. Work on meditation was initiated by measuring GSR under controlled conditions of meditation; GSR measurement gives an idea of amount of relaxation a person is going through. However, presently we have better methods such as HRV (Heart Rate Variability) which provides a more objective measure of psychosomatic balance in a person. In the recent past, this method of monitoring GSR has been used to assess driver's alertness of a vehicle so that accidents could be averted [2].

According to traditional Chinese medicine, the acupuncture system is connected to many organs in the body. A series of acupuncture channels or meridians connect the organs and there are acupoints at the surface of the body as the meridians contact the skin. The electrical resistance at the skin surface is lower at acupoints than in its immediate neighborhood. This is strange since we see no anatomical difference in the skin at these points. When a small voltage is



Fig 2: Electron Discharge and Photon Production in Electro Photonic Imaging

impressed at the acupoint on skin, the resultant current seems to indicate the related organ function connected to that point. A standard acuchart is available from many acupuncture outlets that provide placement of electrodes for acupuncture measurements. Instruments available at our lab also provide these points on the skin so that the operator can easily measure the acupoint activity and hence deduce the normal functioning of the organ connected to the acupoint.

There is another instrument known as Electro Photonic Imaging (EPI) that is developed recently which could also be used for determining organ activity based on acupuncture. In this instrument, a high voltage (around 1 KV or 1000 Volts) is impressed for a very short time (less than a tenth of a second) delivered at a high frequency. At this frequency and current, there is no feeling of the electric current and only a tingling sensation is felt at the fingers by some people. An electrode is placed under a glass plate and the person undergoing the test places his/her finger pads one at a time on top of the glass plate. Fig 2 gives a pictorial outcome at the glass plate. A short burst of light is seen and this light emanating around the finger pads are recorded as discharge pattern through a camera

placed under the glass plate. Each finger pad has a number of sectors as per Korean acupuncture theory and the intensity, uniformity, continuity and fractility (repeated patterns) are all calculated and the corresponding numbers could be analyzed for drawing conclusion on the psychophysiology of the subject. It is possible to predict the organs that have lowered energy and the impact of stress on the person's psychology. Many recent experiments conducted at S-VYASA have thrown light on use of this instrument for subtle energy monitoring. Since the imbalances in subtle energy are the cause of impending disorders in the body, this could be an excellent method for prognostic investigations. Many more experiments need to be carried out to make this a clinically useful tool. One may say that this method is perhaps where EKG diagnostics was a hundred years ago! With time and data collection, we could see a breakthrough in diagnostic method through this system.

CONCLUSION

There are perhaps over 1000 lightning strikes between the earth and the clouds at any time around the globe. These strikes transfer large amounts of current with electrons (negative charges) reaching the earth and positive charges reaching upper atmosphere. As one walks barefoot on the ground, these electrons are supplied to the body. "Attenuation of the inflammatory response and a favorable impact on blood viscosity and RBC aggregation have been the most recent findings. Previous studies have also demonstrated that grounding promotes favorable regulation of circadian rhythms, improved sleep with better night-time cortisol dynamics, and favorable ANS function" [3]. The authors have also measured zeta potential which increases after grounding indicating decrease in RBC (Red blood cells) aggregation and decrease in blood viscosity - both of which are very important in averting cardiac events.

Another point of importance is to be noted in the instruments mentioned earlier. The difference



between an electro-acupuncture method and EPI should be brought forward. In the former, a small *voltage is injected* and the resultant current along the acumeridian is measured; in EPI, a high voltage is impressed to *draw out electrons* from the acumeridians! Electron availability is important in health of cells and organs; thus, monitoring with EPI could be of interest in health monitoring while a normal acupuncture system is perhaps better in restoring health in the organ (which is possible with some machines that inject electrons at acupuncture points).

Thus we see that EPI is a measure of electrons that are available from the organs in question based on acupuncture theory. There could be a correspondence between electrons and chi energy that Chinese Medicine works on. However, we should not equate them to be the same. Similarly, prana is not the same as chi, or electrons; often, we equate chi to prana but this

may not be correct. So, even if chi is measured and/or manipulated in acupuncture therapy, the amount of prana that is being enhanced cannot be measured at this time. We have a complex relation between these fundamental entities and only time could tell if our attempts for quantifying these would bear fruit.

