

# YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



**Universal Brotherhood Day**  
celebration in Prashanti Kutiram on Sept 11

**Chief Guest - Mr. K R Ramesh Kumar**  
Hon'ble Minister for Health & Family Welfare, GoK

**Guests of Honor**  
Mr. Satpal Singh Khalsa & Mr. Manoj Kumar Agarwal



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**Installation**  
**and**  
**Opening Ceremony of**  
**Sanskriti Bhavan Auditorium**



Nov 3<sup>rd</sup> & 4<sup>th</sup>, 2016 | Prashanti Kutiram, Jigani, Bengaluru



by  
**Dr. D Veerendra Heggade**  
Dharmadhikari  
Sri Kshetra Dharmasthala

Prof. Ramachandra G Bhat  
Vice Chancellor

Dr. H R Nagendra  
Chancellor

Dr. Sanjib Kumar Patra  
Registrar

# तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

# YOGA SUDHA

Vol.XXXII No.10 October, 2016

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Printed at:

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

ph: (080) 2555 6015

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gmail.com



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# EDITORIAL

The mind-matter relationship has been the most intriguing challenge for centuries. This challenge has become most relevant to the scientists today who have understood enough about the physical world surrounding us and is now heading towards subtler dimensions of the universe. From the matter-based approach, the scientist is proceeding ahead to find something new. In their request of the unknown, seeking a major break-through in this worldly vision, many renowned scientists have started looking at the findings of the East for new insights.

Upanishads, the quintessence of the Vedas, talk about this basic mind-matter problems in depth, unraveled through experimentation called 'Tapas'. It is found that the entity called Prana is the basic life principle which acts as a bridge between mind and matter. We know that energy is the basic fabric of the whole physical world. In Prashnopanishat, Prana is defined as that basic entity of the whole universe. Matter is its grossest manifestation and its subtle manifestation is mind. Deeper and deeper dimensions of mind (We may call them as higher states of consciousness) are still subtler manifestations of Prana.

In Prashnopanishat we find a detailed description or study of main Prana and its five components called Pancha Pranas. It is the Varishtha Prana, the first born of Parama Atman or Self of all of us and of the whole creation (pure consciousness) that divides itself into five facets: Prana, Apana, Samana, Vyana and Udana at the Pranamaya Kosha level which govern different functions of the physical body. As per the Yoga Shastra modern NCDs have their origin in Manomaya Kosha as Adhis due to imbalances which percolate to Physical body to become Vyadhis through imbalances in Prana at Pranamaya Kosha. Working at the level of Pranamaya Kosha can probably help in pre-diagnosis of NCDs very early. Also getting mastery over Prana through breathing can correct the imbalances to prevent diseases and to set right the Vyadhis (NCDs) effectively. Extensive research in VYASA over the last 35 years has shown these possibilities distinctly.

■ *Dr H R Nagendra*



**New Delhi:** Guruji chaired the Valedictory Programme of National Seminar on Emerging Trends of Research in Yoga & Naturopathy held from Sept 16-18. The Seminar was organized by CCRYN.



## ब्रह्मसूत्रम् (Brahmasūtram)

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



This particular first Pada is called Smriti Pada, as we know, is dedicated to discard opposing argument (Avirodha). Bharat as a nation is always open minded. Difference of opinion is highly respected. There is liberty to question for all individual. Any established theory invariably has three levels of approvals: 1 Scriptural, 2 Logical and 3 Experiential. With these, one may question any philosophical ideologies, systems and customs. Here, in Smriti Pada, the great spiritual master Veda Vyasa, has taken various arguments to question the established theory of cosmology.

The questions with difference of opinion were addressed duly by Veda based theologies. Two questions dominate all others; they are 'How' and 'Why' about this present world. In order to find suitable answers, mere logic should not be relied upon completely; its own limitation was well portrayed earlier in one of the Sutras by Adi Shankara. Bhartrihari in Vakyapadiya says, Logics are of two types; Orthodox (scripture based, namely Vedas) and Heterodox (not based on Veda) logics. Scripture based logics have their own bearings about very subtle questions such as 'How and Why' of this world. One should be careful in selecting the scriptures to rely upon for this branch of science; in modern science this is called cosmology.

In this context, Shankara Acharya declares while referring to Manu Smriti that, one who constructs logics without contradicting the Vedas becomes wise and knowledgeable in true sense, not other. Mysterious and subtlest branches of science should be understood only with the great help and support of Vedas, since the nature of that knowledge can only be revealed to aspirants and spiritual Sadhaks through their Sadhana which is generally beyond body and mind. Hence, Veda Vyasa took all these opinions of different Rishis, Acharyas, Sadhaks whether to be right in this Pada, as the culminating part of Avirodha (absence of contradictions). In previous Sutras it is proved that 'Chetanam Brahma' can be the root cause of world. The present Adhikarana, Sarvadamopapattyadhikarana, sums up the theory of everything (Brahma Vada),

### सर्वधर्मोपपत्तेश्च (ब्रह्मसूत्रम्-२-१-३७)

Sarvadharmopapatteśca (Brahmasūtram-2-1-37)

**Meaning:** (And) Because all the qualities (required for the creation of the world) are reasonably found (only in Brahman) He must be admitted to be the cause of the universe.

The vast and varied world cannot emerge as an accidental outburst from nowhere. Intelligent and creative force called Brahma only can create something like the world in which we and others are living. Three attributes of Brahma makes it as the cause of world, namely a. Sarvajnatva (unlimited knowledge of everything), b. Sarvashaktatva (unlimited capacity of doing anything and everything) and, c. Sarvavyapakatva (all pervasiveness). The created world is highly planned, systematic and organized which should not be identified as an accident. Agnostic approach is also not really appreciable regarding cosmology.

Present Adhikarana preludes 'Tarkapada' for continuation of the same subject. Sankhya, Vaisheshika and Buddha school of thoughts are taken for examination and evaluation with no partiality and preoccupation and are denounced logically. The first Pada intends and focuses on

p10...



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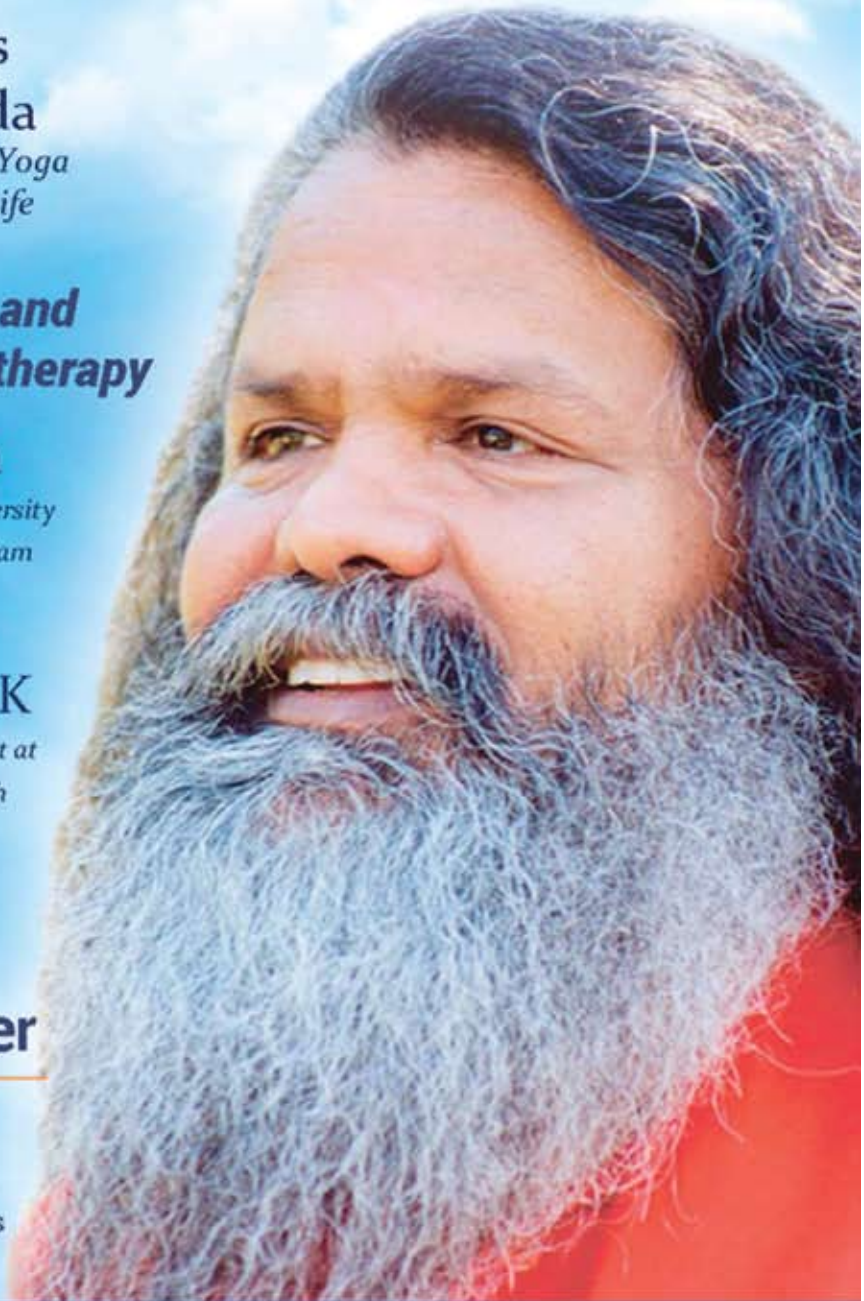
**Dr R Nagarathna**

*Research Director, S-VYASA University  
& Chief Medical Officer, Arogyadham*



**Dr Manjunath N K**

*Director of research & development at  
Swami Vivekananda Yoga Research  
Foundation*



**Wednesday 5<sup>th</sup> October**

**starts 7pm | \$15**

supper served 6.15 - 6.45pm

bookings appreciated for catering purposes

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# Universal Brotherhood Day



Address by Mr. K R Ramesh Kumar, Hon'ble Minister for Health & Family Welfare, GoK  
(from left) Dr. R Nagarathna, Dr. H R Nagendra, Mr. Satpal Singh Khalsa, Mr. Manoj Kumar Agarwal - can be seen

**Sept 11:** To commemorate the World Famous Speech delivered by Swami Vivekananda on September 11<sup>th</sup>, 1893 at Chicago in the World Parliament of Religions, Universal Brotherhood Day was celebrated in Prashanti Kutiram Campus, S-VYASA University.

Hon'ble Minister for Health & Family Welfare Govt. of Karnataka was invited to inaugurate this function. Other guests such as Mr. Satpal Singh Khalsa (International Ambassador of Sikh Dharma) and Mr. Manoj Kumar Agarwal, an eminent industrialist, were invited too.

Mr. K R Ramesh Kumar, the The Chancellor of S-VYASA University



Inauguration by Hon'ble Minister Mr. K R Ramesh Kumar



welcomed the Chief Guest and the Guests of Honour and briefed the contribution and achievements of the University. Dr. R Nagarathna, the Medical Director, Arogyadhama (Yoga Health Home) presented her road map of introducing Yoga for all diabetics in Karnataka, as well as the whole of India. She seeks the help and cooperation from the Hon'ble Minister for Health & Family Welfare.

Hon'ble Minister and the other dignitaries awarded the attractive prizes for the winners of the competition held on account of Universal Brotherhood Day and blessed them.



Welcome to Prashanti Kutiram...

The above mentioned program was a memorable event in the Chapter of S-VYASA University. ■



Felicitation to Hon'ble Minister Mr. K R Ramesh Kumar by Dr. H R Nagendra and Dr. R Nagarathna



Felicitation to Mr. Satpal Singh Khalsa

## Yoga Text Books for UG Courses of Yoga in Universities

**New Delhi, Sept 20:** In the meeting at UGC Headquarters it was decided that the National Board on Yoga constituted under the Ministry of AYUSH will take forward the unique work of creation of Yoga Text Books for Yoga Courses in Universities.

