

YOGA SUDHA

A Monthly Journal of S-VYASA Yoga University



US Congress Woman
Ms. Tulasi Gabbard
visits S-VYASA



Hon'ble Union Minister of State
(Independent Charge), AYUSH
Shri Shripad Yesso Nayak
during his visit to Prashanti



Prof. Andrew Boulton
President, European Association
for the Study of Diabetes
appreciates the research facilities
at S-VYASA





Happy New Year



Best Wishes from S-VYASA

on the auspicious occasions of

Jan 1: Kalpataru Diwas, Jan 12: Vivekananda Jayanti,

Jan 14: Makara Sankranti, Jan 26: 66th Republic Day



Welcome to...

12th Convocation of S-VYASA

Jan 12, 2015

on the auspicious day of Vivekananda Jayanti

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तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम्

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S-VYASA Yoga University
'Eknath Bhavan', # 19, Gavipuram Circle,
Kempgowda Nagar, Bengaluru - 560 019
ph: (08110) 3092 2900, (080) 2661 2669
telefax: (080) 2660 8645

Editor: Dr. H R Nagendra
Asst. Editor: Dr. Aarti Jagannathan
Publisher: Subhadra Devi
e-mail: info@yogasudha.com
websites: www.yogasudha.com
www.svyasa.edu.in

EDITORIAL

Integration of modern medicine and AYUSH systems is the need of the hour to deal with communicable and non-communicable diseases. Can we provide a basic philosophy for this integration or symbiosis? Pancha Kosha model of the Upanishads gives the necessary backdrop for the same. Similarly there should be an understanding of the causation of diseases for which the Yoga Vasishtha provides the concept of Aadhi arising in Manomaya Kosha due to Prajnaparadha leading to Vyadhi in the physical body necessitating treatment of the cause Aadhi for normalisation of these NCDs (Aadhija Vyadhis).

Modern medicine rooted in the bio-medical model with a matter-based paradigm will offer proven solutions to most communicable diseases, to diagnose NCDs, large number of surgeries for setting right and even replacing different parts of our body as we do it in machines. The Yoga Therapy and other systems of AYUSH on the other hand provide even the means for prevention and promotion of positive health at physical level by keeping the organs and systems in normal and blossoming health through special practices as Asanas, Kriyas, loosening practices, etc. Hence, the non-pharmacological approaches of Yoga, Naturopathy, Ayurveda, Panchakarma, acupuncture, etc are all getting easily accepted by the modern medical experts also. However the medical interventions of Ayurveda, Unani, Siddha and Homoeopathy are yet to get recognition by the modern medical stream.

Most of these medicines developed on the total understanding of human beings, work at deeper unseen levels of Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas. As modern science has not yet fathomed these subtle layers of human beings, Prana, Manas, consciousness, the explanation of the effects of medicines and life style processes cannot be understood in physical terms. As for example, Acupuncture works at Prana or Chi level and there have been even cardiac surgeries done without anaesthesia by blocking Prana in their paths (as meridians) which cause the pain. Still we don't understand these aspects, but it works. Homoeopathy is another miracle for the modern doctors

- how can such small quantities of medicine work? Smaller the contents more powerful are the medicines!

Due to failure of modern medical system in dealing with NCDs, integrative processes are being increasingly accepted.

There has been world-spread interest to understand the mechanisms using tools of modern technology. Evidence base is emerging more and more. It is in this back-drop that the Prime Minister Shri Narendra Modiji has set up a separate ministry for AYUSH to conduct good research and prove the efficacy of the clinical practices, evolve newer and innovative methods based on the principles of these systems for meeting the challenges of NCDs to show that these diseases can be handled effectively by AYUSH systems and understand the mechanisms involved in these systems.

VYASA has been pioneering these aspects effectively through its clinical research, mechanisms studies and Arogyadhama where we have been able to integrate all systems effectively. We have launched our new School of Integrative Medicine in our university to augment this effort by doing deeper research using ether high-tech lab we have set up. Train persons to use Integrated Systems effectively in their practices, expand the treatment facilities to cater to the needs of the patients with NCDs. As the readers know, VYASA has launched a nation-wide SDM which is being augmented in the year 2015 by a SDM Yatra details of which will be presented in the next issue of Yoga Sudha.

We call for volunteers to offer their services in this vast movement of historic event which will cover all villages to build awareness about DM and means for changing life style.



■ Dr H R Nagendra

Recently, S-VYASA entered into an MoU with Global Health Private Limited, New Delhi. As per the MoU S-VYASA collaborates its Clinical Research with the multi speciality hospital Medanta of Haryana (*Owned & operated by Global Health Pvt. Ltd.*) which strongly believes in the principle of integrating modern medical science with traditional medical knowledge.



ब्रह्मसूत्रम् (Brahmasūtram)

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



आनुमानिकमप्येकेषामिति चेन्न शरीररूपविन्यस्तगृहीतेर्दर्शयति च (ब्रह्मसूत्रम्-१-४-१)

Ānumānikamapyekeṣāmiti cenna śarīrarūpavinyastagrhīterdarśayati ca (Brahmasūtram-1-4-1)

Meaning: If it be said that in some (recensions of the Vedas) that which is inferred (i.e. the Pradhana) (is) also (mentioned), (we say) no, because (the word 'Avyakta' occurring in the KathaUpanishad) is mentioned in a simile referred to the body (and means the body itself and not the Pradhana of the (Sankhyas); (the Sruti) also explains (it).

The statements from the Upanishads are compared to flowers of various forms and fragrances. वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम् ॥ ब्र.सू.शा.भा. - १। १। २॥ As flowers from different plants, creepers and trees have different origin, different forms, different fragrances likewise different statements refer to different origin gives different shades and moods contextually and semantically. If you go to the forthpada of the first chapter, you finds many words like AVYAKTAM, AJAA, KAARANAM, JAGAT, ATMA etc. The inner potentiality of compact structure in Samskritam is a unique feature of it. *SamyakKritamSamskritam* - this etymology denotes its varied shades and moods corresponding to its context and content.

Na Vyaktam - Avyaktam, this word denotes something which is intangible in nature. Samskrit words are broadly divided into Yoga and Roodha. Uniqueness of this language rests in its etymological compactness. In all other languages, words are formulated in the process of usage in day-to-day transactions.

In the previous chapters, we could analyse evident and non-evident proofs implied in the Upanishadic sources. In this pada, our main focus is on PADASAMANVAYA. In the previous domain, सुषुप्त्युत्क्रान्त्योर्भेदेन this aphorism

deals with universal phenomenon projected in Brihadaranyakopanishad. Normally the stage of sound sleep is an indication of individual soul. But in the contextual reference it is vividly projected as सर्वस्य वशी, सर्वस्य ईशानः, सर्वस्य अधिपतिः All these statements unambiguously denote the universal soul which is summumbonum (the highest good especially as the ultimate goal) of the whole Upanishadic lore.

Here the main domain for ambiguity is whether to take the individual soul and universal soul as one integrated entity or as dual entities. This particular context from Brihadaranyaka projects both as one holistic unified reality which is the culmination of human journey.

“अनन्वागतं पुण्येन अनन्वागतं पापेन तीर्णोहितदासर्वान् शोकान् हृदयस्य भवति ॥ बृ. आ. - ४। ३। २२ ॥”. This very statement is a very clear evidence to prove that the main focus in all these major chapters of the Upanishads is on the theory of everything; Brahman which manifests in different Jiva-Jagat norms and forms.

Having known this much about the purport of the Upanishads, one goes to a chosen word introduced by great Veda Vyasa.

to be continued...

UN ADOPTS PROPOSAL
TO DECLARE 21ST JUNE AS
'INTERNATIONAL DAY OF YOGA'
177 NATIONS CO-SPONSOR THE RESOLUTION



World Yoga Day: in its Spirit and Letter

Now yoga has got Global Dimension. The United Nations of Organization has declared June 21 as World Yoga Day, 177 countries have accepted and endorsed it. This concept was originally projected by Dr. H R Nagendra, Chancellor, S-VYASA Yoga University and Swami Amrutha Suryananda of Portugal, approached UNO through our beloved Prime Minister Sri Narendra Modi. It is a great honour to our country, respect to all our great masters of Veda, Vedanta, Philosophy, Yajna, and Yoga and to modern yoga masters like, Swami Vivekananda, Paramahansa Yogananda, Swami Shivananda, Swami Satyananda, BKS Iyengar and others.

This is the right time to introduce the real concept of Yoga which is spiritually rooted. Most of the people around the globe are practicing yoga superficially which is just limited to physical and are unaware of proper lifestyle due to ignorance-stricken mind.

A real master or Yogi is one who is ever happy within, who rejoices within, who is illumined within; such a Yogi attains absolute freedom or Moksha, and attains Brahman, the Supreme.

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५। २४ ॥

There are three qualifying adjectives for a Yogi according to Bhagavd Gita (5:24).

- 1) Inner joy; 2) Inner bliss and Ecstasy and,
- 3) Natural unfoldment of inner spirit.

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



The real concept of Yoga is defined in the 6th chapter of Bhagavad Gita.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६। १७ ॥

Yuktāhāravihārasya yuktaceṣṭasya karmasu ।
Yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ ॥
॥ 6 । 17 ॥

Yoga becomes the destroyer of pain for him who is always moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions and who is moderate in sleep and wakefulness.

आहारः - Food: When pure food is consumed, our understanding becomes absolutely discriminative in the right path. Because of higher understanding, mental reflections will be pure. Memory will be very strong when one has a proper to understand; due to the strong memory one is released from all worldly bondages.

विहारः - Recreation: Our activities from dawn to dusk.

चेष्टा - Activities that keep us away from all bad actions; good deeds lead us to constructive



Prime Minister Sri Narendra Modi at UNO

For us in India, respect for nature is an integral part of spiritualism. We treat nature's bounties as sacred. Yoga is an invaluable gift of our ancient tradition. Yoga embodies unity of mind and body; thought and action; restraint and fulfilment; harmony between man and nature; a holistic approach to health and well-being. It is not about exercise but to discover

a sense of oneness with oneself, world and nature. Changing our lifestyle and creating consciousness can help us deal with climate change. Let us work towards adopting the International Yoga Day.

activities.

स्वप्न: - Sound/deep sleep; it is not mere dreams.

अवबोध: - Waking Up: The time during which we are engaged in our daily activities.

Though we have different terminologies called Veda, Vedanta, Philosophy, Yajna and Yoga, the spirit of all these terms is one and the same. So the real concept of yoga lies in bringing all of these aspects in our lifestyle. This is nothing but Eco-Friendly life.

We hear that nature is undergoing irreversible pollution, contamination and radiation resulting to global warming. If we look at the world scenario, even yoga has become contaminated with too many greedy, corrupt people. To become popular in terms of name, fame and money, the so-called pseudo and fake yogis, using their vocabulary, body stature and some gimmicks, are creating an unhealthy atmosphere.

Yoga is great a boon that sages have bestowed on us. We have no right to misuse it. The spirit (ATMA-TRUE SPIRIT) is miserably missing from yoga. The correct concept of Yoga is given

by Lord Krishna. Philosophy of Yoga is given by great Sages and it had been translated as technology, a structured science by Maharshi Patanjali and Swatmarama. Now there is a necessary to go to the very roots of yoga. We can transform the entire humanity in right path by proper study and practice of Patanjali Yoga-Sutra, Bhagavad Gita and Hatha Yoga Pradipika. At the same time, we must be careful about the tantric practices. Only the aspirants of highest calibre of discipline can go for such practices. The people with materialistic desires are strictly prohibited to go for tantric practices.

Practice of ashtanga yoga provided by **Yama** (Non-Violence, Truth, non-stealing, Non-accumulation and Celibacy) and **Niyama** (Purity of body and mind, contentment, penance, scriptural study and total surrender) are summarised by one technical term by Patanjali as Kriyayoga (Austerity, proper study



Vasudeva Kriya Yoga in Melbourne, Australia is planning to celebrate International Yoga Day by involving other Yoga schools in Melbourne. Indian Consulate has expressed interest in joining hands during this event. Dr. Kiran Bedi is also likely to attend this event.



of scriptures and surrendering to Ishvara, the supreme being) and are highly recommended.

There is no space for yoga at all for one who indulges in कामवादः (talking as one likes); कामचारः (doing inappropriate things tempted by one's own instincts); कामभक्षणम् (eating as one likes).

In fact, yoga and yajna are not different terms. They are one and the same. In the entire Rigvedic concept, both Yajna and Yoga are combined. In all 10 mandalas of Rigvedic hymns, the word Yajna is repeated several times. The concept of Yajna is derived as देवपूजा (Sense of gratitude towards God); सङ्गतिकरणम् (Oneness with the entire nature - अद्वैत भावः); दानम् (Charity - sharing and caring); these are the three life values against three sins. Further, many Upanishads also project the term Yoga. In fact the entire Kathopanishat is termed as योगविधिः- योगानुशासनम् - Yoga as a discipline. Here the Rishi Yama projected the concept of

आत्मयोगः - अध्यात्मयोगः ॥

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति

Kathopanishat - 2.12

"A yogi become wise man and knower of the self by practice of Adhyātmayoga and overcomes the duality of pains and pleasure"

Our own S-VYASA Yoga University has projected the spiritually rooted and balanced way of yoga practice aiming at total health and overall personality development as its primary goal. This is approached through an integrated practice of yoga where ADHI and VYADHI are addressed in a right way with multifarious activities.

Let yoga education lead us in the right path to spread the true knowledge of yoga which is spiritually rooted, socially productive and individually vibrant. ■



Visit of Tulasi Gabbard, US Congress Woman

Ms. Tulasi Gabbard belongs to a Hindu family of American origin in Hawaii. She got interested in international yoga day being celebrated on 21 June 2015 as she follows Bhagavad Gita and a strong believer in Lord Krishna. When she met Prime Minister Sri Narendra

Modi in USA, he invited her to India. In India, he insisted that she should visit S-VYASA

University, the only Yoga University in the world.

So, she visited Prashanti Kutiram, on 22 Dec 2014 and directly joined Maitri Milan. Subsequently, she



Felicitatio to Ms. Tulasi Gabbard by Dr. R Nagarathna

was taken around Anvesana and briefed about state of art equipment and facilities and research efforts integrating Science with Yoga.

She finally had a meeting with Chancellor Dr. H R Nagendra and senior members of S-VYASA regarding activities of S-VYASA in integrating health and wellness management and its global presence and education efforts. ■



Gita Jayanti Celebration at Prashanti Kutiram



Award to Dr. Usha Kathyayani



Award to Mrs. Kiran Gopi

On 2nd December Prashanti Kutir observed Gita Jayanti - an auspicious day on which the glorious text Srimad Bhagavadgita was given to us by Lord Krishna several millennia ago. To mark this day, Guruji and other elders of the Prashanti family have decided to begin a Gita Yajna. Each year, interested individuals can come forward memorizing 18 chapters of the Gita and can receive an award from the institute.