REFERENCES

1. There are strict recommendations as to how much current and at what frequency we can let any part of the body be exposed to. This is because inappropriate current values could affect the heart profoundly and hence much care should be taken.
2. D. H. Taylor, "Drivers' Galvanic Skin Response and the Risk of Accident", *Ergonomics*, Vol 7, published on-line 2007, pp. 439 - 51.
3. Gaétan Chevalier, Stephen T. Sinatra, James L. Oschman and Richard M. Delany, "Earthing (Grounding) the Human Body Reduces Blood Viscosity – a Major Factor in Cardiovascular Disease"; *Jr Altern Complement Med*. 2013, 19(2): pp. 102-110. This is an interesting paper. Note: figure 2 in the last issue is taken from one of Dr. Oschman's paper. ■



New Delhi: Chancellor Dr. Nagendra H R lighting the lamp to Inaugurate the International Workshop on Cancer Awareness, Prevention, Screening and Early Detection for SAARC Nations.



Efficacy of Integrated Yoga Practices on Healthy People using Electro Photonic Imaging Technique

Introduction

Yoga based techniques are extensively used as a lifestyle strategy for both prevention and management of various ailments across India/world. Energy homeostasis is the key essence of a healthy life. Investigation of the energy homeostasis accomplished through integrated yoga practices is needed.

Electro photonic imaging (EPI) technique is growing as a novel technique of health assessment. It is being utilized in the fields of alternative medicine, conventional medicine, psycho-physiology, psychology and consciousness studies. The existing EPI norms are mostly based on European population. In order to enhance practice and research through EPI in India, there is a need for developing EPI norms for the healthy Indian population.

Literary Review

In the literary review, the references of *Prāṇa* and *Prāṇamaya Kośa* have been drawn to support a theoretical model which explains the dynamic nature of *Prāṇa* in living beings. This model includes supportive evidence from the experiments conducted in the present study.

In the scientific literature review, four domains of scientific studies were reviewed

1) Various studies conducted to find out EPI patterns in various populations mostly in clinical area, 2) Studies investigating effect of yoga, meditation and some healing techniques through EPI/GDV, 3) Cyclic Meditation investigations, and 4) Studies through Integrated Yoga Module.

Findings revealed that there is a need to develop EPI norms

■ Dr. Kuldeep
Kumar Kushwah
Abstract of PhD Thesis



for healthy Indian population and also a need for an objective instrument to study the effect of yoga based interventions on bio-energy dimensions.

Aim

The aim of the study is to investigate the effect of Integrated Yoga Practices on Healthy volunteers using Electro Photonic Imaging (EPI).

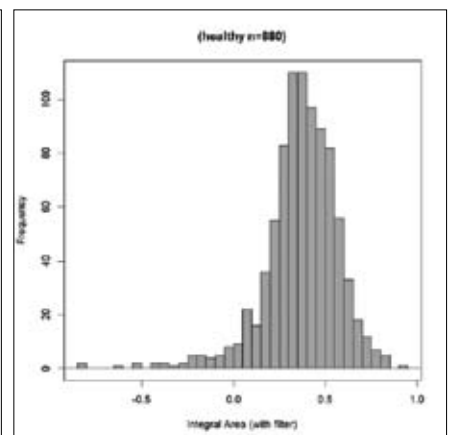
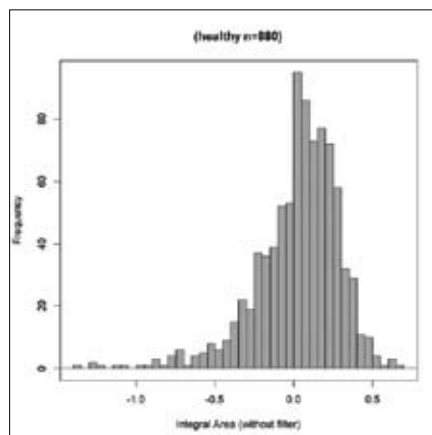
Objectives