The Text Books will be distributed course-wise and subject-wise between various Yoga Experts and Institutions in a standardised manner. These books would then be endorsed by the National Board of Yoga. Various modalities for printing and publication of the books will be worked out by the National Board of Yoga. ■







## Gauri-Ganapati Festival celebration in Prashanti



Ganapati Puja and Gana Havan in Mangal Mandir

The festival was scheduled from 4 Sep 2016 to 9 Sep 2016 which involved every member of Prashanti Family. Traditional Pujas were organized from morning 6 am to 8 am in Mangal Mandir, which was completely decorated with flowers, pots, lights etc. On 4th September 2016, according to the traditional guidelines Sri Gauri Devi was invoked and installed as the feminine dynamic force of the universe, mothers of Prashanti, Dr. Nagarathna Didi and other senior ladies of the campus took active participation. On 5th September 2016, Ganesha

Installation and Pujas were done in presence of Prof. K Subrahmanyam. On 6<sup>th</sup> September 2016, Ashtadravya Ganapati Havan was organized. Dr. Mahabaleshwara S Bhat of Veda Vijnana Gurukulam and other seniors including Prof. Ramachandra G Bhat, Prof. K Subrahmanyam. With the help of students, coordinators and Sevavratris, 1008 Modakas were prepared for offering to lord Ganesh and get blessed. New students for present academic semester were given Ganapati Mantra (Om Gam Ganapataye Namah) for Sadhana by Prof. Ramachandra



Gauri Puja in Prashanti Kutiram



G Bhat. All types of special Prasadas were distributed after Puja. On the same day regular classes were started for all new students. Ganapati Visarjanam was done on 9 Sep 2016 with grand procession from Mangal Mandir to main gate of the campus. Student's feedback (Including volunteers & S-VYASA participants) was highly encouraging in every aspect. ■

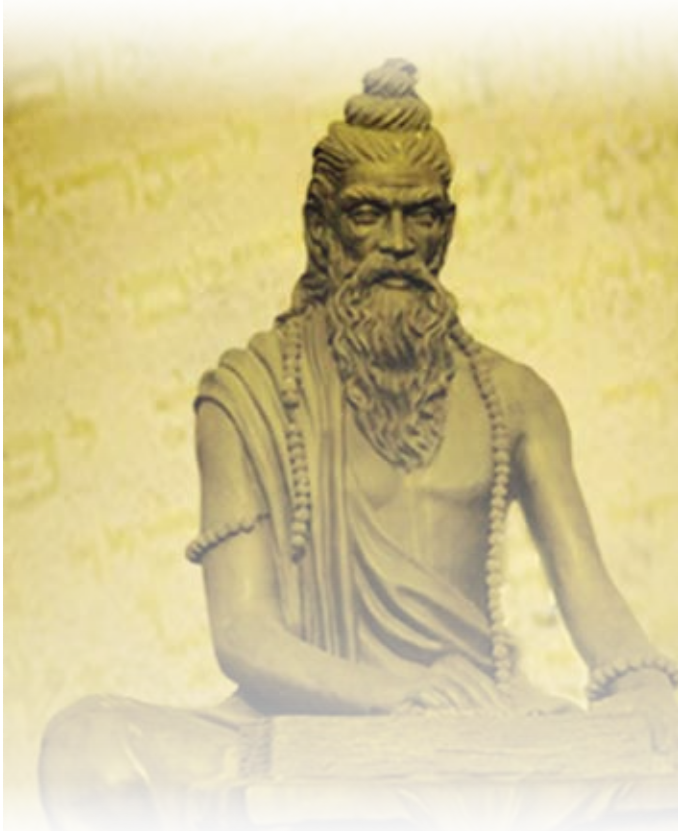
*Ganpati Bappa Morya  
Mangal Murti Morya*



## Bhagavad Gita recitation competition



Smt. Manjula from Ananthpura participated in the Bhagavad Gita memorization competition under Lakshmi Amba Memorial Bhagavad Gita Pratiyogita of LRL Trust and successfully achieved the target on 6 September 2016. She was inspired and learned to recite Gita from Smt Kiran Gopi. She presented her talent in the presence of scholars of Gita, Prof. Ramachandra G Bhat and Dr. Sushrutha S etc at Yoga Vinayaka Temple. Her talent of showcased before all the students and staff at Mangal Mandir midst of Ganapati Festival celebrations at the time of Bhajan session. She was felicitated by Guruji, Prof. Ramachandra G Bhat and Sri Surendra Ji, after satisfying them by chanting shlokas in Anuloma Krama. ■



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# ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ

## ಗುರುವಿನ ಗುಲಾಮನಾಗದ ಹೊರತು



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

**ಸ ಪೂರ್ವೇಷಾಮಪಿ ಗುರುಃ  
ಕಾಲೇನಾನವಚ್ಛೇದಾತ್**

|| ಪ.ಯೋ.ಸು - 1.26 ||

ಈಶ್ವರನು ಕಾಲದ ಮಿತಿಗೆ ಸಿಲುಕದಿರುವುದರಿಂದ ಮತ್ತು ಸಮಯಾತೀತನಾಗಿರುವುದರಿಂದ ಅವನು ಗುರುಗಳೆಲ್ಲರ ಗುರುವಾಗಿದ್ದಾನೆ.

ಹಿಂದಿನ ಎರಡೂ ಸೂತ್ರಗಳಲ್ಲಿ ಈಶ್ವರನ ಸ್ವರೂಪ ಮತ್ತು ಬೀಜರೂಪದಲ್ಲಿ ಹುದುಗಿರುವ ಸರ್ವಜ್ಞತ್ವದ ಲಕ್ಷಣಗಳನ್ನು ಅವಲೋಕನ ಮಾಡಿದ್ದೇವೆ. ಪ್ರಸ್ತುತ ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳು ಅಸೀಮ ಮತ್ತು ಅನಂತ ತತ್ವದ ಪ್ರತೀಕವಾಗಿರುವ ಗುರುವಿನ ಲಕ್ಷಣಗಳನ್ನು ಈ ಸೂತ್ರದ ಮೂಲಕ ನಿರೂಪಿಸುತ್ತಿದ್ದಾರೆ.

ಗುರು ಎಂದರೆ “ಗುಕಾರಃ ಅಂಧಕಾರಸ್ತು ರುಕಾರಃ ತನ್ನಿರೋಧಕಃ - ಅಂಧಕಾರವನ್ನು ನಿವಾರಿಸಿ ಜ್ಞಾನವೆಂಬ ಜ್ಯೋತಿಯನ್ನು ಬೆಳಗಿಸುವ ಶಕ್ತಿಯ ಪ್ರತೀಕವೇ ಗುರು. ಎಲ್ಲ ಗ್ರಂಥ ಮತ್ತು ಪರಂಪರೆಯಿಂದ ತಿಳಿದು ಬರುವುದೇನೆಂದರೆ, ಮುಕ್ತಿಮಾರ್ಗ ಗುರು-ಶಿಷ್ಯ ಪರಂಪರೆಯ ಮೂಲಕವೇ ಹೊರತು ಕೇವಲ ಗ್ರಂಥಾಧ್ಯಯನದಿಂದ ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬುದು ನಿಶ್ಚಿತ/ಸ್ವತಸ್ಸಿದ್ಧ. ಈಶ್ವರನು ಸೃಷ್ಟಿಕರ್ತನಾದ ಬ್ರಹ್ಮಾದಿ ಗುರುಗಳಿಗೂ ಗುರು. ಯಾವನೂ ರಾಗ-ದ್ವೇಷದಿಂದ

ವಿಹಿತನಾಗಿ, ಕಾಲದ ಮಿತಿಯನ್ನೂ ಮೀರಿ ನಿಂತವನೋ ಅವನೇ ಗುರುಗಳ ಗುರು ಮಹರ್ಷಿ ಪತಂಜಲಿಗಳ ಅಭಿಪ್ರಾಯ.

ಕೆಳಗೆ ಉಲ್ಲೇಖಿಸಲ್ಪಟ್ಟಿರುವ ಶ್ಲೋಕವು ಗುರುವಿನ ಲಕ್ಷಣಗಳನ್ನು ತಿಳಿಸುತ್ತದೆ. ಗುರು ಇಲ್ಲಿ ಕೇವಲ ಶಾರೀರಿಕ ಅಸ್ತಿತ್ವವಲ್ಲ, ಬದಲಾಗಿ ಗುಣಗಳ ಆಗರ.

**ಬ್ರಹ್ಮಾನಂದಂ ಪರಮಸುಖದಂ ಕೇವಲಂ ಜ್ಞಾನಮೂರ್ತಿಮ್ |  
ದ್ವಂದಾತೀತಮ್ ಗಗನಸದೃಶಂ ತತ್ಸಮಸ್ಯಾದಿ ಲಕ್ಷ್ಯಮ್ ||  
ಏಕಂ ನಿತ್ಯಂ ವಿಮಲಮಚಲಂ ಸರ್ವಧೀಸಾಕ್ಷೀಭೂತಮ್ |  
ಭಾವಾತೀತಂ ತ್ರಿಗುಣರಹಿತಂ ಸದ್ಗುರುಂ ತಂ ನಮಾಮಿ ||**

ಯಾವನು ಪರಮಸುಖವಾದ ಬ್ರಹ್ಮಾನಂದದಲ್ಲಿ ಲೀನನಾಗಿ ಜ್ಞಾನಮೂರ್ತಿಯಾಗಿರುವನೋ, ದ್ವಂದಗಳನ್ನು ಮೀರಿ(ರಾಗ-ದ್ವೇಷ) ನಿಂತವನೋ, ಆತ್ಯಂತಿಕ ಲಕ್ಷ್ಯವನ್ನು (ತತ್ ತ್ವಮ್ ಅಸಿ) ಯಾರು ಸಾಧಿಸಿ ನಿಂತವನೂ, ನಿತ್ಯವಾಗಿರುವ ತತ್ವಕ್ಕೆ ಯಾರು ಸಾಕ್ಷಿಭೂತ ನಾಗಿರುವನೋ, (ಸತ್ವ-ರಜಃ-ತಮಃ) ಈ ಮೂರು ಗುಣಗಳನ್ನು ಯಾರು ಮೀರಿನಿಂತವನೂ ಅಂತಹ ಗುರುಗಳ ಗುರುವಿಗೆ ನಮಿಸುತ್ತೇನೆ. ನಿರಂತರ ಸಾಧನೆಯಿಂದ ಸಿದ್ಧಿಗಳು ಸಿದ್ಧಿಸಬೇಕೇ ಹೊರತು ವೇಷಧಾರಣದಿಂದಾಗಲೀ, ಶಾಸ್ತ್ರ ಪಾಠಗಳಿಂದಾಗಲೀ ಸಾಧ್ಯವಿಲ್ಲ ಎಂಬುದನ್ನು ಸ್ವಾತ್ಮಾರಾಮರು ತಮ್ಮ ಹಠಯೋಗ ಪ್ರದೀಪಿಕಾ ಗ್ರಂಥದಲ್ಲಿ ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ. (ನ ಶಾಸ್ತ್ರಪಾಠಮಾತ್ರೇಣ... ನ ವೇಷಧಾರಣಂ ಸಿದ್ಧೇಃ...)



ಪ್ರಸ್ತುತ ಸ್ಥಿತಿಯಲ್ಲಿ ಶಿಕ್ಷಕರು ತಮ್ಮ ಕಾರ್ಯಕ್ಷಮತೆಯನ್ನು ವರ್ಧಿಸಿಕೊಳ್ಳಲು ಸತತ ಪರಿಶ್ರಮ ಪಡಬೇಕಿದೆ. ಬದಲಾಗುತ್ತಿರುವ ತಂತ್ರಜ್ಞಾನದ ಪರಿಚಯವನ್ನು ಮಾಡಿಕೊಳ್ಳದೇ ಪಠ್ಯವನ್ನು ಗಿಳಿಪಾಠದ ಹಾಗೆ ತಿಳಿಸಿದರೆ ಹೆಚ್ಚಿನ ಲಾಭವಿರುವುದಿಲ್ಲ. ಪಠ್ಯದ ಜೊತೆ ಜೊತೆಗೆ ಮಾನವೀಯ ಮೌಲ್ಯಗಳನ್ನು ಹೇಳಿಕೊಡುವ

ಆವಶ್ಯಕತೆ ಅತ್ಯಂತ ಪ್ರಧಾನವಾಗಿದೆ. ಯಾವಾತನಿಗೆ ಮುಕುತಿ ದೊರೆಯಬೇಕೆಂಬ ಆಕಾಂಕ್ಷೆ ಇರುವುದೋ ಆತನು ಗುರುವಿನ ಗುಲಾಮನಾಗದ ಹೊರತು ಮುಕುತಿ ದೊರೆಯದು ಎಂಬುದು ಶೀರ್ಷಿಕೆಯ ಮುಖ್ಯ ತಾತ್ಪರ್ಯ.