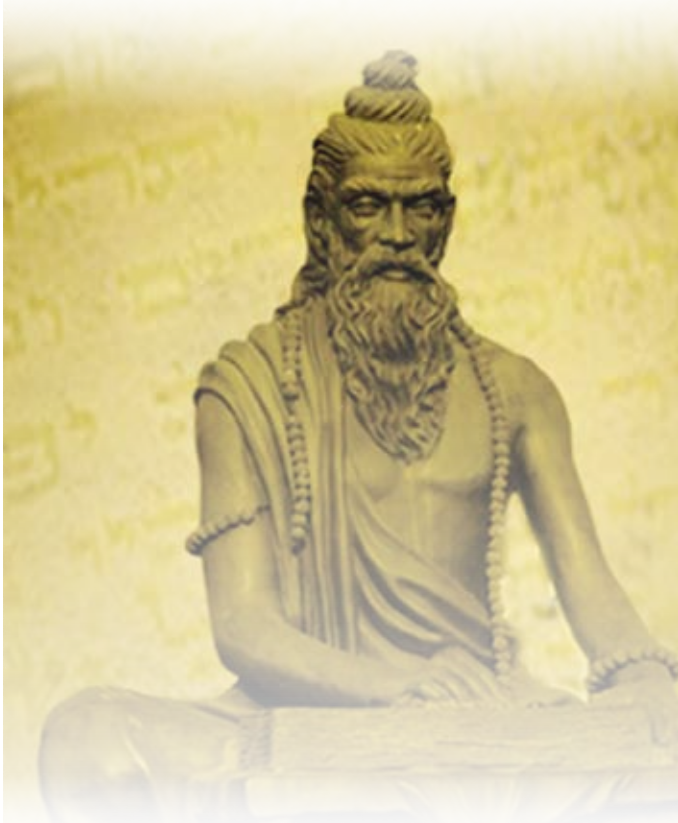
This year two members of the Prashanti family - Mrs Kiran Gopi and Dr. Usha Kathyayani - have been able to successfully memorize all the

We should note that both of them accomplished this amidst their household duties. While we normally use our sharp intellect to find excuses as to how we cannot do things and end up in blame game, they have found a way to do things amidst obstacles. Thereby they have become examples for Krishna's words "Udharet Atmana atmaanam..." (Gita 6.5) which should be a source of inspiration for all of us.

18 chapters i.e. 700 shlokas of the Gita. They submitted themselves to a test on 30th November conducted by three scholars in the Veda Vijnana gurukulam in the presence of Vice-Chancellor Vidwan Ramachandra Bhat ji at Chennenahalli. The panel were satisfied with their presentation, and were presented with an award by our Guruji on 2nd December.

Mrs. Kiran Gopi M. (B.A.) came in contact with S-VYASA through Arogyadhama programme a couple of years ago. Her eagerness towards the spiritual path keeps her in touch with the teachers in Prashanti and continues to proceed in the path of Vedanta. Being a Yoga teacher in Bangalore she is spreading the message of adhyatma to more and more.

Dr. Usha Kathyayani is currently pursuing M.D. in S-VYASA University and is an Ayurveda doctor. She started memorizing Gita when she was four months pregnant. And along with completing her pregnancy she has also completed the Gita Yajna! She considers her daughter Dhriti, whose name is taken from the shloka 10.34 of the Gita, as her partner in her Gita venture. ■



8

ಪಾತಂಜಲ ಯೋಗಶಾಸ್ತ್ರ ವೃತ್ತಿ-ವೃತ್ತ ಅಸತ್ಯದಿಂದ-ಸತ್ಯದೆಡೆಗೆ



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

ವಿಷಯಯೋ ಮಿಥ್ಯಾಜ್ಞಾನಮತದ್ರೂಪಪ್ರತಿಷ್ಠಮ್
|| ಪ.ಯೋ.ಸು - 1.8 ||

ಪತಂಜಲಿ ಮಹರ್ಷಿಗಳು ಎರಡನೇ ವೃತ್ತಿಯನ್ನು ವಿಷಯಯವೆಂದು ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ. ನಮಗೆ ಅನೇಕ ಬಾರಿ ನಮ್ಮಲ್ಲೇ ಇರುವ ದೃಷ್ಟಿದೋಷ ಅಥವಾ ಪೂರ್ವಾಗ್ರಹ ಅಥವಾ ಪೂರ್ವಾನುಭವದ ಆಧಾರದ ಮೇಲೆ ಹಗ್ಗದಲ್ಲಿ ಹಾವನ್ನು; ಕಪ್ಪೆಯ ಚಿಪ್ಪಿನಲ್ಲಿ ತೋರುವ ಹೊಳಪನ್ನು ಬೆಳ್ಳಿಯೆಂದು ಹಾಗೂ ಒಬ್ಬನೇ ಚಂದ್ರನು ಎರಡಾಗಿ ಕಾಣುವ ಪ್ರಸಂಗಗಳನ್ನು ಭ್ರಮಿಸಿಕೊಳ್ಳುತ್ತೇವೆ. ಆದರೆ ನಿಜಸ್ವರೂಪದಲ್ಲಿ ಆಯಾ ವಸ್ತುವಿನಲ್ಲಿ ಅಂದರೆ ಕಪ್ಪೆಚಿಪ್ಪಿನಲ್ಲಿ ಬೆಳ್ಳಿಯಾಗಲಿ, ಹಗ್ಗದಲ್ಲಿ ಹಾವಾಗಲಿ ನೆಲೆಸಿಲ್ಲ. ಈ ರೀತಿಯ ಭ್ರಮಾಜ್ಞಾನಕ್ಕೆ ಮಿಥ್ಯಾಜ್ಞಾನವೆಂದು ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ. ಒಂದು ವೇಳೆ ನಾವು ವಸ್ತುಗಳ ಸಮೀಪಕ್ಕೆ ಹೋಗಿ ಪರಾಮರ್ಶಿಸಿದಲ್ಲಿ ನಮಗೆ ಪ್ರಾಮಾಣಿಕಜ್ಞಾನವುಂಟಾಗುತ್ತದೆ. ಹಾಗಾಗಿ ಯಾವುದು ಅಪ್ರಮಾಣವೋ ಅದು ಪ್ರಮಾಣವಲ್ಲ. ಇದುವೇ, ನಮ್ಮ ತಪ್ಪುಗ್ರಹಿಕೆಯ ಕಾರಣ ಮಿಥ್ಯಾಜ್ಞಾನವೆಂಬ ಎರಡನೇ ವೃತ್ತಿ.

ಸಾಮಾನ್ಯವಾಗಿ ಮನುಷ್ಯನ ಮನಸ್ಸಿನ ಸಹಜ ಸ್ವಭಾವವೆಂದರೆ ಇರುವ ರೂಪವನ್ನು ವಿಕೃತಿಗೊಳಿಸುವುದು. ಕಾರಣ ದ್ವಂದ್ವಭಾವ ಅಥವಾ ವಿಪರೀತಭಾವ. ಮನಸ್ಸಿಗೆ ಎರಡೂ ಸಾಧ್ಯತೆಗಳಿವೆ. ಸತ್ಯದಲ್ಲಿ ನೆಲೆಸಬಹುದು ಅಥವಾ ಅಸತ್ಯದಲ್ಲಿ. ಅಸತ್ಯದ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿದರೆ ಪ್ರತೀ ಸಂದರ್ಭದಲ್ಲಿಯೂ ತಪ್ಪಾಗಿ ಅರ್ಥೈಸಿಕೊಳ್ಳುತ್ತೇವೆ. ಕೆಲಸಗಳೂ ತಪ್ಪಾದದಾಟಿಯಲ್ಲೇ ಮಾಡಲ್ಪಡುತ್ತವೆ. ತಪ್ಪಾದ ಆಯ್ಕೆಗಳಿರುತ್ತವೆ. ತಪ್ಪಾಗೇ

ನಿರ್ಣಯಿಸುತ್ತವೆ. ಕಾರಣವೆಂದರೆ ನಮ್ಮ ನಿರ್ಣಯ. ನಮ್ಮ ಮನಸ್ಸು ಅಸತ್ಯದ ಕೇಂದ್ರದಲ್ಲಿ ನೆಲೆಸಿರುವ ಕಾರಣ ಎಲ್ಲವೂ ತಪ್ಪಾಗಿ ತೋರ್ಪಡುತ್ತದೆ. (Negatively charged mind will always perceive everything in a negative manner) ಹಾಗಾಗಿ ವ್ಯಕ್ತಿಗಳನ್ನು ಕೆಟ್ಟವರೆಂದು ನಿರ್ಣಯಿಸಬಾರದು. ಬದಲಾಗಿ ಅವನಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಋಣಾತ್ಮಕತೆಯನ್ನು ಬದಲಾಯಿಸಬೇಕು.

ಅನೇಕ ಮಹಾಪುರುಷರು ತಮ್ಮ ಆತ್ಮಕಥೆಯನ್ನು ಇದ್ದ ಹಾಗೆ ಬರೆದುಕೊಳ್ಳುತ್ತಾರೆ. ತಮಲ್ಲಿರುವ ಗುಣ ಮತ್ತು ದೋಷ ಎರಡನ್ನೂ ಬಿಚ್ಚಿ ಮನಸ್ಸಿನಿಂದ ಬಿಚ್ಚಿಡುತ್ತಾರೆ. ಆದರೆ ನಮ್ಮ ಮನಸ್ಸು ಒಂದು ವೇಳೆ ಋಣಾತ್ಮಕ ಕೇಂದ್ರದಲ್ಲಿ ನೆಲೆಸಿದ್ದಲ್ಲಿ ಅದು ಕೇವಲ ದೋಷಗಳನ್ನಷ್ಟೇ ಗ್ರಹಿಸುತ್ತದೆ.

ಮಹಾತ್ಮಾಗಾಂಧಿಯವರು ತಮ್ಮ ಆತ್ಮಕಥೆಯಲ್ಲಿ ತಮಗೆ ಇದ್ದ ಕಾಮಾಸಕ್ತಿಗಳ ಬಗ್ಗೆ ಬರೆಯುತ್ತಾರೆ. ಋಣಾತ್ಮಕ ಮನಸ್ಸು ಗಾಂಧೀಜಿಯವರ ಕಾಮಾಸಕ್ತಿಯ ದೋಷವನ್ನು ಗುರುತಿಸುತ್ತದೆಯೇ ಹೊರತು ಅವರ ದಿವ್ಯ ಗುಣಗಳನ್ನಾಗಲಿ, ಅಹಿಂಸಾ ವ್ರತವನ್ನಾಗಲಿ, ಅವರ ಜೀವನದ ದಿವ್ಯತೆಯನ್ನಾಗಲಿ ನೋಡಲು ಅಸಮರ್ಥವಾಗುತ್ತದೆ. ಗಂಗಾಸ್ನಾನ ಎಲ್ಲಾ ದೋಷಗಳನ್ನು ನಿವಾರಿಸುತ್ತದೆ ಎಂಬ ಧಾರಣೆ ಇದೆ. ಆದರೆ ಆ ಧಾರಣೆಯು ನಮ್ಮಲ್ಲಿ ಆಳವಾಗಿ ಬೇರೂರುತ್ತದೆ. ನಿರಂತರ ತಪ್ಪು ಮಾಡುತ್ತಲೇ ಹೋಗುತ್ತೇವೆ. ಯಾವಾಗ ಪಾಪದ ಭಾರ ಹೊರೆಯಾಗುತ್ತದೆಯೋ ಆಗ ಗಂಗಾಸ್ನಾನ ನೆನಪಾಗುತ್ತದೆ. ಗಂಗಾಸ್ನಾನದಿಂದ ಶುದ್ಧಗೊಂಡೆವು ಎಂಬ ಭ್ರಮೆಯಿಂದ ಮತ್ತೆ ತಪ್ಪು ಮಾಡಲು ಆರಂಭಿಸುತ್ತೇವೆ. ತಿರುಪತಿ ತಿಮ್ಮಪ್ಪನಿಗೆ ಅಧರ್ಮದ ಹಣವನ್ನು ವಾರ್ಷಿಕವಾಗಿ ಕಪ್ಪು ಒಪ್ಪಿಸುವಂತೆ. ಅಂದರೆ ಮನಸ್ಸು ತಪ್ಪು ಕೇಂದ್ರದಲ್ಲಿ ಅಥವಾ



ಋಣಾತ್ಮಕವಾಗಿದ್ದಲ್ಲಿ ಪ್ರತಿ ಸಂದರ್ಭದಲ್ಲಿಯೂ ಮಿಥ್ಯೆಯಲ್ಲಿ ನೆಲೆಸುತ್ತದೆ. ಹಾಗಲ್ಲದೆ ಧನಾತ್ಮಕವಾದಲ್ಲಿ ಇದೇ ವೃತ್ತಿಯು ಅಕ್ಷಿಪ್ಪವಾಗಿ ಧ್ಯೇಯ ವಸ್ತುವಿನೆಡೆಗೆ ಕೇಂದ್ರಿಸಲ್ಪಡುತ್ತದೆ.

ಮೂರನೆಯ ವೃತ್ತಿ- ವಿಕಲ್ಪ:

ಶಬ್ದಜ್ಞಾನಾನುಪಾತೀ ವಸ್ತುಶೂನ್ಯೋ ವಿಕಲ್ಪಃ
(ಪ.ಯೋ.ಸೂ -1.9)
ವಸ್ತುಗಳ ಆಧಾರವಿಲ್ಲದೆ ಕೇವಲ ಶಬ್ದಜ್ಞಾನವನ್ನು ಅನುಸರಿಸಿ ಚಿತ್ತದಲ್ಲಿ ಏಳುವ ವೃತ್ತಿ/ಆಲೋಚನೆಯೇ ವಿಕಲ್ಪ.

ಮನುಷ್ಯನ ಕಲ್ಪನಾಶಕ್ತಿಗೆ ಮಿತಿಯಿಲ್ಲ. ಈ ಕಾಲ್ಪನಿಕ ಶಕ್ತಿಯ ಕಾರಣ ಮನುಷ್ಯ ಏನೆಲ್ಲಾ ಸೃಷ್ಟಿಸಿದ್ದಾನೆ. ಈ ಕಾರಣದಿಂದಲೇ ಚಿತ್ರಕಲೆ, ಸಂಗೀತ, ನೃತ್ಯ, ಮುಂತಾದವೆಲ್ಲವೂ ಕಲ್ಪನಾ ಶಕ್ತಿಯಿಂದ ಸೃಜಿಸಲ್ಪಟ್ಟಿವೆ. ಇದು ಕಲ್ಪನಾ ಶಕ್ತಿಯ ಒಂದು ಮುಖವಾದರೆ ಅಸೌಂದರ್ಯ/ಅಸುಂದರ/ವಿನಾಶ ಸಹ ಕಲ್ಪನಾಶಕ್ತಿಯ ಇನ್ನೊಂದು ಮುಖ. ಹಿಟ್ಟರ್ ಹೇಳಿದ ನಿಶ್ಚಿತರನ್ನೂ ಧ್ವಂಸಗೊಳಿಸಿ ಎಂದು. ಸೈನಿಕರು ಕೇವಲ ಹಿಟ್ಟರ್ ಶಬ್ದಜ್ಞಾನದ ಆಧಾರದ ಮೇಲೆ ಜಗತ್ತನ್ನು ವಿನಾಶಗೈದರು. ವಿವೇಚಿಸುವ ಗೂಡವೆಗೇ ಹೊಗಲಿಲ್ಲ. ಪ್ರಸ್ತುತ ಜಗತ್ತಿನಾದ್ಯಂತ ನಡೆಯುತ್ತಿರುವ ಭಯೋತ್ಪಾದನೆಯನ್ನು ಅವಲೋಕಿಸಿದಲ್ಲಿ ಋಣಾತ್ಮಕ ಶಕ್ತಿಯ ಭೀಕರವಾದ ಅಭಿವ್ಯಕ್ತಿರೂಪ ಎಲ್ಲರ ಮನಸ್ಸಿನಲ್ಲಿ ಭಯದ ಛಾಯೆಯನ್ನು ನಿರ್ಮಾಣ ಮಾಡಿದೆ. ಕುರಾನ್ ಹೇಳುತ್ತದೆ. ಕಾಫೀರರನ್ನು ಧ್ವಂಸಮಾಡಿ ಎಂದು. ಕಾಫೀರ ಎಂದರೆ ಮೂರ್ತಿ ಆರಾಧಕರು ಎಂದು ತಪ್ಪಾಗಿ ಅರ್ಥೈಸಿದರು. ಕೊಲ್ಲಲು ಆರಂಭಿಸಿದರು. ಮೂಲ ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲೇ ಇಲ್ಲ. ಚೆಹಾದ್ ಶಬ್ದ ಜಗತ್ತಿನಲ್ಲೆಡೆ ತಪ್ಪಾಗಿ ಅರ್ಥೈಸಲ್ಪಟ್ಟಿದೆ. ಹಿಟ್ಟರ್ ಕಲ್ಪನಾ ಶಕ್ತಿಯು ಪರಮ ಮೂರ್ಖತೆಯ ಉತ್ತುಂಗದಲ್ಲಿದ್ದು ಕಾರಣವಾಗಿ ಲಕ್ಷಾಂತರ ಮನುಷ್ಯರ ಮಾರಣ ಹೋಮ ನಡೆಸಿದ.