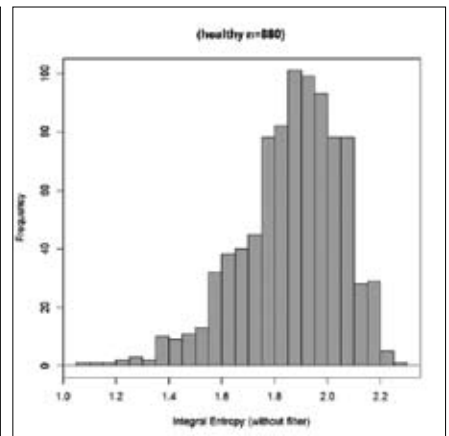
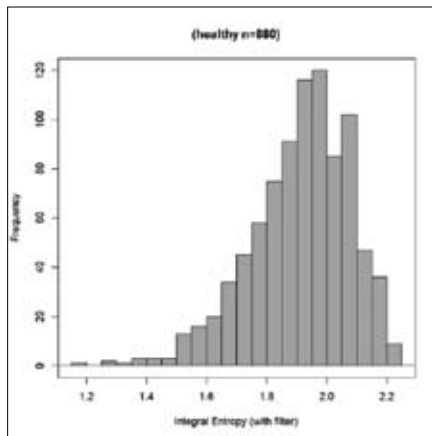
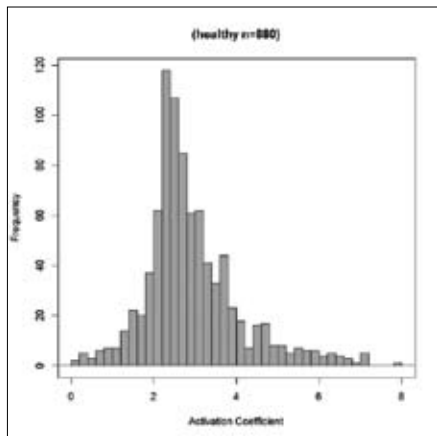
The objectives of this study are four fold: a) to explore the relation between EPI and *Prāṇamaya Kośa*, b) to develop normative data of EPI for healthy Indian population, c) to investigate the effect of Cyclic Meditation on stress and health indices in managers using EPI and, d) to explore the effect of a four week Integrated

Yoga Module (IYM) on stress, general health index and disorderliness (in the human energy system) in healthy population, using EPI.

Methods

Study 1





Prāṇamaya Kośa Study

To carry out the experiments, healthy live leaves in a flower pot and dry dead leaves were chosen. We used four different species of plants for the experiments.

Study 2 Normative Data Study

A total of 1297 volunteers from different parts of India were assessed once, spread over 12 months. Among them, 880 volunteers were reported to be healthy (age Mean±SD, 33.55±10.92), with 584 males (age Mean±SD, 33.54±10.86) and 296 females (age Mean±SD, 33.56±11.00).

Study 3 Cyclic Meditation VS Supine Rest Study

EPI technique was used to assess subjects before and after 35 min of Cyclic Meditation (CM) and

equal duration of supine rest (SR) sessions. A total of 66 male managers (CM = 33 and SR = 33), age ranging from 35 to 60 years (mean ± standard deviation 53.97 ± 5.96 years), were included in the study.

Study 4 Integrated Yoga Module (IYM)

94 healthy volunteers (male 55 and female 39, age Mean±SD 26.70±8.58) were assessed before and after four weeks of an IYM, utilizing the Electro Photonic Imaging (EPI) technique. Activation Coefficient (stress level), Integral Area (general health) and Integral Entropy (disorderliness) parameters were analysed in studies 2-4.

Design Study - 1

1. Whole leaf versus cut leaf videos ■



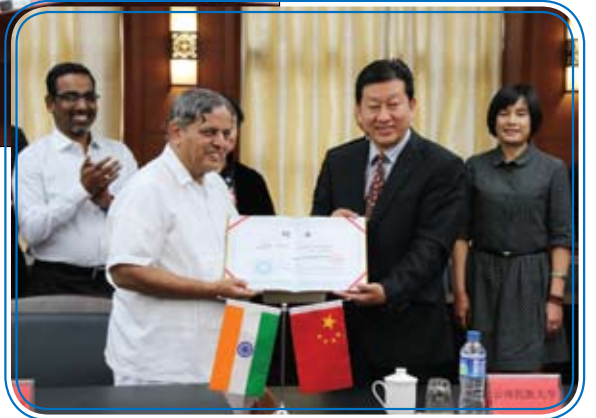
New Delhi:
Chancellor
Dr. H R Nagendra Ji
is in the **meeting**
of CCRYN,
headed by Hon'ble
Union AYUSH Minister
Shri Shripad Yesso Naik.