(ಸಶೇಷ)

...p3

presenting and arguing in favor of it with references from Shruti, Yukti and Anubhuti. The second Pada is for logical analysis. While concluding this Pada, 'Brahma alone may be considered as root cause of world in terms of its validity based on scriptures, logics and experiences' are narrated and elaborated. All Upanishads presents the same in one voice. Sat-Chit-Ananda with the support of Maya, Brahma creates everything in the world.

*to be continued...*

## PEFI Workshop in New Delhi Keynote Address by Dr. Rabindra Acharya



**Pragati Maidaan, New Delhi, Aug 23:** Dr. Rabindra Acharya from S-VYASA presented Keynote Address in the Workshop organized by PEFI. Workshop was on Yoga & Fitness with having the Theme, Attainment of Holistic Health & Joyful Living through Yoga & Fitness. Later in the workshop the PEFI Awards 2016 were given for the Excellence in the Field of Physical Education. ■

## VYASA - Delhi

Center of Integrative Medicine and Research (CIMR) was inaugurated on the occasion of second International Yoga Day in All India Institute of Medical Sciences (AIIMS), New Delhi with technical support from Vivekananda Yoga Anusandhana Samsthana (VYASA), Bangalore. CIMR aims at providing support for mainstream medicine departments for integration with ancient sciences by providing yoga, ayurveda and naturopathy based inputs and logistic support. Already, projects have been put from various departments of AIIMS in collaboration with CIMR for funding. Now, a team of doctors,

therapists and public relation officers are actively involved in supporting CIMR, AIIMS and setting up an office of VYASA Delhi which is going to be inaugurated soon. Present VYASA Delhi team consists of Dr Ravindra Acharya, Dr Hemant Bhargav, Dr Praerna Bhargav, Mrs Kadambini Acharya, Mr Niranjana, Mr Ravi T and Mr Raghu Bengaluru. The team aims at spreading the vision and mission of VYASA i.e. to make Yoga a socially relevant science and to make Yoga, Ayurveda and Naturopathy an integral part of mainstream medicine through evidence based research, respectively. ■



# Diwali - The Festival of Lights

*Naraatankottankaha sharanasharano bhrantiharano  
ghanashayamo vaamo vrajashishu vayaskorjuna  
sakhaha |*

*Svayambhoorbhutaanaam janaka  
uchitaachaarasukhadaha sharanyo lokesho mama  
bhavatu krishnokshi vishayaha | |*

Oh Krishna! You who ward off the sorrow of people, bestows shelter to needy, removes illusion, having the body akin to bluish black cloud, handsome like Lord Manmatha, playmate of Nandavraja lads, friend of Arjuna, Self -born, Lord of all beings, who gives happiness to all appropriate conduct, ultimate refuge for all, Lord of the triple world, may you become an object of my eyes -Adishankaracharya

India is a land of festivals. Hindus, Buddhists, Jains, Sikhs, Jews, Parsis, Christians, Muslims, and many others of different faiths and traditions celebrate various kinds of festivals during the year. There are a few festivals which are celebrated by all. Diwali is one among them.

Hindus wherever they have settled in the world celebrate a number of festivals during the year. These festivals bring people together and add a new dimension to their humdrum life. Although

■ Prof. M K Sridhar  
Dean, Division of Yoga &  
Humanities, S-VYASA



most of Indian festivals are religious by nature, yet they have mythological, cultural, ethical, social and spiritual appeal. The festivals teach us to be pure, physically and mentally, and help the people in resolving conflicts, hatred and bind them together for a harmonious living and welfare. As India is known for her tolerance, cultural and regional diversities, the celebrations of festivals may vary from one region to the other, but the essence and spirit remains the same through out the country and all over the world, where the Hindus reside. Among these festivals, *Diwali* is celebrated with great pomp and grandeur by Hindus all over the world. Diwali is an inter-religious festival in Africa, Fiji, Guyana, Malaysia, Nepal, Singapore, Sri Lanka, Surinam, West Indies, Trinidad and Tobago, and other countries.

## Diwali - the Festival of lights

Deepavali is a Sanskrit word called 'Diwali' in north India. Deepavali means a series (*aavalee*) or row of lights (*Deepa*). The festival is celebrated either for three or five days commencing with the dark fortnight of *Ashwayuja* month and the first two days of the bright fortnight of *Kartika* month according to Hindu lunar calendar. Generally it comes during the pleasant autumnal months of October - November every year. During the festival, the women light lamps at dusk,





decorate homes, business people decorate their establishments with lights and children burn a variety of crackers. Needy are given donations. Special services are held in temples. Generally in North India, people celebrate it for five days beginning with the 13<sup>th</sup> day of the dark lunar month called *Dhana Trayodashi* or *Dhan Terash*. This day is earmarked for welcoming goddess *Lakshmi* who is the Goddess of wealth, beauty and prosperity, and the consort of Lord *Narayana*. People buy new clothes, household goods, and office supplies for the New Year. Businessmen start new account for the New Year.

### **Naraka Chaturdashi or Chhoti Diwali**

The second day which is the fourteenth day of dark moon is celebrated as a victory of Lord *Krishna* over tyrant demon *Narakasura*, who ruled the kingdom called *Pragjyotishapura*. According to an account in the *Ramayana*, after the killing of *Ravana* by *Rama*, his trusted devotee *Hanuman* flew from Lanka to Ayodhya and informed the triumphant arrival of *Rama's* party back to the kingdom. This day has a special significance for worshipping Mother *Kali* for those whose family deity is goddess *Shakti*.

### **Diwali Day Worship of Goddess Lakshmi**

On the third day, goddess *Lakshmi* the presiding deity for wealth and prosperity is worshipped and the business community worships Her with great enthusiasm and open their new financial year and account books that day. According to a mythological story, *Lakshmi* arrives from her abode called *Vaikunta* on that day to earth and visits those houses and business establishments, which are lit up with the row of lights (*Diwali*).

### **Bali Padyami Puja or Govardhana worship**

The first day of the bright fortnight of *Kartika* month is in great honor of *Bali*, the demon king who ruled world in *Satyayuga*. Hence people greet *Bali* the emperor on this day and also

worship Lord *Shiva* in the evening. For certain regions of India, it is also a beginning of a new lunar year of "*Vikram Samvat*." *Vikramaditya* was a great emperor in whose memory the counting of years has begun. Currently it is 2076 of *Vikram Samvat* (in 2016 CE).

But in most places in North India the fourth day is celebrated as a day of victory of Lord *Krishna* over *Indra*, lord of gods. The denizens of *Gokula* were worshipping *Indra*. Once they offered worship to mount *Govardhana*. *Indra* became furious and arranged for torrential rains, creating havoc among the residents. *Krishna* came to their rescue and held the mount *Govardhana* on his index finger thus sheltering the whole village. Hence in some states in India such as Rajasthan, Gujarat and Maharashtra, people prepare a hillock of food called *Annakoota* and feed poor people, one and all.

### **Yama Dvitiya or Bhai Duj**

On the fifth and final day of *Diwali* which falls on the second day of the bright fortnight of the month, brothers visit the houses of sisters and offer sweets and gifts. Sisters prepare and offer a regale food and gifts to the brothers. Mythologically, *Yama* the god of death had visited the house of his sister *Yami* and had lunch with her on this auspicious day (*Bhagini gruhe bhojanam* I). This festival is symbolic of the continued share and protection of parental treasures and property.

**Significance of Diwali:** The *Diwali* season finds people decorating the entrances of their houses with mango green leaves which emanate sweet fragrance and act as a disinfectant and is symbolic of prosperity, joy and peace. *Diwali* helps Hindus in pursuing the four fold values of life (righteous, economic, emotional and spiritual values). The lamp represents one of the five gross elements (*panchamahabhutas*) of the universe (earth, water, fire, air and ether) as the lamp is made out of clay, the oil is in the liquid medium, and wick shines with the help of air



and is symbolic of ether. Diwali is indicative of triumph of light over darkness, the good over evil, truth over falsehood and knowledge over ignorance. Eating of roasted or puffed rice during the festival is indicative of the annihilation of the innate desires in us. Taking an oil bath during the Diwali day is like taking a holy dip in Ganges, the most sacred river of India and acts as a rejuvenation for the body according to *ayurveda* texts. *Rama* who was born and brought up in Ayodhya returned on Diwali day after an exile of fourteen years. *Krishna* who resided in *Dwaraka* in the West went to North - east and killed *Narakasura*. Thus these two historic and cultural heroes united India from North to South and East to West.

For the millions of Hindus living overseas, Diwali is an occasion for a family reunion like the Thanksgiving Day celebrations of the USA. Diwali celebrations are becoming extremely popular in the West. Hon'ble George Bush, the former President of the United States, invited Indian Americans to celebrate Diwali in the

White House in 2003. Thus Diwali became a festival of international integration in this era of global village and in the annals of American and Indian History.

During my stay in Orlando city, Florida State, USA (2004 and 2005), Indian Americans, NRIs, Hindus staying in West Indies, Guyana invited me, Dr. Venkatesha Shastry and Dr. Subhas Ram Persud Tiwari (Trinidadian Hindu), faculty at Hindu University of America to participate in public Dewali function at Ecole Park, Orlando. More than 3000 people from various ethnic backgrounds apart from Americans had assembled there. We were requested to commence that evening program with vedic recitations and also informing about the significance of Diwali to that mammoth assembly. It was a great and singular movement for us to partake in those celebrations in the USA although we were away from home and India, which heralded universal brotherhood, harmony and peace. May the gods and goddesses of Diwali bestow on you all health, happiness, tranquility and prosperity. ■



**Dr. Zhang Qi**, Coordinator, Traditional and Complementary Medicine, Service Delivery & Safety, World Health Organization had been to our campus from September 9 & 10, 2016. Our Registrar, Dr. Sanjib Kumar Patra and one of the Professor, Dr. Vinoy Singh accompanied him to go around the laboratories and our Yoga health home setup. He was very much fascinated with the ongoing activities of S-VYASA. On September 10, 2016, a formal welcome ceremony was organized to introduce and felicitate him. He briefed the importance of traditional medicine and how is it spreading it globally. He also narrated that the liking for Yoga is becoming more and more now-a-days. He was f elicited by our Chancellor, Dr. H R Nagendra. ■

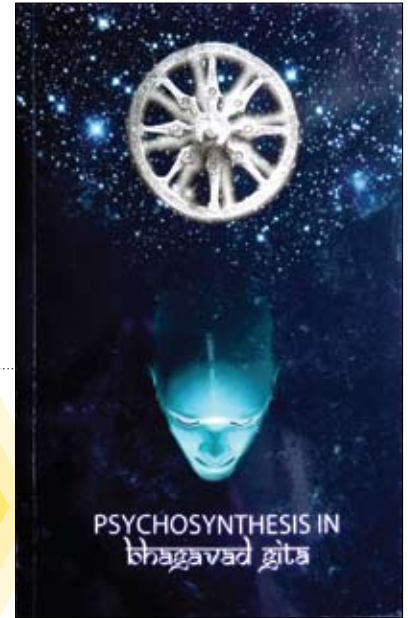


## Book Review

Name of Book : **Psychosynthesis in Bhagavadgita**  
Author : Prof. Ramachandra G. Bhat  
Publisher : Veda Vijnana Shodha Samsthanam (R)  
Janaseva Trust, Channenahalli, Magadi Road,  
Bengaluru - 562 130  
First Print : Aug. 2016  
No of Pages : xvi + 97

The Bhagavadgita appears in the Bhishma Parva (6<sup>th</sup> Section) of the Mahabharata and comprises of 18 chapters from the 25<sup>th</sup> to the 42<sup>nd</sup> covering 701 verses. Sage Vedavyasa summarizes the essence of the Vedas, the Upanishads and the Brahmasutras through a discourse and dialogue (*samvada*) between Arjuna, the ace archer and Lord Krishna on the Kurukshetra battlefield. Like that of the Vedas, 18 chapters of the Gita are divided into three main sections namely, action (*karma*), devotion (*upasana*) and knowledge (*jnana*). The first six chapters deals with the concept of Chandogya Upanishad ( VI.viii.7) namely 'You' (*Tvam*), the next six chapters with 'That' (*Tat*) and the last six chapters with 'Are' (*Asi*) and covers supreme knowledge (*para vidya* or *Adhyatma vidya*) which Swami Ranganathananda ji called it as 'Science of man in depth'.