ಮನಸ್ಸಿಗೆ ಇಲ್ಲಿ ಎರಡು ಸಾಧ್ಯತೆಯಿದೆ. ಅದು ಸುಂದರವಾಗಿರುವುದನ್ನು ಕಲ್ಪಿಸಿಕೊಂಡು ಸೃಷ್ಟಿ ಮಾಡಬಹುದು. ಅಥವಾ ಅದೇ ಕಲ್ಪನಾಶಕ್ತಿಯನ್ನೂ ಬಳಸಿಕೊಂಡು ವಿನಾಶಗೈಯಬಹುದು. ಒಬ್ಬ ಕವಿ ಅಥವಾ ವಿಜ್ಞಾನಿ, ತನ್ನ ಕಲ್ಪನಾ ಶಕ್ತಿಯಿಂದ ಅಸಂಭವವಾದುದನ್ನು, ಸುಂದರವಾಗಿರುವುದನ್ನು ಸೃಷ್ಟಿಸುತ್ತಾನೆ. ನಾವು ಏನೆಲ್ಲಾ ಜಗತ್ತಿನ ಅತ್ಯದ್ಭುತಗಳನ್ನು ಕಾಣುತ್ತೇವೆಯೋ ಅದೆಲ್ಲವು ಕಲ್ಪನಾಶಕ್ತಿಯ ಪರಮೋಚ್ಚ ಸ್ಥಿತಿ. ನಾವು ಚಂದ್ರ ಮತ್ತು ಮಂಗಳರನ್ನು ಕಲ್ಪನೆಯಿಂದ ಉಪಕರಣಗಳ ಮೂಲಕ ತಲುಪಿದೆವು. ಕಲ್ಪನೆ ಸುಂದರವಾದ ಸೃಷ್ಟಿಗೆ ಕಾರಣವು ಹೇಗೋ ಹಾಗೆಯೇ ವಿನಾಶವು ಆಗಬಹುದು. ಹಾಗಾಗಿ ಪತಂಜಲಿಗಳು ನಿರ್ದೇಶಿಸುತ್ತಾರೆ ವೃತ್ತಿಗಳು ಕ್ಲಿಷ್ಟರೂಪವಾಗಿರಬಹುದು ಅಥವಾ ಅಕ್ಷಿಪ್ಪರೂಪವಾಗಿರಬಹುದು. ನಾವು ಹೇಗೆ ಮನಸ್ಸನ್ನು ಉಪಯೋಗಿಸುತ್ತೇವೆ ಎಂಬುದರ ಮೇಲೆ ನಿರ್ಭರವಾಗಿರುತ್ತದೆ.

ನಾವು ಅನೇಕ ರೀತಿಯ ಧ್ಯಾನಗಳನ್ನು ಮಾಡುತ್ತೇವೆ. ಅನೇಕ ಧ್ಯಾನ ಪದ್ಧತಿಗಳು ಕಲ್ಪನೆಗಳಿಂದಲೇ ಆರಂಭವಾಗುತ್ತವೆ. ಸಾಧನೆಯ ತೀವ್ರತೆ ಹೆಚ್ಚಿದಂತೆಲ್ಲಾ ಸ್ಥೂಲದಿಂದ ಸೂಕ್ಷ್ಮಕ್ಕೆ, ಸೂಕ್ಷ್ಮದಿಂದ ಅತಿ ಸೂಕ್ಷ್ಮಕ್ಕೆ ತಲುಪಲು ಸಾಧ್ಯ. ಅಂತಿಮ ಸ್ತರದಲ್ಲಿ ಎಲ್ಲಾ ಕಲ್ಪನೆಗಳು ವಿಲೀನವಾಗಿ ಸತ್ಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗುತ್ತದೆ. ಇದೂ ಸಹ ಕಲ್ಪನಾಶಕ್ತಿಯ ಧನಾತ್ಮಕರೂಪ.

ಹಾಗಾಗಿ ಕಲ್ಪನೆಯನ್ನುವುದು ಕೇವಲ ಶಕ್ತಿಯ ರೂಪ.

ಶಕ್ತಿಯನ್ನೂ ಎರಡೂ ರೀತಿಯಲ್ಲಿ ಬಳಸಬಹುದು. ಬೆಂಕಿಯಿಂದ ಉತ್ತಮವಾದ ಅಡುಗೆ ಮಾಡಬಹುದು, ವಾಹನ ಚಲಿಸಬಹುದು, ಮಂಗಳನವರೆಗೆ ತಲುಪಬಹುದು. ಅಥವಾ ಅದೇ ಬೆಂಕಿ ಬಾಂಬಾಗಿ ಪರಿವರ್ತಿಸಿದರೆ ವಿನಶಕ್ಕೂ ಕಾರಣವಾಗಬಹುದು. ಅಮೇರಿಕಾ ಜಪಾನಿನ ಹಿರೋಶಿಮಾ ಮತ್ತು ನಾಗಾಸಾಕಿ ಮೇಲೆ ಪ್ರಯೋಗಿಸಿದ ಅಣುಬಾಂಬ್‌ಗಳ ಪರಿಣಾಮವನ್ನು ಜಪಾನ್ ಇನ್ನೂ ಅನುಭವಿಸುತ್ತಿದೆ.

ಪ್ರೇಮ (pure and unconditional) ಎಲ್ಲವನ್ನೂ ಸುಂದರವಾಗಿರುತ್ತದೆ. ನೋಡುವ ದೃಷ್ಟಿ ಚೆನ್ನಾಗಿದ್ದರೆ ಜಗತ್ತಿನ ಸೃಷ್ಟಿಯೆಲ್ಲವೂ ಸುಂದರವಾಗಿರುತ್ತದೆ. ನೀನು ಚೆನ್ನಾಗಿ ಕಾಣುತ್ತೀಯೆ ಎಂದು ಹೇಳಿದರೆ ಸಾಕು. ಮನುಷ್ಯ ಕಲ್ಪಿಸಿಕೊಳ್ಳಲು ಆರಂಭಿಸುತ್ತಾನೆ. ತನ್ನಂತಾನೆ ಸೌಂದರ್ಯದ ಆವಾಹನೆಯಾಗುತ್ತದೆ. ಅವನು/ಅವಳು ಸುಂದರ ಅಲ್ಲದಿರಬಹುದು. ಆದರೆ ಹೊಗಳಿಕೆಯಿಂದ ಕಲ್ಪನಾಶಕ್ತಿ ಸೌಂದರ್ಯವನ್ನು ಆವಾಹನೆ ಮಾಡಿಕೊಳ್ಳುತ್ತದೆ. ಕಲ್ಪನಾಶಕ್ತಿ ನಮ್ಮಜೀವನವನ್ನು ಅರಳಿಸುತ್ತದೆ. ಋಣಾತ್ಮಕವಾಗಿದ್ದಲ್ಲಿ ಜೀವನವೇ ಮುದುಡುತ್ತದೆ.

ವಿವೇಕಾನಂದರ ವಾಕ್ಯವನ್ನು ನಾವು ಇಲ್ಲಿ ನೆನೆಪಿಸಿಕೊಳ್ಳಬಹುದು. (Expansion is life; contraction is death) ವಿಕಾಸವೇ ಜೀವನ, ಸಂಕುಚಿತತೆಯೇ ಮರಣ. ವಿಕಾಸ-ಸಂಕುಚಿತಗಳು ಕಲ್ಪನಾಶಕ್ತಿಯಲ್ಲಿಯೇ ಅಡಗಿವೆ.

ಅನೇಕ ಮನೋ ವಿಜ್ಞಾನಿಗಳು ತಮ್ಮ ಕಲ್ಪನಾಶಕ್ತಿಗಳ ಮೂಲಕವೇ ಲಕ್ಷಾಂತರ ಜನರನ್ನು ರೋಗ ಮುಕ್ತಗೊಳಿಸಿದ್ದಾರೆ. ನಾನು ಪ್ರತಿನಿತ್ಯ ರೋಗ ಮುಕ್ತನಾಗುತ್ತಿರುವೆ ಎಂದು ಭಾವಿಸಿಕೊಳ್ಳುವ ಮೂಲಕ ರೋಗಮುಕ್ತರಾಗಬಹುದು. ಕಾರಣ ನಮ್ಮ ಮನಸ್ಸು ಕಲ್ಪನಾಶಕ್ತಿಯನ್ನು ಅನುಸರಿಸುತ್ತದೆ.

ನಾವು ಬೆಳೆಯುವ ಮಕ್ಕಳಿಗೆ ಮೂಢರು, ಬುದ್ಧಿಯಿಲ್ಲದವರು ಎಂದು ನಿರಂತರ ಹೇಳುತ್ತಿದ್ದರೆ ಅವರು ಅದೇ ಆಗುತ್ತಾರೆ. ಕಾರಣ ಮನಸ್ಸು ಅಲ್ಲಿ ಕಲ್ಪಿಸಿಕೊಳ್ಳಲು ಆರಂಭಿಸುತ್ತದೆ ನಾನು ಮೂಢನೆಂದು. ಬದಲಾಗಿ ನೀನೂ ಬುದ್ಧಿವಂತ, ಸಾಧಿಸಲು ಸಮರ್ಥನಿದ್ದೀಯೆ ಎಂಬ ಪ್ರೋತ್ಸಾಹ ಅವನನ್ನು ಆ ಮಟ್ಟಕ್ಕೆ ಕೊಂಡೊಯ್ಯುತ್ತದೆ. ಇದು ಕಲ್ಪನಾಶಕ್ತಿಯ ಮಹೋನ್ನತೆ.

ನಾವು ಕಲ್ಪನಾಶಕ್ತಿಯಿಂದ ಏನೆಲ್ಲಾ ಸಾಧಿಸಬಹುದು. ನಮಗೊಮ್ಮೆ ಅಹಂಕಾರಕ್ಕೆ/ಸ್ವಾಭಿಮಾನಕ್ಕೆ ಪೆಟ್ಟುಬಿದ್ದಲ್ಲಿ ನಾವು ಏಳುತ್ತೇವೆ. ಅಸಾಧ್ಯವಾದುದನ್ನು ಸಾಧಿಸುತ್ತೇವೆ. ಗುರುನಾನಕರು ಅಸಂಖ್ಯಾತ ಸಿಖ್ ಜನಾಂಗದವರನ್ನು ಎಚ್ಚರಿಸಿದರು. ಪರಿಣಾಮ ಇಂದು ಕೆಚ್ಚಿದೆಯ ವೀರರನ್ನು ಕಾಣುತ್ತೇವೆ. ಶಿವಾಜಿ ಎಲ್ಲಾ ದಿಕ್ಕುಗಳಿಂದ ಇದ್ದ ವಿರೋಧವನ್ನು ಎದುರಿಸಿ ಹಿಂದೂ ಸಾಮ್ರಾಜ್ಯ ಕಟ್ಟಿದ. ಕಾರಣ ತನ್ನ ತಾಯಿಯ ಪ್ರೇರಣೆಯಿಂದ.

ನಮ್ಮ ಕಲ್ಪನೆಗಳು ಭಯ ಗ್ರಸ್ತವಾಗಿದ್ದರೆ ನರಕದ ಮಾರ್ಗದಲ್ಲಿ ಸಾಗುತ್ತೇವೆ. ಹಾಗಲ್ಲದೆ ಸುಂದರ ಕನಸಿನ ಉಪಾಸಕರಾದರೆ ಸ್ವರ್ಗದವರೆಗೂ ತಲುಪಬಹುದು. ಮನಸ್ಸು ಕಲ್ಪನೆಯಿಂದ ಹುಚ್ಚನ ಸ್ಥಿತಿಯನ್ನು ತಲುಪಬಹುದು ಇಲ್ಲವೇ ಬುದ್ಧರಾಗಲೂಬಹುದು.

ಅಂತಿಮವಾಗಿ ನಾವು ಉತ್ತಮ ಕನಸುಗಳ ಮೂಲಕ/ಕಲ್ಪನೆಗಳ ಮೂಲಕ ಸಾಕ್ಷಿ ಚೈತನ್ಯರಾಗಿ ಉಳಿಯಬೇಕೇ ವಿನಃ ಕನಸಿನಲ್ಲೇ ಕಳೆದು ಹೋಗಬಾರದು. ಗೋಪಿಯರು ಕೃಷ್ಣನೊಂದಿಗೆ ನೃತ್ಯ ಮಾಡಿದರು. ಕೇವಲ ಶಾರೀರಿಕ ಸುಖಕ್ಕೋಸ್ಕರ ಅಲ್ಲ. ಬದಲಾಗಿ ಪಾರಮಾರ್ಥಿಕ ಆನಂದಕ್ಕೋಸ್ಕರ. ಕಲ್ಪನೆ ವಿಕಲ್ಪವಾಗದಿರಲಿ ಪರಮಸತ್ಯದ ಪಾರಮಾರ್ಥಿಕದೆಡೆಗೆ ನಮ್ಮನ್ನು ನಡೆಸಲಿ.

(ಸಶೇಷ)

The Purpose of Living

■ Ambatipudi R. Sastry

ॐ श्री गुरुभ्यो नमः

Om śrī gurubhyo namaḥ |

हरिः ॐ

Harīḥ om

(This short article is not meant to be a comprehensive treatment of this vast subject but is a minimal introduction to motivate the reader to study further).