MoU with Yunnan Minzu University



S-VYASA has entered into an MoU with Yunnan Minzu University, Kunming, China, for promoting Education and Research



related to Yoga, Ayurveda and allied sciences. Chancellor Dr. H R Nagendra and Prof. N K Manjunath from S-VYASA and Prof. Na Jinhua from YMU were present during the occasion.





MEMORANDUM OF UNDERSTANDING

PREAMBLE

Whereas, *Swami Vivekananda Yoga Anusandhana Samsthana* is a Yoga University declared deemed-to-be University under Section 3 of the UGC Act, 1956 vide Notification Number F.9-45/2001-U.3 dated 8/5/2001 of the Government of India. Located in Bangalore at Eknath Bhavan, No.19, Gavipuram Circle, Kempe Gowda Nagar, Bangalore - 560 019, Karnataka, India and its Head Quarters at PrashantiKutiram (32 Kms from Bangalore), India hereinafter referred to as S-VYASA.

Whereas, Yunnan Minzu University is located at No.3 Yuhua Pianqu, Chenggong District, Kunming, Yunnan 650500, China herein after referred to as YMU. Yunnan Minzu University offers 2 first-level discipline-based doctoral degree programs, 1 joint doctoral degree program, 12 first-level discipline-based master degree programs, 92 second-level discipline-based master degree programs, 8 professional master degree programs and 78 bachelor degree programs.

SCOPE OF AGREEMENT

This MOU is signed between as *Swami Vivekananda Yoga Anusandhana Samsthana* (S-VYASA) First Party and *Yunnan Minzu University* Second Party for the purpose of Education & Research related to Yoga, Ayurveda and allied sciences.

I. OBJECTIVES OF ACADEMIC CO-OPERATION PROGRAMME

The overriding objectives of the Programme are:

- 1.1 *Swami Vivekananda Yoga Anusandhana Samsthana* (S-VYASA) and Yunnan Minzu University (YMU) shall collaborate in mutually agreeable academic events, in teaching, training & research, wherever feasible. Such collaboration will be based on mutually agreeable conditions specifically agreed for each of the items of collaboration.



- 1.2 There shall be Seminars/Conferences organized by the Universities either individually or jointly for which the faculty will participate on reciprocal basis.
- 1.3 Those modalities for a similar exchange of researchers and faculty members will be laid down through mutual discussion that should be made operational for the mutually agreed period.
- 1.4 The undergraduate and postgraduate students of YMU are welcome to make use of the resources of *Swami Vivekananda Yoga Anusandhana Samsthana*(S-VYASA) and to have academic interaction with the *Swami Vivekananda Yoga Anusandhana Samsthana* and likewise Yunnan Minzu University welcome undergraduate and postgraduate students of *Swami Vivekananda Yoga Anusandhana Samsthana* (S-VYASA) for library reference and for academic interaction with the *Yunnan Minzu University*..
- 1.5 Research Scholars and Teaching Faculty of both *Swami Vivekananda Yoga Anusandhana Samsthana* (S-VYASA) and Yunnan Minzu University (YMU) will explore possibility of taking up collaborative research work.
- 1.6 That for such collaborative research projects, publications and Intellectual Property Rights will be shared in proportion to the input by each party.
- 1.7 Any Financial implication emerging out of such collaborations (other than the fees of the students etc) shall be worked out and decisions will be taken on mutual agreement.

II. AREAS OF COOPERATION

This Memorandum expresses a mutual desire by *Swami Vivekananda Yoga Anusandhana Samsthana* (S-VYASA) and Yunnan Minzu University (YMU) to cooperate in building intellectual and research capacity and scholarship on a non-exclusive basis. Additional areas of co-operation may be added by written consent of both the parties. Both parties will act in good faith to ensure that the objectives in this Memorandum are realized. However, it is understood that each party has the right to discontinue discussions and negotiations without any responsibility or cost and expenses or damages of whatever nature of the other party in the event that the parties are unable to agree on the terms and conditions of one or more definitive agreements.