The central teaching of the Bhagavadgita is the attainment of liberation (*moksha*) or freedom by performing one's own duty (*svadharma*) in life selflessly. This is taught through the philosophies of action (*karma yoga*), devotion (*bhakti yoga*), knowledge (*jnana yoga*) and meditation (*raja yoga*). Ever since Charles Wilkins translated the Bhagavadgita into English in 1785, thousands of translations of the Gita have appeared in more than 500 languages of the world, authored by East, West and oriental scholars. There have been mere translations, trans-creations, versifications, dramatizations, prose rendering and novel interpretations of this Song of the Lord. Now Prof. Ramachandra G. Bhat, Hon'ble Vice-Chancellor of Yoga University has interpreted



the first six chapters of the Bhagavadgita from a psychological plane in the work titled '*Psychosynthesis in Bhagavadgita*'. The first chapter of the book covers the predicament of Arjuna before the commencement of fratricidal war at Kurukshetra and explains the withdrawal syndrome of Arjuna (called as A-generative psychological syndrome in modern psychology) as he is overwhelmed by too much attachment (*abhinivesha*) towards his cousins and preceptors. This results in distorted self-image and negative self-perception for Arjuna and thus he fails to perform his *svadharma* and *kuladharma* and fails to harness his true potential and take auto-suggestion to rise out of crisis.

The second chapter explains the difference between scriptural argument (*vedavada*) and misplaced logical argument (*prajnavada*) made by Arjuna to defend his weakness and Krishna's method of employing the yoga of intelligence (*Buddhiyoga*) coupled with action (*karma*), and practicing the attitude of steady or balanced wisdom (*sthithaprajna*). The Professor says that human beings who are endowed with intellect and discrimination should undertake every work with decisive knowledge (*vyasayatmika buddhi*) and also connecting the soul for attaining peace and happiness.





The third chapter brings out the hypocrisy employed by modern priests and astrologers in the performance of sacrifices (*Yajna*) for speedy monetary gains (p.20). Taking cue from the Bhagavadgita, the author defines Yajna as a combination of work without attachment (*muktasangha*), duty bound action (*vigatajwara*) and guidance of scholars (*lokasamgrana*) strengthened with illustrations from the Mahabharata. He says that people should perform Yajna involving body, mind and speech and gives the characteristics of a leader and a role model which is personified in Lord Krishna. The author laments that there is no proper guidance or motivation for youngsters and present generation as they are easily drawn by outwardly pleasures (*kama*) and anger (*krodha*) and as a result are ruining themselves. He calls upon to turn inwards and psychologically transform their vices into virtues called as sublimation in modern psychology.

The fourth Chapter discusses the linkages between ancient yoga and modern parapsychology and call people not to leave 'Let -It- Go' attitude and draw inspiration from the original verses of the Bhagavadgita as our present life is a resultant of the past life and the future depends on the resultant of actions in present life and author quotes instances of Edgar Cayce, Ian Stevenson and others in this regard. He interprets the real psychological and social dimensions of four *varnas* with associated powers, and informs that misinterpretation of *varnas* in successive centuries as caste system has divided people and integrated India, and calls for its condemnation and rejection (p.51). The chapter also explains the five types of Yajnas to be performed by people in right perspective for which purity (*shuddhi*) of various levels are required. He stresses the need to have faith (*shraddha*) and objective knowledge (*nirvikalpa jnana*) for attaining the purity of mind.

The fifth chapter defines the concepts of stages of life (*ashrama*) and renunciation (*sannyasa*), sycophancy and hypocrisy associated with it in

the modern world with the mushroom growth of fraud Swami Jis and their spiritual empires in contrast to traditional Gurukula system (p.65-66). Professor reiterates that 'Consumerism is born out of Kama and fundamentalism is born out of Krodha leading to destruction and that 'The entire world is suffering because of this fight between Bhoga and Krodha' (p.69). He says that Yoga as explained by Krishna can avoid this situation resulting in everlasting peace.

The sixth chapter explains how one can uplift himself psychologically by employing five dimensions of Purna Yoga such as food (*ahara*), daily rhythm (*vihara*), activity (*vyavahara*), controlling of emotions (*bhavana*) and noble thoughts (*vichara*) in a balanced way. The author says that the cultivation of equanimity (*samadarshana*) and oneness with team and fellow brethren (*atmaupayma*) would help in the innate potentiality of a person and productivity of an organization which are in full conformity with modern aspects of Total Quality Management (TQM). Professor informs that people from different walks of professional life should practice (*abhyasa*) renunciation (*vairagya*) for controlling the fickleness of mind and for enhancing leadership in organizations and institutions. He says that Bhagavadgita when studied from the psychological and parapsychological perspectives could cure the mental illness of people, social and national evils of any country. Hence the Professor gives a clarion call to 'invoke an inner Krishna in one of us'. Professor Ramachandra G. Bhat an erudite scholar richly deserves the high regards and deep appreciation of all Sanskrit scholars and admirers of the Bhagavadgita for his untiring scholastic efforts and for his novel interpretation and service to the Bhagavadgita. There are some typographical errors in English and Sanskrit words which could be rectified in the next edition.

■ **Prof. M K Sridhar**  
Dean of Academics  
S-VYASA Yoga University



# INTERNATIONAL CONFERENCE ON YOGA FOR DIABETES

January 6 – 8, 2017, New Delhi

Organized by: Ministry of AYUSH, Govt. of India

## ABOUT THE CONFERENCE

The conference 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 diabetes patients. Particular focus is placed on highlighting the importance of integrative medicine as preventive health care strategy, for the management of diabetes.

## CONFERENCE OBJECTIVES

- Disseminate research findings in the field of Yoga for Diabetes Mellitus and give directions to future research
- Provide the evidence required to integrate Yoga therapy with conventional care for Diabetes Mellitus
- Establish national and international working groups comprising Universities, health care providers and policy makers to initiate collaborative research programs
- Enhance health care provider – industry partnerships to develop programs integrating diabetes care products with yoga based lifestyle
- Thus, evolve and engage in a nation-wide Stop Diabetes Movement (SDM) for diabetes prevention and education to unseat India from its deplorable position as

## WHO SHOULD PARTICIPATE?

- Yoga researchers, Yoga & Naturopathy physicians, Yoga & Rehabilitation consultants, Diabetologists, Endocrinologists, Yoga therapists, Health psychologists, Public health professionals, Health educationists and Nutritionists
- Professional Associations; Centers of Excellences; Specialty Diabetes Centers; Government Institutes; Policy Makers; Representatives of Industry; and Diagnostic laboratories
- Vendors of lifestyle products; Herbs and organic foods and diabetic food & supplements and such other professionals
- Patients with diabetes and people at large.

## CONFERENCE STRUCTURE

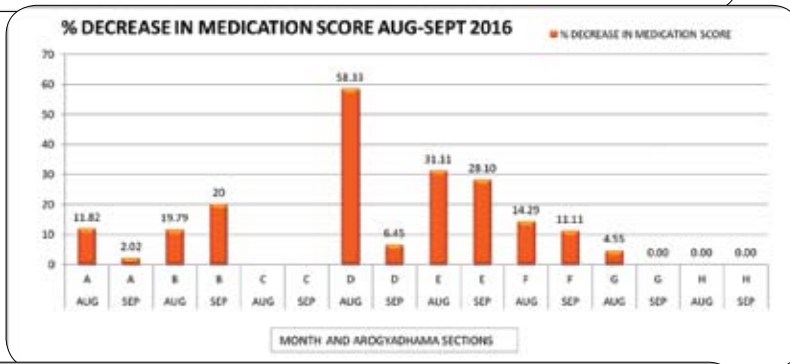
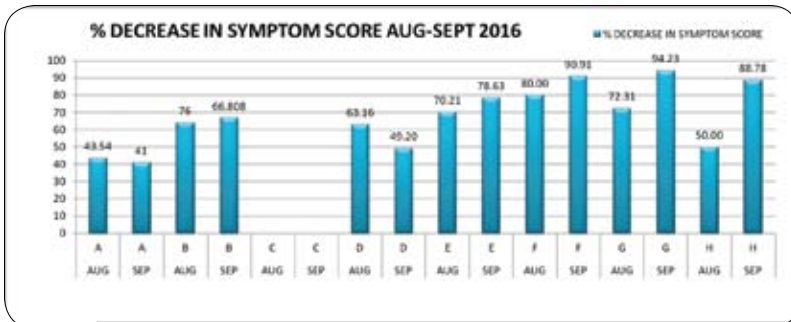
- Plenary session • Parallel symposia • Panel discussion

## PARALLEL SYMPOSIUM

- Epidemiology of Diabetes • Present day understanding of DM • Complications of DM
- Management of DM • Partnership Meet with Industry and Business Houses



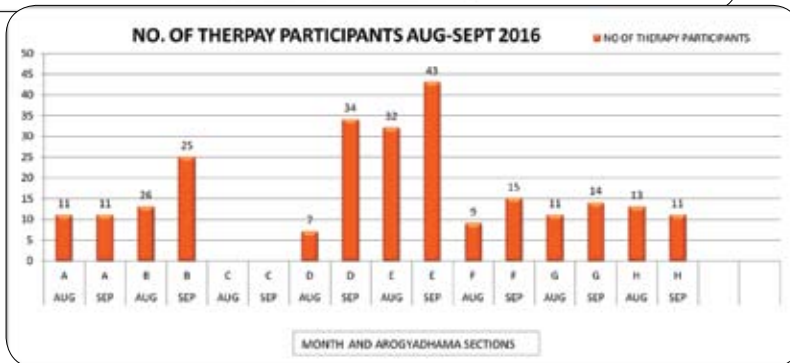
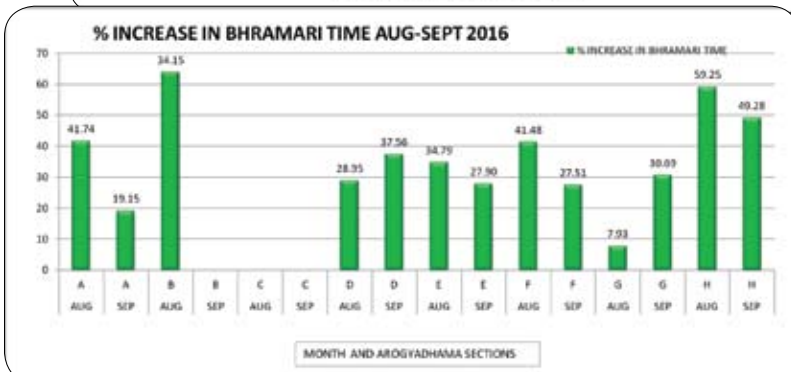
# AROGYADHAMA DATA - Aug-Sept, 2016



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

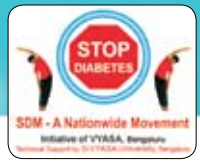
**Medication Score:**  
 Score 1 for each  
 medicine.

**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



# SDM Central Office, Bengaluru

## Activities during August 2016

Four New SDM Centers were opened in the following States/UT: Pune (Maharashtra), Nepal, Guntur (AP)

### YIDM Program at Prashanti Kutiram



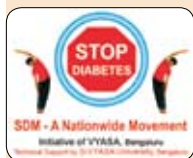
The SDM Central Office organized 10 days YIDM course to facilitate YIC participants to expose to specialized training on YIDM, 25 YIC participants underwent the training.