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँ सस्तनूभिः । व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*bhadraṇi karṇebhiḥ śruṇuyāma devāḥ | bhadraṇi
paśyemākṣabhiryajatrāḥ | sthiraingaistustuvāg
sastanūbhiḥ | vyaśema devahitaṇi yadāyurḥ |
svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā
viśvavedāḥ | svasti nastārṣyo ariṣṭanemiḥ | svasti no
bṛhaspatirdadhātu | om śāntiḥ śāntiḥ śāntiḥ ॥*

(Peace invocation from Atharva Veda)

Om ! O gods, may our ears hear what is auspicious; O worshipful One, may we see with our eyes what is auspicious; May we live a full life with steady limbs offering our praises to the gods; May *Indra* of ancient fame be auspicious to us; May the all

knowing *Pusha* (Sun) be auspicious to us; May the celestial bird (*Garuda*), destroyer of evil, be auspicious to us; May *Brihaspathi*, the source of spiritual wealth, be auspicious to us; Om ! Peace ! Peace ! Peace !

It is important to note in the above peace invocation (*shanti mantra*) from *Atharva Veda* that the focus is on spending our lives in the service of the Lord (*deva hitam*). To enable this, the prayer seeks blessings from all Vedic period gods (*Indra*, *Sun*, *Vayu*, and *Brihaspathi*) and to be able to use the sensory organs for auspicious things only. Note that the prayer does not ask for any material benefits! In short, it specifies the goal and purpose of living.

Each of us is endowed with five sensory organs (*jnanendriya*), five action-oriented organs (*karmendriya*), and four psychological elements – mind (*manah*), intellect (*buddhi*), recollection (*chitta*), and ego (*ahamkara*), and five life forces (*panchapranaḥ*). This complex assemblage of these various elements and their interactions with the external world that we see around us shapes our physical existence and consciousness. How much are we in control of this process and what is (or should be) our goal?

Sage *Shuka* tackles this in the following verse (*Shloka*) in his discourse with King *Parikshit*:



बुद्धीन्द्रियमनः प्राणान् जनानामसृजत् प्रभुः ।
मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥

*buddhīndriyamanaḥ prāṇān janānāmasṛjāt prabhuḥ ।
mātrārthani ca bhavārthani ca ātmane'kalpanāya ca ॥*

(Srimad Bhagavatam, 10th Canto
(dashama skandhah), Chapter 87, verse 2)

This is a verse that needs to be contemplated upon in depth as it enables us to understand why we do what we do and what others around us do. It also gives us the perspective of life as a journey with distinct pursuits at various times as our perceived needs and goals change as we go. On close introspection, it not only gives us a tool to analyse our own lives but also forms a basis for promoting tolerance and understanding of the activities of those around us who are also in similar boats as each of us is in this travel across the ocean of life.

Buddhindriya manah pranān janānāmasṛjāt prabhuḥ
- The Lord (*prabhuḥ*, the Absolute) created and gave (*asṛjāt*) all of us (*jananam*) the following – (i) *buddhi*, intellect; (ii) *indriya* - five sensory organs (*jnanendriya*, eyes (vision), ears (hearing), nose (smell), skin (touch), and tongue (taste)) and five action organs (*karmendriya*, legs (motion), hands (hold), mouth (speak), genitals (procreation), and colon (excretion)); (iii) *manah*, mind (includes recollection (*chitta*), and ego (*ahankara*)); and (iv) *prana*, the five life forces (*prana*, life-sustaining, *apana*, excretory, *samana*, digestive, *udana*, carry energy, and *vyana*, circulatory). These nineteen components constitute and control our physical and mental existence in a coordinated but in a complex way. How are 'we' using these functions or how should we use them? That is the direction given to us in the above peace invocation, i.e. spending our lives in the pursuit and understanding of the Lord, the Absolute, as directed by it. Like children that strive to make their parents proud of them, so we are obliged to understand the intent of the creation and the Creator. How many of us are consciously striving to do that? The second line of the verse addresses this.

Matrardham ca bhavardham cha atman ekalpanaya ca
- There are four kinds of people, based on how they use the above mentioned tools. (i) '*matrardham*' - Those who are purely with their animalistic instincts, i.e., respond only to sound, touch, shape, emotions, and smell (which are called a group of '*tanmatra*'- the basic instincts), throughout their existence. They eat when they are hungry, see whatever attracts their attention, listen to music appealing to them, and indulge in whatever they think is important to each sensory organ. Animals do the same thing. They drink when they see water, eat when they see grass, etc. They will do whatever their sensory organs are designed to do. They instinctively learn whatever is useful to them. Their life is limited to that kind of activity. In the same vein, some human beings function as well. (ii) The second kind of more intelligent humans get involved in - '*bhavardhancha*' - good spiritual rituals (*karma kanda*) and conduct in the pursuit of a better future life. They believe in the general notion of a higher cosmic authority but feel that by good conduct and rituals they will get better material and spiritual condition in future lives (which implies a faith in several births carrying the current experiences (*vasana*)). Such individuals make use of the same set of intellect, organs, mind, and life forces in carrying out various rituals. They observe fast on special occasions, perform worship (*puja*) and oblations, visit holy places, etc. (iii) A third type of people take a different approach, '*Atmane*' (self-realization), in which they do not aspire for future better life or material benefits. They want to achieve salvation in this life but believe that it will be difficult to acquire that knowledge in this world as their minds are not ripe enough. They desire to go to *brahmaloka* (the abode of *brahma*) to acquire spiritual knowledge (*brahnavidya*) so that they avoid additional birth and death cycles. They get involved deeply in various yoga activities and attain a state in which they can break the divine hole on top of the head (*brahma randhra*) and go to *brahmaloka*. (iv) The fourth type of people get involved in acquisition of true knowledge (*jnana*) in this life itself



trying to understand this creation and its source through pursuit of realization of the *akalpanaya* (the uncreated, eternal, Absolute). They seek liberation during their current lives (*Jivanmukthi*). This involves continuous effort in acquisition of Knowledge (*jnanabhyasam*) about themselves and the source and nature of this creation. In his text, *Viveka Chudamani*, Sri Sankaracharya outlines four steps (*sadhana chatushtaya*) for this process – (i) *Nityanitya vastu vivekam* (analysis of what is eternal and what is transient), (ii) *Vairagyam* (disinclination for worldly diversions), (iii) six disciplines (*shatka sampatti*) - *sama* (control of the mind), *dama* (control of the ten sense and action organs), *Uparati* (focusing on the goal), *Titiksha*, endurance of events and environment, *Sraddha* (faith in teacher and scriptures), *Samadhana* (single-pointedness of mind, and (iv) *Mumukshutvam* (intense yearning for liberation). The first one, analysis and discrimination (*Nityanitya vastu vivakam*) is defined as:

नित्यवस्त्वेकं ब्रह्म तद् व्यतिरिक्तं सर्वमनित्यम् ।
अयमेव नित्यानित्यवस्तुविवेकः ॥

*nityavastvekanī brahma tad vyatiriktam
sarvamanityam ।
ayameva nityānityavastuvivekaḥ ॥*

(Tattva Bodha, Adi Sankaracharya, verse 1.1)

Brahma alone is the eternal factor (*nitya vastu*). Everything else is ephemeral or impermanent (*anitya*). This conviction is the discrimination (*viveka*) between the Eternal and ephemeral.

They carefully observe this world with that point of view. While we all look at the same material world around us, these people interpret their observations differently with the constant awareness in their minds that this is all transitory and fleeting. That attitude prepares them to conduct themselves in activities of worldly involvement to the extent just what is needed and are not drawn in or provoked by the six enemies (*shatchatruh*), desire (*kama*), anger (*krodha*), miserliness (*lobha*), attachment (*moha*), arrogance (*mada*), and jealousy (*matsarya*). This prepares them to observe the six disciplines

mentioned above such as control of mind, control of organs, etc.

Renunciation of worldly diversions (*vairagyam*) is an important aspect of the process of acquisition of knowledge. Renunciation is a goal that has to be gradually acquired and practiced with diligence and not suddenly decided by the mind as old habits die hard. The difficulty in acquiring renunciation is well described by *Bhartrihari* as below:

वलिभिर्मुखमाक्रान्तं पलितैरङ्कितं शिरः ।
गात्राणि शिथिलायन्ते तृणैका तरुणायते ॥

*valibhirmukhamākrāntam palitairāṅkitam śiraḥ ।
gātrāṇi śīthilāyante tṛṇaikā taruṇāyate ॥*

(*Vairagyasatakam* (*Subhashita thrisathi*),
Bhartrihari, verse8)

Even when there are folds on face, hair becomes white, body loses strength, and desires will still be young!

Also, as Sri Sankaracharya says

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥

*aṅgam galitam palitam muṇḍam
daśanavīhīnam jātam tuṇḍam ।
vṛddho yāti gṛhītva daṇḍam
tadapi na muñcatyāśāpiṇḍam ॥*

(Bhaja Govindam,
Sri Sankaracharya, verse 15)

Body has worn out, head turned grey, mouth became toothless, and the old man moves around using a staff for support. Even then, his bundle of desires do not leave him.

Sri Sankaracharya defines *vairagyam* as below:

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादि ब्रह्मपर्यन्तं ह्यनित्ये भोग्यवस्तुनि ॥

*tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ ।
dehādi brahmaparyantam hyanitye bhogyavastuni ॥*

(*Vivekachudamani*,
Adi Sankaracharya, verse 21)



षड्भावविकारः Six Principles of Existance

The existing world is made up of 5 basic elements. This is an accepted description of the world in all Indian philosophies. These 5 basic elements are named Pancha Mahabhutas. They are Earth, Water, Fire, Air and Space. Combination of all these five elements make up both the living and non-living in this world. This is also called *Prthvi*.

The Advaita Vedanta philosophy strongly believes that, except Brahman all other existing things are considered as non-eternal. Brahman is the only eternal and all pervading factor. Further, Brahman is described as omnipresent, omniscient and omnipotent.

The topic of six principles of existance is directly related to living entities such as humans, trees, plants, micro-organism etc. When it comes to Advaita Vedanta philosophy, this concept doesn't apply to the Supreme.

The Atman is described as follows:

न जायते म्रियते वा कदाचित्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥
॥ भगवद्गीता - २ । २० ॥

■ Thyagaraju U
Asst. Professor
S-VYASA University



Though the body is destroyed, Atman will not be destroyed. The Atman is described as Aja, Nitya, Shaashvata and Puranah. Moreover, Atman is not born as said in the first line, Na Jayate and it won't be destroyed Na Mriyate. The speciality of this shlokas is as we hear, Bhavavikaras start with Jayate and end with Mriyate and includes four other aspects in-between. Further the first letter, na, stands here to ignore all these six aspects or existing characteristics of Atman. Let us look into the six aspects of existance.

Every living object has 6 dimensions which includes birth and death. We call these dimensions Bhavavikara. They are जायते, अस्ति, वर्धते, परिणमते, अपक्षीयते and म्रियते. Let us seek the relation between the words Bhava and Vikara. What is Bhava? If you look at the etimological interpretation of the word Bhava it is said that भवति इति भावः which means one exists. So, the next question is what is Vikara? Vikara is one object getting transformed to another. Finally the words Bhava and Vikara get related. This is said as भावस्य विकारः - भावविकारः The tendency

for transformation
of an object that
c o n t i n u e s
from birth
to death.
The six



tendencies of transformation of any object is discussed below.

A grammarian of Samskrit, Panini in his great work *Ashtadhyayi* mentioned an aphorism which goes as follows: *Adirantyena Saheta* [1]. The meaning of this aphorism is while considering the first and the last letter in an aporism, the letters in-between the two extremes should also be considered. The word used for this function is called *Pratyaharah*. To give an example: अण् - अ इ उ ण्।

By mentioning AN the in-between letters I and U are also considered. This is the underlying formula in *Ashtadhyayi*. With the basis as recommended in the above verse, mentioning *Jayate* and *Mriyate* all other aspects are also included. Let us discuss all 6 aspects of existence of objects.

Samskritam has etimological interpretation for each and every word. When we look into etymology one can understand the exact meaning of the word. See Table 1 for a summary.

1. Jayate - Jani - Pradurbhave

Jan is the root and Pradurbhave is the meaning of the root as well as of the verb Jayate. For example, there is a seed that gives birth to a plant; this is possible only if it is good physically without damage. In this way, when something takes

birth, it has to be potentially strong and fit for manifestation.

2. Asti -Asa - Bhuvi

Asa is the root word and Bhuvi or presenting is the meaning of the verb. After taking birth one should have stability or sustaining properly to continue to live. Such a property provides growth to the plant in the third stage given below.

3. Edhate -Edh - Vriddhau

Edh is root and Vriddhau is the meaning of the root. At this stage, with all its outer and inner influences, a plant grows steadily. It takes in water, minerals etc; the roots go deep into the earth, and continues to grow to a great height with flourishing leaves, branches, flowers and fruits. It establishes itself in the earth through all its inner and outer influences.

4. Viparinamate - Vi - Pari - Namu

Vi and Pari are prefixes to the verb which gives the meaning transformation. Specially from this stage, every living thing gets transformed and its journey will be towards its demise. The transformation takes place in objects in the form of results such as fruits of the tree or plants. If you look at the Banana plant, it provides bananas which is the essence of the plant. We call this transformation, which is

TABLE 1: VERB, ROOTS AND ETYMOLOGY

SNo	Verb	Root / Prefix	Samskritam meaning	English Meaning
1	जायते <i>jāyate</i>	जनि <i>jani</i>	प्रादुर्भावे <i>prādurbhāve</i>	Birth
2	अस्ति <i>asti</i>	अस <i>asa</i>	भुवि <i>bhuvi</i>	Existence
3	एधते <i>edhate</i>	एध् <i>edh</i>	वृद्धौ <i>vṛddhau</i>	Grow
4	विपरिणमते <i>vipariṇamate</i>	णमु <i>ṇamu</i> वि <i>vi</i> (prefix) परि <i>pari</i> (prefix)	प्रहीभावे शब्दे च <i>prahībhāve śabde ca</i>	Transformation
5	अपक्षीयते <i>apakṣīyate</i>	क्षि <i>kṣi</i> अप <i>apa</i> (prefix)	क्षये <i>kṣaye</i>	Diminishes
6	म्रियते <i>mriyate</i>	मृञ् <i>mṛñ</i>	प्राणत्यागे <i>prāṇatyāge</i>	Die



seen as a transformation from its unripened state to a ripened one.

5. Apakshiyate - Kshi Kshaye

There is a prefix Apa and Kshiyate is the verb. When these two words are combined it results in the formation Apakshiyate. Apakshiyate means beginning of the journey towards the death of the object. When the object gives its essence, it seems to be loosening its strength and its potentiality. Changes happen in the form of falling the branches, the trunk becoming dry and useless.

6. Mriyate - Mrñ Pranatyage

Mrñ is the root and Pranatyage is the meaning of the verb Mriyate. Finally, the living object loses its presence completely. It becomes one with earth, it loses its physicality. When an object loses its physical form it loses every characteristics and

aspects associated with it. This is Mriyate, the end of its physical appearance.

This is how all six existing principles come to pass in all living objects such as humans, trees, plants, micro organism etc. These six aspects are universal in nature, applicable to all matter that are suffused with chetana and that chetana alone is nitya and satya. This is the message of our scriptures and especially of Srimad Bhagavad Gita.