III. TERMS OF AGREEMENT

This Memorandum is effective immediately upon its signature by the parties. Progress in achieving the objectives referred to herein will be reviewed periodically as mutually agreed and the memorandum may be amended at any time by mutual consent in writing.

Both parties reserve the right to terminate this Memorandum by either party giving six months written notice to the other. The implementation and/or continuance of programmes or projects established pursuant to this memorandum prior to the effective date of termination shall not be affected by the termination of this Memorandum.

IV. INTELLECTUAL PROPERTY AND CONFIDENTIALITY

4.1 In respect of each project and programme of co-operation, the parties shall negotiate and mutually agree in writing on their respective rights to intellectual property and commercial exploitation of the same (including without limitation, trademarks and service marks, copyrights, patents, designs and confidential information pertaining thereto).

4.2 Neither party shall, at any time disclose to any third party any confidential information of the other party which is acquired in the course of activities under this Memorandum, a collaborative project or programme, without the prior written consent of the other party. The confidential obligations herein will not apply to information in the public domain; information in the possession of the receiving party prior to the disclosure of the information; information which is independently developed by the receiving party; information required to be released by law; and the information which is rightfully received by the receiving party from third parties without any breach of confidentiality obligations.

V. NON-BINDING NATURE OF MEMORANDUM


5.1 Nothing in this Memorandum shall be construed as creating any contract, partnership, agency or other legal relationship between the parties. Same for Article V, this Memorandum is only a non-binding statement of intent to foster genuine and mutually beneficial collaboration. Article V shall survive the expiration or termination of this Memorandum and shall be legally enforceable in accordance with its terms in any court of competent jurisdiction.



VI. TERMINABLE

- 6.1 The validity of the MoU is initially for a period of ten years from the date of signing this MoU. The validity can be extended on mutual agreement after that.
- 6.2 The MoU can be terminated by either of the parties by giving advance notice of six months and without jeopardizing the coursework or registration of any of the students of either institution.

IN WITNESS WHEREOF, this MoU was executed by the parties hereto on this Monday 21st March of the year 2016.


Dr. HR Nagendra
(Chancellor)
Swami Vivekananda Yoga Anusandhana Samsthana

Professor Chen Luyan
(Party Secretary of CPC Committee, Dean of India-China Yoga College)
Yunnan Minzu University



Witnesses:

- | | |
|--|---|
| 1. Dr. Manjunath NK
Director, International Affairs
S-VYASA University, Bengaluru
India | 1. Prof. Na Jinhua
President
Yunnan Minzu University |
| 2. Mr. Tony
China representative
Vivekananda Yoga China
Shanghai, China | 2. Prof. Fang Zhen
Executive Dean
India-China Yoga College
Yunnan Minzu University |