### SDM Awareness Camps

1. **Kollam (Kerala):** In Kollam one of our Organizers conducted 10 days SDM awareness residential camp on Aug 24 – Sept 4 and 20 participants attended. In this camp we got very good result.



2. **Yalahanka (Bengaluru):** In Yelahanka our YIDM students are conducted 10 days SDM awareness camp on Sept 1 – 10 and 28 participants attended.



## 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](http://www.svyasa.edu.in)*

**Sanjay C V**

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

e-mail: [sdmcentraloffice@gmail.com](mailto:sdmcentraloffice@gmail.com) | cell: +91-99016 01066



3. **Anavatti (Shimoga):** Anavatti Arogya Bharathi organized one day SDM awareness camp. 150 participants attended.



### Meeting - Yoga Protocol on Diabetes

Sept 8: The first meeting of Yoga Protocol on

Diabetes has been called under the Chairmanship of Dr. H R Nagendra, Chancellor- S-VYASA University, at Prashanti Kutiram, Bengaluru. The coordination of this and future meetings will be done by Dr. Sulochana Bhat, Research Officer In-charge and Member Secretary of the Committee. ■



### SDM Project in Chittoor, AP by VYASA and Apollo

VYASA, headed by Dr H R Nagendra and Apollo group of Institutions, headed by Dr Dr Pratap C Reddy have joined hands to Stop Diabetes through Yoga in India by signing a Memorandum of Understanding where both the institutions shall do collaborative research to establish efficacy of Yoga in prevention and management of Type 2 Diabetes. VYASA, with its experience of around 8 years of treating more than 50,000 diabetics across India through an Integrated Yoga Protocol under Stop Diabetes Movement (SDM) or Madhumeha Mukta Bharat

(MMB) Abhiyan, led by Dr R Nagarathna, came forward to provide all technical support for starting a collaborative research project in Dr Pratap C Reddy's (Chairman, Apollo Group of Hospitals) hometown Aragonda, Chittoor District, Andhra Pradesh on 18<sup>th</sup> September 2016 under leadership of Mr Rambabu the research director, Total Health, Apollo Hospital. The function was inaugurated by lighting of the lamps followed by chanting shanti mantra. Eighty invitees including the gram sarpanch and staff of Apollo Total Health Aragonda participated in the inaugural function. From, VYASA, Dr Praveen Angadi and team of MD (Yoga and Rehabilitation) doctors participated in the inaugural function.



Dr Praveen briefed the audience about the usefulness of yoga based lifestyle for diabetes. The research project was launched as a pilot in 10 villages around Aragonda. This will be followed by a main spreading to all 195 villages of Chittoor District. The vote of thanks was given by Dr Rajgopal (Ayurveda Physician, Apollo Hospital, Aragonda, Chittoor).



# Anvesana Research Laboratory

## Highlights of the Activities during Sept, 2016

### **Demonstration of Veda Pulse, September 17**

Demonstration of Veda Pulse was done on September 17 by a representative of the instrument. It shows unique way of gathering Vatta, Pitta, and Kapha information from ECG data. It was attended by all the researchers of the lab.

### **Presentation on Nailfold capillaroscopy (NFC), September 19**

Nailfold capillaroscopy (NFC) is a simple and non-invasive technique for the analysis of microvascular abnormalities. NFC abnormalities have been documented in systemic diseases with microangiopathic involvement, such as diabetes mellitus (DM) and coronary artery disease (CAD). Nailfold video capillaroscope is an expensive equipment and usually not available in most developing countries. Prof. Suma K V, Asst. Prof Dept of ECE, MSRIT, Bangalore had a brief presentation and good discussion of the scope of NFC. Further, an innovated a cost-effective and simple technique for NFC using a handheld and universal serial bus (USB) digital microscope was explored. Psychology lab is exploring on its reliability and application.

### **Publications**

- Nivethitha L., Mooventhan A., Manjunath N. K., Bathala L., Sharma VK. (2016). Cerebrovascular Hemodynamics during Pranayama Techniques. Journal of Neurosciences in Rural practice, [In press].
- Romesh Bhat., Srinivasan, T M., Ramesh M N. (2016). Diabetes Mellitus Type 2 and Yoga: EPI perspective. International Journal of Yoga. [In press]
- Mohanty S., Mooventhan A., Manjunath N. K.

(2016). Effect of Needling at CV-12 (Zhongwan) on Blood Glucose Levels in Healthy Volunteers: A Pilot Randomized Placebo Controlled Trial. J Acupunct Meridian Study. [Press]

### **Proposal submitted**

Two Research Projects have been submitted to Central Council for Research in Yoga and Naturopathy (CCRYN), Ministry of AYUSH, Government of India.

1. Effects of Yoga on Cognitive and molecular perspectives of Type 2 Diabetes mellitus
2. Neuronal activity, cerebral blood flow & hemodynamic responses of brain associated with cognition following yoga practices in diabetes patients.

### **Current activities of Ongoing Project**

**Cerebral autoregulation and sympathetic nervous system activity (SNS) while performing cognitive tasks during yoga practices which have different effects on SNS.**

This project will help to understand the association between sympathetic nerve activity and cerebral autoregulation in normal healthy yoga practitioners.

The laboratory setup and standardization has been done and computer based working memory task is integrated with functional near infrared spectroscopy (fNIRS) and BIOPAC polygraph system. As per the PERT chart (timeline) of the project, n=05 right-handed healthy male participants were recruited for pilot study. Behavioural and brain imaging data extraction is in process.

### **Eminent researchers / doctors visit**

Scientist from WHO visited Anvesana research



laboratory on 8<sup>th</sup> September

Shri Ramesh Kumar ji, Health Minister of Karnataka visited research lab on 9<sup>th</sup> September, and appreciated work

**Journal Club** We had 4 journal club during this month. 8 Phd candidate presented research papers

## Ongoing Projects

| SNo                         | Title of the Project  | Principal Investigator  | Funding agency  | Duration              | Amount<br>₹      |
|-----------------------------|---|---|---|-----------------------|------------------|
| 1                           | Effect of Fresh Coconut In A Balanced Diet A Randomized Comparative Study   | Dr. Manjunath N K<br>Professor, S-VYASA<br>yoga University            | Coconut<br>Development<br>Board, Ministry<br>of Agriculture,<br>Government of India   | 2015-2016<br>[1 Year] | 14,97,000        |
| 2                           | Brain Hemodynamics, Cognition and Subtle Energy Levels in Teenagers: Investigation of Potential Acute Effects of Mobile Phone Induced EMF and the Protective Value of Yoga Intervention | Dr. Hemant Bhargav<br>Asst.Professor,<br>S-VYASA Yoga<br>University   | Department<br>of Science and<br>Technology,<br>Government of India  | 2015-2016<br>[2 Year] | 26,84,884        |
| 3                           | Effect of Yoga on Gene expression and telomere biology in extreme climatic conditions   | Dr. Ramesh M N<br>Professor, S-VYASA<br>yoga University               | Defense Institute<br>Of Physiology &<br>Allied Science-<br>Defence Research<br>and Development<br>Organisation DIPAS<br>- DRDO, New Delhi | 2015-2016<br>[1 Year] | 9,70,000         |
| 4                           | Cerebral autoregulation and sympathetic nervous system activity (SNS) while performing cognitive tasks during yoga practices which have different effects on SNS                        | Dr. Deepeshwar Singh<br>Asst.Professor,<br>S-VYASA Yoga<br>University | Science and<br>Engineering<br>Research Board,<br>Dept. of Science &<br>technology, Govt. of<br>India                                      | 2016-2019<br>[3 Year] | 33,76,290        |
| 5                           | Anger Assessment and Yogic management of Anger in High School Children; A Randomised Control Study  | Dr. H R Nagendra<br>Chancellor,<br>S-VYASA Yoga<br>University         | Sri Venkateshwara<br>Vedic University,<br>Tirupati  | 2015-2016<br>[1Year]  | 9,76,350         |
| 6                           | Effect of Yoga practices on DNA damage in healthy and clinical population   | Dr. Ramesh M N<br>Professor, S-VYASA<br>yoga University               | University Grants<br>Commission (UGC)   | 2016-2018<br>[2Year]  | 3,00,000         |
| <b>Total Grant Received</b> |   |   |   |                       | <b>88,28,174</b> |



# Interdisciplinary Interactions

Human beings are endowed with highest level of intelligence and thus from time immemorial trying to understand the mysteries of both living and non living world. Definitely lot of progress is made in this direction , many mysteries have been solved in the process and existing objects, processes, events, behavior, properties, growth, and interactions etc, have been understood in increasing sophistication and details.

The entire activities revolving round life , nature and events have been classified as science streams under Physics, Chemistry, Biology, Mathematics, neuroscience etc. The streams got further modified into technologies once related to physical world and thus we have Mechanical Engineering, Aeronautics, Biotechnology, Civil Engineering, Nuclear Physics, Electrical Engineering, Electronics, and Material Science etc. Similarly research activities have crossed borders covering Bio-Chemistry, Physical Chemistry , Bio Physical Chemistry etc.

Similarly people started understanding and researching on Psychology, Neurology, Yoga, Meditation, Bio-energy, spirituality etc. Intellectuals started homogenizing nuclear transmutation in Physics and life sciences, Bio-technology and Yoga , Neurosciences and Meditation , Cosmic energy and Solar Energy etc.

This has led to interdisciplinary interactions and experts are trying to linkup / correlate between seemingly unrelated basic sciences. One best example is Music and Healthcare, Meditation and Immunology, food and behavior, exercise and cell biology, herbal extracts and material science, Magnetism and Bio-chemistry etc. These

■ *Dr. Prahlada*  
*Director, Center for*  
*Energy Research, S-VYASA*



studies are evolving everyday in different parts of the world and new results and experiments are being reported.

## Uniqueness of Life Sciences

Life has unique characteristics like Birth, Growth, Regeneration, Self Healing, learning, Repairing, Deterioration, Sleep, Rejuvenation, Processing capabilities etc. which are very difficult to comprehend or incorporate in to physical items.

Interestingly wonderful instances exist bringing out synergy or interactions or influences between life and non-life systems. It is firmly believed that this new domain of inter-disciplinary science will grow and flourish bringing out new insights and new solutions.

## S-VYASA - the Ideal Platform

If one considers above studies and analysis, S-VYASA University stands out as unique and one and the only one education, training and research institute, which can address the challenges of inter-disciplinary Sciences, with Yoga and Meditation at the core.

Extensive study and research becomes possible on interactions with Physical Science, Life Science, Humanities and Spirituality. There is every possibility of emergence of totally new and unexpected integration of sciences and human body and human mind.

S-VYASA to take lead. ■







# Scheme for Voluntary Certification of Yoga Professionals

## The Scheme Mentored by Ministry of AYUSH and Owned by QCI

### Competence Standard: Level 1 Yoga Instructor

**1. Introduction:** The Scheme for Voluntary Certification of Yoga Professionals (SVCYP), hereinafter referred to as the Scheme, needs to have a set of requirements as criteria against which candidates shall be evaluated in order to being certified. This competence criteria to be used for evaluation of Yoga Professionals is also termed as Competence Standard.

**2. Objective:** The objective of laying down the competence criteria or Standard is to provide a framework for the examiners to assess the competence of candidates for validating their competence as Yoga Professionals.

**3. Purpose:** This document is a competence standard for assessing the competence of the Yoga Professionals desirous of seeking Certification under the Scheme.

**4. Scope:** This document is applicable to all categories of Yoga Professionals including Yoga Instructor, Yoga Teacher, Yoga Master and Yoga Acharya.

**Limitations - V** The standard is exclusively intended to recognize the Competency of applicant with respect to the various levels as defined in the scheme and makes no claim at the therapeutic competence of the Yoga Professional.

#### 5. Competence Criteria

**5.1 Competency Levels:** The use of the specific levels (e.g. familiarity) indicates the level of competency expected in Table 1 below.