REFERENCES AND NOTES

[1] आदिरन्त्येन सहेता ॥ १ । १ । ७१ ॥

अन्त्येन इता सहित आदिः मध्यगानां स्वस्य च संज्ञा स्यात् ।
यथा अणिति अ इ उवर्णानां संज्ञा । एवम् अच् हल् अल्
इत्यादयः ।

Note: Refer to the text for

the meaning of this verse. ■

◀ p12

The Purpose of Living

Disinclination and lack of desire in seeing or listening to all transient objects from one's own body to everything around in the universe is called renunciation (*vairagyam*) The four component steps (*sadhana chatustayam*) mentioned above for knowledge acquisition (*jnanabhyasam*) thus need a continuous practice, with each day making improvement. *Sri Sankaracharya* also suggests basic questions to ask oneself as a starting point of this process:

कोऽहं कथमिदं जातं को वै कर्तास्य विद्यते ।

उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥

ko'ham kathamidam jatanam ko vai kartasya vidyate ।

upadanam kimastih vicarah so'yanidrisah ॥

(Aparokshanubhuthi,

Adi Sankaracharya, verse 12)

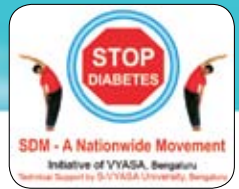
Who am I? How did this world come about? Who is the Creator? What is the underlying material

cause for this creation? This is the method of inquiry.

The motivation for this pursuit should come from within. In addition to learning from a teacher and reading, one has to constantly ask the above questions and try to analyze the information one gets and convince oneself. That will help also in understanding the need for all this pursuit. Why not just live out our life as we please as long as we live? The answer lies in the quest for the Truth and true happiness in the spirit of exploration. Our seers found that true happiness is not in going through the vicissitudes of chasing worldly objects driven by the six enemies (*Shatcatruh*) mentioned above as desires beget desires, but in understanding and realizing our true nature. ■

॥ ॐ तत्सत् ॥ *Om tat sat ॥*

That Everlasting Truth



STOP DIABETES MOVEMENT

15 Resolutions for Year 2015

1. I have faith – “Diabetes can be reversed” and “Diabetes can be prevented!”
2. I will remember - "Diabetes prevention is easier than its Management!"
3. I resolve to take Brisk walk for 20 minutes daily.
4. I resolve to do 12 rounds of Suryanamaskara (Sun Salutations) daily
5. I will practice Cyclic Meditation daily
6. I will practice of 27 rounds of Nadishuddhi (Alternate nostril breathing) followed by 9 Rounds of Bhramari daily
7. I shall consume one full plate of salad or boiled vegetables daily
8. I will never skip the "Breakfast"
9. I resolve about Strictly NO for Smoking, Alcohol, Tobacco and Non-Veg

■ *Dr. Amit Rathi*
National Coordinator
Stop Diabetes Movement



10. I will have a good and enough sleep daily

11. I will laugh daily without reason (Laughter Yoga) to evoke the bliss divine



12. I will go for regular checkups as advised by my Doctor / Physician.

13. "Action in Relaxation" – I will enjoy happiness in every small act I am performing

14. “Serve Man Serve God” – I will consciously do 2 acts of service by giving anything which I can afford everyday

15. I will educate my friends / relatives for these resolutions and will support "Stop Diabetes Movement" to prevent our India becoming "Diabetes Capital of the world" ■

Experience @ Arogyadhama

First of all thanks a lot for the enquiry. To give you a one line answer I got amazing results from your program. When I visited S-VYASA I had severe tail bone pain which even results in low back pain also. I had chance to learn quite a number of Asanas and techniques to get relief. Since May I am using these 2 times a day barring few missed days. I could travel in Bus for more than 8



hours and went on for international travel sitting more than 10 continuous hours, which itself indicates how effective your program on the tail bone pain I had.

In fact I am planning to come over there again with my wife and kids, hope I can do this in coming summer.

Best regards
Sriharsha



Prof. Andrew Boulton, President, EASD
European Association for the Study of Diabetes
appreciates the research facilities at S-VYASA

Prof. Andrew Boulton, the President of European Association for the Study of Diabetes visited S-VYASA on the December 19th, 2014. He is currently Professor of Medicine (Diabetes) at the University of Manchester and Consultant Physician at the Manchester Royal Infirmary. He was the first Awardee of the International Award into Diabetic Foot Research (1995) and has also received the Castelli-Pedroli Prize from the European Association for the Study of Diabetes (2003) and the Roger Pecoraro Award from the American Diabetes Association (1996). More recently he was awarded (2005) the Edward Olmos Award for Advocacy in the Prevention of Amputation in Diabetes.

During his visit to S-VYASA, he appreciated the research works and the contributions of S-VYASA to the society. In his scientific seminar to the research faculties of the University, he very much emphasized on the drastic increased prevalence of diabetes and the need for life style modifications to tackle it. ■

SDM Camps in 2014

SNo	Dates	Venue	No of Reg.	Organizer name
1	Mar 15 - Mar 26	Bhandara, Maharashtra	63	Mr. Rambilasji Sarda
2	Mar 28 - Apr 9	Aurangabad, Maharashtra	158	Maheshwari Mahila Mandal
3	Apr 11 - Apr 21	Pune, Maharashtra	102	Tarachand Hospital
4	May 18 - Jun 1	Parbhani (TTC), Maharashtra	25	Dr. Kalidas Tallu
5	June 14 - June 26	Ichalkaranji, Maharashtra	84	
6	June 14 - June 24	Pune, Maharashtra	48	
7	June 30 - July 8	Hubli, Karnataka	220	Ramakrishna Vivekananda Ashrama, Hubli
8	July 13 - July 23	Banashankari	92	Sri Sonda Swarnavalli Maha Samsthana
9	July 19 - July 29	Ichalkaranji, Maharashtra	56	Maheshwari Mahila Mandal, Ichalkaranji
10	Sep 6 - Sep 14	Vidyaranyaपुरa, Karnataka	71	Mr. GV Hegde, MN Hegde & Swami Pratishtana
11	Sep12 - Sep 21	Ichalkaranji, Maharashtra	67	Mahesh Club and Giants Group of Ichalkaranji
12	Sep 13 - Sep 19	Banarghatta, Karnataka	85	Mrs. Vimala
13	Sep 23 - Oct 4	Amaravati, Maharashtra	133	Mahesh Seva Samiti
14	Nov 2 - Nov 9	Halusurgatta, Karnataka	100	Dr. Geeta
15	Nov 10 - Nov 17	Parvani, Maharashtra	150	Dr. Kalidas Tallu
16	Nov 15- Nov 23	Gokak, Karnataka	50	Mr. Mallikaarjun
17	Nov 22 - Dec 4	Chaisgaan, Maharashtra	108	Dr. Sunila Ghate
18	Nov 23 - Nov 30	Kolkata	45	Mr. Rajput ji
19	Dec12 -Dec 21	Hydrabed, A.P.	63	VYASA, Hyderabad
20	Dec21 - Dec 28	Kolkata	40	Mr. Rajput ji



Yoga for diabetes

Summary of Research Findings at S-VYASA

- Long-term and regular practice Yoga reduces FBS, PPBS and HbA₁C in type 2 diabetes patients
- Study done on 277 type 2 diabetes patients across 5 zones of Bangalore demonstrated reduction in the FBS (7.2%) , PPBS (14.6%), Triglycerides (15.4%), HbA₁C (14.1%), VLDL (21.5%) and medication score (12.8%)
- Insulin sensitivity or glucose disposal was found to be significantly high in yoga practitioners when compared to those who were not practicing yoga.
- Six week residential holistic health program (Ayurveda panchakarma & Yoga), showed reduction in FBS (20%) PPBS (20%), Total cholesterol (10.5%), Triglycerides (24%), HbA₁C after 12 weeks (13%), reduction in medication score (64.66%)
- Improved nerve conduction was found in the diabetes patients who practiced yoga for a long-term.

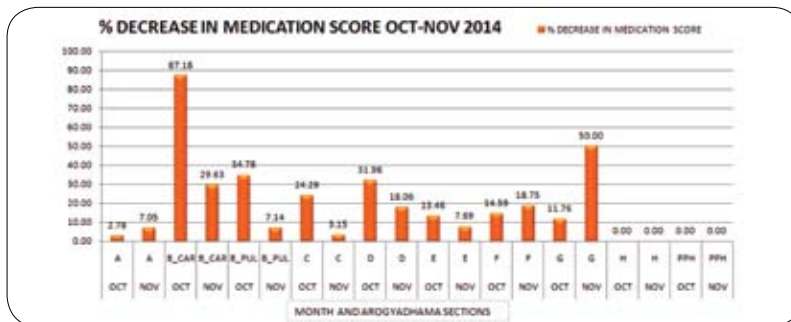
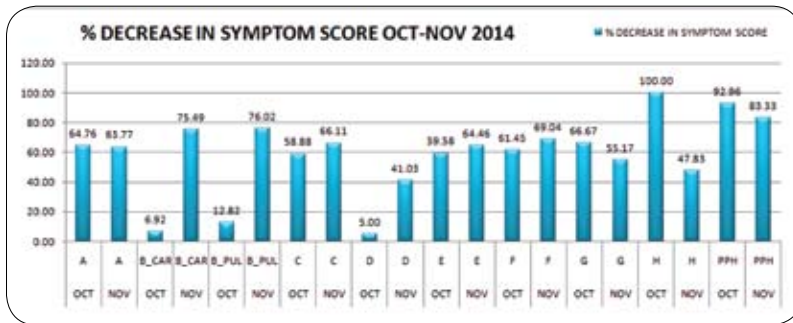


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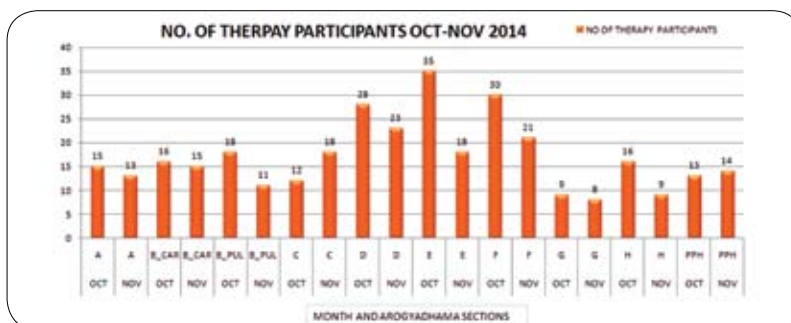
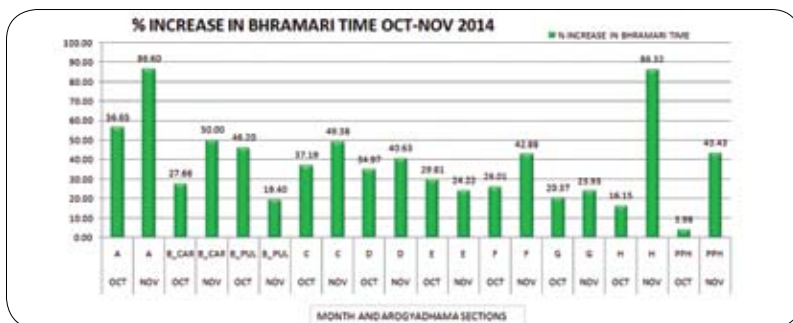
AROGYADHAMA DATA - Oct & Nov, 2014



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

Medication Score:
 Score 1 for each
 medicine.

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



AILMENTS TREATED IN AROGYADHAMA (SECTION WISE)

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



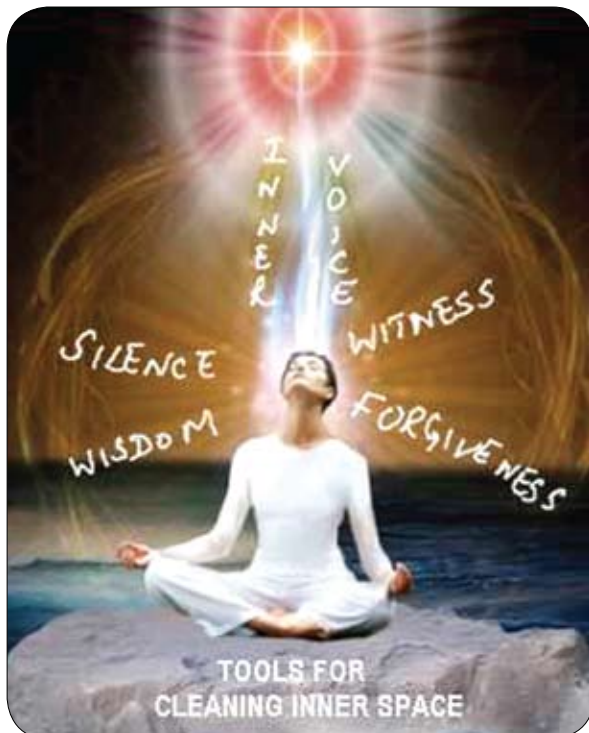
CLEANING THE INNER SPACE

As we have seen in the last article, all the problems of illness begin from thoughts. Then they affect the subtle energy body, finally settling in the gross body, that is the organ systems. Also problem begins when there is conflict between one's original nature of soul consciousness and acquired nature of body consciousness. The ultimate experience of soul & body consciousness is bliss & sorrow respectively. Keeping the inner space clean means, being in a state of bliss or at least sorrow free. Being in a state of sorrow means keeping the inner space dirty.

With this background meaning of cleanliness of inner Space, now in this article we will see some of the important tools for cleaning the inner Space.

Five most important tools very commonly used by many knowingly or unknowingly are

- 1) Wisdom
- 2) Silence
- 3) Inner voice (conscience)
- 4) Witness consciousness
- 5) Forgiveness



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



WISDOM

Few points of wisdom which we can churn for ourselves at moments of Sorrow are as follows

- 1) In every misfortune, there is fortune hidden, which one may not be able to recognize at that moment. So just wait & watch without apprehension.
- 2) Faith in goodness of past, Present and Future.
- 3) Nothing is permanent; it applies to tough moments also. Remember the slogan "This too will pass away"
- 4) Pain is an unpaid therapist, who comes to teach us something. So don't ignore it. Just accept it.
- 5) Just as we turn to the Almighty at times of Sorrow, so also try to see the unseen hands of the supreme in all your achievements and recognize the blessings of others in your success. Also never forget to count your blessings.

It may be difficult to think in the above said directions, but that is the beginning of inner Space cleaning.

SILENCE

Silence is the commonest antidote prescribed by spiritualists for many problems to common people. But how to experience it? The first thing we need to understand for experiencing silence is, Speed thrills but definitely it takes us out of balance & kills.



Two best times when we can experience silence is

1. Early morning
2. Before bedtime

Early morning immediately after getting up from bed, choose any one positive thought that really touches your inner self. Then repeat the thought mentally at least 21 times (or write it on a Piece of paper). This will work like a speed breaker when you are in the field of actions either at office, home or elsewhere throughout the day.

Throughout the day during your actions, keep some traffic control timings (at least every 3 hours once). That is every once in 3 hours observe your breathing 3-9 times & Simultaneously repeat the positive thought you gave to yourself in the morning. This Practice will reduce the traffic of thoughts in our mind & helps in experiencing silence while in action field.

Before going to bed recollect the day's experience & Prepare a nice positive thought for next day & sleep in that remembrance.