Self Management
for Excessive Tension (SMET)
participants from ONGC



Self Management
for Excessive Tension (SMET)
participants from ONGC



Self Management
for Excessive Tension (SMET)
participants from ONGC



Adopt and Adapt

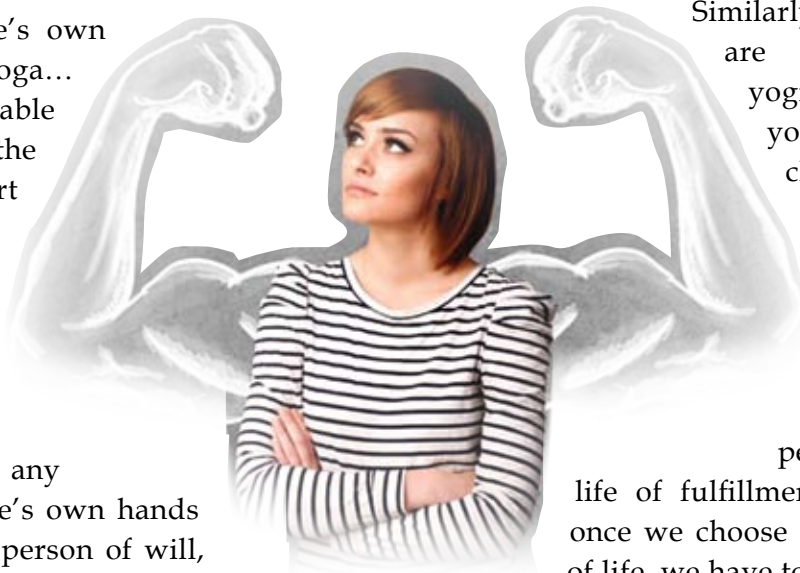
Birth may be by chance. But, life and the way of life can be by choice. Some people believe that even birth is not by chance. It is also, according to them, by choice. However, for the people in general, birth may not be by choice, but by chance. It is certainly one's weakness and one's insufficient effort to submit to the thought of destiny or supremacy of fate or inevitability of chance. One can make one's own destiny. It is not impossible to overcome fate. Chance too can be replaced by choice. Markandeya and Savitri were able to conquer fate. It is foolish to submit to chance. One can be strong and make a bold choice. The best way to predict future is to build it with one's own WILL. And that is Rajayoga... the path of will, indomitable and invincible. It is the head of confidence, heart of determination and the body of 'muscles of iron and nerves of steel' that can choose the required way of life and even enjoy any type of life without any effort or strain. It is one's own hands to make or mar life. A person of will, therefore, has only to choose or adopt the appropriate way of life which fulfils the expectations and takes one to the chosen goal of life.

Opportunities are always abundantly available. Options too are in plenty. One has to adopt the best intelligently and then adapt to that very ardently to attain the highest benefit. Adoption may be easy, but adaptation is difficult. But there is no alternative. One has to choose and abide by the choice made. Only while choosing,

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



there is freedom; but not while adapting. In a junction of roads or rails, there may be many directions or tracks open for one's choice. When once a particular route is opted for, one has no alternative accept to adapt or adjust to the conveniences or inconveniences available on the chosen path. Blessed are they who choose rightly and follow the path happily.



Similarly in life, there are two ways... yogic and non-yogic to be chosen or to be opted for. It is only the former that assures us of a healthy, happy, and peaceful long life of fulfillment. But, when once we choose the yogic way of life, we have to willingly and lovingly adapt to the discipline of the yogic life to enjoy the desired fruits.

In a college, the choice of an academic course is in our hands. But once we opt for a subject, we have to absorb the discipline of that subject, course or career. Similarly when we opt for a yogic way of life we have to adjust and adapt the prescribed discipline of yoga for enjoying the best of the benefits. ■



New Delhi: Chancellor Dr. H R Nagendra represented S-VYASA in **Indo - US Workshop on Traditional Medicine**. It is a landmark workshop in the history of Ayurveda and AYUSH overall and the Inaugural Address was given by Union AYUSH Minister Shri Shripad Yesso Naik.

New Delhi & Prashanti Kutiram, Bengaluru: A committee formed by UGC to introduce **Yoga Education Universities** held series of meetings in New Delhi and Prashanti Kutiram in Bengaluru. The committee is been headed by S-VYASA Chancellor Dr. H R Nagendra Ji.



Feb 24 & 25:
Meeting at UGC office,
New Delhi



Mar 5 & 6:
Meeting in Prashanti Kutiram,
Bengaluru





National Service Scheme (NSS) S-VYASA Yoga University, Bengaluru One Day Yoga Awareness Program

S-VYASA Yoga University has initiated the NSS (National Service Scheme) in the year 2015. Three hundred students are registered under three units to explore the students into the stream of National integration through various activities.

The NSS program coordinators have designed various programs to develop patriotic urge, national integration and to make the students productive, individually and socially.

As per the scheduled yearly agenda, one day “Yoga Awareness Program” was organized in **Tapovan High School**, Bannerughatta road, Anekal taluk, Bengaluru. Students were categorized under specific groups based on their age with different activities. They are as follows,

1. LKG to 4th Standard – Various yoga games to enhance the attention, memory, dexterity etc.
2. 5th to 7th Standard – attention enhancement practices (Nadishodhana and Bhramari)
3. 8th to 10th standard - Dynamic practices for



physical fitness, vitality, emotional and psychological balance, etc.

4. The staff and parents were engaged with Self-Management of Excessive Tension (SMET) to enrich their working atmosphere, efficiency, coordination among one another by relieving the tension, anxiety, stress etc.