**5.2 The details are given in the subsequent paras.**

**Table 1**

| <b>Knowledge:</b> There shall be three (3) levels of understanding as described below   |   |   |
|---|---|---|
| <b>Familiarity</b>  | <b>Knowledge</b>  | <b>In-Depth Knowledge</b>   |
| Possess introductory knowledge of a subject sufficient to bring the aspirant's awareness to the existence and central essence of that subject and for the aspirant to know when further knowledge is required for the practice of Yoga. | Possess an understanding of all aspects of a subject and its specific applications to the practice of Yoga. | Through study and practicum, possess a confident, in-depth understanding of a subject and its multiple applications as well as its potential limitations in the practice of Yoga. |
| <b>Skill:</b> There shall be two (2) levels of understanding as described below   |   |   |
| <b>Demonstration Ability</b>  | <b>Ability to Apply the knowledge</b>   |   |
| Demonstrate the ability to undertake particular tasks associated with the work of a Yoga Professional.  | Demonstrate the application of knowledge  |   |



**Knowledge - Familiarity with the following:**

**Section 1**

**1.1 Introduction to Yoga and Yogic Practices**

- Etymology of Yoga and definitions of Yoga in different Classical Yoga texts
- Brief introduction to origin, history and development of Yoga
- Aim, Objectives and Misconceptions about Yoga
- General Introduction to *Shad-darshanas* with special reference to *Sankhya* and Yoga
- General introduction to four paths of Yoga
- Principles of Yoga and Yogic practices
- Guidelines for Instructors

**1.2 Introduction to Hatha Yoga**

- Distinction between Yoga Asana and Non-Yogic physical practices
- Introduction to important Hatha Yoga Texts with special reference to Hatha Yoga Pradipika and Gheranda Samhita
- Concept of Yogic Diet
- Causes of Success (*Sadhaka Tattwa*) and Causes of Failure (*Badhaka Tattwa*) in Hatha Yoga *Sadhana*
- Concept of *Ghata* and *Ghata Shudhhi* in Hatha Yoga
- Purpose and utility of *Shat-kriya* Hatha Yoga
- Purpose and utility of Asana in Hatha Yoga
- Purpose and importance of *Pranayama* in Hatha Yoga

**1.3 Introduction to Patanjali**

- Definition, nature and aim of Yoga according to Patanjali
- Concept of *Chitta* and *Chitta Bhumis*
- *Chitta-vrittis* and *Chitta-vrittinirodhopaya* (*Abhyasa* and *Vairagya*)
- Concept of *Ishwara* and *Ishwara Pranidhana*

- *Chitta Vikshepas* (*Antarayas*) and their associates (*Sahabhuva*)
- Concept of *Chitta Prasadana* and their relevance in mental well being
- *Kleshas* and their significance in Yoga
- Ashtanga Yoga of Patanjali : its purpose and effects, its significance

**Section 2**

**Familiarity with the following**

**2.1 Introduction to human systems, yoga and health**

- The nine systems of human body
- Functions of different systems of human body
- Introduction to Sensory Organs
- Neuromuscular co-ordination of Sensory Organs
- Basic understanding of Exercise Physiology
- Homeostasis
- The benefits of various asana on different parts of the human body
- The limitations and contra-indications of specific Yoga practices

**2.2 Yoga for wellness- prevention and promotion of positive health**

- Health, its meaning and definitions
- Yogic conceptions of health and diseases
- Concept of Pancha kosha
- Concept of Triguna
- Concept of Panchamahabhutas
- Yogic principles of Healthy-Living
- Introduction to yogic diet and nutrition

**2.3 Yoga and stress management**

- Human Psyche: Yogic and modern concepts, Behavior and Consciousness
- Frustration, Conflicts, and Psychosomatic disorders



- Relationship between Mind and Body
- Mental Hygiene and Roll of Yoga in Mental Hygiene
- Mental health: a Yogic perspective
- Prayer and meditation for mental health
- Psycho-social environment and its importance for mental health (yama, and niyama)
- Concept of stress according to modern science and Yoga
- Role of Yoga in Stress management
- Role of Yoga for Life management

### Section 3: Skill

**Familiarity with the following (only knowledge)**

**3.1 The movement of key joints of the body and the demonstrated ability to perform the same**

- Neck
- Shoulder
- Trunk
- Knee
- Ankle

**3.2 Sukhshma Vyayama and Shat Karma**

- Neti
- Dhauti
- Kapalabhati
- Agnisaaar Kriya
- Trataka

### Section 4

#### Surya Namaskar and Asana

**4.1 Suryanamaskar (Sun Salutation)**

- Knowledge and Demonstration ability** to perform *Suryanamaskar*

**4.2 Asana:**

- Knowledge** of upto basic postures as below and **demonstrated ability** to perform these postures.

- Sarvangasana** (shoulderstand)
  - Halasana** (plough)
  - Matsyasana** (fish)
  - Paschimottanasana** (sitting forward bend)
  - Bhujangasana** (cobra)
  - Salabhasana** (locust)
  - Dhanurasana** (bow)
  - Ardh matsyendrasana** (half spinal twist)
  - Kakasana or Bakasana** (crow)
  - Padahasthasana** (standing forward bend)
  - Trikonasana** (triangle)
- Knowledge** of another five **asanas** chosen by the applicant and **demonstrated ability** to perform the same.
  - Knowledge** of the Sanskrit names of the postures and breathing exercises, detailed benefits and caution.
  - Knowledge** of the five spinal movements ;V inverted, forward, backward, lateral twist and lateral bend and neutral positions of the spine
  - Knowledge** of 360 degree, all round, Yogic exercise through the practice of asanas, proper relaxation, proper breathing, contra-indications, cautions and medical considerations; obvious and subtle benefits; and modification in basic postures to accommodate limitations

### Section 5

#### Pranayama and Practices leading to Meditation

**5.1 Pranayama**

- Familiarity with and Demonstrated ability** to perform abdominal (and diaphragmatic), thoracic, clavicular breathing and the full Yogic breath.
- Familiarity with and Demonstrated ability** to perform *Anuloma Viloma, Bhastrika, Chandrabhedha, Suryabhedhana, Ujjayi, Bhramari, Sheetali, Sheetkari*, and the knowledge of its benefits, limitation and applications.



## 5.2 Practices leading to Meditation

- Familiarity with and Demonstrated ability** to perform *Dharana* and *Dhyana* and to demonstrate allied practices like *Mudras*, *Mantra Japa*.
- Familiarity with** the concept of environment for meditation and the benefits of meditation on health and well being and its practical application in modern life.

## Section 6 Teaching Practice

### 6.1 Knowledge of

- The scope of practice of Yoga and how to assess the need for referral to other professional services when needed
- Observed capacity for, well-developed communication skills: listening, presence, directive and non-directive dialogue.

### 6.2 Demonstrated ability

- To recognize, adjust, and adapt to specific aspirant needs in the progressive classes.
- To recognize and manage the subtle dynamics inherent in the teacher - aspirant relationship.

### 6.3 Principles and skills for educating aspirants

- Familiarity with and demonstrated ability to

apply effective teaching methods, adapt to unique styles of learning, provide supportive and effective feedback, acknowledge the aspirant's progress, and cope with difficulties.

### 6.4 Principles and skills for working with groups

- Familiarity with and Demonstrated ability to design and implement group programs.
- Familiarity of group dynamics and allied techniques of communication skills, time management, and the establishment of priorities and boundaries.
- Familiarity with techniques to address the specific needs of individual participants, to the degree possible in a group setting.

### 7. Evaluationa Criteria

The criteria for evaluation of candidates include assessing the knowledge and skill of the Yoga Professional. The weightage of knowledge and skills is equally distributed while evaluating all the levels of Yoga Professionals. The assessment of Yoga Professionals shall be based on the scores secured by them.

The mark distribution for Level 1 Yoga Instructor is presented in Table 2. This table indicates the distribution of marks in various sections under Knowledge and Skill.

**Table 2**

| Knowledge |   |               |
|-----------|---|---------------|
| SNo       | Subject Name  | Weightage (%) |
| 1         | Introduction to Yoga and Yogic practices  | 15            |
| 2         | Introduction to Human Body and Psyche   | 15            |
| Skill     |   |               |
| 3         | <i>Yogic Sukshma Vyayama, Suryanamaskar</i> and knowledge about <i>Shat Kriya</i> | 10            |
| 4         | <i>Asana</i>  | 25            |
| 5         | <i>Pranayama</i> and Meditation   | 15            |
| 6         | Instructing the students, Instructing skills                                      | 20            |



## New Short Term Courses of S-VYASA

| SNo                   | Course  | Code    | Days  | Time         | Fee ₹  |
|-----------------------|---|---------|---|--------------|--------|
| <b>1 Day Module</b>   |   |         |   |              |        |
| 1                     | Stress Management Module  | SMM     | Saturday  | 9am - 4:30pm | 1500   |
| 2                     | Pranic Energisation Technique 1   | PET 1   |   |              | 1500   |
| 3                     | Mind Sound Resonance Technique 1  | MSRT 1  |   |              | 1500   |
| 4                     | Mind Imagery Technique 1  | MIRT 1  |   |              | 1500   |
| 5                     | Mastering Emotions Technique 1  | MEMT 1  |   |              | 1500   |
| 6                     | Vijnana Sadhana Kaushala 1  | VISAK 1 |   |              | 1500   |
| 7                     | Anandamruta Sinchana 1  | ANAMS 1 |   |              | 1500   |
| <b>2 Days Module</b>  |   |         |   |              |        |
| 1                     | Self Management of Excessive Tension  | SMET    | Saturday<br>Sunday                                    | 9am - 4:30pm | 6500   |
| 2                     | Pranic Energisation Technique 2   | PET 2   |   |              | 6500   |
| 3                     | Mind Sound Resonance Technique 2  | MSRT 2  |   |              | 6500   |
| 4                     | Mind Imagery Technique 2  | MIRT 2  |   |              | 6500   |
| 5                     | Mastering Emotions Technique 2  | MEMT 2  |   |              | 6500   |
| 6                     | Vijnana Sadhana Kaushala 2  | VISAK 2 |   |              | 6500   |
| 7                     | Anandamruta Sinchana 2  | ANAMS 2 |   |              | 6500   |
| <b>3 Days Module</b>  |   |         |   |              |        |
| 1                     | Advanced-Stress Management Technique  | A-SMET  | Friday -<br>Sunday                                    | 9am - 4:30pm | 10,000 |
| 2                     | Advanced-Pranic Energisation Technique                                      | A-PET   |   |              | 10,000 |
| 3                     | Advanced-Mind Sound Resonance Technique                                     | A-MSRT  |   |              | 10,000 |
| 4                     | Advanced-Mind Imagery Technique   | A-MIRT  |   |              | 10,000 |
| 5                     | Advanced-Mastering Emotions Technique                                       | A-MEMT  |   |              | 10,000 |
| 6                     | Advanced-Vijnana Sadhana Kaushala   | A-VISAK |   |              | 10,000 |
| 7                     | Advanced-Anandamruta Sinchana   | A-ANAMS |   |              | 10,000 |
| <b>7 Days Module</b>  |   |         |   |              |        |
| 1                     | SMET Rejuvenation   |         | Monday -<br>Sunday                                    | 9am - 4:30pm | 15,000 |
| 2                     | PET & Health Rejuvenation   |         |   |              | 15,000 |
| 3                     | MSRT & Health Rejuvenation  |         |   |              | 15,000 |
| <b>1 Month Module</b> |   |         |   |              |        |
| 1                     | Teachers Training Course<br>(for SMET, PET, MSRT, MIRT, MEMT, VISAK, ANAMS) | TTC     | 2 <sup>nd</sup> of every Month<br>to 30 <sup>th</sup> |              | 25,000 |