INNER VOICE

After one or two weeks of experiencing some amount of silence, now your inner judge is ready to guide you spontaneously at every moment as to what is right and wrong accurately than anybody else. That is, the inner voice of conscience will be loud enough for you to hear whenever you go in the wrong directions. Simultaneously to strengthen & reinforce the inner guidance from our Conscience, towards positivity, it is better to perform one or two simple acts of goodness to others that is easily doable by us. In this way, our conscience will become our best guide, if we properly listen to it and it helps us to remain clean inside.

WITNESS CONSCIOUSNESS

Looking all the happenings, as if we are a third person, without any attachment to it is a highest kind of practice that can burn any kind of negativities which are deep down in the self. In practical terms basically it means not to be

EVERHEALTHY PRESCRIPTIONS

- An Article Series by Dr. Ramajayam G.

- 1 Me and My body - Nov, 2013
- 2 Existence from inside out - Dec, 2013
- 3 Different ages and different cages - Mar, 2014
- 4 Loss of inner beauty and its repercussions - Apr, 2014
- 5 **Cleaning the inner space**
- 6 Renovating the beauty of relationships
- 7 Nourishment and refreshment
- 8 Relax, but beware of the old enemies
- 9 Meditation as medicine
- 10 Divine routine for a deathless life.

reactive to any situation. Because all the solutions lie inside us, but it can't be revealed until we keep ourselves stable and calm inside. Sometimes people with this attitude may be looking like an aloof for others, but in reality the bliss and the wisdom which one can experience with this witness consciousness is so profound. It also doesn't mean being numb and cold to emotions. It is a state of complete involvement with full detachment.

FORGIVENESS

Forgiveness comes out of love and compassion for others. In reality nobody wants sorrow. But somehow out of ignorance almost everybody does some kind of mistake at some point of time. If one imprints these mistakes and keeps on revising it, even after many years of that incidence, then it's unnecessary garbage in their self, which will give a rotten smell in relationships, spoiling their health completely. The moment we realize that it's me, who is holding the hatredness inside, then it's easy to release. The lightness one can feel after releasing those unnecessary holdings inside is a real experience, which will reach the person at the other end also instantly. ■

Be your own servant in cleaning the inner self and keep the garbage of sorrow out, to welcome the richness of health!!



S-VYASA
University
presents

Workshop on Subtle Energy Diagnostics

through Latest Technologies
GDV/EPI, Acugraph & Nadi Tarangini

held during: Nov 23 - 27, 2014 | at: Prashanti Kutiram, Jigani, Bengaluru
organised by: VYASA, Bengaluru



REPORT

S-VYASA University Bangalore witnessed yet another eventful moment by organizing a 5-day workshop on Subtle Energy Diagnostics. Curious questions like can the subtle energy field of both animate objects and inanimate subjects be measured and studied, were addressed during the workshop 23rd to 27th of November, 2014. Division of Yoga and Physical

Sciences of S-VYASA University organized for the first time in India such a workshop covering a subject of fundamental curiosity and corresponding technologies, inviting inventors of these equipments. Scientists, doctors, researchers, healers and students participated in this Workshop, totally around 90 participants, including 56 registered participants. Dr.



Workshop Inauguration by Dignitaries



Konstantin Korotkov (inventor of Gas Discharge Visualization, GDV, known also as EPI, Electron Photonic Imaging), Dr. Krishna Madappa (Spiritual Scientist), and Dr. Aniruddha Joshi (inventor of Nadi Tarangini instrument), were invited as resource persons from outside and Dr. TM Srinivasan, Dean of Yoga and Physical Sciences, and Dr. Alex Hankey, Distinguished Professor of Yoga and Physical Sciences, S-VYASA, also contributed. The first three days of the workshop were dedicated for EPI, the fourth day for Nadi Tarangini and the fifth day for Acuphraph.

The workshop was inaugurated on 23rd November at 9 am with lighting the lamp along with Vedic chanting. The invited resource persons, and later Dr. Nagarathna, the chief medical officer of Arogyadhama, S-VYASA spoke briefly and encouraged the systematic understanding of subtle energy phenomenon and its investigation. The whole workshop was volunteered by members of the Bioenergy Lab at the Anvesana Research Lab.

There were 16 volunteers who helped in various arrangements starting from morning yoga class to various venue activities. The workshop was conducted in a serene campus of the S-VYASA yoga university, at its residential campus near Jigani, Bangalore.

THE DETAIL REPORT ON FIVE DAYS PROGRAM

Day-1

Dr. Korotkov started the vibrant gathering with greetings to all the participants. The first session was on background information about the history of bioelectrography and the latest instrument called Bio-Well. He talked on Kirlian photography principle and the concept of pre-diagnosis based on energy system analysis through Gas Discharge Visualization, GDV instrument based on Electro Photonic

RESOURCE PERSONS



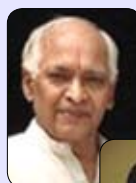
Prof. Konstantin G. Korotkov, who pioneered the invention of the EPI technique based equipment like the GDV and the next generation Bio-Well, is the Deputy Director of Saint-Petersburg Federal Research, and Professor of Computer Science and Biophysics at the Institute of Physical Culture, Saint-Petersburg Federal University of Informational Technologies. His specialization is in Optics, Biophysics, & Bioelectrography.



Dr. Krishna P. Madappa, President and co-founder of The Institute of Science, Spirituality & Sustainability in Taos, New Mexico, U.S.A. A mechanical and industrial engineer by training, he has deep interest in Ayurveda, Bio-field sciences and business management.



Dr. Aniruddha Joshi received his Ph.D. from Computer Science department of IIT, Bombay. He has been CSIR research fellow at the National Chemical Laboratory, Pune for 5 years. His areas of research include data analysis, biomedical signal processing, pattern recognition and machine learning. He has started his own venture "Atreya Solutions" this year, promoting products like Nadi Tarangini.



Dr. T.M. Srinivasan, Professor and Dean of the Division of Yoga and Physical Sciences, S-VYASA, and



Prof. Alex Hankey, Professor, the Division of Yoga and Physical Sciences, S-VYASA also contributed as resource persons.

Imaging, EPI technique. While elaborating the scientific publications in the area of GDV/EPI, he mentioned that presently the publications



on energy measurement through EPI/GDV have reached over 300 in national and international journals; it includes Journal of Applied Physics, Journal of Alternative and Complement Medicine, Journal of Cosmetic Science, International Journal of Environmental Research and Public Health and many other PubMed, Scopus and Google scholar indexed journals. Detailed discussion, question and answer were the part of the first session, where many of delegates had direct and vibrant discussion.

Day-2

On the second day of the workshop, Dr. Korotkov introduced many of the EPI/GDV parameters through new, revolutionary, non-invasive Bio-Well based program. He mentioned the applications of Bio-Well in various fields, such as the evaluation of stress, chakra measurement, health status, energy status and energy balance etc. Bio-Well, the human bio-energy scanning system has same principle as GDV/EPI: high intensity electrical field to stimulate electrons from human fingers and a CCD, a powerful imaging system to capture electron induced photons. As the session progressed, all the parameters of Bio-Well were highlighted and also a thorough interpretation of few cases was given, which



were collected earlier in various seminars and conferences worldwide. He also introduced another instrument "Sputnik antenna" with Bio-Well which has application to monitor time dynamics of the energy in the environment, testing different places with calm and turbulent energy, places of power - both natural and man-made temples, sacred places, testing Geo-active zones and also to detect the influence of emotions and focused attention on the environment. There was a demonstration session for various GDV devices i.e., GDV-compact, GDV-pro, GDV-express and Bio-Well by two of Ph.D. scholars of S-VYASA: Kuldeep Kushwah and Guru Deo.

Day-3

Third day was more awaited and exciting for all of the participants as they were curious to know the practical aspects of Bio-Well. The objective of that practical experiment was to see the corrections of human energy field through 10 minutes of listening to BIOCOR (it is a combination of music with frequency healings based on our own frequency and a special healing music). Readings were taken before and after the program. Then Dr. Korotkov interpreted the results of that experiment. There was a considerable correction in energy field just after 10 min. of BIOCOR application. We were informed on uses of GDV-pro device for its various applications, i.e., testing both animate and inanimate subjects, testing homeopathic medicines and also testing various interventional effects. He also made a point that it is very easy analyze the data collected from other GDV devices using Bio-Well platform. Bio-Well considerably reduces effort by facilitating data collection in both on and off-line mode; its battery system allows one to take it to remote areas and also the cloud based computing generate reports for the patients.

At the end of 3rd day and also fourth day morning, the GDV test was conducted for all



the participants by two of the PhD scholars and their GDV reports were delivered. There was an exciting session of discussion and question answer in the evening.

Day-4

On the fourth day, Dr Aniruddha Joshi presented the concepts and instrumentation regarding *nadi pariksha*, the ancient Ayurvedic diagnostics related to examining the radial pulse in patients. The pulsation of blood carries nutrients at the cellular level throughout the body. There is a continuous flow of communication between cells, and thus this flow of communication is the intelligence. The radial pulse signal can reveal this cellular intelligence through a person's constitution. Using Nadi Tarangini, an attempt is made to establish any correlation between the pulse signal and all the organs of the human body. The pulse report then will be very useful to understand the complexity in the human body for subsequent treatment process.



Nadi Tarangini is attached to the wrist. It picks up the radial artery pulsations and sends signals to an android phone. The signals can be visualized real-time on the screen. Once the data collection is complete (approx 1 minute), the data is stored in the mobile phone and is also sent to a centralized server. Intelligent algorithms run on the data at central server to select the best data, denoise it and analyse it. A report of a particular visit contains the pulse signals from all the three sensors, the rhythm information and the indications of '*sarp-manduka-hans gati*'. In few cases, information about presence and absence of multiple disorders including diabetes, hypertension and acidity

is also provided. Usually, the *nadi parikshan* is considered a mystery to most people. They cannot understand what exactly the doctor checked on the wrist. But, with the help of Nadi Tarangini, the doctors can converse with the patients along with the signals and report.

All the delegates were very interested and attentive throughout the session. There were many questions from their side which the speaker answered. There was good response and participation from the audience during the demonstration session. Everyone was curious to undergo *Nadi Pariksha* and interested to know their type of *Dosha Avastha*. Participants appreciated the speaker's proficiency and his breakthrough research.

In January 2015, a more sophisticated version of Nadi Tarangini instrument is to be launched. It'll be presenting in a wrist watch design so as to make it easier to collect and process the data. It is anticipated that more *Vaidyas* would join in preserving the ancient knowledge of *nadi vijnyana*. Currently, Nadi Tarangini has been designed only for the Ayurvedic doctors. The language of the report is well understood by the Ayurvedic doctors only. Furthermore, the doctor has to verify and use the report for further analysis. The official launch of the product "Nadi Tarangini" is expected in February 2015. The brochure and enquiry form are already active on the website www.atreyaonline.com.

Day-5

Day 5 started with a short presentation by Dr. T. M. Srinivasan on the types of instrumentation available in Acupuncture Monitoring. The difference between Fast Acting and Slow Acting instruments (with respect to data collection) was described and the advantages of each were brought in the talk. This was followed by some hands-on demos by the group.

After theoretical session on meridian system and



During Valedictory address by Prof. Konstantin G. Korotkov

different types of tools to track out the meridian energy, practical session started using Acugraph 4. Practical part was conducted under the guidance of Dr Alex Hankey and was supported by Meenakshy KB, a PhD scholar having experience of more than 7 years in this field, Kuntal Ghosh, another PhD student working in this field and Deepika a knowledgeable acupuncturist doing her master's degree in this area. The session started with explaining how to use the Acugraph, along with things to be taken care and details about software installation. One of the delegates took part as a volunteer and his parameter from Jing well points were taken. Each acupuncture point was discussed in detail regarding how to locate the point, how much pressure to be given, probe angle etc. After demo, participant went through 10 minutes of

acupuncture session by Deepika. She used electrical stimulation to energize meridian activity. After this, again assessment was taken. The results were very interesting; it was seen that the meridian energy increased and upper and lower imbalance was reduced. Later part of the session went on with discussion where Meenakshy gave her experience and different interesting results with ONGC managers, effect of walking on the 'acupuncture path' available at S-VYASA. Deepika gave her clinical experience in this field and also Kuntal shared his experiences. Dr Alex gave insightful ideas to move further in this direction. Over all, delegates were exposed to practical and theoretical knowledge about Meridian system.

The workshop formally concluded on the 27th November at 4:30 pm. In the valedictory session, the certificates were distributed to the workshop participants and the volunteers by the dignitaries including all the resource persons. Dr. Prahlada, a former distinguished scientist at DRDO, was the chief guest who honoured the occasion. The resource persons shared their views briefly and also gave directions to future activities. Overall, the workshop gave an opportunity to get exposed to new advancements and emerging techniques for subtle energy diagnostics, with many cherished moments. ■



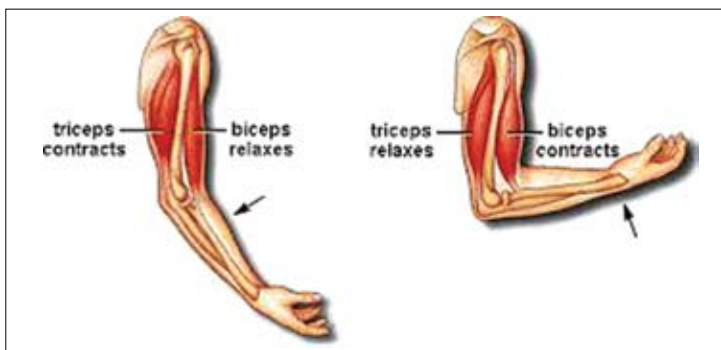


ECENTRIC MUSCLE ACTIVITY IN YOGA ASANAS

INTRODUCTION

Eccentricity is not only in the mind; it is also in the activity of a muscle! Recent research has shown that a muscle could go through eccentric activity under load bearing conditions and the ideas are important in understanding the role of asanas in rehabilitation [1]. We shall present briefly the concepts in muscle dynamics that are coming to fore in many areas of sports, sports rehabilitation and related arenas. In an earlier paper, the basic neuromuscular system was presented and some rehabilitation techniques were also discussed [2]. It was presented in that paper that stretch of a muscle improves control of the muscle and weight bearing in asanas improve the muscle's strength. Both strength and control are required for proper and smooth muscle activity. Spasticity, rigidity and tremor (as in Parkinson's) could be brought under smooth control through proper selection and practice of asanas.