M.Sc. students were the volunteers for the entire program along with the NSS program coordinators Viz. Sri Rajesha H K (Ph.D), Dr. Balaram Pradhan and Smt. Bharati Devi.

Both the management and staff of the institutions cooperated well in organizing the program which made the program a grand success. ■

Computer Lab inaugurated in S-VYASA

Prashanti Kutiram, Mar 5: Computer Lab jointly inaugurated by Chancellor Dr. H R Nagendra Ji and MDNIY Director Dr. Ishwara Basava Reddy. Computers were sponsored by the well wisher of VYASA family. The Lab will be utilised for the Academic and Research activities of the students. ■





Mahashivaratri celebrations in Prashanti

■ *Raju Dumbre, MSc (Yoga-Spirituality)*

On 7th march the auspicious day of Mahashiva Ratri, Prashanti Kutir became vibrant with auspiciousness as fever of shiva devotion grabbed the young and the old alike for this year the Mahashiva ratri was very special. It was on Monday that the Mahashiva ratri fell this year after 12 years.

The Bhola lord of the ascetics as well as the grandiose is worshipped to obtain the desired Dharma, Artha, Kama and Moksha. The frenzy of activities started with the decoration of the Shiva's temple by the students under the auspice of Mr. Rajesh Acharya from the Yoga and Consciousness department. The temple was cleansed and the guileless lord's shelters wall were erected in primitive style with coconut palm leaves resembling his abstemious nature, the sight of which immersed the devotee's in infatuation of the Bhola.

The entire proceeding of the celebration went as per the convention of Prashanti Kutir, simple living and high thinking. The floral decorations made with the festoons on the entrance of the temple took long time as the feverish atmosphere made the student deliberate on the fondness of each and every aspect of design but at last the result were lucid Indian style which everybody settled on. The seating arrangement of the mats for the student and chairs for the elderly concurred the Prashanti customs.

The people started gathering around since 5 o'clock in the evening and soon the seating arrangement was full with people outside the temple. The festivity started progressing with the eager Devotees being served with heavenly and delightful bhajans of the much adored lord



of all and no sooner the entire congregation was witness to the vibration and charge of Bhakti kindled by the devout and talented students of SVYASA. The ecstasy and blessedness of the bhajan spurred the fountain of emotion dancing in the heart of the Devotees and their wanting were thoroughly quenched by the performers.

Prashanti was honored to host the students of Veda Vijnan Gurukulaa who well versed in the ancient rituals and tradition of worship and were simultaneously performing the ceremonial rites. As soon as the BhaJans were over the curiosity of the gathering about ritual proceeding were satisfied by Mr. Rajesh Acharya and Mr. Shushrutaa who made the gathering acquainted about the need, principles and significance of those rituals and their esoteric meaning with the commentaries as expected from SVYASA slogan of disseminating knowledge.

Meanwhile Prof. NVCSwami graced the occasion by giving short and enlightening address which briefed the audience about the deity and his significance as per Hindu mythology.

शृण्वन्तु विश्वे अमृतस्य पुत्राः ॥श्वे उ ॥



Let us listen to the Clarian call by the sages of yore “we are the children of immortal Bliss

The key points he highlighted were about meditation and Lord Shivaas the Adi Guru of the Hatha yoga or external limbs of yoga as opposed to internal limbs of Dhayana, Dharana and Samadhi of Patanjali. The restraint that a Sadhaka has to put on his organ while leading the family or social life as a yogi.

Later Prof. K Subramanian with his ornamental yet lucid style glorified the importance of Shiva’s principle and his ever willingness to do Tyaga for the betterment of the society by giving the Good(Amrut) to other and digesting the Ugly (poison) himself.

After the address of the distinguished speakers, Mr. Sushurta announced about the next event of the Vedic chanting of the Namakam and Chamakam and its symbolization and essence which made the crowd feel privileged on the mahashivaratri occasion. The punctilious and precise chanting method handed down since generation, from the student of Gurukulla and staff of SVYASA was a treat to the listener’s ears.