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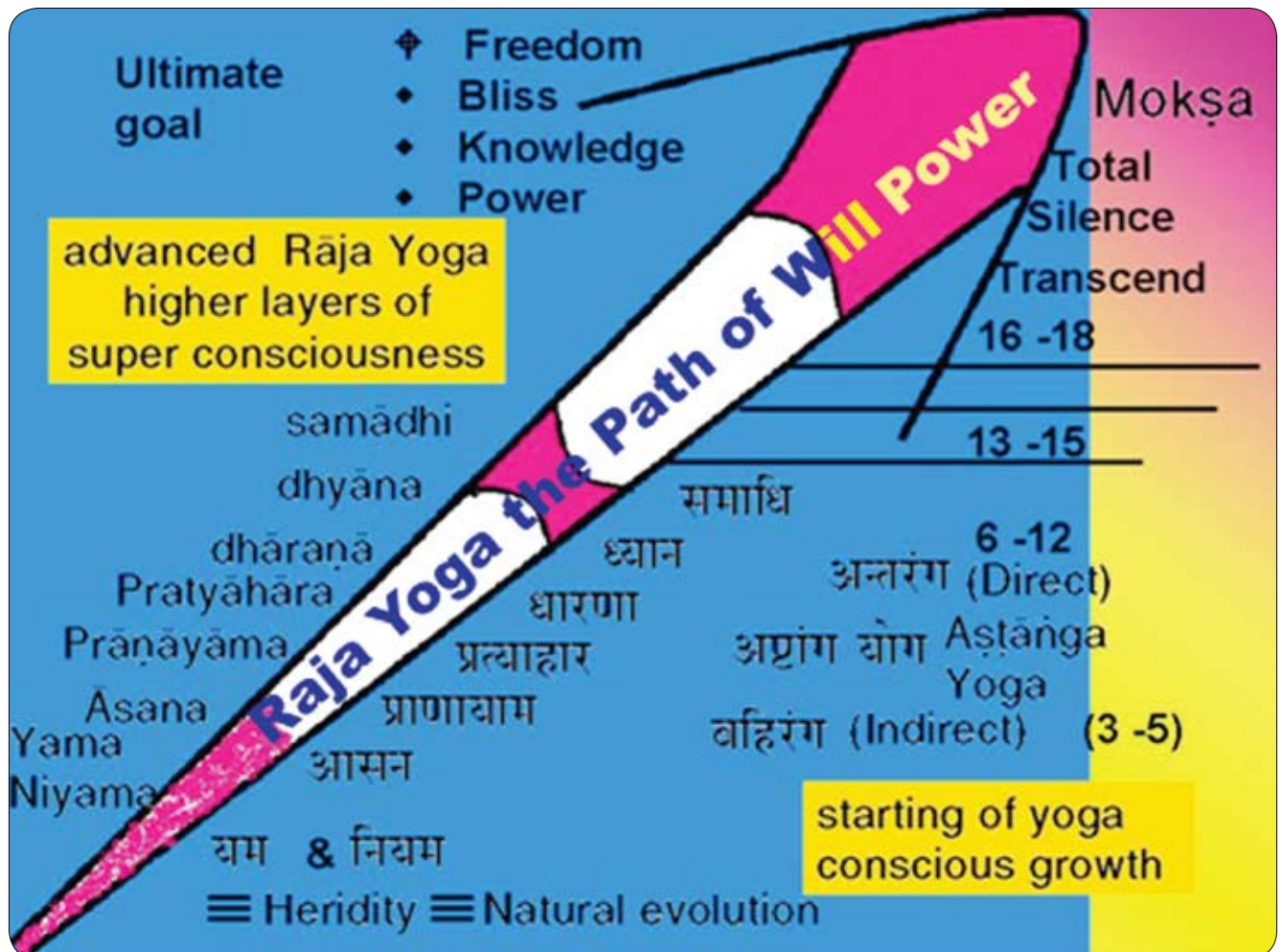
# Yoga for Promoting Values and Ethical Practices Addressing Concerns of Unfair Practices in Higher Education

The internationalisation of higher education has brought many dividends as also challenges. An over emphasis on economic aspects has shifted the emphasis towards bread earning education; the need of the hour is to bring man-making education, as Swami Vivekananda said. Concretising these as four-fold personality and consciousness development, integrated yoga modules have been developed from primary level to higher education system over the last 30 years in Vivekananda Yoga Research Foundation (Anusandhana Samsthana). Published Research in index journals of repute and adoption of the same in schools, colleges and universities have

■ Prof. H R Nagendra  
Chancellor, S-VYASA



proven its usefulness. Pending more accurate and objective measures, the Vedic personality inventory has been used as a measure of values and adopted to assess the growth of each student. A brief glimpse of the same will be presented. It is laudable that the Ministry of HRD in India has been able to bring these dimensions of Yoga in education system at all levels which we believe will pave way to bring values in higher





education as also to lessen unfair practices.

## Introduction

The internationalisation of higher education has brought many dividends including improved standards of teaching, bringing to fore the latest information and developments in each subject, adoption of newer methods of teaching, etc. It has also posed many challenges: the objective of education is often lost and economic considerations have taken over as the primary aim. Commercialisation of education has rocked the very edifice of educational objectives. Values and ethical issues have been grossly ignored and the role of ethics and right values in life have even questioned as unnecessary in education system. In the name of freedom which has turned in to license leading to unfair practices. We have seen the horrors of these wrong directions of education SYSTEM leading to drug addictions, terrorism, depressions, large scale NCDs with younger generation getting to heart attacks etc.

We present in this article the key issues as to how we can resurrect the values in the present education system to make it less prone to unfair practices and produce more sustainable and of transparency and values.

## The Need of the Hour

“Education is the manifestation of perfection already in man” said Swami Vivekananda defining education. We need man- making education and not just bread earning one, he emphasized. Based on his teachings we formulated the goals of education at primary, secondary, higher secondary as also in higher education as Four-fold personality development at physical, mental, emotional and intellectual levels with a spiritual basis and four-fold consciousness development featured by civic sense, national awareness, service urge and spiritual zeal. Yoga as the science of holistic living featured by gaining mastery over the mind defined by Patanjali in his second sutra

“Yogah chitta Vrtti Nirodhah” has been used to achieve these four-fold dimensions of growth. This mastery consists of two dimensions:

1. to develop a capacity to concentrate, sharpen the mind, speed up the thoughts and capable of going deep into any subject and
2. to calm down, to tranquil, to pacify the mind and stay in that state of silence for longer and longer durations.

In our education system we have been developing the first dimension of faster mind and hardly develop the second dimension. As a result we have lop-sided growth leading to big imbalances and the related stresses, tensions and their hazards of modern life.

## Values - What and How

We all know values in life. but why do we do not follow them? As we are lured and enslaved by our greed and sense attractions. They are very strong and have their purpose to sustain the creation. The law of creation makes these emotions - Kama, Krodha, Lobha, Moha, Mada and Matsarya (greed, anger, miserliness, infatuation, arrogance and jealousy) and are considered as six enemies of human beings as they enslave us drown us into more and more miseries. It is easy and fast to succumb to these as a rock can fall easily down a mountain and it is difficult to lift it up and needs all efforts. A weak mind featured by only one dimension of speeded up mind mentioned above will weaken our will power and make us succumb to wrong values. But we all have been endowed with freedom to change.

## Yoga - The Solution

Yoga is a conscious process to gain mastery over the mind which builds strong will power which helps to stick to the right values in life. Right from our childhood if we can build this dimension of silencing the mind along with making the mind sharp and fast, values will be automatically built



and the objective of education will be fulfilled.

What is the basis of Values in life? Why do we say that the above six emotions are wrong or bad? Bhagavadgita defines as follows: all those qualities which help us to increase our freedom and take us towards perfect or infinite freedom are the good ones, right values. (Daivi sampad- vimokshaya) and those values which enslave and bind us are the wrong ones (Nibandhaya Asuri- mata). Freedom from what? It is to get to a state of freedom from all our tensions and stresses, diseases, bondages of the mind, emotions, intellect and even the body. For example right from the time we wake up we go on thinking and thinking. If we tell our mind not to think, it won't. This is the subtle bondage of the mind. Similarly the six strong emotions - Arishdvargas are the biggest bondages at emotional level. Ignorance and wrong understanding called Avidya is the bondage at intellectual level and bondage of the body - thirst and hunger, involuntary functions going on as also breathing, gravitational forces governing our physical body and the very process of birth and death. Is it every possible to overcome all these bondages? Yoga says yes by gaining mastery over the mind. Patanjali has given systematically developed yoga techniques - Ashtanga Yoga and Advanced Yoga for that purpose. The techniques bring about behavioural transformations by changing the habits to begin with and work at the physical, breathing, mind, emotional and intellectual levels. By Bahiranga Yoga - indirect way to control the mind and Antaranga Yoga for direct control. A schematic given below will illustrate the whole dimension of Patanjala Yoga.

## **Goal of Human Life Happiness, Health and Harmony**

The ultimate Goal of human life - perfect infinite freedom is also featured by infinite bliss, knowledge and power. As we move towards more and more freedom by adhering to the right values, our health, happiness, knowledge and

will power will all get enhanced. Hence, there is a great necessity of bringing the understanding to adhere to right values (to gain freedom and blissful life with correct understanding of the laws of creation) in our higher education system so that the students will have a strong reason to follow the right values. As they grow to greater and greater heights of freedom by practicing yoga techniques with understanding, they get more and more confident to face more and more difficult situations in life luring them towards wrong values. So it is laudable that the Ministry of HRD has been able to bring in-depth studies of Yoga being incorporated at all levels from primary to higher education level.

## **Measures of Values**

Is it possible to measure values? Yoga provides answers to the same. According to Yoga we all are made of three Gunas: Tamas Rajas and Sattva. Values are enshrined mostly in Sattva. Yama and Niyama of Patanjali talk about these Sattvik values. There is VPI (Vedic Personality Inventory) questionnaire which when filled up can calculate as to how much % of Tamas, Rajas and Sattva exists in each. Pending more accurate and objective measures we use this measure before each semester starts and again when the semester ends. So we can find out the changes in the three Gunas. This is how the values can be measured in a sense. Of course there are subjective biases that can creep up and we are developing more accurate, objective modalities for the measures.

Practical Integrated Yoga modules have been developed for training the students from primary levels and adopted in large number of schools and colleges over the last 30 years. So the higher education system should work on further improvising the yoga modules to suit individual colleges and universities in different countries and also evolve better measures of Values. ■





# Miser's Misery

Misers are rich after death; poor while living. They strain every nerve to save every rupee. They are stingy and withhold every payment. They are on toes to grab and are reluctant to spend. Magnanimity and generosity are unknown to them. They feed none; help none. Charity is allergic to them. But, they wax in eloquence while heaping advice. Even if they do not spend on others, they may be excused. But the pity is they do not spend on themselves also. They may observe austerity only to minimize expenditure. Some misers spend on comforts for themselves;



but there are some who starve to save money. It does not matter for them even if they are weak and sickly. They never go to a Doctor as well. For them, money is all in all. They want to imprison money in their iron safes and bank accounts. But, unfortunately, money is not willing to stay in any single place for long. Either it will be taken by the guests, friends and relatives, or income tax people, or Doctors, or by thieves. It is hard to protect money for ever. Misers save and save only to be miserable during their lives. If the misers hold tightly freezing the movement of money, it is only at the cost of their health due to tensions and anxieties.

■ *Dr. K Subrahmanyam*  
*Pro Chancellor, S-VYASA*



A friend of mine is a miser. He is known for his stinginess. He wants the company of friends and relatives free of cost. One day, he has gone to a hotel with a few friends. One of them has proposed a beautiful dinner. Now, the miser is tension-ridden. He does not want to spend. He cannot run away from the company. He cannot appear to be a stingy person. Therefore he is fully anxiety-ridden. His smile therefore is pale. His participation in the conversation is not whole-hearted. He is unable to relish the food because he is planning to avoid the payment of the bill. He cannot appear to be poor. Nor can he volunteer to be magnanimous. He is nervous, unable to conceal his miserliness. Because of his conflicting ideas and expressions, there is the seed of sickness "Aadhi" sown in his mind. Every day at least on five or six occasions, he is tension-ridden, because of his conflicting thoughts and actions, words and deeds. On account of repeated tensions he has become a victim of nervous disorders. In spite of his good habits, absence of vices, satvic diet and healthy exercises, he is unable to be peaceful throughout his dealings. He makes vain efforts to conceal his weakness. And the result is psychic tension. Over the years, he has become a victim of non-communicable diseases like asthma, hypertension etc.