We shall present in this paper some details of muscle activity while it is *stretching*. One might think that stretching is a passive activity for a muscle; however, it is not so. Think of an elbow being flexed and extended. Obviously, while an elbow joint closes, biceps actively contracts. See Fig 1 for details. While opening the elbow joint, the triceps contract; however, biceps is not fully loose and we do not let the arm simply fall. We control the movement of the arm downwards

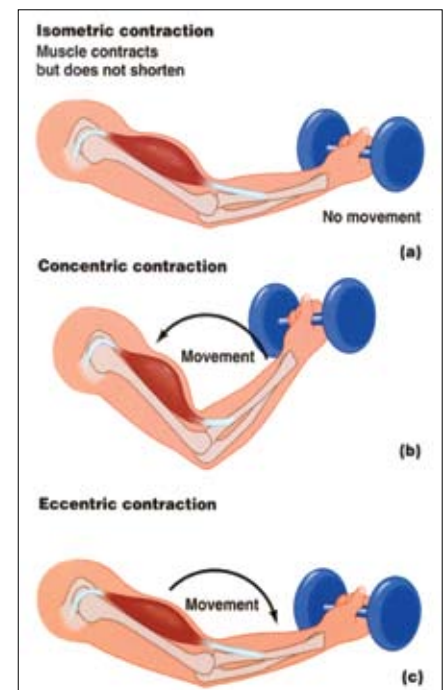


Biceps and Triceps as they contract and relax

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



slowly; so the extending muscle, in this example biceps, is still active in making this slow movement of the arm possible. While contracting, the muscle goes through concentric contraction while in extension, it goes through eccentric movement (it is not correct to call this contraction, since the muscle is actually stretching! However, in literature, this distinction is not made consistently).



Isometric, Concentric and Eccentric Contractions in a muscle

In summary, a skeletal muscle undergoes three types of activity in normal use: isometric contraction, concentric and eccentric actions. Isometric as the name implies, is carrying a weight without moving the joint in question; the muscle is still active but with constant (iso) length (meter). Fig 2 shows the three types of activity that a muscle goes through during its normal work. In Fig 2(a), a typical isometric contraction is shown; this is well known. As we walk or carry out some asana practices, some muscles bear the weight of body part. While we lift a weight against gravity, the muscle goes through a *concentric contraction* as shown in Fig (2b). The muscle is contracting and is doing work. When we place a load slowly on the floor (as in



fig 2c), the muscle is purported to go through *eccentric action*. The muscle is still active due to carrying the weight, but now it is extending (not contracting!). Normally, it is possible to lower heavier loads (eccentric activity) than to lift them off the floor (concentric contraction).

CONCENTRIC AND ECCENTRIC MUSCLE ACTIVITY IN ASANAS

One could notice that eccentric activity of the muscle happens in asanas while one is moving under the influence of gravity, but in a controlled fashion. Fig 3 shows a typical situation when this happens. We see clearly in many yoga asanas, similar situations exist. Further, the muscles go through both concentric and eccentric contractions alternatively. Thus, in eccentric movement, a muscle is either dissipating energy for decelerating the body (imagine one squats from a standing position) or it stores elastic recoil energy in preparation to contraction that it undergoes in the next movement sequence. The second situation arises, for example, when one stands on the toes and then lowers oneself before a jump from standing position. In such situations, it has been found that “the muscle can hypertrophy and a change in the spring characteristics of muscle can enhance power; the tendon also adapts as to tolerate higher tensions” [3]. Such practices could prevent tendon injuries that are very difficult to treat. If one knows (and performs) *Sandyavandanam*, we raise and lower ourselves through such procedure and *this could perhaps improve stability in elderly*. This is worth studying.

Improvements in tendon strength occur at the junction of muscle and tendon. The tensile strength of the tendon and ligament (attached to the bone) increases while carrying out eccentric exercises. Such improvements would prevent injury to the tendon and ligaments. Thus incorporating both concentric and eccentric exercises are of importance, and specific asanas could be defined and practiced for such outcomes.



Another example of the Three Contractions

CONCLUSION

In many daily activities, we note that both concentric and eccentric activities go in tandem. Examples are climbing stairs up and down, sitting in a chair and getting up, lowering an object to the floor etc. In asanas where one is on tip toe and then lowers oneself, eccentric activity happens. There are at least two reasons why eccentric contractions are required in a movement; i) it has greater mechanical efficiency compared to concentric movement, and ii) larger energy dissipation.

Eccentric muscle activity stretches whereby the muscle fibers could experience strain. This is known as exercise induced muscle soreness which may have a delayed response. To counteract this effect, it is necessary to reduce the intensity of asanas that seem to produce this effect and slowly build up strength so that eccentric activity could be undertaken again without pain.



It is possible that eccentric contractions maximize the force exerted and the work performed by muscle. They also provide greater mechanical efficiency [4]. They reduce the amount of impact forces due to sudden movements such as while jumping and changing position from one asana to another as in Suryanamaskara. Thus it is very essential to introduce eccentric activity in muscles for building muscle strength and in rehabilitation.

Thus any asana program should incorporate both these types of activities. In practicing asanas and in Muscle Relaxation Techniques etc we have both these which come in handy in patient oriented programs. Proper design based on these biomechanical principles could provide both muscle strength and endurance

for functional activities in daily living.

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Visit of S-VYASA delegation to IGCAR, Kalpakham

Dr. H R Nagendra Guruji accompanied by the following visited IGCAR, Kalpakham on 17.12.2014 and addressed a gathering of Scientists and Engineers:

1. Dr. Prahlada,
Advisor, S-VYASA,
2. Prof. Paran Gowda,
S-VYASA,
3. Prof. K B Akhilesh,
Dept of Management Sciences, IISc.

The visit was coordinated by Dr. P R Vasudeva Rao, Director, IGCAR and his colleagues Dr. Saibaba and Dr Janwadkar.

The delegation was first shown their newly developed Magneto Encephelograph equipment. It's functioning and measurements taken during Yoga intervention were explained.

There were also presentation on "IR Thermography" and it's application in medical and societal areas. Complementary research at IGCAR and S-VYASA was discussed and possible collaborations stressed.

Director IGCAR had requested Chancellor, S-VYASA to address the IGCAR officials.

Accordingly, Guruji gave an address titled "Yoga for Stress and DM Control" to the full auditorium. He brought out benefits of Integrated approach to Yoga



Therapy for holistic health.

The visit ended in a round-table discussion involving Director and many several officials of IGCAR. The following decisions were taken:

- i. Energy research at S-VYASA will be supported by IGCAR. IGCAR will provide Project collaborators.
- ii. Set of collaborative R & D efforts between the two institutions to be initiated. Subsequently, a MOU can be signed.
- iii. Integration of IR, GVD and MEG analysis to be worked out to get a comprehensive insight.
- iv. Team from IGCAR to visit S-VYASA and give presentation on their work in MEG and IR Thermography.
- v. IGCAR will undertake elemental analysis of samples as and when required by S-VYASA. ■



S-VYASA feels proud for conferring Highest Civilian Award '**Bharat Ratna**' to Pandit Madan Mohan Malaviya and Sri Atal Bihari Vajpayee



Pandit Madan Mohan Malaviya was a unique visionary whose mission, vision and actions were entirely "Spiritually rooted". He was an epitome of Yoga way of life which he had been following in his life journey. He was the man to give the mantra "सत्यमेव जयते" for Independent India which is guiding the Constitution of India.

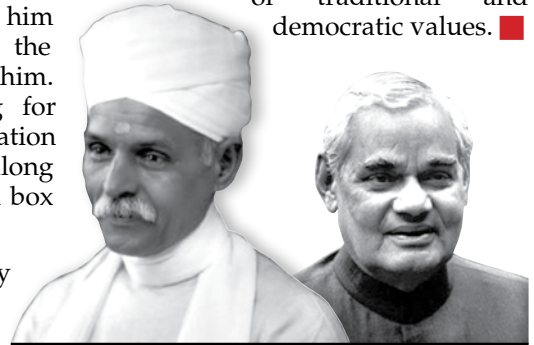
His commitment to Indian Vedic tradition, Ganga Mata & spiritually

rooted Indianness (Hindutva) is a guideline for one and all who believe in rejuvenating of Sanatana Dharma for development, advancement and progress of future India.

It is a right choice to honour him by awarding Bharataratna the highest civilian award to him. By an honest effort going for good governance, rejuvenation of Samskrita and Samskriti along with Yoga Life System in all box of national arena.

We, from Yoga University celebrate this occasion of declaration to both

luminaries of India. Sri Atal Bihari Vajpayee, Former Prime Minister of India representing national pride and ethos and Late Sri Madan Mohan Malaveeya an embodiment of traditional and democratic values. ■



SMET Group ▲

Yoga Instructor Course (YIC) 153rd Batch Dec, 2014 ▶▶





Will to Serve, Love and Learn

Will is latent in all, so is love hidden in everybody. Urge to learn and serve is also available in everyone. Only, they are required to be sharpened, strengthened, ennobled and channelized properly, purposefully and righteously. And that is what Yoga does.

No person is without *will* which is seen in decision making capacity, determination and firmness. In some, it may be weak but never totally absent. Children on account of their *will* roll, crawl, sit up, stand, walk and run. They are firm and determined to grow up. The same tenacity of purpose should continue to exist in adulthood as well. And it should be on the track of righteousness which unfolds the hidden potentialities. Ultimately, it culminates in the realization of the SELF which is indeed the fulfillment of Raja Yoga, the royal road to salvation.

This *will* is the source and prop to foster all the other innate traits such as love, rationalism and intelligent activity of love. If the *will* is weak, then correspondingly all other hidden potentialities

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



become feeble without any worthwhile progress. The foundation, therefore, has to be very strong. Raja Yoga therefore is the very bedrock of all the yogic practices.

Whom you love, when you love, where you love, what you love, how you love, the language of love, the expression of love and the intensity of love may vary from person to person. But love, as such, is never absent in any heart. There cannot be a person without heart, and there cannot be a heart without love latent in it. This love, with *will*, is to be purified, ennobled and intensified and righteously channelized towards the chosen ideal for the heart's fulfillment and contentment. And that is Bhakti Yoga in which love blooms blissfully.

Intelligence, to some degree, is available in every brain. Nobody is without a head and every head has some intelligence. This intelligence is to be improved to become discreet, noble and righteous for illumination of the intellect. It is only then, through righteous discrimination, that the evil, ignorant and the perverse intelligence will be wiped away from the brain. This process of sharpening and brightening of the intellect also is in direct proportion to the intensity of *will*. When the *will* to learn is strong, thinking faculty will be brisk and the yogic training then will be fruitful. In the





process, knowledge of truth dawns, and that is Jnana Yoga.

Activities are unavoidable. Entire universe is ever active. Movement is immanent, change is certain. Whether it is for the better or not depends upon one's attitude. If the intellect is trained to function positively, every change is found to be good and advantageous. Unless one is strong and noble at *will*, one cannot be loving and positively righteous. Unless one is of all embracing love and comprehensively wise in attitude, one's activities will not be in tune with righteousness. The performer of the activities

will then always be at ease and comfort. Every activity will then be for the public weal, which is but Karma Yoga. And that is Yajna.

The three Yogas - Bhakti, Jnana and karma - sprung from and supported by *Will* find fulfilment in merging with the cosmic ocean of universal *will*, universal love, universal intelligence and universal activity through self-surrender or Prapatti or Saranagati as the rivers born in the Himalayas flow towards the sea and merge with it losing their identity. And that is Yoga. ■

International Conference on Yoga and Naturopathy at Ujire, Dakshina Kannada, India



Shree Dharmasthala Manjunatheswara College of Naturopathy and Yogic Sciences (SDMCNYS), commemorated its Silver Jubilee this year. This is the first-degree college for Naturopathy and Yogic Sciences in the country started by Dr. D. Veerendra Heggaddeji in 1989.

An International Conference on Yoga and Naturopathy was organized by SDMCNYS as part of these Silver Jubilee celebrations from Dec 12-14, 2014 at the college campus in Ujire, DK.

The conference was inaugurated by Sri. U.T. Khader, Honorable Minister for Health and Family Welfare, Govt. of Karnataka and presided over by Dr. D. Veerendra Heggade, Dharmadhikari, Sri Kshetra Dharmasthala. The Chief Guests were Oscar Fernandes, Hon. MoP & Former Minister, Govt. of India, Sri. B.L. Shankar, President, Chitrakala Parishad, Karnataka. Sri. N. Sivasailam and Sri. Vijaykumar Gogi from the Dept. of AYUSH were the special invitees. Our beloved Guruji, Dr. H.R. Nagendra, Chancellor-SVYASA and others were the Guests of Honor at this occasion.

The conference hosted delegates and speakers from around 15 countries including the USA, Australia, Singapore, London, Istanbul, etc. Around 1500 yoga and naturopathy physicians attended the conference from all over the country. Dr. R. Nagarathna, CMD, Arogyadhama was one of the keynote speakers at the conference.

The Research team of S-VYASA University managed the scientific sessions of the conference. Dr. Naveen K.V and Dr. Manjunath N.K. were the Executive Chairman's of the conference and were incharge for the scientific sessions and Souvenir respectively.

There were 22 Oral presentations by upcoming yoga and naturopathy researchers and around 50 posters were presented.

The conference witnessed 2 days of scientific and clinical deliberations in the field of yoga and naturopathy. The conference was concluded on December 14, 2014 in the august presence of the Union Minister for AYUSH, Sri. Sripad Yesso Naik and other dignitaries.

This was the first conference of this magnitude in the field of yoga and naturopathy. ■



Importance of Women in maintaining the Cultural Fabric of India

Educate a woman and thereby educate a nation is a popular saying. **Bhaarata**, our nation is known to have been led by several women who had deep-rooted knowledge of many subjects and could openly debate with men. The education which a woman possessed was most useful in grooming herself and molding the children from within the family system which was itself a replica of a world class university. Art, culture, skills, values were all part and parcel of the process and means of acquiring knowledge with the larger end of spiritual goals.

Education enabled one to pursue the four goals, the **Purusharthas** with due regard to the **ASHRAMAS** or stages of life. Women

■ **Dr. Padmaja Suresh**
*Bharatanatyam Exponent,
Teacher, Scholar & Social Worker
Head, Aatmalaya Academy, Bangalore*



were not expected to earn a living and their knowledge reflected on their position as the backbone of every society to balance a peaceful co-existence. Our legends often quote some occasion or the other where even the deified Lord turned to His spouse for advice at crucial moments. **Stree Shakti** is the energy that enables every movement, action and knowledge and this principle is portrayed as 'the one who rides a tiger'. **Devi**, called by various names, is the combined power of G-O-D as the generative,





operative and destructive force. Every religion has similar representations. In Yogic philosophy, SHE stands for fire and in fact, it was far easier for a woman to achieve the highest spiritual goals than man and hence, she was discreetly kept away by the men from many practices in order to reserve her attention on the family.

Arts, be it fine arts or performing arts, encompasses a whole stream of visual and spatial geometry, beauty and harmony. While the term modern may permit loud expression, the term classical characterizes subtlety. Either static or movement-based, they always provide scope for imagination and creativity and suggest an enhanced connectivity with the viewers. The response of aesthetic enjoyment or Rasa is instantaneous in dance, drama or music and gradual in painting or sculpture but all the same, this always lingers in the minds because art truly represents our lives and natural emotive states. Art is also an exalted medium to transcend and elevate from the mundane into the realm of divinity. Our classical arts are known to have emerged from philosophical and spiritual roots and always reinstated Dharma or righteousness. Universal good, love, brotherhood, and unity in diversity are emphasized within the beautiful framework of this discipline. It has to be remembered that it is the inherent resilience and strength in these arts that faced all invasions and remained as it was in its intrinsic spirit.