The latter group chanting of the scared Mahamrutyunjay mantra accomplished the festivity with blissfulness. Later on the desires and yearning of the crowd to touch their lords feet were fulfilled and they all were treated with five kinds of Prasadam. ■

Lakshmi Amba Smaraka Srimad Bhagavadgita competiton



Prashanti Kutiram: MSc Yoga student **Ku. Shreeparna Roy** by hearted all the 700 shlokas of Sirmad Bhagavadgita and presented in a descending order. In Mangal Mandir a open competition was held and the Chancellor Dr. H R Nagendra Ji, Vice Chancellor Prof. Ramachandra G Bhat and Director of Veda Vijnana Shodha Samsthana Dr. Tilak Rao were the examiners. The competition was held in memory of Pujya Lakshmi Amma.

Before that she gave examination in ascending order in Prashanti and Sringeri Math and won the prizes. ■



Feb 7: Kum. Shreeparna Roy participated in Gita Jnana Yajna in Sringeri Sarada Peetham



35th Antarctica Expedition Collaborative Study of DIPAS and S-VYASA

A collaborative study between DIPAS and S-VYASA has been designed to study the effect of Integrated Yoga practices in enhancing individual's adaptation to extreme climatic conditions. The extreme environmental conditions at Antarctica like cold along with isolation makes it an inhospitable environment for the



mankind. Physical postures (Asana), voluntarily regulated breathing (pranayama), and meditation (dhyana) are three main techniques of yoga, which has been customized to mitigate the extreme cold and isolation in Antarctica for enhancing individual's adaptation to extreme climatic conditions. ■

Merit Award in PA STARS, Trainer Awards 2015 to S-VYASA Alumni Ms. Duraisamy Pushpalatha

Singapore: S-VYASA Alumni Ms. Duraisamy Pushpalatha won the Merit Award in PA STARS, Trainer Awards 2015. She was the one in top 10 trainers. The award was given by Singapore Govt.

Now, she is working in community centres and Singapore Sports Council under Peoples Association (under Singapore Govt). 107 community centres are there in Singapore. 2000 courses are spread across. 25,000 classes are catering about 8 lakh people every year. Among all these trainers and participants the nomination of the trainers will happen for the award.

Currently, she is a public yoga trainer and everyday she gives yoga classes to the hundreds



of different country people. ■

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तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्
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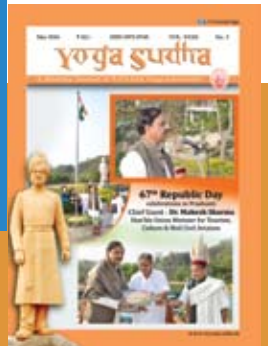
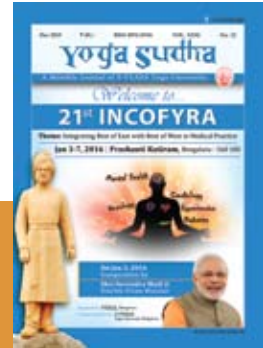
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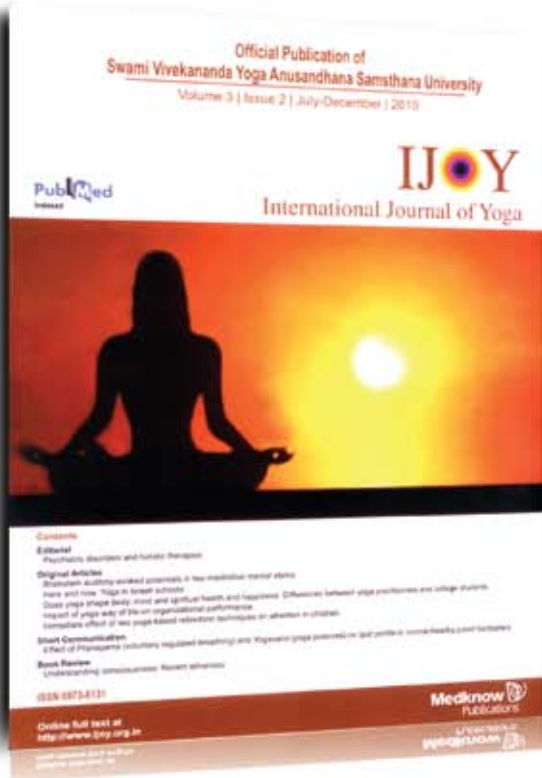
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