When his family members took him to a doctor by force, he was unable to be comfortable because of the fear of losing his money. His anxiety due to the future loss of money made him raise his BP levels. Strangely, when the test



is conducted free of cost, the levels of BP and Sugar are less. When he has to pay money, they grow to be high. It is a clear indication of his miserliness affecting the health.

It is not enough, if a person takes good diet and good exercises. It is essential that, the mind is to be kept away from vices and problematic thoughts. Lust in excess, enormous greed, grabbing tendencies, green-eyed jealousy, excessive anger, over attachment, over-flooding fascination and miserliness are some of the many, many evils disturbing the mind with tensions. Simultaneously, they cause the "Aadhi", the

beginning of "Vyadhi" in the mind. Aadhi is Psychic and Vyadhi is biological and physical. Any amount of physical care may not be sufficient to keep one healthy. Psychologically too, one should be free from vices and evils.

Yoga, it is, when the mind is taken care of and kept healthy. By the practice of Yoga, mind is purified. A pure mind without adulteration can keep the body hale and healthy. Let us observe yoga and practice pranayama for the purification and healthy living of both body and mind. Let us enjoy peace through the practice of Yoga. ■



During the Inauguration of New Building for Finance Department

## Yoga Instructors' Course (YIC) Batch 172<sup>nd</sup>, September, 2016





# MoU with Sona College of Technology, Salem



Representatives from S-VYASA and Sona College of Technology with Guruji

Memorandum of Understanding (MoU) was signed between S-VYASA Bengaluru and Sona College of Technology, Salem to cooperate and further amendments in the MoU.

**Date:** 23<sup>rd</sup> July 2016, Saturday.

**Time:** 2.30 pm

**Venue:** Registrar's Office, Prashanti Kutiram, S-VYASA University, Bengaluru.

Three areas of cooperation have been identified—Research, Academics and Training for current MoU. Sona College of Technology will be joined by Sona College of Management under these areas of Cooperation and Division of Yoga and Management from S-VYASA University will be actively involved.

The plan of action was discussed as below:

## Research:

1. Research facilities of S-VYASA will be used by Sona College of Technology and Sona College of Management on mutually agreeable and feasible research projects.
2. Research publications of projects undertaken will be published in good journals.
3. Joint conferences, seminars will be jointly organised in various research areas related to Yoga.
4. Doctoral and Post doctoral Research projects and research fellows of S-VYASA or SCT will be assisted in both the organisations.





## Academics

5. Areas of academic cooperation will be in all academic activities from curriculum development, teaching, development of study material and library resources, issuing of certificates of both the institutions.
6. Division of Yoga and management, S-VYASA and Sona College of Management will have joint academic events, academic courses and certificate courses in Yoga and Management for the benefit of students from both organisations.
7. S-VYASA University will provide technical and subject experts in the field of Yoga and Management while Sona College of Management will provide academic resources to S-VYASA.
8. Sona college of Management and S-VYASA will have joint admissions for the MBA Programme. Students applying for Sona college of Management will have option to select MBA programme from S-VYASA University and vice versa.
9. Skill based courses and Ability enhancement courses from Division of Yoga and Management will be offered as electives to MBA students of Sona College and S-VYASA MBA students will be taking such courses from SCT based on credit transfer mutually agreed upon.
10. Students and faculty exchange programmes will be organised as per the requirement of both sides. Sona college students will undergo skill based courses and internship in S-VYASA while faculties will be visiting S-VYASA campus as visiting faculty, guest lecturers etc.
11. Management Development Programmes (MDPs) based on yoga will be developed and promoted in corporate organisations.
12. HOLSYM projects and CSR projects will be undertaken jointly under extension activity of S-VYASA.
13. S-VYASA will arrange SMET(stress management) programmes for the staff and students of Sona College with schedule.
14. Financial matters and obligations will be always decided separately and case to case basis with mutually agreed conditions.
15. Both the teams will start initiating activities of cooperation immediately for implementation of the above points.

MoU is accepted in principle; it was signed by Dr. Sanjib Patra and Dr. V. Jayprakash to initiate the immediate action and due amendments will be made in short time.

Amended MoU copies will be prepared and will be signed by competent authorities from both the organisations. This signing may be organised in the form of an event at Salem campus to formally launch all programmes.

## Following Members were present during the meeting for MoU

1. **Dr. Sanjib Patra**, Registrar, S-VYASA University, Bengaluru.
2. **Dr. V. Jayprakash**, Director, Sona College of Technology, Salem.
3. **Dr. Swarup Mohanty**, Director, Sona College of Management, Salem.
4. **Dr. Sony Kumari**, Associate Professor, S-VYASA University, Bengaluru.
5. **Prof. Datta S. Taware**, Assistant Director, VYASA, Bengaluru.
6. **Prof. Thenmozhi**, Assistant Professor, Sona College of Management.
7. **Dr. Malathi**, Resident Medical Officer, Sona College of Technology. ■

## Training

11. Training programmes will be organised for the Staff of Sona College in S-VYASA Campus on pre-planned dates and conditions.



# BNYS Fresher's Day - Parichaya



Fresher's day also called Parichaya is the day when the new batch of the students - doctors are welcomed into the BNYS community.

regulation of college and campus which should be followed strictly throughout the year and they took an oath promising to do well in their five and half years BNYS life.



Program was held on 1<sup>st</sup> sep 2016, in Mangal Mandir at 4:00pm with all the dignitaries and guests.

The program was end by 7:00pm with all the blessings of our elders and teachers. ■



The whole program started with lighting of lamp and remembering of lord by our beloved dignitaries.



The program was well versed by our dignitaries and guests speech which was encouraging to all our new comers. Then the program was continued by yoga performance by our new faces of our family which was appreciated by everyone.



Then our senior students introduced all the fresher's and welcomed them for their goodwill for another five and half year and success in their life and career.



They were also summarized by the rules and



## BNYS Farewell of Aug, 2011 Batch – Pratinand



The farewell program held on 3<sup>rd</sup> of September 2016 is been marked as a memorable day for the whole BNYS community. The program was held between 4pm to 8:30pm filled with overwhelming joy, excitement, enthusiasm and fun.

Continuing with the proud tradition of the college, senior students were bided good bye by the dear most immediate juniors. All the higher dignitaries, teaching and non-teaching staff had witnessed the whole program and showered their blessings and well wishes to the outgoing batch. The program was inaugurated with the

lightening of the ceremonial lamp to illuminate the gathering. The self explanatory splendid video of the senior's flash back memories were projected. Seniors were honoured with respective titles and mementos. Then, there was the oath taking ceremony which was a solemn promise taken by the seniors to assure their righteous medical practice as a doctor for the upliftment of the profession.

The seniors had given their heart-felt thanks and shared their beautiful experiences in the campus. The official program was followed by the cultural segment with pulsating ambience, flashing lights and the foot tapping music. The excitement augmented to a joyful high when the senior-most batch was introduced. The batch-wise performances dedicated to the seniors were manifested with youth and enthusiasm at its full flow.

The program was spell-bounding due to the hard work and the proper execution and the management by the faculties and the students. Finally the program ended, leaving behind sweet memories that will be cherished lifelong. ■





# Onam celebration in Prashanti



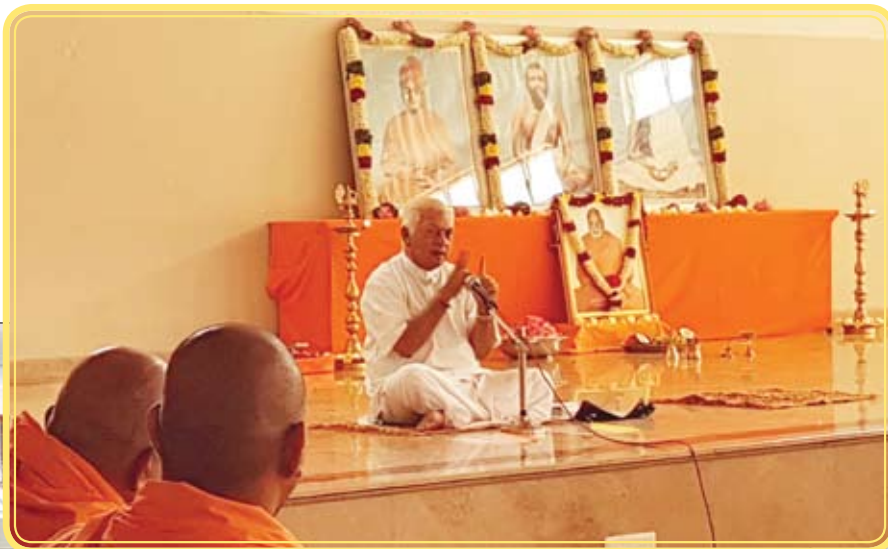
**Sept 17:** All the students from Kerala studying at S-VYASA, other students and faculties celebrated Onam as a part of which the following programs



were included...

- Flower decoration in different places
- Afternoon lunch for all the staff and students of Prasanti which included Special Food Items of Kerala.
- Happy Cultural Assembly was organized in evening at Mangal Mandir included special performances of Kerala by students such as Thiruvathirakkali, Mohiniyattam, Onam Song and introduction about Mahabali.

Kerala students offered grateful thanks to one and all who supported the event and made it successful. As a whole, the Onam celebrations at S-VYASA provided a brief introduction about Kerala traditions. ■



**Sept 25:** Pro Chancellor Prof. K Subrahmanyam conducted a day long Spiritual Retreat for the general public at Erode. About thousand people attended.



तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्  
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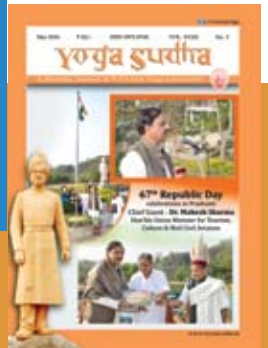
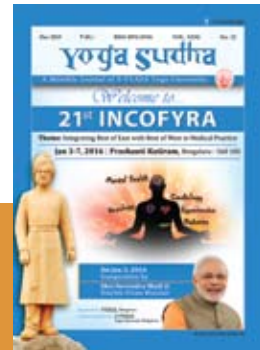
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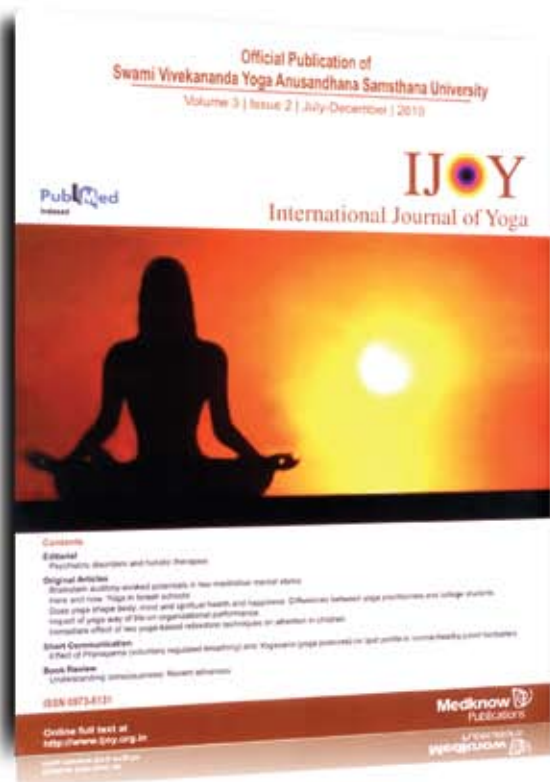
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- ▶ Official Publication of **Swami Vivekananda Yoga Anusandhana Samsthana University, Bengaluru**
- ▶ ISSN: 0973-6131
- ▶ **Published by:**  
Wolters Kluwer Health  
Medknow Publications  
[www.medknow.com](http://www.medknow.com)
- ▶ IJOY is a Multidisciplinary **Triannual** Scientific Yoga journal, dedicated to Yoga Research and Applications.
- ▶ Indexed in PubMed, PubMed Central, DOAJ, Index Copernicus, Indian Science Abstracts, CNKI, EBSCO Publishing's Electronic Databases, Google Scholar, National Science Library, OpenJGate

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