Today, in our education system, thanks to our invaders, much of our ancient traditions have been hurled out of our windows and schools which were open to natural environment and cherished a great relationship between preceptor and taught through **Gurukul** have now become heartless institutes, taking pride in cemented and stoned architecture and producing data-filled operating systems out of human beings. We are consistently focused on creating economic power at the cost of holistic living. If education is concept accumulation, then the greatest phenomenon- Google or the

internet could be better teachers. Teaching profession has less takers and most of them have hardly any motivation, calling it a thankless job. Besides this, education like every sector in our country also suffers unfortunately, due to disregard of merit and interference of other factors including by and large, the politicizing of education by policy makers. Is gathering concepts and rote memorizing for exams, even remotely the true test of intelligence, presence of mind or competence, actually required in abundance? Should we build the nation with inspired youth working with passion as sensitive and bold leaders or merely create self-centered individuals, bereft of any humanitarian worth at all. Do we not have to drive home the point that they have not only to become creators of wealth but also to be able to sustain wealth in this planet?

Sanskrit, the mother of all languages, our very own, is given the same consolatory place as an optional third language whereas it has been adopted in primary education in some western countries. It is acknowledged that learning Sanskrit would pave way to better thinking and values in children. Arts education, not only painting but also performing arts like music, dance and drama, yoga and martial arts have to become embedded in the main curriculum and not just categorized as extra-curricular. While men are equally apt enough to take to artistic professions and would do so more willingly, if employability gets well organized, women can take advantage of this learning in incorporating better balance between their home and career. Women have won laurels throughout the world with their performance in various careers but at the same time, there is one wave of thought that is getting needlessly promoted and that is the so-called 'fight' for women's **rights**. The extremist ideas give room to negative thinking that a family and career cannot go hand in hand respectively as a happy and successful blend. Ambition gets sacrificed at the altar of a marriage- so thinking, women are incessantly



fighting their own selves at the end of the day. We see plenty of split families in our country these days.

We have to understand that rights go in hand with responsibility and very often, rights also become a subset of respect. Any right which is demanded and enforced by law cannot match that right which is spontaneously bestowed with earned, mutual and lasting respect. Women need not compare themselves with men or act like them. It is not competitive, it is complementary. The increasing number of old age homes, child care centers, junk food joints, health hazards and innovative support systems that have emerged in the recent past speak volumes of the diminishing time that a typical urban couple can spare for close family members. We have begun to need reminders for every relationship like FATHER'S DAY, DAUGHTER'S DAY and so on...

The first **ACHARYA** is the mother. She can uphold her stature when she herself is educated and rightly so. When the mother educates the child about the distinct nature of being a boy or a girl and the joint co-existence of both in this world, it is but for sure that the child would learn to respect this unique aspect of life from that preliminary stage when it is a raw spiritual

being. KINDERGARTEN lessons are at home! In the rush for admissions into famous schools, much of the rudimentary steps get lost and real joyful growth does not happen in the child's life.

The need of the hour then, is better values in our children from a tender age that has to be instilled from the family and simultaneously, the primary schools at a time when they have highly impressionable minds. Only a woman can do it. She is 'Mother' above all. It is only a woman who can prepare the child not only to face the university but the entire Universe! Only a woman can bring about change from within. It is sad that the image of a woman is getting increasingly shattered by the depiction of her as an object. Women themselves can stop this trend which is demeaning her dignity in society. If women join hands, they can improve their own lot and take protective action, against crime. She can fight causes of women that are truly facing them in every part of our nation through the powerful tool of education and spreading awareness.

Every woman has to take pride in her motherly instinct and every little girl should feel that it is NOT an insult to cry in compassion... it is HER NATURE- HER STRENGTH! ■

Welcome to...

CONFERENCE ON STRESS & ITS MANAGEMENT

Jan 23 - 24, 2015 | Prashanti Kutiram, S-VYASA (Jigani, Bengaluru, India)

Address for Correspondence

Bangaluru (for registration, accommodation & transport)

Prof. N Shashidhara, Organizing Secretary | Dr. Depeshwar Singh, Joint Organizing Secretary

S-VYASA University Campus: 'Prashanti Kutiram' Vivekananda Road, Kalluballu Post, Jigani, Anekal, Bengaluru – 560 105

cell: +91-90363 67402 | e-mail: deepeshwar.singh@gmail.com

Delhi (for abstract submission)

Dr. Neeru Kapoor, DIPAS, Lucknow Road, Timarpur, Delhi - 110 054

e-mail: dipbangstress@gmail.com

www.cse2015.com



S-VYASA University and KSCS signs MoU

A Memorandum of Understanding has been signed between the KS Consultancy Service Pvt. Ltd. (KSCS) and Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) University to promote for student exchange programmes for agreed upon period of time.

KSCS is in the business of education consultancy, marketing Indian education to Korea, China, Japan and Thailand and also a member of KOINA (Korea India Association) holds in charge for Education, Culture and Sports.

S-VYASA University provides quality education in the fields of Yoga and Research programs.

The MoU was signed on 5th December 2014 between Dr. Sudheer Deshpande, Registrar (S-VYASA University) and Mr. Sung Hoon You, Director (KSCS) in the presence of Ms. Pallavi Pandey Faculty and International Student Welfare Cell Coordinator, S-VYASA University.

This Memorandum of Understanding provides



a strong platform for international students and gives them easy access to the necessary information and tools to further their studies and research.

Meetings are already under way following the agreement. A delegation from S-VYASA University will be visiting South Korea to discuss research agreements and joint work. ■

Clothes Collection for Charity @ S-VYASA

Gurujī's advice to us is to always Give more than what we Take. Keeping in accordance with this, from the 1st till the 10th of December, the members of Prashanti family came together to collect clothes and other reusable materials for charity, as we have been doing for the past 3 yrs. In response to PM Narendra Modi's Swachh Bharat Abhiyaan, this year we also collected recyclable material like Plastic bottles and paper. The donated material was given to Samarthanam Trust for the Disabled, which works towards the empowerment of the visually impaired, disabled and underprivileged people. Through its



environment wing Parisara, Samarthanam is working towards sustainable waste management practices and has helped keep 1000s of kilos of dry waste out of the landfill as well as generating employment opportunities for the disabled and revenue for the Trust. ■



Diabetes Awareness Campaign @ Hyderabad

Diabetes Awareness Campaign:

VYASA Hyderabad had conducted "Diabetes Awareness Campaign" during the month of Nov.14. The campaign was a part of the 14th Nov. "World Diabetes Day". More than 10,000



people in the city of Hyderabad were personally contacted, briefed and a questionnaire (Indian Diabetes Risk Score) was got filled up for the persons who were above 40 years. 1,500 persons participated in the Survey.

Yoga Therapy Camp for Diabetes:

As a follow-up to the Campaign, VYASA Hyderabad organizing a SDM Camp from 12th to 21th December, 2014 at Karnataka Sahitya Mandira, Kachiguda. Drs.Vijay Kumar & Ashwin Bilage and Yoga Therapists Sri Dushayant and Sri Vishwas had come from S-VYASA Bengaluru. Sri Veeranna and Smt.Pratibha joined the team from Hyderabad. The camp will started at 6am on 12th Dec. with Fasting Blood Sugar test for all the 65 participants. Special Yogic Techniques, Cyclic Medication and Concepts of Yoga, Diabetes, Stress and Diet were taken between 6 to 8 am and 6 to 8 pm. The camp was concluded on 21st Dec. with Fasting Blood Sugar Test and individual consultations with the Doctors. Sri Umesh Asawa, MD & CEO Mahesh Bank was the Chief Guest and Dr.Sindhu Joshi, Diabetologist was the Chief Speaker. Sri Umesh, advised the participants to carry the message of the good work to the community, so that many more should be able to take the benefit. Dr.Sindhu asked the Diabetics and all others to

adopt the Yogic Way of life to keep away from the modern lifestyle diseases.

Lifestyle & diabetes Prevention:

In continuation to the Diabetes Awareness Campaign and SDM Camp, VYASA Hyderabad has undertaken Youth Awareness for Prevention of Diabetes. A questionnaire-Lifestyle & Diabetes Prevention was got filled, to get their ideas about how they would be helpful in prevention. A thought is planted in the youngsters' minds about the dangers of diabetes and how they can prevent themselves from becoming diabetics, with some simple lifestyle changes. Dr.Venugopal, BAMS, MSc (Diabetes-UK) and (Ph.D) visited Sri Venkateshwara Degree College, Keshav Memorial Jr. College, Keshav Memorial Degree & PG Colleges, Ramakrishna Math Yoga trainees and the parents of the children of Weekly Cultural Classes participated in the campaign.

Barriers in Diabetes Management:

Similarly a Questionnaire to study the barriers faced by the diabetics in managing their diabetes was also got filled from the Diabetics. This would help in assessing and making strategic plans in management of diabetes. All the participants of the SDM Camp and others during the campaign gave their suggestions through the questionnaire. ■





NEWS from VYASA, Kolkata

On 14th November 2014, **World Diabetes Day** was celebrated. In the morning from Victoria Memorial main gate **Kolkata Walkathon 2014** (Episode 5) was conducted to create awareness on Diabetes.

The Kolkata city has far fewer Diabetes compared to other metros and large cities like Delhi, Mumbai, Chennai and Ahmedabad, says a study conducted by leading business chamber Associated Chamber of Commerce and Industry of India (**ASSOCHAM**). It is known fact that diabetes cannot be cured but it can be managed effectively for decades. Only we need to change our lifestyle and regulate our physical activities, diet, stress and thoughts.

On the Occasion of **World Diabetes Day 2014**, Team **CMRI** (Calcutta Medical Research Institute) came up with an Awareness Programme on the risk and prevention measures for Diabetes. There was a meet and interactive session with eminent consultants and experts to have all queries answered. Free check up of Blood Sugar, RBS, Hb1ac, Creatine, Eye Checkup, Diet Counseling and general consultation on diabetes were the event attraction.

Kolkata's largest pharmacy group "**Dhanwantary**" has celebrated its 30th years with the group head Rajendra Khandelwal. On this auspicious day they pledged to adopt and support 100 less privileged girl children for their education till graduation with computer literacy.



On the occasion of World Diabetes Day **Forties Hospital** introduces the Cardio Diabetic package for known diabetes patients.

Apollo Gleneagles Hospital of Kolkata's "Apollo Centre for Obesity, Diabetes & Endocrinology" has launched the comprehensive Diabetes care called "**Nationwide Disease Free Diabetes Movement**".

On 15th November 2014, a **teacher's meet** held at Tollygunge branch. It was presided by **the Chairman** of VYASA Kolkata.

On 16th November **ONKAR Only Truth** (a local Bengali News Chanel) had aired the "**Yoga for Diabetes**" programmes of S-VYASA for 6 minutes.

From 22nd to 30th November 2014 a research based special Yoga Therapy Awareness Programme "**Diabetes Control & Prevention**" was organized by **Lions Club of North Calcutta (District 322B1)** and **S-VYASA Yoga University, Bengaluru** at Lions Safari Park, Rabindra Sarobar of Kolkata. 45 participants were participated the programme. Programme was monitored by Dr Amith Rathi, National Coordinator of **Stop Diabetes Movement (SDM)**. The practical yoga sessions were conducted by Trained Yoga Therapists Mr. Raju Kumar, Mr. Asim, Mr. Nayan and Mr. Sasanko of S-VYASA. Programme was sponsored by ONKAR Group and well covered by "ONKAR Only Truth" News Channel. ■



Launch of Vivekananda Yoga Global



Inauguration - Lighting the Lamp



Union Minister Shri Shripad Yesso Naikji

Vivekananda Yoga Global was launched on December 6, 2014, Saturday, at Prashanti Kutiram, Jigani, Bengaluru by Honorable AYUSH minister Shri Shripad Yesso Naik. The launching ceremony started with vedic chanting and lighting the lamp. Dr. Ramachandra G Bhat, Vice Chancellor, S-VYASA delivered the welcome address. Dr. HR Nagendra, Chancellor, S-VYASA University gave overview of current scenario of AYUSH research in his opening remarks. An overview of Vivekananda Yoga Global was given by Dr. Manjunath

N K, Director, VYASA Health Care Pvt. Ltd, Bengaluru. Chief guest Shri. Shripad Yesso Naik addressed the gathering with his inspired words. He highlighted the new initiatives taken by the government to mainstream AYUSH. Dr. HR Nagendraji felicitated the Chief Guest Shri Shripad Yesso Naik, Guests of honor Shri Jayakumar A, Secretary General, Vijnana Bharati and Shri Nilanjan Sanyal, Secretary AYUSH, GoI, Dr. R Nagarathna, Medical Director, Arogyadhama, VYASA expressed vote of thanks. The program was concluded with national anthem. ■



Tarangini, Prashanti Kutiram - Dignitaries with Shri Shripad Yesso Naikji



4th Yoga Therapy Camp in Houston

“This was by far the best program in this center with highest rate of retention”, said William Rees ‘Billy’, Senior Consultant with DAWN (Diabetes Awareness & Wellness Network) facility in the 3rd ward area of downtown Houston.

The 20 hour program to manage Diabetes through Yoga therapy was conducted in partnership with City of Houston Health department. This was 4th such camps offered by Sewa International and VYASA in Houston. Fifteen residents of third ward area participated in this camp which was spread over 3 weekends.

Melanie Gilmore, (Health Planning Chief with Houston Department of Health and Human Services (HDHHS), Division of Aging, Chronic Disease and Injury Prevention (ACDIP), expressed great joy and shared her happiness that so many participants were could participate and benefit from this program. She and her family prepared delicious vegetarian Soup and sandwiches for all participants and encouraged all to continue the practices which they found beneficial.

She also presented the certificate of appreciation from DAWN center to Sewa International and Stop Diabetes Movement for bringing this program to DAWN center. The participants were deeply appreciative of Venita Ray who helped in bringing this program to DAWN. Venita also expressed great satisfaction and pleasure to see the camp went so well and that it touched so many people in a positive way .

The program was run by volunteer Yoga therapists and Doctors and the participants were deeply appreciative and expressed their gratitude to them for making this program possible.



One participant said, “Since beginning of the program, I am feeling that my blood pressure is normal. I can’t wait to go to my doctor and share the good news.” Others also expressed how much they enjoyed and have found useful this ‘pill-less’ therapy which empowers them.

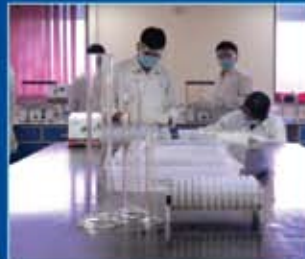
The program which would have otherwise costed the participants at least a \$1000 was offered completely free to all participants and supported by all volunteer Yoga Therapists and medical doctors who came from all parts of the city from Katy to Pearland to Woodlands.

Stop Diabetes Movement (SDM) originated at SVYASA, Yoga University in Bangalore, India. Through systematic research of 30 years, comprehensive yoga modules have been established that have shown measurable improvement in the various complications associated with Diabetes. The program has been proven to reduce cholesterol and reduce dependence on medicines as well as reduce anxiety and depression associated with the disease. VYASA centers in Houston with help of Sewa International has conducted SDM camps in different part of the city with help of local organizations since beginning of the year.

Next SDM at Sugarland is scheduled for Late January 2015. Contact info-sdm@sewausa.org for further information and pre-registration. ■

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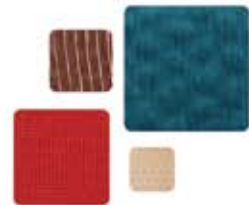
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